



PHILIPPINE
NORMAL
UNIVERSITY



Graduate Theses

November 2020

Life Narratives of Adult Tagasalo

Clarice Ann M. Gatbunton

Philippine Normal University

Follow this and additional works at
<https://onlinecommons.pnu.edu.ph/index.php/pnu-oc>



Online Commons Citation

Gatbunton, C. A. M., & Runduin, T. T. (2020)

Life Narratives of Adult Tagasalo

(Graduate Thesis, Philippine Normal University)

Retrieved from <https://onlinecommons.pnu.edu.ph/index.php/pnu-oc/catalog/book/1631>

THE LIFE NARRATIVES OF ADULT TAGASALO

A Thesis

Presented to the Faculty of
College of Graduate Studies and Teacher Education Research
Philippine Normal University
Taft Avenue, Manila

In Partial Fulfillment of the Requirements
For the Degree of Bachelor of Science-
Master of Arts in Psychology and Counseling

CLARICE ANNE M. GATBUNTON

November 2020

Dedication

To all the sleepless nights I spent on writing this paper

ABSTRACT

Name : Clarice Anne M. Gatbunton

Title of the Study : **THE LIFE NARRATIVES OF TAGASALO ADULTS**

Key Concepts : *Tagasalo*, family, single adult, life narratives

Degree : Bachelor of Science and Master of Arts

Specialization : Psychology and Guidance Counseling

ADVISER : Dr. Teresita T. Rungduin

Tagasalo is a less explored concept in the Filipino families. The aim of this study is to explore and uncover the lived experiences of an adult *Tagasalo* in the Filipino families. The present study used a life narratives approach to identify the stories and experiences of adult *Tagasalo* in the family. Interviews with the adult *Tagasalo* and his/her family were conducted for data gathering. The findings showed that there are significant life events and problems that contributed to the *pagsalo* of a child in the

family. It also identified the coping strategies used by a *Tagasalo* during times of problems. The effects of being a *Tagasalo* also emerged in the study. Insights, future perception as well as hopes and aspirations were also mentioned by the *Tagasalo* in the family. The findings emphasized that there is a need for further researches of the concept of *Tagasalo*.

ACKNOWLEDGEMENT

I would like to express my sincere gratitude to the **Philippine Normal University** for allowing me to be part of this community and to the **Graduate Research Office** for their guidance and assistance. Thank you to **Dr. Peter Howard Obias** for being a supportive program coordinator of the BSMA Psychology and Counseling.

I am very grateful to **Dr. Teresita T. Rungduin** for all the knowledge, guidance, unconditional love, and unending support that she gave to us. I am truly lucky and blessed to have you as my adviser.

I would also like to extend my gratitude to the oral examiners, **Dr. Peter Howard Obias, Dr. Edna Luz R. Abulon, Dr. Leonora P. Varela and Prof. Carlo Ramos**, for sharing their knowledge and expertise. I also appreciate the time and effort of Prof. Carlo Ramos for validating the questionnaires and themes of this research.

Thank you also to all our professors who guide us throughout the years. The knowledge and wisdom you shared with us made us who we are now.

Special thanks to all the participants of this study. I appreciate all their efforts and sincere desire in sharing their stories and experiences.

I would like to express my genuine love and appreciation to my friends, **Eugene, Dezza, Shamerie, Jan, Jecyl** and all my high school friends and classmates who were always there for me. Thanks to my **BSMA classmates** and my college friends who helped and supported me in this whole journey. I would also like to thank **Kevin Paul** for all his encouragement, support, and understanding.

Also, I would like to express my deepest appreciation to **Morales and Gatbunton family, Dada, Mama, Mik, Angel, Ninang Michelle, and Ninong Jojo** for all the trust, patience, generosity and support.

To **myself**, thank you for not giving up despite all the challenges you have met.

And to **Almighty God**, thank you for guiding my whole life and for blessing me with wisdom, courage, strength and supportive individuals.

TABLE OF CONTENTS

	Page
DEDICATION.....	iii
ABSTRACT.....	iv
ACKNOWLEDGEMENT.....	vi

CHAPTER

I THE PROBLEM AND LITERATURE REVIEW

Introduction	1
Literature Review	6
Research Problem	22
Conceptual Framework	23
Significance of the Study	26
Scope and Delimitation	29
Definition of Terms	30

II METHODOLOGY

Research Design	31
-----------------	----

Research Setting	32
Research Participants	33
Participants Profiles	34
Research Instrument	36
Research Process	37
Data Gathering Procedure	38
Ethical Considerations	39

III FINDINGS AND DISCUSSION

Individual Profiles	42
Significant Life Events	45
Conflicts and Resolution	51
Coping Strategies of a <i>Tagasalo</i>	55
Effects of being a <i>Tagasalo</i>	59
Present roles of the <i>Tagasalo</i>	65
Insights of the <i>Tagasalo</i>	74
Hopes, Aspirations and Future Perceptions	77
General Discussion	81

IV SUMARRY, CONCLUSIONS AND RECOMMENDATIONS

Summary of the Study	89
Summary of Findings	90
Limitations	92
Conclusion	93
Recommendation	93

REFERENCES

APPENDICES

LIST OF TABLES

Table		Page
1	Participants Demographic and Background Summary	35
2	Significant Life Events	46
3	Conflicts and Resolutions	52
4	Coping Strategies	56
5	Effects of being the <i>Tagasalo</i>	60
6	Definitions of <i>Tagasalo</i>	65
7	Present roles of the <i>Tagasalo</i>	68

LIST OF FIGURES

Figure 1	Conceptual Framework of the Study	23
----------	-----------------------------------	----

LIST OF APPENDICES

Appendix A	Personal Information Sheet	100
Appendix B	Informed Consent for the Members of the Family	101
Appendix C	Informed Consent for the <i>Tagasalo</i>	102
Appendix D	Informed Consent for the Audio Recording	103
Appendix E	Interview Questions for the Parents/Siblings	104
Appendix F	Interview Questions for the Parents/Siblings	106
Appendix G	Sample Transcript during the Parent's interview	108
Appendix H	Sample Transcript during the <i>Tagasalo</i> 's interview	113
Appendix I	Sample Codes, Category, Theme	122

CHAPTER 1

Problem and Literature Review

Introduction

One of the major characteristics of Filipinos is being family-centered. Perhaps, this is because the Philippines is one of the countries with collectivist culture and individuals from a collectivist culture are anticipated to follow the values and provide the needs and expectations of the larger group, and the most primary example of a group is the family. Sharing and cooperation are expected and are very important within the family. In the context of the Filipino families, family obligations and responsibilities were often divided in the members of the family. Each member of the family will acquire a role. A role given to one corresponds to the behaviors one must perform. For example, the mother's role in the family is to be the primary caretaker. She is expected to be the nurturer of the children and the home. Children in the family are also anticipated to acquire roles. Children are raised and expected by the society to fulfill their familial duties, to obey their parents and to sacrifice personal goals for the sake of their family. Role taking and role playing can become part of one's identity and self-concept. A unique example of this is the concept of *Tagasalo* in Filipino family.

In the family-roles perspective, family members have developed certain roles and one of which has been the *Tagasalo* (Macapagal, Ofreneo, Montiel, and Nolaso, 2013). The term *Tagasalo* had been introduced by the clinical psychologist, Ma. Lourdes Carandang in her book entitled *Filipino Children Under Stress* (1987). She cited several cases of *Tagasalo* syndrome from some of her past patients in which these patients carry

the burden of helping the family. According to Carandang, the word “*Tagasalo*” came from the root word “*salo*” which means “to catch” and with the use of the prefix “*taga*” means “the one who catch.” When it is use colloquially, it will refer to “the one who takes care or the one who comes to the rescue.” Carandang explained that the *Tagasalo* feels responsible for other people’s feelings and problems. Their need to take care of others roots from the unconscious and it can become a compulsion if the rescuing becomes a burden to the *Tagasalo*.

Filipino families have been observed to be closely-knit (Tarroja, 2010). One of the major examples of Filipino families being closely-knit is that most of the children in the family live with their parents even up to their adulthood and even when they are starting to build their own families. The roles being given to the children of the family are extended even up to adulthood. These duties and responsibilities of the children in the family do not end when they start to have their own family but it continues as long as they live. An adult child is expected to take care of the needs of their parents and siblings. Also, these responsibilities even extend beyond the nuclear family such as the parents of their father and mother, and children of their siblings. Yet, also during adulthood, a person is expected to establish their own family and their chosen career. In definition, Adulthood is the start of maturation of an individual where an increase in independence from their family of origin may arise. During the adulthood stage, individuals start to choose and pursue their careers, build intimate relationships, and form their own family. As years passed, these adults are also expected to launch and shape the next generation inside or outside the family, establish their chosen career, evaluate and redefine their life goals. Adding the responsibility of taking care of the aging parents, providing the needs

of the siblings and fulfilling the expectations of their family may cause problems or crises to an adult trying to balance everything. Thus, an adult having the role as *Tagasalo* of their parents and siblings and at the same time undergoing the challenges in the adulthood stage may cause problems or crises to the *Tagasalo*.

Since Carandang had introduced the term *Tagasalo*, only few studies have followed. Garcia (1999) created a pilot instrument for the concept of the *Tagasalo* which attempts to measure the behavior of *Tagasalo* in an objective manner. Yet the reliability and validity of the scale are not established. Urdabe (2001) had conducted a study in 1998 wherein she used a different approach in analyzing the *Tagasalo* personality. Using a family systems approach, she analyzed the dynamics of the *Tagasalo*. She attempted to point out patterns in the dynamics of the *Tagasalo* across families, and had identified nine dynamics, which included sense of responsibility, ability for listening, the need to mediate, the need for harmony, the need to control, parents as central, capacity for caring, the *Tagasalo* as sibling and capacity for emotional distance. On the other hand, Go Tian (2004) had conducted a criterion validation of Garcia's (1999) *Tagasalo* Scale using the *Panukat ng Pagkataong Pilipino* (PPP) and the result showed a quite low reliability and validity. The recent study of Ramos (2018) identified different personas, value manifestation and the contextual factors of their *Tagasalo* manifestations. These few studies are focused on identifying the dynamics and personas of the *Tagasalo* with participants under adolescence to young adulthood stage thus, failing to recognize whether the role of the *Tagasalo* would still be present to higher stages of development.

The concept of *Tagasalo* is relatively young in the country. Little attention had been given to the concept since its introduction. There are only few researches in relation

to the concept and most of them are focused on providing and defining dynamics and characteristics of *Tagasalo*, thus there are still more gaps to explore and discover such as the experiences and coping mechanism of the *Tagasalo* in times of problems and the meaning of their role from their point of view. Reflections and life reviews in accordance to the roles, responsibilities and values of the *Tagasalo* are also less explored. In addition, previous researches focused on the participants from the adolescents to young adults causing limits to the other stages of development. Answers to the questions as to whether the role of the *Tagasalo* continues from birth up to late adulthood or whether the role may pass from one member to another is still unknown. The present study aimed to fill these gaps and to explore and identify the stories and experiences of being the *Tagasalo* of the family in the adulthood stage. Acquisition of the role as the *Tagasalo* in the family may be seen as a big responsibility and could cause issues and problems such as being burned-out. Adulthood is the stage where an individual is shaping and securing their own family and establishing their chosen career and at the same time trying to achieve something to leave for the next generation. Balancing these aspects in adulthood can cause problems and crisis yet taking the role as the *Tagasalo* for the parents and siblings may add up to the burden of the middle adult.

The study at hand aimed to contribute to the existing pool of knowledge in the concept of *Tagasalo* which may be useful in developing counseling interventions for the *Tagasalo* and their family. The results and insights that are gained may be used to develop counseling frameworks that will work on for the *Tagasalo* experiencing problems with regard to their current role and responsibilities in the family. It may give awareness to the possible effects of being *Tagasalo* and may explore effective coping

strategies for the *Tagasalo* in times of problems. The study might also contribute insights that may help in family therapy and add understanding in the dynamics of Filipino family and identify the roles and responsibilities currently existing. It also served as a call for researchers to further explore the said concept.

The concept of the *Tagasalo* may be unique to the Filipinos, but the said concept is not studied widely. After the introduction of the concept by Carandang (1987), only few studies followed. This research aimed to understand and give answers to its gaps by studying and exploring the said concept in a different view. Previous researches in relation to the concept of the *Tagasalo* only identified the dynamics, persona or characteristics of the *Tagasalo* but it lacked on exploring the past and present experiences and life stories of the *Tagasalo* and the possible start of the acquisition of the role. In this study, the researcher explored the subjective life narrative and experiences of the *Tagasalo* to draw meaningful reflections and insights and to gain an in-depth understanding of the concept. The present study used adult *Tagasalo*, ages 25 and above, as participants which was different from the previous researches that used adolescence and emerging adults as their participants. The study may contribute to the existing literatures regarding *Tagasalo* on a different approach.

To fully gather information needed for the study, empirical process was used. Gaskell (2000) had defined empirical research method as derived from the application of observation and experience to a research question rather than being grounded or based on a theory alone. Related literatures were reviewed to gather important information that was used to guide the study. The interview questions in the study were validated by an expert related in the field of study to ensure that the questions generate necessary and

relevant information needed. Moreover, the study uses the qualitative research design. Qualitative research design is grounded in describing, explaining and understanding human experiences. This allows for an in-depth understanding of the concept of *Tagasalo* coming from the participant's subjective life experiences. A semi-structured interview had been conducted following the guidelines of the Data Privacy Act of 2012 in which all the information that were gathered from the participants were kept confidential. Ethical principles were also observed in the conduct of research. Audio recordings of the interview were transcribed in full verbatim. The data were thematically analyzed. Conclusions drawn from all the data gathered as well as recommendations were specified.

Literature Review

The Philippines is one of the countries with a collectivist culture. For individuals from a collectivist culture, family is the prototype of all social relations (Triandis, 1994). Individuals from a collectivist culture are expected to align their lives to reflect the needs of the family as well as the values and expectations. The family has strong emotional bonds as well as shared goals. According to Jocano (1998), family is basic to the life of Filipinos. Family is the center of their universe and most of the things that they do and the things that they think of are first learned inside the family. Cooperation and sharing are expected within each member of the family. In the Filipino context, children are raised to fulfill familial duties and obey the parents. There are times that a child must sacrifice personal goals for the sake of the family. Each member of the family, especially the children were given roles and responsibilities and they must obey and fulfill it. The role a child may get can become part of the concept of the self like the role of *Tagasalo*.

After Carandang (1987) introduced the concept of the *Tagasalo* syndrome in her book, only a few studies had been done resulting in a shallow knowledge of the concept.

Family roles and responsibilities

According to Burr (2002) the concept of role is essential in understanding one's relation to other people. A given role is in accordance to role behaviors that one must perform. In the context of the family, the father, mother, son and daughter have specific roles. Erving Goffman (1959) introduced the idea of role-taking as self-presentation. He believed that in all our social encounters we are concerned with self-presentation. He also believed that the role one has is the self. The way one plays the role was the way they present the self. A unique example of how roles become part of the self is the concept of *Tagasalo* in the Filipino family.

In the Filipino family, each member had specific duties and responsibilities. Liwag, de la Cruz, and Macapagal (1997, 1998) conducted a comprehensive review of literatures in line with the child-rearing and gender socialization in the Philippines. The literatures they reviewed showed the child-rearing attitudes, beliefs, expectations and practices among the sons and daughters. The results of their review showed that there is a clear-cut gender role that exists for men and women in the Filipino culture. They found that boys and girls are raised differently in accordance to the known masculine and feminine roles. For example, girls experience many restrictions in the family and are always expected to assist the mother in housekeeping and nurturance of the younger siblings and even taking care of the aging parents. In the Western studies, familial duties such as taking care of siblings, maintaining connections within the kin as well as taking

care of the siblings are present. Horowitz (1965) studied differences in the role performance and consequences among sons and daughters as caregivers to their aging parents. An in-depth interview was made to the 203 children caregivers or those children taking care of their aging parents. The findings of the study showed that caregiving is a primary role of daughters and daughters-in-law. The sons tend to take on the role as the caregiver only in the absences of a female family member. The result also showed that sons provide less extensive support to the aging parent than the daughters. They also experienced less stress in taking care of parents than daughters do. In the study conducted by Rosenthal (1985), kinkeeper is another role in the familial division of labor wherein a kinkeeper is the one who is responsible in keeping the family in touch with one another. Stratified random sampling was used to gather 40 adults who were then interviewed. The result of the study showed that this area of work is dominated by female members of the family. Males were also engaged in kinkeeping but not as much as the females. The latest study in line with responsibility of an adult sibling was the study conducted by Denby and Ayala (2013) which focused on adult sibling raising and taking care of the younger siblings. The experiences of the 77 adult siblings raising younger siblings were explored. The result showed that adult siblings are willing to make sacrifices in assuming the role of the parent. Interestingly, it also showed that there is a low level of stress and strain. The finding also showed that adult siblings are more likely to adopt their younger sibling if there are high levels of family involvement and social support.

Tagasalo

Some related terms and counterpart of *Tagasalo* were found in the Western literatures. Schaefer (1990) coined the term "careaholics" the same with "workaholics,"

busyaholics, and rushaholics" in her book titled *Meditations for Women Who Do Too Much*. The concept of Adler's (1973) Redeemer Complex is quite similar to the *Tagasalo*. Adler (1973) as cited in defined Redeemer complex as "those who take an attitude that they must save or redeem somebody, finding superiority in the success of solving the complications of others." The concept of *Tagasalo* syndrome by Carandang and the Redeemer Complex are both similar in the sense that they both rooted from the unconscious but Redeemer Complex is related to finding superiority and feeling superior over others whereas being a *Tagasalo* and their act of *pagsalo* is an automatic response when they feel the need for it. Bettie (1987) in her book "Codependent No More" used the term co-dependency in which she defined codependent person as "one who has let another person's behavior affected him or her, and who is obsessed with controlling that person's behavior." Breadwinner is another term that can be associated with *Tagasalo*. According to Kozina (2002), the breadwinner is the main provider. In the literal sense, a breadwinner is "the person who feeds or provides sustenance to someone."

The term 'caregiver' may also be associated with the term *Tagasalo*. In the field of nursing, caregiver is defined as the unpaid person who helps a person with physical ailment or a person coping with disease (Hileman, Lackey, & Hassanein, 1992). Similarly, Pearlin and colleagues (1990) defined informal caregiving as, "Activities and experiences involved in providing help and assistance to relatives or friends who are unable to provide for themselves." In terms of the burden or problems experienced by the *Tagasalo*, the term caregiver strain may be compared to it. Caregiver strain is a common human response pattern for those who provide for the welfare of dependent family members (Miller, 1989). Long-term care-giving, in particular, can be a negatively

charged situation for caregivers because of the depletion of physical, emotional, and financial resources (Brody, 1985)

Kinkeeping can also be associated with being *Tagasalo*. Kinkeeping, consisting of efforts expended on behalf of keeping family members in touch with one another, is important but infrequently researched aspect of the familial division of labor (Rosenthal, 1985). The research of Rosenthal (1985) in kinkeeping was based on the premise that task-specific positions exist in families, constituting a familial division of labor. Such positions involve responsibilities and activities enacted on behalf of the extended family which contributed to family solidarity and continuity. Solidarity and continuity are viewed as inherently problematic as families face the disruptive effects of death, geographical and social mobility, immigration, life-course transitions, and competing demands on time and attention from other sectors of life. The extent to which families overcome these threats was seen as an achievement attained through the efforts of family members.

In the local context, there were only few studies that were in line to the concept of *Tagasalo*. Carandang (1987) introduced this term and defined the *Tagasalo* as a syndrome of some of her patients. She also suggested two distinctions of *Tagasalo*; the non-compulsive and the compulsive *Tagasalo*. The non-compulsive *Tagasalo* is the one who acquired the roles naturally and carried it out without having the feeling of being compulsively stuck into the role. These *Tagasalo* help out of their own willingness and they do not demand anything in return. They also have unconditional love for their parents and are being respected by their siblings. On the other hand, the compulsive *Tagasalo* strives hard to be recognized and approved by his or her parents. They become

too helpful to the point that they neglect their own needs. They keep on anticipating the needs of other people because they themselves need to be cared for. The nurturing attitude they possess and the anticipation of the needs of other people were actually their message that they also need to be nurtured thus, projecting their needs onto others. These *Tagasalo* try to gain recognition through achievements by doing socially approved acts. With regards to its unconscious aspect, the compulsive *Tagasalo* cannot seem to understand why they feel the drive to do things for their family nor why they feel guilty when they said "no" (Urdabe, 2001).

To contribute to the existing knowledge on the concept of *Tagasalo*, Urdabe (1998; 2001), Garcia (1999), Go Tian (2004) and Ramos (2018) were able to study the concept. Urdabe (1998; 2001) used a family systems approach in conducting her research. She analyzed the dynamics of the *Tagasalo* and pointed out specific dynamics and patterns of the *Tagasalo* across families. The dynamic includes the following:

- a. *Sense of Responsibility* - It involves *Tagasalo* helping the parents in the businesses, preparing food for the younger siblings and doing household work.
- b. *The Ability for Listening* - *Tagasalo*'s communication line with their parents is relatively open, allowing them to fulfil the role of being a listener to the parents' needs.
- c. *The Need to Mediate* - *Tagasalo* in the family tends to mediate in terms of arguments. There are times that they feel burned out because of the emotions involved especially during quarrels.

- d. *The Need for Harmony* - The *Tagasalo* tends to become the fixer of quarrels in the family. They have a strong need for peace and harmony that leads them to take responsibility in resolving conflicts.
- e. *The Need for Control* - It is found that *Tagasalo* has the need to be in control but not controlling. They take full responsibility for taking care of themselves. Also, there are times the *Tagasalo* controls the family in such a way that they are disciplinarian, assertive and dominant.
- f. *The Parents as Central* - It is found that *Tagasalo* still depends their action from the parents' behaviour and expectation. Their actions are founded by the need to get approval and appraisal from their parents.
- g. *Capacity for Caring* - The aspect of caring and sacrifice are the common image associated to *Tagasalo*. Descriptions of generosity, approachability, and thoughtfulness appear to be associated with this capacity for caring.
- h. *The Tagasalo as Sibling* - One can directly feel the *Tagasalo* moving from the opposite direction. The *Tagasalo* gets anxious, feels uncomfortable or upset, and tries to distract attention to their more "positive" acts of *Tagasalo* for the household and for siblings (Urdabe 2001).
- i. *Capacity for Emotional Distance* - *Tagasalo* also has the capacity to be detached from all the burdens they catch. The *Tagasalo* also has to somehow keep the self from drowning into helplessness.

On the other hand, Garcia (1999) created an instrument, the *Tagasalo* Scale, that attempted to measure the behavior in an objective manner but the validity and reliability of the scale were not ensured. In addition, Go Tian (2004) conducted a criterion

validation of the *Tagasalo* scale made by Garcia (1999) using the *Panukat ng Pagkataong Pilipino* (PPP) as the criterion. The study also tried to investigate whether gender is a significant variable in the concept. The result of the reliability test is that the scale was fairly consistent with the cronbach's alpha of .57. The Criterion validity results showed that the PPP and the factors in the *Tagasalo* scale has low and inconsistent connection. But this study gathered a different result in terms of the association of gender to the personality. While Urdabe (2001) and Garcia (1999) found no gender differences in the *Tagasalo* Personality, the study of Go Tian (2004) was consistent with the observations of Carandang. The result showed that females have a stronger nurturant behavior than males.

The most recent study regarding the concept of the *Tagasalo* was the study conducted by Ramos (2018). He identified the personas of the *Tagasalo*, the value manifested by them and the contextual factors of the *Tagasalo* manifestation. According to his study, the *Tagasalo* can be described as:

- a. Household Manager- The *Tagasalo* manages and supervises in the household chores and taking care of their siblings. They are involved in the important decision making in the family.
- b. Provider- To help lessen the burden of the family, the *Tagasalo* finds ways in providing the family with their material and financial needs.
- c. Mediator- The *Tagasalo* communicates openly to the members of the family especially during conflicts.
- d. Sympathizer- They always understand the feelings and attends to the concerns of the family members

- e. Problem Solver- The *Tagasalo* is eager to resolve the problems and conflicts of the family

Each of the personas of the *Tagasalo* is governed by their value manifestation such as sense of responsibility and accountability, leadership, sacrifice, initiative, openness, family-orientedness, understanding and love for the family and valuing peace and harmony in the family. Ramos (2018) also identified some contextual factors or the situations that may contribute to the development of being the *Tagasalo*. This includes family challenges, roles and responsibilities and family orientation.

Adulthood

Erik Erikson is one of few theorists who believed in the development that spans from infancy to old age. Erikson's (1963) theoretical model is also one of the few that embraces the concepts of individual challenges across life that played out in the context of a social and historical milieu, and acknowledges the potential for human possibility and strength. According to the theory, meeting these challenges is important for psychological well-being in later life. Adulthood in the Psychosocial Development theory is divided in different stages or phases; Early adulthood, Middle adulthood and Late adulthood. In this theory, early adults are people 18 – 40 years old and have the basic conflict of intimacy vs. isolation. Middle adulthood starts from 40 – 65 years old and termed in generativity vs. stagnation. The last stage is the Late adulthood stage characterized by people 65 years old and above. But there are new researches on a new phase of adulthood. Arnett (2000) introduced the term “emerging adulthood” in which it is the developmental period from the late teens to mid-20's and it is sometimes called the

young adulthood stage. If this pattern is to be followed the next stage or phase in adulthood would be early adulthood that starts from the age of 25 – 40 years old. These new early adults were characterized with the maturity of an adult, increasing individuality marked by increasing self-confidence, independence and autonomy, building and nurturing their own family and focusing on work success. The task of generativity may also start to manifest as an individual is approaching their late 30's and as the next phase would be the middle adulthood stage.

Adulthood is known to be the stage of development in which an individual seeks for an intimate/romantic relationship and work or career success. In the early 20's most of the adults would choose a particular job, a spouse or partner, number and timing of children while in the late 20's to 30's most adults will work to fulfill the demands of their chosen role. But according to Bee and Bjorklund (2000), it is also the time that some personality changes come out including increased independence and autonomy. Adults became more aware of themselves, their talents and skills reflected by the growing self-confidence. In terms of friendship and family relationship, Carbery and Buhrmester (1998) conducted a study on the three phases of early adulthood; the single phase, married-without-children phase and the parenthood phase. Their study found that in single phase, relationships appeared to be involved in their need fulfilment wherein friends are considered to be the most preferred companions while the parents especially the mothers are the sources of alliance and affection. On the other hand, in the second phase, the spouse stands as the primary person to supply every type of provision. The presence of children in the family exceeded the spouses in providing affections, security and self-worth.

Lachman and colleagues (1994) conducted a study about perception or perceived change across adulthood. The findings showed that Midlife is the period of many responsibilities; there is an increased stress on different domains and has little time for leisure. On the other hand, the results also showed that middle adulthood is about competence, productivity, social responsibility, control and ability in handling stress. Another study about change in midlife was done by Van Aken and her colleagues in 2006. The study was about the anticipated short term personality change in middle adulthood. Their study showed that changes in personality are associated with life satisfaction of middle adults. Successful resolution of the midlife concerns such as establishing career and doing the responsibilities of parenthood affect maturation in personality.

Middle adulthood was often associated with the term Midlife crisis. Based on the previous studies, it is true that middle adulthood is subject to different challenges and conflicts but it is still debatable whether midlife crisis does occur among middle adults. The first article concerning midlife crisis was written by Elliot Jacques in 1965. He based his assumptions from studying hundreds of artists who were said to have reason to confront their own mortality. This was followed by an in-depth study of Levinson in 1978 concluding that there was really midlife crisis experience commonly by men. But the study of Costa & McCrae (1980) about neuroticism in mid-life had only found little evidence for an increase. It was then followed by another research conducted by Farrell and Rosenberg in 1981. Their results showed that there are varieties of paths that exist through mid-life, but only little evidence showed the existence of mid-life crisis. But in 1999, Robinson, Rosenberg, & Farrell re-interviewed the male participants in the 1981

study of Rosenberg. The results of the participants looking back in their midlife period presented that midlife was not a period of unending crises but more of a period of re-evaluation. It is supported by Clausen's observation in 1990. According to Clausen, midlife is a psychological milestone in which new insights with regards to the self, to a loved one, or in a life situation may be produced. These insights can lead to significant changes in the life of a middle adult. Interestingly, Moen and Wethington (1999) found that women are more likely to recount turning points during their midlife than men, which is largely in relation with negative life events.

With regards to coping mechanisms that can be found in adulthood, there are three basic views in developmental changes in coping. There were theories highlighting a decline in coping mechanisms which suggest that coping worsens as an individual age; there are those which emphasize an increase concluding that there were improvements in coping ability as someone age; and those that feature stability suggesting that there is little to no intrinsic change in coping as a person aged. Gutmann (1974) is one of the early proponents of the decrement theory. Based on his study in cross cultures using Thematic Apperception Tests (TATs), he suggested that passive mastery is used as a way of coping in mid-life. Middle adults are said to act less than young adults in the situations in the test. On the other hand, the study of Diehl, Coyle, & Labouvie-Vief in 1996 with regards to age and gender differences in defense mechanisms showed that older adults exhibit more impulse control than younger adults who show aggression more. In contrast, studies which used standardized coping checklists to study defense mechanisms found weaker relations with age. In the study of McCrae (1982), he used this type of quantitative methodology and the results suggested that there is little or no age-related

change in coping in adulthood. Aldwin and colleagues, in their study in 1996 used both quantitative and qualitative methods to over 1,000 middle-aged and older men. The study found that middle-aged men report more coping strategies on the coping checklists than the older men, particularly on problem-focused coping. However, their perceived efficacy on their coping strategies showed no age differences. The interviews with the participants were examined and the results determined that the coping of older adults could be represented in relation to energy conservation. Therefore, older adults could be accounted as either better or worse copers compared to young adults of which may depend upon the measures and the sample that will be used, or maybe coping basically does not show developmental changes in adulthood.

Parents and sibling relationship

Filipinos are reported to have a strong family relationship and interactions. In the study of Fulgini (2010), Filipinos are also reported to have the greatest amount of time spent in helping the family. The result also showed that Filipinos have the lowest frequency of conflict with parents and siblings compared to people in the western countries. The results may come from the strong emphasis placed by Filipinos in their families (Espiritu, 2003). There are also studies about parental marital conflict and its effect on parent-child relationships. In the study of Riggio (2004), results showed that divorce results in a particular closeness of mothers and children as they struggle to adapt in the changes following a divorce. Children may also acquire early independence as children in divorced families are often given with additional household chores and caretaking responsibilities.

Cicirelli (1991) defined the sibling relationship as incorporating all the actions as well as verbal and non-verbal communications between individuals who share the same biological parents. Adult siblings shared a long history of personal family experiences. Research has shown that many adults feel close to their siblings, even if they see each other infrequently due to life circumstances or different geographic locations. Closeness included sharing experiences, trust, concern for the other, and enjoyment of the sibling relationship. Closeness to siblings can extend up to late adulthood and rivalry often decreases as the sibling ages.

Accordingly, Gold (1989) proposed that sibling relationships among the elderly could be classified as intimate, congenial, loyal, apathetic, or hostile.

- a. Intimate sibling relationships are characterized as being emotionally interdependent, caring, psychologically involved, accepting, and assisting one another. Negative affect toward each other tends to be transitory because intimate siblings are psychologically close.
- b. Congenial sibling relationships are similar to intimate sibling relationships, except that they are not as empathic and emotionally close. They consider their siblings to be a good friend, and negative affect toward their siblings is labeled as fleeting.
- c. Loyal sibling relationships are based on family allegiance rather than personal experience. They tie to one another by their family bond rather than by psychological closeness, communication tends to be infrequent, and siblings neither are psychologically or physically close.

- d. Apathetic sibling relationships are characterized by indifference.

Communication tends to be a rare occurrence because the siblings are never psychologically close. These siblings shared little time together, they do not share responsibility for one another, and there is little to no psychological involvement and social support.

- e. Hostile sibling relationships experience high levels of negative affect and resentment toward each other. This relationship is characterized by envy and rivalry, a lack of social support, and avoidance.

Providing help is another component of adult sibling relationships. Aside from parents, siblings are considered critical sources of aid in times of crisis. Early research by Adams (1968) found that older adults received help first from their children, but their siblings step in when the responsibilities became too great. Siblings could provide instrumental assistance, ranging from caring for each other when they are ill to helping with repairs on each other's homes. Psychological support from siblings was also evident, ranging from providing companionship, giving advice, and aiding in decision making. The older the individual is, the more likely they will see their sibling as a primary source of help (Cicirelli, 1991).

Synthesis

The term *Tagasalo* can be associated with a lot of foreign concepts but none fit directly to it. Careholics, caregiver, kinkeepers, and breadwinner were some associated terms but each is different from one another in terms of its description. This may mean that the phenomenon and development of the *Tagasalo* is unique in our country and

culture. The less number of researches in this field proved that this topic is relatively young and remains unexplored. There are still gaps that need to be explored and the study at hand seeks to answer those gaps.

Moreover, there are only few researches with regards to the experiences of single adults compared to the other stages of development. The basic conflicts and virtues under Erikson's theory have been explored less. The scarcity of knowledge about this subject speaks to lack of understanding on adulthood and to the massive avoidance of aging and death on the part of clinicians, as well as by the public; to the concentration of attention on the younger phases of individual and family development.

In terms of the relationship of the adult siblings, the manner in which the *Tagasalo* and their siblings socialize can affect their relationship with one another in ways that have consequences during a family crisis. This relationship is complex and may further be complicated in the aging and absence of parents. When an older sibling assumes care for younger siblings, questions of whether to maintain a sibling-to-sibling relationship or begin a parent/sibling-to sibling relationship may arise.

The few researches with regard to the concept of *Tagasalo* can provide some answers to our questions. Significant life events that may cause the *Tagasalo* to catch responsibilities in the family may involve major conflicts in the family such as losing a family member, being the only one capable to help, experiencing struggles and even being pointed or asked to lend by the family members. The coping strategies an adult could have are still debatable. However, some literatures found that the coping strategies

of middle adults were related to energy conservation, perhaps trying to conserve their energy in terms of doing an action to a certain problem.

Due to the limited researches into the effects of being the *Tagasalo* in the family, the only known possible effect of the act of catching the responsibilities and emotional problems is being burned-out as well as having compulsions with regard to the role that may arise. Stress and strain experienced by caregivers may also be the aftereffect of being a *Tagasalo*. With being burned-out as the anticipated effect of being a *Tagasalo* or having the compulsive act of *pagsalo*, the possible change that a *Tagasalo* would want to happen in the future is perhaps to lessen or eliminate the burden they are carrying. A *Tagasalo* may also choose to change the future in relation to what they may not have done before because of their roles and responsibilities.

Research Problem

The purpose of the study is to understand and explore the life stories and narratives of a single adult *Tagasalo* in the family. This study focused on reviewing the experiences, insights, thoughts, and perception in the past, present and future life of the single adult that is identified as the *Tagasalo* of the Family. Unlike the previous researches that focused on identifying the characteristics of a *Tagasalo* and examining the experiences of adolescents and some emerging adults *Tagasalo*, the study at hand involved single adults ages 25 and above as the participant. This age is perhaps known to be the start of independence from family of origin and the marrying age of an individual and by their 40's, as middle adults, they are known to be in the stage of establishing their own family and their own career as well as trying to give a contribution to the next

generation. Thus, adding the role of being the *Tagasalo* of their parents and siblings caused them to experience struggle, crisis or burden. The study aimed to answer the following questions:

1. What are the significant past or present life events, problems and coping strategies does single adult *Tagasalo* experience?
2. What are the effects a single adult considers in connection to being a *Tagasalo*?
3. How does a *Tagasalo* perceive oneself in relation to their current roles?

Conceptual Framework

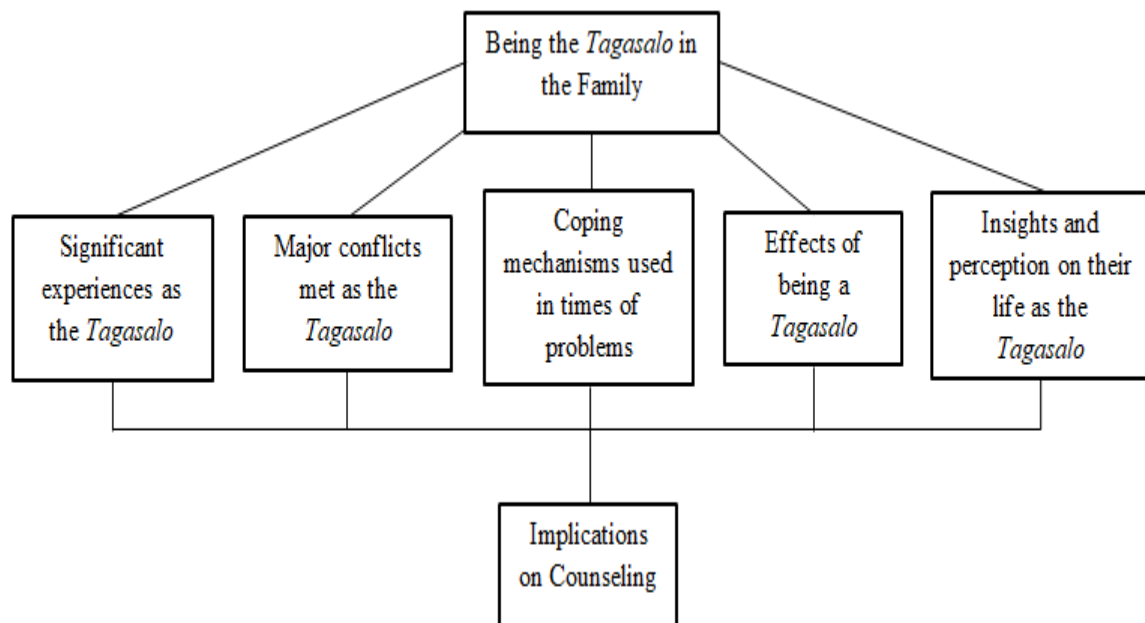


Figure 1. Life Narratives of *Tagasalo* Adults

The concept of *Tagasalo* in the context of Filipino families is an issue that is less explored. The focus of this research is to have an in-depth understanding of this concept.

To be able to do this, the research on the *Tagasalo* must start from within the *Tagasalo* themselves, from their own stories, experiences and understanding. The study aimed to explore the life narratives of the *Tagasalo* and to gain insights and knowledge from their experiences and perceptions about their roles in their family. This may provide more comprehensive details about the life of the *Tagasalo* coming from the past and present experiences as well as their anticipated future. This study generated meanings and descriptions on how they see themselves, their family and their life as a whole. It may also allow the *Tagasalo* to become more aware of their roles and the responsibilities accompanied to it as well as its possible effect or consequences. An adult *Tagasalo* may be able to reflect and review their life and perhaps be more concerned about their future.

Filipino families are often described as family-centered, this means that we keep close ties with each member of the family even up to old age. In this study, the participants were focused on the *Tagasalo* that perhaps reaches their maturity as an adult. One main reason is that the study may generate more life reviews, perceptions and experiences from these adult *Tagasalo* than other earlier stages. These adults may be able to provide more experiences about their obligations and responsibilities inside their family and be able to describe themselves more accurately in comparison to other earlier stages.

Previous literatures concerning stages of development often states that Adulthood stage starts from 18 years old, but recent researches suggest a new phase in adulthood which starts from 18 years old to mid-20's named as the transition stage or emerging adulthood. In accordance to the rise of emerging adulthood phase, early adulthood may start from 25 years old to 40 years old. These people are much characterized with

increasing individuality; self-confidence and independence, nurturing their own family and major emphasis on career success. Next to it is the middle adulthood stage characterized by people in the age bracket of 40-65 years old. According to Erikson's Stages on Psychosocial Development, people in this stage give more importance to their work/career and family. In addition, people at this stage experience the conflict of Generativity vs. Stagnation. Generativity refers to the concern for the next generation and caring for those who will live after they are already gone (Mitchell, 2009). Successful resolution of this conflict would give rise to the development of care and production. With all of these conflicts during adulthood, the acquisition of the role in being *Tagasalo* the family may add major accountability and responsibility on their part and may cause additional problems or crisis in their life.

In this research, life review of the *Tagasalo* in the adulthood stage involved exploring their past and present significant experiences as the *Tagasalo* in the family. This generated the factors affecting their act of *pagsalo* and the possible reason of acquisition of their roles and responsibilities. The study also looked into the problems they have met as the *Tagasalo* and current conflicts they are facing. It also investigated the effects on being an adult *Tagasalo* and identified the possible coping mechanisms a *Tagasalo* used in times of problems. The study also explored how *Tagasalo* anticipated their future. From this view, the *Tagasalo* were able to examine their life in connection to their experiences, insights and perception and they were able to identify what it means to be a *Tagasalo* in their current developmental stage. With the narratives of the adults *Tagasalo* the present study was also able to provide implications on counseling that may help counselors and professionals in handling cases in relation to this concept.

Significance of the Study

This study aimed to understand the processes involved in the acquisition of the roles as the *Tagasalo* in the family. This study also meant to understand the perception of the single adults *Tagasalo* about their current role. According to the studies on stages of development, adulthood is the stage where a person is starting to be more independent, build their family and give emphasis on their chosen career. Based on the limited local literatures about *Tagasalo* in the family, the *Tagasalo* may face struggles with regard to their role in the family and may experience physical and psychological burnout that needs to be addressed. Exploring the significant variables and processes underlying in the concept of *Tagasalo* will be beneficial to the following individuals and fields:

Participants

This study will give benefit to all the participants of the study. This may allow them to look back on the significant experiences in their life. This may provide ideas, insights and awareness about their role in their family. It may give them the opportunity to express their thoughts and feelings and be heard about their experiences. Psychological support may also be offered if needed. This may also give benefits to the family of the participants as the results may allow them to be more aware of the feelings, thoughts, and experiences of their family members. It may give them ideas about the pressure or burden that may be experienced by the *Tagasalo* in their family and may help the *Tagasalo* to understand and accept whether they are required to catch the responsibilities of the family.

Tagasalo in each Filipino Family

This study may provide the *Tagasalo* in each Filipino family, regardless of age, an awareness and insights about themselves and about their current role. This study may provide them the possible processes and effects of being the *Tagasalo* and be able to evaluate their own life. This study may allow them to realize and be aware of their own feelings and to help them in understanding and accepting their roles and responsibilities with ease. The study may also provide possible coping strategies that may help a *Tagasalo* when experiencing problems. This may also give opportunities for them to seek professional help if they are currently experiencing challenges, crisis or burn out in relation to their role.

Adult Tagasalo

This study will also help people who are in their early to middle adulthood to gain insights about their past and present experiences and be able to evaluate their current state. This study may give them opportunities to reflect and to look back at their life. According to the different studies in the adulthood stages, adults may be experiencing conflicts as they are in the stage wherein they should be looking for a spouse, shaping their own family as well as establishing their career. Balancing these two important aspects of their life may cause struggles and crises. Middle adults may also struggle in identifying and building what they can give to the next generation. This study may allow understanding of the struggles and crises being experienced by single adults and the adults being the *Tagasalo* in the family. It may also allow these adult *Tagasalo* to share the effect of their role in oneself.

Guidance and Counseling Field

This study is significant in the field of Guidance and Counseling as its main goal is to provide insights that may help counselors and other helping professionals in terms of handling cases of crisis or burn out of a *Tagasalo* in a family. The insights that will be gained from the study may help in understanding the processes and effects involved in being *Tagasalo*. This study would allow counselors to be aware of the cases with regard to *Tagasalo* and of their *pagsalo* or catching of the responsibilities in the family. It may help in developing counseling techniques or therapy that may be used to allow *Tagasalo* children become aware of themselves and their unconscious feelings.

Sikolohiyang Pilipino

The findings and results of this study are also beneficial in the field of Sikolohiyang Pilipino. This study may add to the existing pool of knowledge in the concept of *Tagasalo* or *pagsalo* in the field of *Sikolohiyang Pilipino*. Since Carandang coined the term *Tagasalo* in 1987, only few studies have been done in relation to the concept and the processes involved in it. This study may help in the comprehensive understanding as well as in developing a concept of *Tagasalo* that may be unique to the Filipinos.

Future researchers

This study may provide additional knowledge about the concept of *Tagasalo* in the Filipino children and family. Other researchers who may give interest in studying the concept of *Tagasalo* will benefit from this study. The result of this study may be the basis for future researches. This study will provide them concrete evidence to guide and

support future researches in the same field. Recommendations from this study may be used to develop and enhance the knowledge on its construct. Since there are only few studies that concern the concept of *Tagasalo*, the study may generate interest to future researchers.

Scope and Delimitations

The study used the qualitative research design specifically life narratives or life stories approach. The data and insights that were gained from the study came from 5 single adults characterized as the *Tagasalo* in their family. The participants were residents of Metro Manila and living together with their family. Parents and/or siblings of possible participants were interviewed briefly in order to identify who is the *Tagasalo* in their family. Semi-structured and in-depth interviews needed to gather the data for this study were done to the identified *Tagasalo*. Interviews were transcribed and thematic analysis was used to generate themes and subthemes. This study was in accordance with the different ethical principles in research.

The study aimed to be as comprehensive as possible but considerable limitations were still present. The study was limited in exploring life stories, experiences and perception of the *Tagasalo* in the family. The study was not centered in the point of view of the other members of the family with regards to the life stories of their family's *Tagasalo*. The differences among the structure of the family as well as their socioeconomic status were not considered as criteria for the selection of participants. The study was also limited to the participants 25 years old and above since it focused on life

narratives of the *Tagasalo* in the adulthood stage. Studying the stories and life events of the *Tagasalo* in other life stages is a possible area of study for future researchers.

Definition of Terms

The following terms are conceptually or operationally defined. These were used throughout the study and it will help in further understanding of the concepts and to arrive at a common definition of the terms.

Adult Tagasalo – As for the present study, the participants are individuals whose age is 25 and above and is identified as the *Tagasalo* in their family

Role – the term refers is operationally defined as the norms and expectations attached to a person's position or status in the family.

Pagsalo – Operationally defined as the act of catching the problems and responsibilities in the family

Tagasalo in the family – The one who takes care or the one who comes to the rescue (Carandang, 1987)

Tagasalo Personality - *Tagasalo* Personality has high sense of responsibility and accountability, ability for listening and openness in communication, has a need to mediate and initiate, has a need for peace and harmony in the family, has a need for control and be a leader, their parents as central and family orientedness, has a wide capacity for caring and understanding and love for the family and capacity for emotional distance. (Urdabe 1998 & Ramos, 2018)

CHAPTER 2

Methodology

This chapter provides the research design that is used in the study, the research setting, the research population and sampling method, research instruments, the data gathering procedure and the ethical considerations that were done in this study. The methods and data were examined from different viewpoints which ensured a comprehensive approach to the research questions. Ethical standards were provided to protect the right of the respondents.

Research Design

The study used qualitative research design. According to Denzin and Lincoln (2005), qualitative research is a naturalistic and interpretative approach that explores a phenomenon from the interior. This type of research design is said to be naturalistic for it studies a situation or phenomenon in their natural setting and it is interpretative as it focuses on the way the people in the phenomenon understand, interpret, and give meaning to their experiences. In studying the concept of *Tagasalo* or the act of *pagsalo* in the context of Filipino family it is appropriate to start it in its natural setting involving the processes and experiences inside the family of the *Tagasalo*. To better understand the said concept, it is important that the information and experiences must be interpreted and come from the point of view of the *Tagasalo* themselves. Qualitative research design is also described as a systematic and empirical approach in research. It is systematic in the sense that it is carefully planned and properly executed and empirical since it is based on human experience. The present study aimed to identify and explore the experiences of the

single middle adults *Tagasalo* through the systematic processes involved in doing qualitative research such as interviews and data analysis.

In exploring the concept of *Tagasalo*, qualitative research was the best option. With the use of qualitative design, specifically life stories or life narrative approach, the concept of *Tagasalo* was carefully investigated in the perspective of the actors in the situation. Life narrative approach in research is the study of human experiences and how it is being experienced in a form of a story involving settings, themes, scenes, plot and characters (McAdams, 2001). In life narrative, people reconstruct their past, view their present and imagine or anticipate the future that leads to the analysis of the first person's point of view. To fully understand the concept of *Tagasalo*, the data, stories or narratives primarily came from the one who has first-hand experience as the *Tagasalo* in the family. The present study reviewed the past and present experiences of single adults *Tagasalo* and identified how they view their future. Since life narratives involved the past, present and future experiences, thoughts, feelings and perception the concept of *Tagasalo* was fully examined.

Research Setting

The study at hand gathered participants from different parts of Metro Manila. It is known that Metro Manila is the center of opportunities for many Filipinos such as stable jobs and family upbringing to which early to middle adults are focused on. The big number of opportunities in Metro Manila resulted in migration of some Filipinos coming from different regions, thus the present study was able to gather participants whose families may come from different parts of the Philippines and lead to a more

comprehensive understanding of the concept of *Tagasalo*. It was also the center for change and progress resulting in different types of family experiences, situations and challenges that may affect each member in a family including the *Tagasalo*. For the convenience of the participants, the researcher was the one who went to their places for data gathering. Since unforeseen issues and circumstances may arise such as health, physical issues, and busy schedules of the participants, the interviews were conducted at the residences or preferred place and time of the participants.

For the convenience of conducting the study, the participants must be living and working around Metro Manila where the researcher is also living. The chosen setting was also able to save time for the study, since there were unforeseen conflicts in the schedule of the participants, especially that the chosen participants were assumed to be busy shaping their own lives and career. Furthermore, it also ensured and secured the budget for financial costs and travel effort that were invested in the course of the research.

Research Participants

In selecting the participants of the study, purposive sampling was used. At least 5 participants were selected for the present research. The participants met the following criteria in order to fit for the study:

- The participant must be an adult; 25 years old and above
- Living and working around Metro Manila.
- Civil status must be single
- Currently living with their parent/s
- Must have at least one sibling (18 years old and above)

- Must be considered as the *Tagasalo* of the family; confirmed by parents and sibling/s

Since the participants in this study were adults, their age ranged from 25 years old and above which is considered as the possible starting point of maturity in adulthood and in accordance to Erikson's Psychosocial Development theory. The participants were living and working around Metro Manila. In addition, the participants were limited to adults who are currently working or have an income. It is because adulthood, in the perspective of Psychosocial Development theory, is focused on the rise of individuality, balance of responsibilities in work, family, and the next generation. Also, the civil status of the participants must be single and the participants must also live with their parent/s since parents are central and important to a *Tagasalo*,

The study focused on single adults who are considered as the *Tagasalo* in their family. In order to know whether the single adult is the *Tagasalo*, it was confirmed by at least one of their parents and one of the siblings of the participant. The confirmation of the identified tagasalo was done through a short interview with them. The siblings that were interviewed were 18 years old and above who could legally decide on their own whether to participate in the study. The one that was pointed frequently by the interviewed members of the family is the identified *Tagasalo*.

Participant Profiles

Five single adult *Tagasalo* currently living around Metro Manila participated in the present study. Each of the participants engaged in a 40-60 minute interview.

Participant demographic and background information and a brief profile were presented in Table 8.

Table 1

Participants Demographic and Background Summary

Name	Age	Sex	Address	Marital Status	Occupation	No. of Siblings	Birth Order
Anthony	33	Male	Makati City	Single	English Trainer	8	Eldest
Lawrence	25	Male	Navotas City	Single	College Instructor	3	Eldest
Elya	44	Female	Quezon City	Single	Owner of an apartment for rent	2	Eldest
Mary	29	Female	Quezon City	Single	Online Casino worker	2	Eldest
Carlo	52	Male	Caloocan City	Single	Small business owner	2	Eldest

Note. The names of the participants are not their real names.

The following participants are the identified *Tagasalo* in their family. At least one of their parents and siblings were interviewed to confirm who the *Tagasalo* in their family is. In all the identified *Tagasalo*, their siblings that were interviewed for confirmation were the ones 18 years old and above for they are on their legal age to decide to volunteer or withdraw from the study. The parents and siblings were given an informed consent and the researcher explained the nature of the study before the interview proper.

Participants answered a personal information sheet that provides basic information about them such as age, occupation, marital status, birth order and number of siblings. The interviews drew out more details about their family background. All of the participants currently live in Metro Manila with their parent/s. All were single adults from ages 25-52 years old. Three of them were early adults and two were middle adults. All of them were the eldest in their family with a varying number of siblings.

Research Instrument

Before conducting an interview, the researcher looked for possible participants that may fit the criteria. The possible participants were given informed consent (Appendix C) to know if they are willing to participate in the study. They answered a personal information sheet developed and provided by the researcher (Appendix A). The possible participants answered all the questions that helped obtain information which was one of the bases whether they fit as participants in the study. Age, gender, birth order, civil status and number of siblings were asked in the information sheet. The personal information sheets were examined to select the possible participants who fit in the criteria.

To finally confirm if the possible participants were qualified for the study, a short semi-structured interview (Appendix E) was done among their parents and siblings. Before the interview started, the members of the family were given an informed consent (Appendix B). The questions in the semi-structured interview seek to answer or to find out who is the *Tagasalo* in the family and/or if the possible participant is the *Tagasalo*. Questions in the interview guide generated a direct answer pointing to a specific family

member. The short semi-structured interview for the siblings and/or the parents was developed by the researcher.

Upon the identification of the *Tagasalo* in the family informed consents concerning participation and recording of information (Appendix D) were given to the identified *Tagasalo*. A semi-structured and in-depth interview questions were used in gathering primary data from the *Tagasalo* of the family (Appendix F). The researcher developed the semi-structured interview questions that sought to explore the life stories of being a *Tagasalo* of the family. Experiences, insights, problems, acceptance and perception of the concept and role of *Tagasalo* coming from the past, present and future perspective of the participants were also identified through the interview questions. The questionnaire underwent a validation procedure that ensured the validity and reliability of the question. It was reviewed and validated by an expert in the concept of *Tagasalo*.

Research Process

The ethics committee reviewed the present study in order to ensure that it followed the ethical principles and eluded all sorts of issues that may arise in conducting the research. The researcher asked an expert in the concept of *Tagasalo* in the family to review and validate the interview questions that were used in the study. When the interview questions were reviewed, the researcher conducted a purposive sampling procedure to look for possible participants. The possible *Tagasalo* were given an informed consent (Appendix C). Upon agreeing on the participation in the study, answered the personal information sheet (Appendix A) provided by the researcher. The researcher reviewed the answered personal information sheet to validate if the

participants fit in the criteria. Informed consents concerning the nature of the study and recording of the interview were also given to the family members and to the *Tagasalo* participants (Appendix B and D). A short semi-structured interview was scheduled to the siblings and/or parents of the possible *Tagasalo* (Appendix E). Also, a one-on-one semi-structured interview (Appendix F) was scheduled based on the availability of the participant. The whole session of the interview was audio recorded upon the permission of the participants through a consent form that was given to them (Appendix D). The audio recordings and interviews were transcribed in full verbatim. The data were coded and thematically analyzed. The generated results were provided as well as the discussions to understand the meaning of the results.

Data Gathering Procedure

The researcher scheduled a one-on-one interview with each of the qualified participants based on the criteria. The schedule and place for the interview were dependent on the convenience and availability of the participants. Upon the beginning of data gathering an informed consent was given and discussed to the participant. A verbal and written consent from the participants was obtained (Appendix B and C). There was also consent for recording the interview session (Appendix D). The researcher informed the participants about the nature and purpose of the study as well as the participant's rights as a respondent. The benefit that the participant may get from the study was also discussed. The whole session of the interview was recorded with the permission of the participants. The participant was given a small token of appreciation for participating in the study. The recording was transcribed in full verbatim and the transcription of the audio recorded interview was done by another person to avoid personal biases and

preconceptions of the researcher on the data. The data were coded and scrutinized using different techniques in qualitative research. Thematic analysis was used to generate main themes and subthemes. The whole data gathering procedure was in accordance with the ethical principles of research.

Ethical Considerations

This study supported some existing articles, researches, documents or archival materials. The research data were not solely based from secondary sources but also on the primary sources coming from the data gathering involving answered forms and interviews with the main participants. All the data from different sources were stated with proper referencing and citation. The data that came from the participants such as personal profile sheets, audio recordings and transcriptions of the interviews were protected and remained confidential. Data and results were kept in a secured file and persons without any relation to the study were not given any access to it.

Data collection of this study involved human participants as primary sources. Interviews and data collection involved some vulnerable participants from early adults to elderly people. Psychological support was provided to the participants who experienced sort of discomfort or emotional instability in connection to the stories and experiences they shared. The researcher ensured that the whole research study was in accordance with the ethical principles of research as well as the PNU Code of Research Ethics. The study did not intend any harm to the participants. All of the

participants were treated with respect and confidentiality was always monitored. The study was governed by the following ethical standard:

Respect

The researcher ensured the physical and psychological safety and protection of the participants. The study at hand did not involve any physical activity that may induce risks to the life of the participants. The topic of the study was distressing for some of the participants as it involves life reviews. Psychological support, first aid and referrals were offered. The participants were fully informed about the nature of the research as well as their role as participants. The participation in this research was voluntary and was secured with informed consents. The researcher sought a verbal and written consent from the participants and informed them about their rights to withdraw anytime.

All the information that was gathered from the participants remained confidential and the anonymity of the respondents was ensured. The researcher guaranteed that all the information that was given by the participants was not made available to anyone who is not directly involved in the research. All the documents as well as the audio recordings were kept in a secured area. The privacy of the participants was protected at all times. All the participants' data were kept secured and properly coded. The research study was in accordance with the Data Privacy Act of 2013.

Beneficence

Benefits from this study were optimized and any possible harm was minimized. The researcher ensured that all of the participants did not experience any physical or

psychological harm with their participation in the study. The present research also contributed to the improvement of human condition though it may not pose a direct benefit on the participant but it may give significant contribution to different fields of study.

The researcher ensured that the participants will be informed about all the benefits that they may receive in their participation. Direct and indirect benefits that the participants may receive were discussed to them and to their family. All of the participants and their family were given a token of appreciation for their time and effort in participating in this study. The results of the research may be shared to the participants upon request. The researcher will ensure that upon the participant's request, their results will be delivered in their emails, contact details or in any way they prefer of which must be in accordance to the Data Privacy Act of 2012.

Justice

The selection of research respondents, data collection tools such as the interview questions, and the whole course of data gathering procedure were free from any biases (e.g., gender, ethnic, race, class, and cultural biases). The criteria that were set for the participants were explained thoroughly to avoid misunderstandings about any biases, prejudice and stereotyping. The selection process of participants was discussed.

Any form of biases was set aside during the conduct of research. Fair treatment to each and every participant was ensured. The research was conducted by individuals with appropriate scientific education, training and qualification.

CHAPTER 3

Findings and Discussion

In this study, five individuals identified as the *Tagasalo* of their family were able to share their experiences and insights about their roles and responsibilities. The narratives were derived from the personal experiences as perceived by the *Tagasalo*. The perspectives were from single adults identified as *Tagasalo* in their family. The stories of each participant unfolded the subjective meaning of the concept of *Tagasalo* in the context of family roles. This chapter presents the findings and discussion pertaining to the main research questions: (1) *What are the significant past or present life events, problems and coping strategies does a single adult Tagasalo experience?* (2) *What are the changes and effects does a single adult consider in connection to being a Tagasalo?* (3) *How does a Tagasalo perceive oneself in relation to their current roles?*

Individual Profiles

Anthony

Anthony is 33 years old. He is currently working as an English trainer. He belongs to a quite big family. He lives with his parents and six of his eight siblings. He is a responsible child who started working at an early age to help his family. He described himself as the main provider for the financial needs of his family especially for the bills and groceries. He started to work for his family when he was 18 years old, because his father had an affair with another woman. During that time, he decided to stand for his mother and his siblings. He caught the responsibilities of his father for their family and

made sure to support his mother and his siblings emotionally. At the present, he is still providing the needs of his family and his siblings.

Lawrence

Lawrence is 25 years old who currently works as a college instructor. He described himself as the main provider and one of the decision makers in their family. He is currently living with his parents, his three brothers, and a nephew from his second brother. He started to catch all of the responsibilities of his parents from the time he got his first job as an instructor in a university. He asked his parents to stop working as vendors of breakfast meals because he said they were too old to be engaged in such a heavy job. When he got his first job, he started to provide the food and allowances of the whole family, paid their bills and took care of his parents and their needs. He sees all his doings as a way of paying back to his parents.

Elya

Elya is 44 years old. She has an apartment for rent where she gets their daily needs. She is currently living with her mother under one roof but her two siblings who have their own families live nearby. When his father was still alive, she was often told to take care of their family since she was the eldest. When her father died, she followed his will and took care of the needs of her family. During that time, she took over her father's responsibilities, such as providing for the family and taking care of them. By the time her siblings got their own family, she still helped them in times of need and sometimes took care of their children. Since her siblings had their own families, she was left to take care of her aging mother.

Mary

Mary is a 29-year old online casino worker. She lives with her parents and two siblings. She described herself as someone who has high hopes and dreams for herself and family. Their family experienced financial crises during her college days. She chose to become a working student during her college years to provide for her own tuition and school fees as well as be able to help her family by giving them a share from her salary. From the time she had her first job, she was the one who became responsible for the financial needs of the family.

Carlo

Carlo is 52 years old. He is currently living with his parents. They have a small business of selling variety items where he gets his everyday income. He chose to stay and live with his parents since both of his two siblings have their own family. When he was still young he was always asked to look for his siblings and to do the chores as his parents need to work. When he was in college he sacrificed his allowances during times of needs. He slowly took all the responsibilities of his parents when he started working. His obligations include financing the studies of his siblings and providing the needs of the whole family. By the time his siblings got their own family, he chose to look after his parents.

1. What are the significant past or present life events, problems and coping strategies does a single adult *Tagasalo* experience?

During the course of the interview, the participants revealed several important life events that became the turning point of their role as the *Tagasalo*. They also shared the

problems they have met and the actions they did to solve those problems. The participants were able to identify the coping strategies they often used in times of problems.

1.1. Significant Life Events

Several life events were shared by the participants during the interview. These life events were perceived by them as the turning point of their *pagsalo* of responsibilities and problems in their family. There were three categories with regard to their life events that aroused in their narratives. Most of the participants expressed that their first work experience was the start of their *pagsalo*. Some shared a family experiences that caused them to catch the whole family. On the other hand, few of participants have the notion that being the eldest or being one of the eldest among the siblings in the family contributes to being responsible or accountable to the needs and problems in the family.

The most common life event that the participants mentioned during the course of the interview is the time they started working. They see themselves catching most of the responsibilities and problems of the family during this time. All of the participants see themselves having true and huge responsibilities by the moment they have their work.

Anthony mentioned that he worked for his family at an early age of 18 years old, because they had financial problems. He said “*Kasi at an early age, nagtrabaho na ko para sa pamilya ko kasi may mga financial problems kami.*” (at an early age, I started working for my family because we have lots of financial problems) Lawrence also recalled working at an early age during his college years to support his school fees and help in their household bills.

Table 2

Significant Life Events

Life Events	Theme Definition	Sample
Work Experiences	Having a work was perceived as the starting point of being a <i>Tagasalo</i>	<i>“Sa tingin ko nagsimula yung mga pagganap ko sa responsibilidad nung nagkaroon na ko nung una kong trabaho. I think mga 18 years old ako noon.”</i> (I guess, I started having responsibilities for the family when I got my first job. I was just around 18 years old.)
Family Experiences	Several family experiences could be the turning point on why a <i>Tagasalo</i> chooses to catch their family	<i>“nagkaroon kasi ng pagkakataon na nagka-affair yung father ko”</i> (There were times when my father had an affair with another woman.)
Child rearing experiences	Being the eldest child or being one of the eldest could contribute on being a <i>Tagasalo</i> in the family	<i>“dati nung mga bata pa kami, ako lagi nabibillinan ng mga dapat gawin since ako yung panganay.”</i> (When we were still young, I am always the one who was asked to do things since I am the eldest.)

I think ano pa lang yan, 18 years old pa lang ako, nung nag-SA ako. Kasi nung nag-S.A ako, ako na sumasagot ng.. .yung sahod ko noon, ako na sumasagot, kung hindi nung water bill, yung electricity bill. (I think I was only 18, when I

first worked as a student assistant. That time, I am the one who pays for our water bill, electricity bill through my salary as a student assistant.)

Lawrence also mentioned that by the time he had his first job after he graduated, he told his parents to stop working and he became responsible to provide all the needs of their family. He recalled,

Nagtitinda sila ng almusal sa umaga tapos when I graduated, pina-stop ko na sila noon... hindi ko na pinagtrabaho yung parents ko after I graduated. Lahat ako na... Pinatigil ko sila magtrabaho kasi matanda na sila. Parang 50 na nanay ko noon, tsaka 55 na yung tatay ko noon. Kasi okay lang sana kung trabaho nila is yung office work, yung wala gaanong gagawin. Yun kasing 'pag nagtinda ka kailangan mo magpuyat... (They sell breakfast meals every morning and when I graduated, I told them to stop working... I asked them to stop working because they were getting old. My mother was already 50 years old that time, while my father was 55 years old. It would not be a problem to me if their job is office work. Because being a vendor of breakfast meals means that you have to wake up during midnight to start preparing.)

Elya, Mary and Carlo also mentioned that they started to have big responsibilities when they started working. Elya and Carlo both stated that they were able to help more because of their income or salary. Elya said, *“Para sakin simula nung magkawork na. Talagang nakakatulong na lalo nung magkaroon ng trabaho.”* (For me, it's when I started working. I can help them more when I begin working.) While Carlo stated, *“Pero siguro mas nagkaroon ako ng mga totoong responsibilidad nung nagtrabaho na ko. Kasi*

syempre sumasahod ka na e, may kakayanan ka na tulungan yung pamilya mo sa maraming paraan.” (For me I felt that I had real responsibilities when I began working. Because of your salaries, you are more capable in helping your family in many ways.)

Another common life event shared by the participants is some familial experiences. Mary and Carlo both mentioned that they experienced the times when they struggled with lack of finances and resources and these struggles pushed them to start helping the family. According to Mary, school fees and household finances were placed on their family all at the same time, *“Ano, sobrang hirap talaga ng buhay namin dati at nung time na nag-aaral ako kaya pinili kong magworking student. Nagpart time ako, sinasabay ko yung pag-aaral sa pagtatrabaho.*” (Our life was really difficult when I was still studying in college that is why I chose to be a working student. I had a part-time job before; I tried to balance it with my studies.) Carlo started to give his daily allowance during his college years to support his family, *“...kapos talaga kami sa buhay. Kaya yung baon na buwanang ibinibigay sa akin ng lola ko, pansamantala kong ibinibigay o ipinapahiram sa mga magulang ko para sa pambayad ng kuryente, ng tubig mga ganun.*” (...we were lacking resources back then. That’s why I always gave my parents or I always let them borrow my school allowance that my grandmother gave me every month just to pay for our electronic bills or water bills.)

On the other hand, Elya recalled that she started to decide and manage her family when her father died, *“Yung nga, yung nangyaring nawala na si tatay, talagang doon na talaga nag-umpisang. Kumbaga lahat ng isipin, at dalangin para sa kanilang lahat tinanggap ko na talaga na ganun.*” (It all started when my father was gone, I accepted all

the responsibilities and I always prayed for them). Also, Anthony shared that his father had an affair before and that caused him to stand for his family. Anthony said,

Medyo personal to, pero nagkaroon kasi ng pagkakataon na nagka-affair yung father ko sa ibang babae tapos nagkaroon pa siya ng mga anak doon. Syempre masakit yon para sa mama ko at alam ko sa sarili kong kailangan ko ng mag-step up for my family.... Alam ko yung sakit na nararamdaman niya na ang laki ng pamilya namin, ang dami naming magkakapatid tapos yung husband mo pa niloko ka....Doon ako nagstart na mag work... (This is quite personal, but there was a time when my father had an affair with another woman and he also had children on her. Of course it is painful to my mom and I knew that I needed to step-up for my family... I knew the pain that she felt; we are a big family yet your husband cheated on you... That is when I started working...)

Both Anthony and Elya who shared a more personal event in their lives also reported that due to their child rearing experience such as being the eldest child, they were often expected and asked to do household chores and look after their younger siblings. Anthony recalled his childhood years and expressed, *“Pero dati nung mga bata pa kami, ako lagi nabibillinan ng mga dapat gawin since ako yung panganay. Kailangan ko bantayan yung mga kapatid ko or sometimes need magsaing or tumulong sa paglilinis.”* (But when we were still young, I was always the one who was asked to do things since I am the eldest. I need to look after my siblings or sometimes I need to cook or help in cleaning the house). While Elya remembers that during the time she was still studying she still helped her parents in chores. She stated,

Pero nung ano, syempre 'pag panganay ka talaga kahit nag-aaral ka ano, tulong ka pa rin sa gawaing bahay, iyon talaga yung pinakahelp mo sa magulang mo gawaing bahay, tsaka ayun nga tulong din sa mga kapatid, sa mga assignments, sa pagsagot mga ganun. (Of course when you are the eldest, even if you are studying, you need to help in the chores, and that is the only help you can give to your parents. You also need to help your siblings with their assignments).

For most of the participants, they see themselves as a *Tagasalo* by the time they start working, perhaps this is because one of the personas that a *Tagasalo* portrays is being the provider of the family. When a *Tagasalo* starts to earn money and is able to provide the material needs, it results in the lessening of the problems the family is facing. Thus a *Tagasalo* would see that they are able to help lessen the burden experienced by the family. Another reason a *Tagasalo* sees that their working experience is the starting point of their *pagsalo* is perhaps by the time they started working, they were already an adult or can be considered as adult and the maturation, understanding and acceptance of adult roles and responsibilities such as working and nurturing families are in the process.

The second common life event mentioned by the participants is some of their familial experiences. Perhaps during the time they experienced struggles and conflicts within the family, they were able to reflect on their situations and chose to catch the whole family. These familial experiences and their reflections served as their external and internal motivation to be the *Tagasalo* and be in charge of the responsibilities to make sure that their family will be safe and sound.

There is a salient life event that became apparent in the narratives of some of the participants that may possibly cause their acquisition of the role of *Tagasalo*; it is their child rearing experience with regards to their birth order or being the eldest among the siblings in the family. All of the participants in the study were the eldest child. In the Filipino context, being the eldest sibling is accompanied by certain duties and expectations from the parents or family members. Most often, the eldest child is assigned to help in the household chores and to look after their younger siblings. In the present research, all the participants are the eldest among their siblings. Thus, birth order or being one of the eldest and the child rearing experiences in the family may contribute to being the *Tagasalo*.

1.2. Conflicts and Resolution

During the interview, the participants were asked about the problems they met in relation to their roles and responsibilities in the family. They were also asked how they solved those problems and what actions they did to solve the problems. Two types of problems or conflicts emerged; familial problems and romantic relationships. Solutions such as working, being in charge and having a positive outlook were considered by the participants.

Familial problems were the major adversities of the participants. These familial problems include financial instabilities and conflicts between family members. For the participants who are the main providers of the financial and material needs of the family, their common familial problem was financial conflicts. During times of financial conflict, participants' practical way of solving it is to find work to earn money and if urgently

needed, they find getting loans as a temporary solution. Anthony, Lawrence, Mary and Carlo shared their experiences about financial crises and the solutions they end up with. Mary stated,

Table 3

Conflicts and Resolutions

Problem	Solution	Theme Definition	Sample
Familial problems	Being in charge of things, working or getting loans for the family's needs	<i>Tagasalo</i> chooses to be in charge of the family's welfare during times of financial problems.	<i>"...heart breaking yon sa isang asawa, na malaman mong may kabit yung asawa mo tapos nagkaanak pa sa iba... kaya I decided na tumayo for them and to make sure na yung pamilya ko at yung mga kapatid ko ay maayos pa rin at maalagaan pa rin sila."</i> (It was heartbreaking for a wife to discover that your husband had an affair and got a child from another woman... that's why I decided to step up for them and to make sure that my family and my siblings will be taken care of.)
Romantic relationship	Positive outlook	Some <i>Tagasalo</i> can be troubled by the idea of having a partner/spouse	<i>"Tapos ako syempre parang gusto ko rin ng ganun, pero until now wala pa rin.....Siguro may right time si God for me in which kailangan ko lang antayin, mga ganun ba."</i> (I also wanted to have my own family, but until now there's none..... Maybe, God has the right time for me in which I just have to wait.)

Nangyari din samin na ano na parang hirap na hirap kami kumain kasi walang pambili ng bigas, yung mga ganung bagay ba, walang pambili ng ulam..... Ayun, umuutang talaga ako sa mga kakilala, sa mga pwedeng mahiraman ng pera. Tapos 'pag may time mag work or 'pag may chance na mag work, ayun nag-aano ako, ginagrab ko yung opportunity. (We find it hard to eat because we don't have money to buy food.... I needed to borrow some money from some people who can give some. And if I have some chance to work, I really grabbed the opportunity).

On the other hand, problems among some of the family members were also reported by Anthony and Elya. The affair of Anthony's father caused problem for his mother and his siblings. Anthony said that he was aware of the pain it caused to his mother and all he did was to be in charge of his family's welfare. Elya expressed her worries about her brother who has a bad drinking habit and she reported giving advice to him. She said,

Problema na ano, etong sa kapatid ko, kasi may bisyo siyang umiinom.... Yung kapatid ko lagi kong pinapayuhan na wag sobra sa inom kasi masama na sa katawan. (We had some problems with my brother; he had a bad drinking habit...I always give him advice like to not drink too much cause it will be bad for his health).

Both of the female participants in the present study, Elya and Mary, expressed their worries with regard to difficulty looking for a spouse or partner in life but both of them had a positive outlook in accordance to their faith. Elya said,

Sa mga na-ano ko naman, sila yung mga ano, kumbaga sila yung tipo na pwede na rin kaya lang may mga bagay na di napagkasunduan tulad nga nung sa religion, magkaiba kasi kami ng religion. Yung pinakaunang boyfriend ko naman sabi niya mag-aaral pa siya, na may gusto pa siyang marating sa buhay, e ako naman “okay sige” wala tayong magagawa..... Baka ano ni Lord na “wag muna yan” na baka “sasaktan ka lang niyan” mahirap kasi yung ano e, yung di stable na tao lalo na sa buhay...(My previous relationships seemed to be good but there are things we disagree on, such as the last one, we have different religions. While my first boyfriend said that he still wants to study and he still wants to achieve something in his life, and I was “okay fine” since I have nothing to do about it...Maybe the Lord said “he will just hurt you”, it is difficult if the person you will be with is not a stable one.)

A *Tagasalo* experiences different problems concerning their roles and responsibilities but they immediately act on it. When a *Tagasalo* is faced with a problem, they think of a possible solution right away and if possible, do something to immediately solve the problem. These actions of a *Tagasalo* may be rooted from their persona. Being a problem solver is one of the personas of a *Tagasalo*. A *Tagasalo* is persistent to look for a way to solve their problems. Their eagerness to help the family and solve the problems immediately may be rooted from their sense of responsibility. Being a single adult sometimes concerns a *Tagasalo* but they always try to have a positive outlook, believing in God’s plan and try to look beyond their situations. Their concerns on having an intimate relationship may be driven due to their awareness of their age, stage of development, and external pressures such as seeing people of their own age having

partners or having their own families. Some single Tagasalo may still be hoping to have their own family in the future yet they also do not forget their responsibilities to their family of origin.

1.3. Coping Strategies of a Tagasalo

The participants of the present study were able to provide their coping strategies that helped them when they are in need. These coping strategies include temporary outlets, proper mindset, getting support, and seeking spiritual guidance.

The most common coping strategy used by the participants in this study is getting support from family members and friends. All of the participants reported that during times of crisis, they often look for help or assistance from their friends and families. Lawrence and Anthony seek help from their friends and families. Lawrence reported asking for advices from his friends, *“You also asked for friends na may ganitong problems.... Sa family mas nalalapitan ko yung nanay ko syempre, sa kanya ko nagsasabi ng lahat ng problems na naeencounter ko whether about sa friends, personal, career problems.”* (You also asked your friends who had the same problems as yours... In my family, I usually share with my mom the problems I encounter, whether it is about my friends, personal or career problems.) Anthony stated who among his family members, he is most open when it comes to personal problems, *“Pag may mga problema na kailangan ko talagang harapin, sinasabi sa mga friends ko, minsan humuhingi ng advices from them..... Sa family ko naman, ang madalas kong napagsasabihan ng problem yung isa kong sister, si M pang-lima ko siyang kapatid....”* (When I have problems which I

need to face, I usually tell my friends, sometimes I seek advice from them....On my family I usually open my problems to one of my sisters, M, she's the fifth in the family.)

Table 4

Coping Strategies

Coping Strategies	Theme Definition	Sample
Looking for support system	Even the <i>Tagasalo</i> also seeks for some support from people close to them such as their friends and families	<i>"Of course you have to ask your friends, how did they manage it."</i>
Seeking spiritual strength	<i>Tagasalo</i> considers prayers and faith in God as a source of inner strength in times of crisis and problems	<i>"Pero for some personal problems, unangu na talaga prayer. Naniniwala ako na prayer is really powerfull."</i> (For some of my personal problems, I used prayer first. I believed that prayer is really powerful.)
Having proper mindset	<i>Tagasalo</i> set their minds and attitudes which helped them focus on their goals	<i>"...it will pass soon as long as the time goes on"</i>
Finding Temporary Outlets	<i>Tagasalo</i> would use several outlets to relieve themselves from stress or to temporarily forget their problems	<i>"Minsan tumatanggap ako ng mga gigs or hosting events, nagsusulat ako ng mga poetries or kaya lumalabas kasama yung mga friends ko"</i> (Sometimes, I accept gig or hosting events, other times I write poetries or go out with my friends.)

While Mary and Elya said that they seek help and support on problems from their family. According to Mary, she is much closer to her mother, “*Si mama talaga una kong nalalapitan ‘pag may problema ako.’*” (It’s my mom who I usually go with when I have problems.) On the other hand Carlo mentioned that he mostly talks to his friends about his problems and rarely tells his problems to his family. He stated,

Syempre minsan mapapasabi ka talaga sa mga kaibigan, malaking bagay iyong may nakakausap ka kahit paminsan minsan. Hanggang ngayon syempre masaya na may mga kaibigan kang nakakasama pa rin kahit sa inuman....Sa mga magulang ko noon kasi hindi talaga ako nagsasabi ng problema sa kanila. Siguro nasasabi ko lang kapag tapos na, ‘pag ba nasolusyunan ko na, kasi ayokong maging isipin pa nila iyon. (Of course sometimes you tell it to your friends, it’s a good thing to have friends who you can talk to once in a while. Until now, it is good to have friends who you can be with even on drinking...I did not tell my parents about my problems even before. I guess I only tell it to them when the problem is already done, when I already solve it because I don’t want them to worry about that.)

The second common coping strategy used by the participants is seeking help and guidance from God. Anthony, Elya and Mary believe in the power of prayers and of talking to God. They seek spiritual guidance from the Divine Mercy in times when problems were too big and they seemed to lose hope. Anthony said, “*most of the time talaga I talk to God first kasi I believe in the power of prayer.*” (I talk to God first most of the time because I believe in the power of prayer.)

A proper mindset was also considered by some of the participants as their coping strategy. Lawrence mentioned that problems will soon pass, *“tapos you just need to have the right attitude that it will pass soon as long as the time goes on, it will dissolve eventually.”* Mary said that it is more on resilience as she said, *“Ano lang naman yan e, kumbaga kailangan mong magtiis, kailangan mong magtiis din talaga. Dapat kung may gusto ka gagawan mo ng paraan.”* (You have to endure things, you just need to be resilient. If you want something, you will make your way to achieve it.) On the other hand, only Anthony reported on having temporary outlets where he somehow forgets his problems. *“... nanonood ng sine, namamasyal kami. Through that outlets kahit paano, nalilibang ako or nakakalimutan ko pansamantala yung mga problems ko.”* (...we watch movies, we go somewhere. Through those outlets, I tend to forget my problems temporarily).

A *Tagasalo* still is a human who gets tired and seeks for some help or support. The *Tagasalo* in this study mostly share their problems to their friends than their families and if they do so, they often tell it to their mothers. Perhaps the reason why a *Tagasalo* does not tell their parents about their personal problems is because they do not want to add burdens to their family or family members by sparing them from their own problems. The second coping strategy which emerged from the participants is the seeking of spiritual guidance. It may be rooted from the religious attributes of Filipinos. The *Tagasalo* never forgets to pray and seeks some help from God. Some *Tagasalo* learned to focus themselves on solving the problems, acquired the right attitude towards problems and learned to become more resilient during times of need. One *Tagasalo* mentioned the good

effects of temporary outlets to relieve the self from the stress accompanied with their role.

2. What are the effects does a single adult consider in connection to being a *Tagasalo*?

During the course of the interview, the participants were asked about what they think are the effects of being the one catching the responsibilities and problems in the family or of being a *Tagasalo* in their family. The following themes and categories were derived from the narratives of the participants.

Findings showed evidence that being a *Tagasalo* in the family has some effects on the individual. The common effects that emerged include several sacrifices from the *Tagasalo*, having the sense of accomplishment, possessing a deeper sense of responsibility and obtaining life lessons.

All of the participants made certain sacrifices for their family. Anthony and Lawrence started working at an early age to support the material needs of their family. Carlo always sacrificed his allowances and savings when he was still studying, he said that because of sacrificing his allowances and saving for his family in times of need, he struggled when school fees comes in after, “*Minsan naiiyak na lang ako kasi hindi ko na alam saan kukuha ng pambayad sa mga babayaran sa eskwela.*” (Sometimes I found myself crying because I don’t know where to get money for school fees.) On the other hand, Elya and Mary found themselves sacrificing their chances to have their own family.

Table 5

Effects of being the Tagasalo

Effects	Theme Definition	Sample
Sacrifices	<i>Tagasalo</i> made several sacrifices for the family	<i>“Nung wala pa kong trabaho at ako yung sumalo sa mga gastusin ko nung college, sobrang nahirapan ako.”</i> (I find it really hard when I had to make means for my expenses when I was in college.)
Sense of Accomplishment	<i>Tagasalo</i> felt the sense of accomplishment as they were able to help their family	<i>“Ako, masaya ko, lalo na kapag nakakapagbigay ako ng tulong sa kanila.”</i> (I feel glad whenever I am able to help them.)
Deeper Sense of Responsibility and Accountability	<i>Tagasalo</i> often understood their responsibilities to their families	<i>“...alam ko yung mga responsibilities ko bilang anak sa isang malaking pamilya”</i> (...I understand my responsibilities as the eldest child from a big family.)
Life Lesson	<i>Tagasalo</i> were able to learn some life lesson in accordance to their role	<i>“...by those challenges mas naging goal oriented akong tao.”</i> (...by those challenges, I become more goal oriented)

Mary mentioned that she once had a boyfriend but she prioritized helping the family, *“Ako ay.. ako kasi yung tipo na ano, mataaas yung pangarap, para sa family ko,*

sa sarili ko. So sinasabi ko ito kasi until now, single pa rin ako... Oo may boyfriend ako dati pero mas iniisip ko yung pagtulong ko sa family ko.” (I was the kind of person who has big dreams for my family and for myself. I’m telling this because until now I’m still single...Yes, I had a boyfriend before but I chose to help my family.) Mary also recalled that she had several previous relationships when she was younger but did not work well enough. She had mentioned that at the present, she has no chance to look for a spouse for she is nailed on her responsibilities in the house. She stated,

Ayun, until now single... Napako na kasi ako dito sa bahay....binalak kong mag-asawa. Lahat naman ng tao nagmamahal kumbaga balak niyo talagang magkatuluyan ng boyfriend mo. ‘Pagka magkakaasawa ka kailangan pare-pareho kayo ng ano sa buhay, dapat i-consider mo yung religion, yung belief mo sa buhay ganun... Pero matagal na yun mga 18 years na. (Until now, I’m single...I am trapped in this house...though I planned to have a spouse before. We all fell in love and we wanted our boyfriend to be our spouse. But marrying someone means that both of you must agree on the things in life, you have to consider your religion, your beliefs in life...But it was long before, almost 18 years had passed I guess.)

Beyond the sacrifices made by the participants, the *Tagasalo* of the family experienced sense of accomplishment during times that they were able to help the family. Lawrence, Elya, Mary, and Carlo found themselves feeling happy and fulfilled as they saw that they were able to provide something for the family. Lawrence reported that he felt happy to pay back to his parents, “*Masaya ako. Kasi unang una nakakapagbigay ako ng, nakapagbalik tanaw ako sa parents ko. Kasi alam ko paano yung hrap nila para*

mairaos ako.” (I feel happy. First of all, I can now give back to my parents. Because I knew how they suffered from raising me.) Elya shared that helping her family was fulfilling, “*Fullfiling kasi nakatulong ka sa kanila. Kahit hindi man maganda yung nagyayari sa kanila hanggat nandyan ka pa rin may pag-asa pa rin. Kasi kumbaga ikaw pa rin yung magbibigay ng light sa kanila.*” (It is fulfilling because you are able to help them. Even things are not going well, as long as you are there, they still have hopes. Because it’s like you are the one who gives light on them.) Carlo also reported that despite him not being able to build his own family he was happy to help his family and to take care of his parents. He said, “*Masaya ako na kahit hindi ako nagkaroon ng sarili kong pamilya kahit paano natulungan ko yung mga magulang ko at mga kapatid ko. Masaya rin naman ako na ako yung nag-aalalga sa magulang ko at walang pagsisisi doon.*” (I feel glad that I am able to help my parents and siblings even if I don’t get the chance to have my own family. I also felt happy that I am the one taking care of my parents and I don’t have any regrets about it) Mary said that behind every problem she felt relieved and felt proud that she was able to pass those challenges. She worded,

Sobrang nahirapan ako. Pero at the end ng mga problema, sobrang ang gaan, ang gaan sa pakiramdam. Ang sarap-sarap. Na parang “kaya ko pala, nagawa ko,” kasi kinaya ko, natulungan ko yung family ko. (I find it really difficult. But at the end of each problem I always felt relieved. It feels really good. I am proud that I make it through and I am able to do it and help my family.)

Deeper sense of responsibility and accountability was also experienced by the *Tagasalo* of the family. They realized that being responsible and accountable for their family at an early age helped them understand the importance of fulfilling

responsibilities. Since then, they learned to consider other people especially their family members in making decisions in their lives. Anthony and Lawrence reported to learn more the value of being responsible. Now that he's an adult, Anthony becomes more aware of the responsibilities he had for his family, "*...alam ko yung mga responsibilities ko bilang anak sa isang malaking pamilya.*" (I knew what my responsibilities are as a child from a big family.) Elya, on the other hand, shared that she always chose to prioritize her family on her decision makings. She said,

Di naman sa ano, pero pagka mag-aano kang desisyon, pag maggagawa ka ng desisyon kailangan kasama sila, ang iisipin mo priority mo sila hindi yung sarili mo. (Everytime you need to make a decision, you have to consider them, you have to think that they are your priority and not yourself.)

Anthony and Lawrence were able to share the life lesson they obtained beyond the challenges and experiences they met as the *Tagasalo* of the family. Lawrence stated that being the *Tagasalo* of their family makes him a goal oriented person, he added, "*Parang these are my goals, eto yung dapat kong i-accomplish despite of these challenges.*" (It's like, these are my goals and these are the things I need to accomplish despite these challenges.) Anthony specified that he acquired different lessons in life by being the one responsible for his family. He worded,

Kasi being responsible sa pamilya at an early age, natutunan kong hindi mo makukuha yung mga bagay na gusto mo na hihingiin mo lang sa parents mo. Natutunan kong kailangan mong pagtrabahuhan yung mga bagay na gusto mo. I learned how to value money and time. Natutunan ko rin pahalagahan yung mga

responsibilidad, maging respectful sa mga magulang at sa ibang tao. Natutunan kong makisalamuha sa iba and to gain their trust. (Being responsible for your family at an early age, I learned that you cannot get the things you want just by asking your parents. I learned that you need to work for the things that you want. I learned how to value money and time. I also learned to give importance to your responsibilities, be respectful to your parents and to other people as well. I also learned how to socialize with other people and how to gain their trust.)

Being a *Tagasalo* may result in having some sacrifices for the family. But beyond those sacrifices, a much more positive effect may be seen. These positive effects include the emergence of a sense of accomplishment and deepening of the sense of responsibility and accountability and the acquisition of life lessons that will help a *Tagasalo* to survive even in the world outside their family. The sense of accomplishment a *Tagasalo* experienced in times that they are able to help their families may come from the reward they get from helping. This reward is more of an internal feeling such as fulfilment. On the other hand, the deepened sense of responsibility and accountability that is gained by the *Tagasalo* may be rooted from their awareness of the duties and responsibilities their families need. Their consciousness of the needs of the families drives them to prioritize the betterment of their families. By doing things to solve the problems of the family and by catching all the responsibilities, they become more aware of being accountable to anything that may happen to the family. *Tagasalo* is capable of learning things from their experiences. A *Tagasalo* knows how to reflect on the things they have experienced and use these experiences to help them instantly solve problems and circumstances in the

future. A *Tagasalo* uses their experiences as a tool to immediately adapt to their environment apart from their families.

3. How a *Tagasalo* perceived oneself in relation to his or her current roles?

During the interview the participants were asked to define what it means to be a *Tagasalo* in the family based on their personal views and experiences. Different definitions were extracted from each participant. Their personal definition includes *Tagasalo* are selfless, they are the problem solvers, they act as emotional support and they are the second parents inside the family.

Table 6

Definitions of Tagasalo

Personal Definition	Theme Definition	Sample
Selfless	The <i>Tagasalo</i> is the one who cares more on the family's needs and want than the self	<i>"Yung pagiging Tagasalo ng pamilya sila yung mga taong handang ibigay lahat, yung buong sarili mo para sa pamilya."</i> (<i>Tagasalo</i> are the ones who are willing to give everything, even to devote your whole self for the family.)
Problem Solver	A <i>Tagasalo</i> was the one who finds solutions to the problems of the family	<i>"kunwari may mga kailangan, dapat ikaw yung gagawa ng paraan para masolusyunan yung problema na yun"</i> (When there are problems that are needed to fix, you will be the one to look for a

		solution.)
Emotional Support	The <i>Tagasalo</i> provides emotional support such as empathy, compassion and genuine concern for the members of the family	“...for example pag may mga emotional problems sila, if kailangan mong maging strong for them” (For example, when they have emotional problems, you have to be strong for them.)
Second Parent/s	The <i>Tagasalo</i> acts as the second parent and/or becomes the counterpart of parent/s that was gone	“kapag wala na yung haligi ng tahanan ikaw na yung magiging pangalawang haligi.” (When a parent is gone or passed away you have to take their place)

Findings provided that the participants could see that a *Tagasalo* is someone who is willing to give everything they can for the betterment of the whole family even if there is nothing to be left for them. A *Tagasalo* is selfless as he or she thinks of his family first. The *Tagasalo* are ready to give what is best for the members of the family as Lawrence said, “*ikaw yung taong handang ibigay yung best para sa family mo.*” Carlo stated that a *Tagasalo* is the one who is ready to devote oneself to their family. He explained,

Tipong, kahit hindi ka na makapag-asawa, kahit wala ng matira para sayo, ibibigay mo pa rin para tulungan yung pamilya mo sa abot ng makakaya mo, maaring hindi lang sa pera kundi pati ba yung pagmamahal maipakita mo kahit sa simpleng bagay.... (Even if you were not able to marry, and even if nothing will be left for you, you will still give everything you can to help your family. It

may not be through giving money but perhaps on showing your love to them even through simple things...)

A *Tagasalo* was also described as the one who supports the family during times of problems or crisis. They act as problem solvers and emotional support. According to Mary, a *Tagasalo* is the one who will make a way to solve a problem and save the family. She stated, *“Ikaw yung magliligtas sa family, ikaw yung magiging way para maging okay yung... maging okay yung problem na yun.”* (You will be the one to save your family; you will find the way to solve that problem). Anthony and Elya also worded statements such as *“if kailangan mong maging strong for them...”* (if you need to be strong for them) and *“ikaw ang magiging source of strength nila...”* (you will be their source of strength) indicating that a *Tagasalo* becomes the source of strength to support the family. A *Tagasalo* gives support to the family not just financially but also emotionally such as giving them advice. As Anthony explained,

Most people would say na it's more of the finances but I like to say na hindi siya ganun though it's a huge part of it... responsibilidad mo rin na i-engage yung sarili mo sa mga kapatid mo at sa parents mo...(Most people would say that it's more of the finances but I like to say that it's not like that, though it's a huge part of it....it is also your responsibility to engage yourself to your siblings and to your parents...)

In times that the family had lost one of its members especially the parents, which perhaps by death or abandonment, the *Tagasalo* would be the one to take the roles and responsibilities that are left when they are gone. Elya expressed,

Babae ka man o lalaki ikaw na ang magiging tatay o kaya naman nanay kung wala ang nanay. Kung wala na sila pareho, ikaw ang magiging ama at ina. Ganun tagala ang Tagasalo, lahat lahat ikaw na ang gagawa ng paraan.
(Whether you are a female or male, you will be the second father or mother if one of them is gone. If they are both gone, you will become the father and mother at the same time. That's what a *Tagasalo* is; you will be the one to make way of things.)

In addition, the personal definitions given by the participants, of what a *Tagasalo* is, were associated with the roles they take inside their family. When the participants were asked to identify their roles in their family, responses such as being the primary provider of the financial and material needs, giving of emotional support, being the person in charge, home making and caregiving emerged from their narratives.

Table 7

Present roles of the Tagasalo

Roles	Themes Definition	Sample
Financial Support	<i>Tagasalo</i> helps in the financial aspects of the family	<i>"I'm the one who provides the food of the family, the electricity bill, water bill, allowance ng mga kapatid ko 'pag papasok, tuition fee ng kapatid ko noon."</i> (I'm the one who provides the food of the family, the electricity bill, water bill, allowance of my siblings and even their tuition fees.)

Home Maker	<i>Tagasalo</i> manages to help in the household chores	<i>“Tinutulungan ko si mama maglinis, magluto mga ganun.”</i> (I help my mother in doing the household chores.)
Authority	<i>Tagasalo</i> is considered by the family as one of the authority	<i>“Parang pangalawang magulang, pangalawang nakakataas na rin sa bahay.”</i> (I was like the second parent or the second authority in the house.)
Emotional help	<i>Tagasalo</i> provides emotional support in times of needs	<i>“Kaya nakukumusta ko pa rin sila, natutulungan ‘pag may mga problema.”</i> (That’s why I still able to asked and help them when they have problems.)
Caregiver	<i>Tagasalo</i> takes care of family members	<i>“Alalay na ko ng nanay ngayon, tagakulit ni nanay, taga-alaga, tagakulit.”</i> (I am my mother’s chaperone and the one taking care of her.)

All of the participants shared that they are the primary providers of their family. Aside from some of the parents or other siblings who are currently working, they are the main provider of the material and financial needs in the family. They provide the food, payment for bills and fees, allowances of the members of the family and other economic responsibilities. Their financial support even extends to their siblings who had their own children and spouses.

Lawrence and Elya were able to mention that they extend help to the family of their own siblings. Lawrence said that he is the one who mainly provides the needs of their family after he asked his parents to stop from working. When his younger brother suddenly had a family at an early age, Lawrence extend his help to them by buying the needs of his nephew as he said, *“ako, nung mga unang two years non, hindi gaanong nagpabreast feed yung asawa ng kapatid ko so milk yung sa bata, ako rin sumagot non. Kasi yung napangasawa ng kapatid ko bata pa...”* (In the first two years of the baby, I was the one who provided the milk since the partner of my brother does not breastfed the baby often and because the mother was still young.) Elya said that she is the one who supported the studies of his younger brother. Also, by the time her sister had her own spouse and children, Elya extended help in their financial needs because that time the spouse of his sister had a low income. She stated,

Bilang panganay, syempre nung ano, pinag-aral ko yung bunso namin....yung dalawa nagkaroon ng pamilya kaya ang ginawa namin magtulong tulong sa kanila. Lalo na nung nagkaroon ng mga anak, almost tulong sa gastusin. Talagang di mo pwedeng tiisin kasi maliit rin naman kinikita nung asawa nung kapatid kong babae, tas yung lalaki naman nagkaroon din naman sya ng work pero sandali lang kasi di rin naman siya nagtyaga rin. (As the eldest child, I took care of the studies of my youngest sibling. When both of them had their own families, I still helped them especially when they had their children. I helped in almost all their expenses. You really can't ignore them; the income of my sister's spouse was still small that time while my brother tried to had a fine job but for a short time only.)

Lawrence, Anthony and Mary, the participants who have their work or source of income outside the family and away from their houses, admitted that helping in the household chores was only secondary to them. They shared that they can only extend their help in the chores during their day offs unlike when they were younger in which they could help most of the time as Anthony stated,

Pangalawa lang yung pagtulong ko sa mga gawain sa bahay kasi syempre may pasok din ako sa trabaho di na ko gaanong nakakgawa sa bahay..... Pero nung bata pa ko, sa bahay lagi akong tagahugas. Iyon yung madalas ko talagang ginagawa sa bahay. Pero syempre tumutulong din ako sa ibang gawain. (Helping in the household chores was only my secondary duty since I also have work...but when I was still young, I am always the one doing the dishes. That's what I often do in the house though I still help in doing other chores.)

On the other hand, Carlo and Elya who can currently earn while they are in their houses reported that they still had time to do household chores. According to Carlo,

Ngayon ako na nagbabantay ng tindahan namin, ako na rin tagaluto o tagabili ng pagkain namin. Ako naglilinis ng bahay pagka medyo makalat na, naglalaba ng mga damit. Minsan nagpapalaba lang kasi syempre di ko naman kaya gawin lahat dito at tumatanda na rin. (In the present, I am the one looking after our store, but I'm also the one responsible to cook or to buy food. I am the one who cleans our house. I also do the laundry though sometimes I bring it to the laundry shop since I'm getting old either.)

Tagasalo's role also includes being a person in charge of the family. Aside from the parents, they were also considered as one of the authorities in the family. The *Tagasalo* being a person in charge varies from being one of the decision makers inside the family to being the second parent/s when the parents were gone. As one of the decision makers in the family, the *Tagasalo* were being consulted by the parents or siblings in times that some decisions should be made as Lawrence shared,

...ikaw yung unang kukunsultahin,.. Sa pag-aaral ng mga kapatid ko, kung saan sila mag-aaral. Tapos yung kapatid kong sumunod sa akin na grumaduate na ng fisheries, kinukunsulta din ako kung anong magandang pathway para sa kanya. (...you will be the first one to consult... with regards to the studies of my siblings. My second sibling who just graduated consults me about a good pathway for him.)

The *Tagasalo*, if not acts as the final person to decide what to do, is still being the primary source of suggestions and advices needed by the members of the family as Carlo said, “*nagiging tagapayo na din sa mga desisyon sa mga bagay-bagay.*” (giving advice about some decisions). Likewise, the *Tagasalo* became the second parent who will act for duties and responsibilities of the parent/s who was gone. Elya expressed that she replaced her father in his duties and responsibilities for the family by the time he died. She worded,

Ako ang ano, syempre common na sasabihin pag panganay, head of the family na rin...Ako lagi ang nag-aano sa lahat, nag-aasikaso lalo na nung mawala si Tatay. Ako na lahat ang nag-iintindi... Kailangan ako ang sasagot at magdedesisyon

lalo na nung time na nawala siya. Talagang ako ang pinakanaasahan kumbaga.

(It is common that when you are the eldest in the sibling, you also become the head in the family...I became the one responsible in managing things especially when my father died. I began to take over and take control on the things for the family.... I needed to decide for the family when he left... I am really the one who takes charge that time.)

Aside from taking care of the financial and material need of the family, a *Tagasalo* also gives emotional support especially in times of needs. Carlo stated that even his siblings had their own family; he still checks on them and helps them in their problems. Anthony recalled that during the time that her mother was in pain with the affair of his father, he made sure to be there for his family and to always checked on his mother. He said,

Lagi ko chini-check yung mama ko, lagi kong kinakausap at kinakamusta para masigurado kong okay siya..... So sinigurado ko na I'll be there for her at hindi lang sa financial aspect kundi pati masuportahan siya emotionally. (I always checked my mom, I always talk to her to make sure that she is okay....I made sure that I'll be there for her not just financially but also to support her emotionally.)

For Carlo and Elya who both live alone under one roof with their parent/s they have become the primary caregiver of their aging parents. They are the one who assist the needs and take care of them every moment of the day. Carlo explained,

Ngayon yung mga magulang ko syempre matanda na sila kailangan nila lalo ng makakasama at magbabantay kaya pinili ko na lang na makasama sila at ako ang

mag-alaga para masigurado ko lagi na maayos sila.....Bale ako ngayon ang kasama sa bahay, nagbabantay at nag-aalaga sa mga magulang ko kasi yung mga kapatid ko may kanya kanya na silang pamilya pero dito lang naman sila malapit nakatira. (My parents are both old now and they need to have someone to be with and to look after them. That is why I chose to be the one who takes care of them so that I will make sure that they will be okay... So at the present I am living with them to look after them because my siblings have their own families though they just live nearby.)

Being the *Tagasalo* of the family consists of different roles which the *Tagasalo* willingly does at the same time, trying to balance each duties. But their duties does not end with only providing the material and financial needs of the family nor only taking care of their family members. *Tagasalo* do catch the problems and obligations in every aspect of the family for they know that doing it would put their family in a much better state.

3.1. Insights of the *Tagasalo* on their roles

There were several scripts derived from the narratives of the *Tagasalo* that shows their reflections, feelings and insights with regards to their current roles. Lawrence recalled that during the first years of being a *Tagasalo* was challenging as he said, “*Sa una, siguro nagsimula ako between 20-23 years old, napakachallenging niya.*” (When I started, I was 20 to 23 years old, it was very challenging.) It is perhaps because being a *Tagasalo* for the first time means engaging the self into a lot of roles and responsibilities which one has to balance and carry on his or her shoulders. During the first years of being

a *Tagasalo*, an individual may still be groping on the roles he is taking. But perhaps after some time, the *Tagasalo* will see the good things about his role.

Anthony stated that for him, taking on the responsibilities in the family was an advantage and there are things that he learned. He said, “*Para sakin isa iyong advantage. Kasi ‘pag natutunan mo yung value ng mga responsibilidad mo nung bata ka pa, magagamit mo yun in the future and in real life.*” (For me, it’s an advantage. Because when you start to know the value of your responsibilities when you are still young, you can make use of it in the future and in real life.) He also expressed that his duties and responsibilities were never a problem to him and that he never saw the catching of responsibilities of his family as a burden because he always felt the love and support of his family as he said “*Never kong nakita yung pagsalo ko sa family as a burden. Kasi lagi ko namang nararamdaman yung pagmamahal ng family ko sa akin. Kapag may problema ako, kapag kailangan ko ng kausap, kapag may chance kaming magbonding, it is always a good time.*” (I never see my responsibilities as a burden because I always felt the love of my family. If I have problems, if I need someone to talk to, and if we have chance to bond with each other, it is always a good time)

Likewise, Carlo did not have any regrets on choosing to be the *Tagasalo* on their family as he said, “*Wala naman akong pagsisisi sa nangyari kahit na hindi ako nakapag-asawa siguro kasi masyado akong nagfocus na malagay sa maayos na buhay yung pamilya ko... Kung hindi naman nangyari yung mga nangyari na, hindi ko siguro malalaman yung totoong hirap ng buhay.*” (I don’t have any regrets that I don’t get the chance to have my own family maybe because I really focused on making my family’s life better.)

On the other hand, some of the participants sometimes feel lonely because they were not able to have their own family. Mary stated, “*Minsan nakakaramdam ako ng lungkot, kasi syempre yung mga ka batch ko nakikita kong may pamilya na sila, may mga sarili nang pamilya.*” (Sometimes I felt sad for myself because I could see my batchmates having their own family.) Likewise, Elya expressed, “*pero may time rin na nalulungkot ka kasi, ikaw lang talaga sa mag-isa ka lang. Sa akin ha, malungkot rin kasi ano, wala kang katuwang na ano.*” (There are times that I feel sad, I feel lonely. For me, its somehow saddened me because I don’t have someone to be with.) The loneliness a *Tagasalo* may feel when they become a single adult because of their roles may be rooted from the natural tendency of an individual to seek for an intimate relationship and build his or her own family. It may also be a result of indirect external pressure from *Tagasalo*’s environment as his or her colleagues are having their own family.

Since all of the participants were the eldest in the family, some of them provided the assumptions that being the eldest was a contributing factor in having the responsibilities of the family. Anthony and Elya were able to express their ideas about themselves being the eldest and the *Tagasalo* of their family. Elya said, “*Selfless kumbaga ang panganay. Pero merong din namang panganay na “ah bahala ka sa buhay mo” pero ako hindi eh.*” (The eldest child is selfless. Though there are some eldest child who may not care for the family but I’m not like that.) Anthony stated his observations on some of his friends who were also the eldest in the family. He worded, “*...pero di ako sure kung ganon talaga yung mga Filipino families.. pero sa tingin ko naman oo, kasi may mga friends akong eldest sa family and ganun din sila, halos lahat ng responsibilities sa family sila yung gumagawa.*” (I’m not sure if that is how the Filipino Families are, but I think yes,

because I have friends who are also the eldest in the family and they are also the one who took care of the responsibilities in the family.) These assumptions of some of the participants may be linked to the family orientation, parenting, and child-rearing in the Filipino families.

3.2 Hopes, Aspirations, and Future Perception of a Tagasalo

During the interview, the participants were asked on how they see themselves and their family in the future. Various hopes, aspiration and perception with regards to the future of their family and the self were reported by the participants.

Elya and Anthony were wishing for some changes they would like to happen to some of their family members. Elya shared that she hopes that his brother would lessen his bad drinking habit because they are worried about the bad effects it could give. Likewise, Anthony said that he wants his father to act accordingly and to be responsible and hard-working enough for their family because for him, his father became less responsible as his father knew that Anthony was willing to provide for the family. He expressed,

....kasi sa tingin ko, yung disadvantage na ako na halos yung tumutulong at nagpo-provide sa buong family ay yung father ko, mas relax na sya, he's too complacent, hindi na sya gaanong nagbibigay ng financial help sa family tapos madalas late na siya umuuwi. Para sa'kin iyon siguro. Kasi feeling ko somehow, dahil alam niyang willing ako magprovide for the family at tulungan sila pakiramdam niya siguro wala na siyang responsibilidad para sa family at saming magkakapatid. (...I think the disadvantage of being the one who helps and

provides for the whole family is that my father became relaxed; he's too complacent, he doesn't give much financial help for the family and he often goes home late. For me, that is what I want to change. I somehow feel that because he knew that I am willing to provide for the family, maybe he thinks that he don't have responsibilities anymore for us.)

Some of the participants were also hoping to find a romantic relationship or a partner in life in the future. Mary, Elya, and Carlo shared some statements showing their desire to have a partner. Mary state that she hopes to be married but sometimes thinks that maybe there isn't someone for her as she said, *"Hopefully makapag-asawa, syempre di naman.. uhmm iniisip ko rin na ano , na baka mamaya wala na talaga pero syempre yung iba sinasabi na hindi yan 'grabe ka naman, meron yan antayin mo lang."* (Hopefully, I would get a chance to be married...though sometimes I think that maybe there's really no one for me, though people would say that 'don't be too harsh on yourself, maybe there would be someone, just wait for it.) On the other hand, Elya does not lose her hopes on having a spouse in the future despite her age. She expressed,

Oo gusto ko rin kahit matanda na kami. Pwede na yun para may kangitian ka, kausap ka sa umaga, may kangitian ka sa gabi bago matulog. Ganun talaga ang buhay kailangan mangangarap ka pa rin kung hindi mo pa matupad yung ganung pangarap mo. (Yes, I still want to have a spouse even though we're old already. It seems nice to have someone to talk to every morning and someone to smile with before you sleep. That's what life is, you still have to hope for the dreams you haven't met.)

Carlo expressed that maybe if he would be able to bring back the time, he would probably try to balance doing his duties with his family and the chance of looking for a partner in life. But he added that he will still choose his duties to his family if ever his partner would not be able to understand his situation.

Siguro yung ano lang, kung mababalik ko yung oras ba, subukan ko rin na isabay sa pagtulong sa pamilya yung paghahanap ng makakatuwang sa buhay pero kung hindi niya maintindihan na kailangan ko itaguyod yung pamilya ko syempre hindi na lang. (Maybe, if I could bring back the time, I would still help my family but I would try to balance it in looking for a partner in life, but if she will not be able to understand that I need to help my family then it is alright not to be with her.)

Most of the participants were confident in the future of their family and were able to perceive themselves still providing help in the future. Lawrence shared that he thinks his siblings will be successful in the future as he said, *“I think naman yung mga kapatid ko successful na sila non, kasi I gave my best for them na tulungan sila.”* (I think my brothers will be successful in the future, because I gave my best to support them.) Moreover, Elya stated, *“Magiging gabay pa rin nila, hanggat buhay si ate, tagabantay nila, ‘pag-ano tagadasal nila, sa mga obligasyon.”* (As long as I live, I will still be their guide, the one who will look after them, who will pray for them and will take care of them.)

Also, Lawrence and Anthony expressed that they will still live and take care of their parents in the future. Lawrence said, *“Sabi ko nga, wala akong balak mag-asawa. Balak ko I will live with my parents.”* (As I said, I don’t have any plans on having a

spouse. What I really planned is to live with my parents.) According to Anthony, *“Ako, nakikita ko naman yung sarili ko na kasama ko pa rin yung parents ko pagtanda. Ganun naman na yun since bata pa ako. Hindi ko rin naiimagine yung sarili ko na malayo sa parents ko.”* (I could see myself being with my parents in the future. That’s how I see myself even when I was still younger. I couldn’t imagine myself being away from them.) Mary, though she is still hoping to be able to build her own family in the future, she expressed that she will still check the condition of her family if ever she will need to live away from them, as she said, *“Since close naman kami ng nanay ko, close naman kami ng pamilya ko siguro, kapag nagkaroon rin ako ng sarili kong pamilya, hindi ko pa rin sila kakalimutan at papabayaang. Parang pupunta at pupunta pa rin ako dito mga ganun. Siguro gusto ko din silang makasama din, mga ganun ba.”* (Since I am close with my family, and if ever I would have my own family in the future, I would not forget them or leave them behind. I will still visit here or perhaps I would also want to live with them.)

At the same time, some of the participants were convinced that their family would take care of them as they aged. Both Carlo and Elya who were both in their middle adulthood stated that their siblings, nieces and nephews will take care of them. Carlo said, *“....andyan naman yung mga kapatid ko, mga pamangkin na alam ko namang aalagaan ako.... Kung dumating man yung araw na ako na lang mag-isa hindi naman siguro ako pababayaang ng mga kapatid at pamangkin ko.”* (...I know that my siblings and my nieces and nephews will take care of me...If time comes that I will live alone in this house, maybe they will not leave me behind.) Elya expressed, *“Pagka-nawala na si nanay siguro, ibe-base ko na sa ngayon sa nakikita ko sa kanila, siguro naman aalagaan nila ko ng mga kapatid ko pagtanda ko kung ako pa rin ay alone.”* (I will base it from

how I see it now, perhaps if my mother was gone already, I think my siblings will take care of me if ever I really get old alone.)

As the *Tagasalo* perceived the future of his or her family, their desire for the betterment of each of the members of the family is still evident. Likewise, the *Tagasalo*'s willingness to help their family even in the future is very apparent; from seeing the self living with their parents and to still helping their siblings in the future. Their sense of responsibility and accountability for their parents and siblings is clearly visible. Also the *Tagasalo* were able to see that their siblings and family would take care of them as they age. Perhaps, they have the idea that their siblings or family will be able to look after them because of all the things and sacrifices they have done to them. A *Tagasalo* believes that their family sees and gives importance to all his doing for the family. This idea may be rooted from the Filipino value of "*Utang na loob*."

General Discussion

The present study focused on the life narratives of adult *Tagasalo*. Unlike previous studies on the concept of *Tagasalo*, this study gives more emphasis on the experiences and life stories of the *Tagasalo* themselves. It also generated the narratives from adult *Tagasalo* which provided more knowledge and understanding on the concept and happening in the life of *Tagasalo*.

The *Tagasalo* in the family is defined as the rescuer in times of adversities. They are the ones who catch the responsibilities inside the family for they knew that it would be for the betterment of each of the family members. Being the *Tagasalo* of the family is also characterized as the one who has the greatest concern for each of the family

members. Even up to adulthood, the *Tagasalo* still prioritizes their family over other things. The catching of the responsibilities or their *pagsalo* reaches even their extended families. Their *pagsalo* seems to be endless as they could perceive themselves voluntarily helping their family as they age.

Various life events inside the family can contribute to the existence of the *Tagasalo*. When the family faces certain life events that may take the family at risk, a *Tagasalo* will step up and do everything to save the family. The life events that emerged from the present study include some work experiences, familial events and child rearing experiences. These live events may be considered as the turning point or the start of the *pagsalo* of the *Tagasalo* in the family. Significant life events that have been identified in the study may be linked to the contextual factors in the study of Ramos (2018). According to his study, contextual factors are the situations and conditions which can affect the *pagsalo* behaviors of the *Tagasalo*. Some contextual factors involve challenges experienced by the members of the family, roles and responsibilities and family orientation. The present study showed that a *Tagasalo* would feel more responsible to help the family when they started to work and earn as they knew that they are capable to do more assistance to the family or to provide more with their income. Majority of the Filipino families belong to lower class in terms of socioeconomic status thus having a job or source of income ensures the basic needs of the family. With the *Tagasalo* having their work and earnings, they initiate in providing some of the material needs in the family and become the provider of the family aside from their parents (Ramos, 2018). Familial events such as death of a family member or an extramarital affair could also lead the *Tagasalo* in catching the responsibilities left by a family member and fixing the

emotional burden brought by the event. With the *Tagasalo*'s sense of responsibility, ability to listen and their need for peace and harmony (Urdabe, 2001; Ramos 2018) they voluntarily took the roles left by a family member and carry the emotional load of the event. Child rearing practices of Filipino parents in relation to birth order, specifically of being the eldest or the elder children in the family seemed to have contributed to the start of *pagsalo* as the eldest or elder children in the family were associated with more roles and responsibilities than the younger ones. Older children are expected to help in household chores and child care tasks. They were also expected to assist the family financially. Different studies on child rearing practices of Filipino families showed that greater responsibilities and expectations were usually given to the first-borns, especially on females (Liwag, de la Cruz, and Macapagal, 1998; Parreñas 2006).

A *Tagasalo* carrying roles and responsibilities were also faced by different conflicts and adversities. The problems they commonly deal with are familial difficulties including but not limited to financial instability, conflicts with some family members, and situations causing emotional disturbance in the family. When problems inside the family arise, a *Tagasalo* will take on the persona of being the problem solver (Ramos, 2018). They immediately act to solve problems in the family with different means they can in accordance to the present problems they are facing. They will prioritize their family's welfare over other things including personal desires. This is where some adult *Tagasalo* could find difficulties in starting their own family or finding a romantic relationship. Aside from the expectations of their families that they are trying to meet, societal norms and expectations may put pressure on the life of an adult *Tagasalo* that leads to their concerns on finding an intimate relationship. But *Tagasalo* was able to find ways in

coping with the pressure and stress brought about by their problems, roles and responsibilities.

One of the unique findings in the present study were the identified coping strategies of the *Tagasalo*. Like a normal person, a *Tagasalo* may feel tired or burdened with all the responsibilities he or she is carrying but they were able to establish different coping strategies.. The findings showed that there are several problem-focused and emotion-focused coping strategies used by the *Tagasalo* in times of problems or when they feel burdened by the weight of their roles. A *Tagasalo*, despite being the one who supports the family in many aspects, there will also be time that they would need some support from their families or friends. They asked for some advices or suggestions from some of their friends or family members on a particular problem. They also seek some spiritual guidance through their faith and prayers in times of hopelessness. Although a *Tagasalo* may look for a support system and seek for spiritual help these may not fully support the idea of Carandang that a *Tagasalo* may later need their own *Tagasalo* or someone who will catch their problems. In addition, a *Tagasalo* can set their mind into focusing and encouraging themselves to reach their goals. Having a proper mindset and attitude such as being patient and resilient, help them in solving their problems. But perhaps the most distinctive coping strategy of a *Tagasalo* is that they could divert their attention and do other things to temporarily forget their problems and release themselves from so much stress. This could be rooted from the natural capacity of the *Tagasalo* to be emotionally detached. Urdabe (2001) was able to provide the dynamics of the *Tagasalo* and one of it is the *Tagasalo*'s capacity for emotional distance of which is defined as the capacity of a *Tagasalo* to be detached from all the burdens he or she catches. The

Tagasalo also has to somehow keep the self from drowning into helplessness (Urdabe 2001). Through temporarily keeping the self from the hardship of his or her responsibilities, the *Tagasalo* will somehow be able to reboot the self, making him or her ready to face the *pagsalo* much easier.

The participants in the present study were evident to be the non-compulsive type of *Tagasalo* in accordance with Carandang's type of *Tagasalo* (1987). Likewise, the findings on the effect of being a *Tagasalo* showed that the *pagsalo* of the family gained more positive effects. Sense of accomplishment was identified as one of the effects of catching the responsibilities in the family. When a *Tagasalo* sees that he or she was able to help and assist the family in times of need, the *Tagasalo* would feel proud of the self and would feel happy and fulfilled for his or her family. This sense of accomplishment as a reward will boost and encourage the *Tagasalo* to continue helping and catching the family. Likewise, the *Tagasalo*'s sense of responsibility and accountability, that were characterized as one of the values of a *Tagasalo* in the study of Ramos in 2018, will be further deepened and enhanced as time passes by. As a *Tagasalo* matures, his or her sense of responsibility and accountability for his or her family will further manifest. In addition, a *Tagasalo* learns things and life lessons from their experiences of *pagsalo*. They reported to be able to use their experiences as a basis for future actions and decisions. It allows them to easily adapt in their life and environment outside their family and it improves their skills.

The concept of *Tagasalo* could show how roles and role-taking can become part of the self-concept. The *Tagasalo* in the present study could define being a *Tagasalo* as

being selfless, being the problem solvers, emotional support and second parent. These definitions were linked and based on their personal ideas and experiences in taking their roles in their family which includes giving financial support, home making, caregiving, providing emotional help and authority. In addition, the results of the personas of the *Tagasalo* in the study of Ramos (2018) were based on the roles of a *Tagasalo*. This could mean that *Tagasalo* embodied their roles and made it part of their perceptions about themselves and their self-concept.

Moreover, a *Tagasalo* could perceive their *pagsalo* as challenging and difficult at first but will later learn to handle all the responsibilities and problems they voluntarily catch. They see no problem in doing their duties as long as it is for the good of their family. There could be times that a *Tagasalo* may feel the burden of their role and its consequences such as sacrificing their personal desires but they understand that it is nothing compared to the well-being they could provide for their whole family as the *Tagasalo*. Since all of the participants in this study happened to be the eldest in the family, some of them could sense that their *pagsalo* may be associated with them being the eldest or elder child in the family as greater expectations were given to them in terms of helping the family.

It also observed that even the hopes, aspirations and future perception of a *Tagasalo* revolve mostly on the welfare of their family. The *Tagasalo* always hopes for the safety of each member of the family. They may wish to change various habits of a family member or wishes for the benefit of all. An adult *Tagasalo* may desire to look for a future partner to build their own family but still minds the well-being of his or her

family of origin. These actions reflect *Tagasalo*'s great love and value for the family. Likewise, *Tagasalo* may see themselves living and taking care of their parents in cases that they may find difficulty having their own family in the future. A *Tagasalo* also believes that their siblings or extended families will take care of them in the future. These ideas can be rooted from the Filipino values of family-orientedness and *Utang na Loob*. Filipinos are known to be family-oriented and keep close ties with each of the family members even up to adulthood and with the fact that the *Tagasalo* provides great contribution for the welfare of the family, other family members may give back by taking care of the *Tagasalo*.

In general, the *Tagasalo*'s actions revolve for the well-being of the family. They prioritize the family's concerns and give their best for the betterment of every member in the family. Moreover, a *Tagasalo* may see their *pagsalo* as a lifetime duty. Their act of *pagsalo* comes from their selfless love for their family. This is also their way of showing respect to the family and possessing their sense of *Utang na Loob* especially to their parents as parents are central to the *Tagasalo*.

The emergence of the *Tagasalo* in the family can be seen as a positive aspect in the family for someone is willing to be responsible for the problems and needs of the family. It could also show the resiliency of Filipinos and Filipino families as they could adopt and cope to the changes and challenges they faced. Yet, the existence of the *Tagasalo* does not mean that the family should give the entire problems and responsibilities to the *Tagasalo*. Every member of the family must be responsible enough

to help and support the *Tagasalo* even in little ways because there were still chances of *Tagasalo* to feel tired and stressed with heavy responsibilities and obligations.

The findings of the study may be used as a guide for developing counseling intervention for the *Tagasalo* and their family. Knowing the possible root cause of *pagsalo* or the reason for the existence of the *Tagasalo* will be beneficial in handling cases of possible burning out of a *Tagasalo* and significant life events emerged in this study may provide ideas and prior knowledge. The conflicts and resolutions experienced by the *Tagasalo* in this study could be a basis for possible problems that could be brought in individual and family counseling sessions. Coping strategies that arise from the narratives of the *Tagasalo* could provide outlines for effective coping of a *Tagasalo*. Though being a *Tagasalo* could yield various effects on individuals the results in the present study could provide prior basis on what to expect from a *Tagasalo* or families that may seek counseling. The results of the study also add contribution in understanding the dynamics of Filipino families and concepts under *Sikolohiyang Pilipino*.

CHAPTER 4

Summary, Conclusion, Recommendation

Summary of the Study

The present study focused on the analysis of the stories and narratives of *Tagasalo* in the Filipino families and identifies the significant life experiences, coping strategies, effects and the insights and perceptions from their lived experiences. With the use of life narratives approach the researcher unfolded the experiences of the identified *Tagasalo* in five chosen families. This study is guided by the following research questions:

1. What are the significant past or present life events, problems and coping strategies does a single adult *Tagasalo* experience?
2. What are the effects a single adult considers in connection to being a *Tagasalo*?
3. How does a *Tagasalo* perceive oneself in relation to their current roles?

The researcher chose potential *Tagasalo* through the use of purposive sampling. The potential *Tagasalo* were given an informed consent. A personal information sheet was given after to further identify if he or she is qualified on the criteria. Informed consent was also given to some of their family members as their families were needed to be interviewed to confirm whether the potential participant is the *Tagasalo* in the family and the interview with the identified *Tagasalo* followed.

After conducting the interview with the families and identified *Tagasalo* all the data were transcribed. The themes were generated from the significant statements and

narratives in the transcribed data. Several themes emerged such as significant life events, conflicts and resolution, coping strategies, effects of being *Tagasalo* and the insights and future perceptions of the *Tagasalo*.

Summary of Findings

1. Significant life events, Problems and Coping Strategies of *Tagasalo*

1. 1. Significant Life Events

There are different significant events in the life of a Filipino family that will lead to the rise of *Tagasalo*. These significant life events may be considered as the turning point or the start of the *pagsalo* of the *Tagasalo*. Some of these life events include work experiences, familial experiences, and child rearing experiences. A *Tagasalo* may fully see his or her actions and responsibilities to the family when they start working as they could feel that they were able to assist more for their family. Familial experiences may vary from a sudden loss or death of a family member, extramarital affair of parent/s and struggles that the family is experiencing. Child-rearing experiences and parenting practices may also contribute to the existence of the *Tagasalo* as the eldest or the elder child in the family is expected to help provide more help.

1.2. Conflicts and Resolution

As an adult *Tagasalo* in the family, several conflicts can arise. These problems may be associated with familial problems or difficulty in having an intimate relationship. But regardless of the problems a *Tagasalo* has, they will immediately act on it. For a familial problem, such as financial instability or conflicts within family members, a

Tagasalo would step up to support the family and initiate in fixing the problem. On some adult *Tagasalo*, they may find difficulty in looking for a partner or building their own family since they have a lot of responsibilities for their family of origin. They may also feel pressured to build their own family with the awareness of their age and the people around them.

1.3. Coping Strategies

In order to cope in times of problems, a *Tagasalo* uses various problem-focused and emotion-focused coping strategies. These coping strategies involve looking for support, seeking spiritual guidance, having proper mindset, and sometimes finding some temporary outlets. *Tagasalo* asked for some advice and support from their friends and other family members. In times of hopelessness, they also believe that prayers and faith in God will help them in the problems they are facing. Some *Tagasalo* were able to encourage themselves to have a strong mindset about solving their problems, while others look for some temporary outlets that may help them release their stress brought about by the problems and responsibilities they are carrying.

2. Effects and Changes that *Tagasalo* Considers

Being the *Tagasalo* of the family may have some effects on an individual. These effects range from sacrifices, sense of accomplishments, deepened sense of responsibility and accountability and acquiring some life lessons. A *Tagasalo* is not hesitant to make different sacrifices as long as it is for the betterment of the family. But beyond these sacrifices, they could feel the sense of accomplishments within themselves as they could see that they are able to help and provide for their family. As time passes by, the

Tagasalo will also be able to enhance their sense of responsibility and accountability for their family; as their family ages, grows and expands they would feel more responsible for the needs and problems of the family members. Moreover, from all the experiences and challenges met by a *Tagasalo*, they will learn and acquire lessons that they may use for future events.

3. Insights and Future Perceptions of an adult *Tagasalo*

An adult *Tagasalo* is able to generate insights with regards to their role. Their insights allow them to understand themselves and their responsibilities. It is evident that the participants in the study do not feel compulsive about their roles and obligations for their families. It is also apparent that *Tagasalo*'s hopes, aspirations and future perceptions were still for the welfare of the family. The *Tagasalo* is certain about the future of their family as well as his or her own future because they knew that they would still be willing to rescue their family in times of need in the future. These *Tagasalo*'s actions speak for their value and love for their family.

Limitations of the Study

The researcher does not generalize the findings of the study as the same to the other *Tagasalo* in the Filipino families because the present study involved only few participants. Also, the participants of the study range from individuals who are 25 years old-52 years old, thus the study was not able to differentiate the results across different life stages. The income of the *Tagasalo* and its family was not considered as a criterion in the selection of the participants, thus the study was not able to provide whether there is difference among various socio-economic status of the Filipino families.

Conclusion

The *Tagasalo* is the rescuer of the family in times of need. There could be certain events inside the family that can contribute to the *pagsalo* of one of its members. When problems arise, a *Tagasalo* would immediately act on it as they feel that they are the one capable to solve the problems and they are the one responsible and accountable to keep their families out of risk. But since a *Tagasalo* is still an ordinary individual, there are times that they may feel tired and seek help from the people around them. Being a *Tagasalo* may have different effects on an individual as they are willing to give everything for their family.

The *pagsalo* can be seen as a lifetime duty for the sake of the family's well-being. An adult *Tagasalo*, despite the number of years they have been catching the family, will still choose to help even in the next more years as long as their *pagsalo* is the non-compulsive type. There could also be a possibility that the act of *pagsalo* may also emerge in various settings such as in friends, workplace, school etc. Moreover, The existence of *Tagasalo* and the act of *pagsalo* may be associated with the Filipino concepts of *Utang na Loob* and Filipino resiliency

Recommendations

In relation to the findings and conclusions of the present study, the researcher recommends the following:

1. Filipino families may review the child rearing practices and the given roles among the children in the family. Filipino families must be aware of the possible existence of a *Tagasalo* to ensure their well-being.
2. The findings of the study may be used as a guide for developing counseling intervention for the *Tagasalo* and their family. The results of the present study may provide prior knowledge and foundation on possible concerns and problems that may be brought in individual and family counseling.
3. The present study may improve knowledge and information in studying the dynamics of the Filipino families and adds understanding in the concepts of Sikolohiyang Pilipino
4. For further studies, the researcher recommends additional number of participants, inclusion of socio-economic status, and studies across various stages of development, studies across birth order and gender differences to further explore and understand the concept of *Tagasalo*.
5. Future researches may work on constructing a valid and reliable assessment since there is still no established assessment that could identify if a child is the *Tagasalo* in the family.
6. A study about the concept of *Tagasalo* may be done across different countries to identify if the same concept exists across different cultures or in other collectivist cultures.

References

- Adams, B. N. (1968). *Kinship in an urban setting*. Markham.
- Adler, A. (1973). Complex compulsion as part of personality and neurosis. In H.L. Ansbacher and R.R. Ansbacher (Eds.), *Superiority and social interest: A collection on later writings* (3rd rev. ed.). The Viking Press
- Akiyama, H., Elliott, K., & Antonucci, T. C. (1996). Same-sex and cross-sex relationships. *Journals of Gerontology Series B—Psychological Sciences and Social Sciences*, 51B(6), P374-P382.
- Aldwin, C. M., Sutton, K. J., Chiara, G., & Spiro, A. III. (1996). Age differences in stress, coping, and appraisal: Findings from the Normative Aging Study. *Journals of Gerontology: Psychological Sciences*, 51B, P179.
- Arnett, J. J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist*, 55, 469–480.
- Beattie, M. (1987). *Codependent no more*. Harper & Row.
- Bee, H. L. & Bjorklund, B. R. (2000). *The journey of adulthood* (4th ed). Prentice Hall
- Brody, E. M. (1974). Aging and family personality: A developmental view. *Family Process*, 13(1), 23–37. <https://doi.org/10.1111/j.1545-5300.1974.00023.x>
- Burr, V. (2002). *The Person in social psychology*. Psychology Press.
- Carandang, M. L. A. (1987). *Filipino children under stress: Family dynamics and therapy*. Ateneo de Manila University.
- Carbery, J., & Buhrmester, D. (1998). Friendship and need fulfillment during three phases of young adulthood. *Journal of Social and Personal Relationships*, 15, 393–409.
- Cicirelli, V.G. (1991). Sibling relationships in adulthood. *Marriage and Family Review*, 16, 291-310.
- Clausen, J. (1990). Turning point as a life course concept. *Paper presented at the annual meetings of the American Sociological Association*, Washington, D. C.
- Chang, E. C., D’Zurilla, T. J., & Sanna, L. J. (2007). Social problem solving as a mediator of the link between stress and psychological well-being in middle-adulthood. *Cognitive Therapy and Research*, 33(1), 33–49. <https://doi.org/10.1007/s10608-007-9155-9>

- Costa, P. T. & McCrae, R. R. (1980). Influence of extraversion and neuroticism on subjective well-being: Happy and unhappy people. *Journal of Personality and Social Psychology*, 38, 668-678.
- Denby, R. W. & Ayala, J. (2013) Am I my brother's keeper: Adult siblings raising younger siblings. *Journal of Human Behavior in the Social Environment*, 23(2), 193-210. <https://doi.org/10.1080/10911359.2013.747353>
- Denzin, N. K., & Lincoln, Y. S. (2005). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.). *The Sage handbook of qualitative research* (p. 1-32). Sage Publication Ltd.
- Diehl, M., Coyle, N., & Labouvie-Vief, (1996). Age and sex differences in strategies of coping and defense across the lifespan. *Psychology & Aging*, 11, 127-139.
- Erikson, E. (1963). *Childhood and society*. Norton.
- Erikson, E. Identity and the life cycle. *Psychological Issues*, 1959, 1,1-1
- Espiritu, Y. L. (2003). *Home bound: Filipino American lives across cultures, communities and countries*. University of California Press
- Farrell, M., & Rosenberg, S. (1981). *Men at midlife*. Auburn House.
- Ford, D. H., & Lerner, R. M. (1992). *Developmental systems theory: An integrative approach*. Sage.
- Fulgini A. & Masten, C. L. (2010). Daily family interactions among young adults in the United States from Latin American, Filipino, East Asian, and European backgrounds. *International Journal of Behavioral Development*, 34(6), 491–499. <https://doi.org/10.1177/0165025409360303>
- Garcia, Washington C. (1999). *A pilot instrument to measure the tagasalo behavior pattern*.
- Gaskell T. (2000). The process of empirical research: a learning experience? *Research in Post-Compulsory Education*, 5(3), 349-360. <https://doi.org/10.1080/13596740000200084>
- Gold, D. 1989. "Sibling relationship in old age: A typology." *International Journal of Aging and Human Development*, 28 (1), 37-51.
- Goodboy, A. K., Myers, S. A. & Patterson, B. R. (2009). Investigating elderly sibling types, relational maintenance, and lifespan affect, cognition, and behavior, *Atlantic Journal of Communication*, 17:3, 140-148. <https://doi.org/10.1080/15456870903024852>
- Go Tian, R. L. (2004). A construct validation of the Tagasalo personality using the Panunukat ng Pagkataong Pilipino (PPP). Ateneo de Manila University.

- Goffman, E. (1959). *The presentation of self in everyday Life*. Doubleday Anchor.
- Gutmann, D. L. (1974). Alternatives to disengagement: The old men of the Highland Druze. In R. A. LeVine (Ed.), *Culture and personality: Contemporary readings* (pp. 232-245). Aldine.
- Hileman, J.W., Lackey N.R., & Hassanein, R.S. (1992). Identifying the needs of home caregivers of patients with cancer. *Oncology Nursing Forum*, 19, 771–777
- Horowitz, A. (1985). Sons and daughters as caregivers to older parents: Differences in role performance and consequences. *The Gerontological Society of America*.
- Jacques, E. (1965). Death and the mid-life crisis. *International Journal of Psychoanalysis*, 46, 502-514.
- James, J. B., & Zarrett, N. (2007). Ego Integrity in the Lives of Older Women. *Journal of Adult Development*, 13(2), 61–75. doi:10.1007/s10804-006-9003-2
- Jocano, F. L. (1998). *Filipino social organization: Traditional Kinship and Family Organization*. Quezon City: Punlad Research House.
- Kozina, I. M. (2002). What determines the status of family “Breadwinner”? *Russian Education & Society*, 44(6), 82–92. doi:10.2753/res1060-9393440682
- Lachman, M. E. (2015). Mind the gap in the middle: A call to study midlife. *Research in Human Development*, 12(3-4), 327–334. doi:10.1080/15427609.2015.1068048
- Lachman, M. E., Lewkowicz, C., Marcus, A., & Peng, Y. (1994). Images of midlife development among young, middle-aged, and older adults. *Journal of Adult Development*, 1(4), 201–211. doi:10.1007/bf02277581
- Levinson, D. (1978). *The season's of a man's life*. Knopf.
- Licuanan, P. (1979). Aspects of child rearing in an urban low-income community. *Philippine Studies*, 27, 453–468. Ateneo de Manila University.
- Liwag, M. E. D., de la Cruz, A. S., & Macapagal, M. E. (1998). How we raise our daughters and sons: Child-rearing and gender socialization in the Philippines. *Philippine Journal of Psychology*, 31, 1-46. Also in *Philippine Journal of Psychology*, 35, 142-168.
- Macapagal, M. E. J., Ofreneo, M. A. P., Montiel, C. J., Nolasco, J. M. (2013). *Social Psychology in the Philippine Context*. Ateneo de Manila University.
- McAdams, D. P. (2001). The Psychology of Life Stories. *Review of General Psychology*, 5(2), 100-122. <https://doi.org/10.1037/1089-2680.5.2.100>
- McCrae, R. R. (1982). Age differences in the use of coping mechanisms. *Journal of Gerontology*, 37, 454-460.

- Merriam, S. (1978). Middle Age: A review of the literature and its implications for Educational Intervention. *Adult Education*, 29(1), 39–54.
<https://doi.org/10.1177/074171367802900103>
- Milevsky, A. & Heerwagen M. (2013). A phenomenological examination of sibling relationships in emerging adulthood. *Marriage & Family Review*, 49(3), 251-263,
<https://doi.org/10.1080/01494929.2012.762444>
- Miller, B. (1989). Adult children's perceptions of care- giver stress and satisfaction. *Journal of Applied Gerontology*, 8, 275-293.
- Miralao V. (1997). The family, traditional values and the sociocultural transformation of Philippine society. *Philippine Sociological Review*, Vol. 45, No. 1/4 (January-December 1997), pp. 189-215
- Mitchell, V. (2009). Who am I now? Using life span theories in psychotherapy in late adulthood. *Women & Therapy*, 32(2-3), 298-312,
<https://doi.org/10.1080/02703140902851930>
- Moen, P., & Wethington, E. (1999). Midlife development in a life course context. In S. L. Willis & J. D. Reid (Eds.), *Life in the middle: Psychological and social development in middle age* (pp. 3-24). Academic Press.
- Neugarten, B. L., Havighurst, R., & Tobin, S. (1961). The measurement of life satisfaction. *Journal of Gerontology*, 16, 134
- Parreñas, R. (2006). Children of global migration . Manila: Ateneo de Manila University Press.
- Pearlin, L.I., Mullan, J.T., Semple, S.J., & Skaff, M.M. (1990). Caregiving and the stress process: An overview of concepts and their measures. *Gerontologist*, 30, 583-594.
- Ramos C. (2018). The tagasalo in the family: Personas, values and contextual factors. Philippine Normal University.
- Riggio, H. R. (2004). Parental marital conflict and divorce, parent-child relationships, social support, and relationship anxiety in young adulthood. *Personal Relationships*, 11, 99–114.
- Robinson, S. D., Rosenberg, H. J., & Farrell, M. P. (1999). The midlife crisis revisited. In S. L. Willis & J. D. Reid (Eds.), *Life in the middle: Psychological and social development in middle age* (pp. 47-77). Academic Press.
- Rosenthal, C. J. (1985). Kinkeeping in the familial division of labor. *Journal of Marriage and Family*, Vol. 47, No. 4 (Nov., 1985), pp. 965-974.
- Schaefer, A.W. (1990). *Meditations for women who do too much*. Harper.

- Shobha Nandwana & Madhur Katoch (2007) Sibling Relationships during Middle Adulthood Years. *Studies on Home and Community Science*, 1(2), 133-138. <https://doi.org/10.1080/09737189.2007.11885244>
- Stocker, C. M., Lanthier, R. P., & Furman, W. (1997). Sibling relationships in early adulthood. *Journal of Family Psychology*, 11, 210–221.
- Tarroja, M. C. H. (2010). Revisiting the definition and concept of Filipino family: A psychological perspective. *Philippine Journal of Psychology*, 43 (2), 177-193.
- Triandis, H. C. (1994). *Culture and social behavior*. McGraw-Hill.
- Udarbe, Margaret Helen (2001). The tagasalo personality. Ateneo de Manila University.
- Van Aken, M. A. G., Denissen, J. J. A., Branje, S. J. T., Dubas, J. S., & Goossens, L. (2006). Midlife concerns and short-term personality change in middle adulthood. *European Journal of Personality*, 20(6), 497–513. <https://doi.org/10.1002/per.603>
- Van Volkom, M. PhD. (2006). Sibling relationships in middle and older adulthood. *Marriage & Family Review*, 40(2-3), 151-170, https://doi.org/10.1300/J002v40n02_08
- Whitbourne, S. K., & Connolly, L. A. (1999). The developing self in midlife. Life in the middle. 25–45. <https://doi.org/10.1016/b978-012757230-7/50021-3>
- White, L. K., & Riedmann, A. (1992a). Ties among adult siblings. *Social Forces*, 71, 85–102.
- Willis, S. L., Martin, M., & Rocke, C. (2010). Longitudinal perspectives on midlife development: stability and change. *European Journal of Ageing*, 7(3), 131–134. <https://doi.org/10.1007/s10433-010-0162-4>

Appendix A

Personal Information Sheet

Name: _____ Age: _____

Sex: _____ Occupation: _____ Civil Status: _____

Address: _____

Birth Order: ☐ First Born ☐ Middle Child ☐ Youngest ☐ Only child

Mother's Name: _____ Age: _____

Occupation: _____ Contact Number: _____

Father's Name: _____ Age: _____

Occupation: _____ Contact Number: _____

No. of Siblings: _____

Sibling/s' Name:	Age:	Occupation:	Contact No:
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Appendix B

Informed Consent for the Members of the Family

Purpose of the study:

I, Clarice Anne M. Gatbunton, a Psychology student from Philippine Normal University, is currently conducting a research about the experiences of being *Tagasalo* in the family. As part of the research study, the experiences of adults characterized as *Tagasalo* will be explored. In order to identify who is the Tagasalo in the family, a short interview among the members of the family will be conducted.

Participants:

You are one of the selected family members to be interviewed to identify who is the *Tagasalo* in your family. Your participation in this study is voluntary and you are free to withdraw at any given moment.

Procedure:

The researcher will seek a verbal and written informed consent from the participant. Upon consenting, an interview session will be scheduled. The interview sessions will be audio recorded with the permission of the participant. The interview for each members of the family may take approximately 30 minutes for one session only. A follow-up interview session will be scheduled and conducted if needed.

Confidentiality:

In relation to the Data Privacy Act of 2012, all the information that will be disclosed by the participant will be kept confidential. Anonymity of each participant will be maintained. All of the information that will be gathered in this interview will not be used in any report or publications.

If you have any questions and inquiries, you may contact the researcher using the contact number provided below

Gatbunton, Clarice Anne M.
0936-176-9876

I, _____, is voluntarily participating in this research study. I am fully informed of the nature and purpose of this study as well as my roles as the participant. I know that all of the information that I will disclose in this research will be kept confidential.

Signature over Printed Name

Date

Appendix C

Informed Consent for the Tagasalo

Purpose of the study:

I, Clarice Anne M. Gatbunton, a Psychology student from Philippine Normal University, is currently conducting a research about the experiences of being *Tagasalo* in the family. As part of the research study, the experiences of adults characterized as *Tagasalo* will be explored.

Participants:

You are 1 out of 5 participants in the study. Your participation in this study is voluntary and you are free to withdraw at any given moment.

Procedure:

The researcher will seek a verbal and written informed consent from the participant. Upon consenting, an interview session will be scheduled. The interview sessions will be audio recorded with the permission of the participant. The interview may take approximately 1 hour and 30 minutes for one session only. A follow-up interview session will be scheduled and conducted if needed.

Confidentiality:

In relation to the Data Privacy Act of 2012, all the information that will be disclosed by the participants will be kept confidential. Anonymity of each participant will be maintained. All of the information that will be gathered in this interview will not be used in any report or publications.

If you have any questions and inquiries, you may contact the researcher using the contact number provided below

Gatbunton, Clarice Anne M.
0936-176-9876

I, _____, is voluntarily participating in this research study. I am fully informed of the nature and purpose of this study as well as my roles as the participant. I know that all of the information that I will disclose in this research will be kept confidential.

Signature over Printed Name

Date

Appendix D

Informed Consent for the Audio Recording

Purpose of the study:

I, Clarice Anne M. Gatbunton, a Psychology student from Philippine Normal University, is currently conducting a research about the experiences of being *Tagasalo* in the family. As part of the research study, the experiences of adults characterized as *Tagasalo* will be explored.

Participants:

The participants in this research involve single adults *Tagasalo* and some of the members in their family as key informants. The participation of each participant in this study is voluntary and they are free to withdraw at any given moment.

Procedure:

The researcher will seek a verbal and written informed consent from the participant. Upon consenting, an interview session will be scheduled. The interview sessions will be audio recorded with the permission of the participant. The interview may take 30 minutes up to 1 hour and 30 minutes for one session only. A follow-up interview session will be scheduled and conducted if needed.

Confidentiality:

In relation to the Data Privacy Act of 2012, all the information that will be disclosed by the participants will be kept confidential. The audio recordings of the interviews will be transcribed as soon as possible and in full verbatim. All the recordings and transcriptions will be kept away from any person who is not involved in doing the research. Anonymity of each participant will be maintained. All of the information that will be gathered in this interview will not be used in any report or publications.

If you have any questions, you may contact the researcher using the contact number provided below

Gatbunton, Clarice Anne M.
0936-176-9876

I, _____, is voluntarily participating in this research study. I am fully informed of the nature and purpose of this study as well as my roles as the participant. I am fully aware of the audio recordings that will be held during the whole interview sessions. I know that all of the information that I will disclose in this research will be kept confidential.

Signature over Printed Name

Date

Appendix E

Sample Interview Questions for the Parents/Siblings

1. Paano mo ilalarawan ang iyong pamilya?
2. Paano mo ilalarawan ang iyong mga anak/magulang at kapatid?
3. Paano mo ilalarawan ang iyong sarili bilang magulang/anak at kapatid?
4. Sino sa iyong mga anak/kapatid ang madalas na umaako ng responsibilidad sa inyong pamilya? Bakit siya at sa paanong paraan niya ito ginagawa?
5. Sino sa iyong mga anak/kapatid ang may pinakabukas na komunikasyon sa iyo? Bakit siya at sa paanong paraan niya ito ginagawa?
6. Sino sa iyong mga anak/kapatid ang pinakamadali mong nakakausap o nalalapitan sa mga problema at iba pang bagay? Bakit siya?
7. Ano ang karaniwang problema ang nagdudulot ng tampuhan o away sa inyong pamilya?
8. Sino sa iyong mga anak/kapatid ang madalas na namamagitan sa kapag may away o di pagkakaunawaan? Bakit siya at sa paanong paraan niya ito ginagawa?
9. Sino sa iyong mga anak/kapatid ang madalas na nangangasiwa sa pamilya? Bakit siya at sa paanong paraan niya ito ginagawa?
10. Sino sa iyong mga anak/kapatid ang sa tingin mo ay mas pinipili/inuuna ang inyong pamilya sa alin mang bagay? Bakit siya at sa paanong paraan niya ito ginagawa?

11. Sino sa iyong mga anak/kapatid pinaka-maalaga/maasikaso sa pamilya? Bakit siya at sa paanong paraan niya ito ginagawa?

Appendix F

Sample Interview Guide for the *Tagasalo*

1. Paano mo ilalarawan ang iyong pamilya?
2. Paano mo ilalarawan ang iyong sarili sa loob ng inyong pamilya?
3. Paano mo ilalarawan ang relasyon/ugnayan mo sa iyong pamilya (magulang at kapatid)? Mayroon bang mga naging pagbabago noon at ngayon?
4. Anu-ano ang iyong gampanin/obligasyon/ responsibilidad sa loob ng iyong pamilya?
5. Sa iyong palagay kalian nagsimula ang pagganap mo sa iyong mga responsibilidad/obligasyon sa pamilya?
6. Ano ang iyong pakiramdam tungkol sa mga gampanin/obligasyon/responsibilidad na ito?
7. Anu-anong mahahalagang pangyayari ang sa tingin mo ay sinalo mo ang responsibilidad sa iyong pamilya?
8. Ano ano ang mga suliranin na naranasan ng inyong pamilya? Ano ang ginawa mo sa mga sitwasyon na ito?
9. Ano ang naging epekto sa iyo ng (pagsalo mo sa) mga responsibilidad/obligasyon sa iyong pamilya?
10. Anong mga paraan ang ginagawa mo upang makaya o masolusyunan ang iyong mga responsibilidad o problema?

11. Sa iyong palagay, nakikita mo ba ang iyong sarili bilang Tagasalo ng iyong pamilya? Bakit at sa paanong paraan?
12. Ngayong ikaw ay nasa iyong kasalukuyang edad, anong nararamdaman mo tungkol sa pagsalo mo sa iyong pamilya?
13. Anong mga pagbabago na may kaugnayan sa iyong (pagsalo) mga responsibilidad/obligasyon sa pamilya ang nais mong mangyari?
14. Paano mo nakikita ang iyong sarili at ang iyong pamilya sa iyong pagtanda sa hinaharap?
15. Batay sa iyong mga karanasan at pagtingin, ano para sa iyo ang ibig sabihin ng pagiging Tagasalo ng pamilya?

Appendix G

Sample Transcript during the Parent's interview

Researcher: Pwede niyo po bang ilalarawan ang inyong family niyo po?

Parent: Yung family naming, yung family naming galing sa mahirap. Nagsikap kami pare-pareho, nagtulong-tulong para makaahon. Awa naman ng Diyos si X masipag mag-aral, madiskarte kaya nakakaahon-ahon kami sa hirap.

Researcher: Paano niyo po naman po ilalarawan ang mga anak niyo?

Parent: Ang mga anak ko, apat sila puro sila lalaki. Si X ang pinakapanganay, masipag si XX, mabait, matalino. Tapos yung pangalawa ko medyo nag-alanganin siya e. kasi nung bago pa lang kami ng tatay nila parang nagkahiwalay kami ganun. Isinama niya yung pangalawa doon sa side niya kaya parang napariwara siya. Tapos kinuha ko, syempre nanay ako gusto ko maging ano mga anak ko, maganda ang buhay, maganda ang patutunguhan ba ganun. Eh kaya yung pangalawa ko hindi siya nakapagcollege, hanggang highschool lang siya, pero natapos naman niya yung highschool. Tapos meron siyang konting katamaran. Tapos yung pangatlo si XXX, ayon masipag din yan. Parang sinusundan niya yung yabag ni X. kahit paano nasusundan niya, pero maano si X, mataas ang ano. Kaya lang syempre si X kung ano ang narating niya marating din ni XXX kaya ganun, kaya teacher din ang pinakuha niya kay XXX . Tapos yung bunso ko, ayon pasaway yun, sobrang pasaway yun. Sa totoong buhay lang ,naghinto nga siya ngayon e. grade 11 lang naghinto, kasi nga nabarkada. Sabi ko sa kanya “tapusin mo kahit hanggang grade 12 lang para kung ayawa mo na mag-aral magkaroon ka ng trabaho kahit paano.” So ngayon naghinto siya sabi niya sa pasukan mag-aaral daw siya ulit. Sabi ko “sige tuparin mo yang sinabi mo na yan.”

Researcher: Paano niyo naman po ilalarawan ang sarili niyo po bilang magulang?

Parent: Ako, syempre magulang, lahat gagawin mo para sa anak mo, yung tungkulin mo, obligasyon mo sa kanila. Pag-aralin, damitan, bigyan ng bahay, yung masisilungan ba. Ayun mapag-aral, makaraos araw araw, makakain ng tatlong beses sa isang araw, ayun.

Researcher: Sino po sa mga anak niyo po ang madalas na umaako ng responsibilidad sa inyong pamilya?

Parent: Si X, siya talaga. Siya ang panganay eh.

Researcher: Sa paanong paraan niya po ito ginagawa?

Parent: Ano, nag-aaral siya mabuti. Bukod sa pag-aaral nag-aano siya, nagworking student siya. Tapos bukod doon, nag-aano talaga siya, dumidiskarte siya para sa pangangailangan namin, kasi siya lahat. Bayad ng ilaw, tubig, pagkain namin, pag-aaral ni XXX at saka nung bunso niyang kapatid.

Researcher: Nung bata pa po si X ano pong mga responsibilidad niya po sa pamilya niyo po?

Parent: Yun kasing ano, yung responsibilidad ng tatay niya parang siya ang sumalo. Ganun ang ano namin, kaya parang ano siya sa tatay niya, parang mayroong konting tampo ganun. Kasi parang di nagampanan yung responsibilidad.

Researcher: Sino sa naman po sa mga anak ninyo yung open po kayo, yung halimbawa po pinakamadali niyo pong nakakausap o nalalapitan ‘pag may problema po kayo?

Parent: Si X, siya lahat. Tas pangalawa si XXX.

Researcher: Bakit po silang dalawa?

Parent: Eh kasi nga malapit sila sa akin, kasi bakla silang dalawa. Yung mga bakla malalapit sa nanay yan e. Ayun silang dalawa. Kasi yung pangalawa ko

layas yan e. gusto lang tambay. Pati yung bunso ko gusto lang tambay. Uuwi lang yan kasi kakain, hihingi ng pera, maliligo tas lalayas na naman.

Researcher: Ano pong ginagawa nila kapag po nagsasabi kayo ng problema sa kanila?

Parent: Kapag ano, sasabihin nila “Hayaan mo nay an Nay, lilipas din yan, ganun talaga eh, dumadating talaga sa buhay yung ganyan. Kailangan harapin natin.”

Researcher: Sino sa naman po sa mga anak ninyo ang may pinakabukas na komunikasyon sa iyo?

Parent: Sila pa ring dalawa, si X at si XXX.

Researcher: Ano po yung madalas nilang sinasabi sa inyo?

Parent: Ang madalas, yung mga nangyayari sa school. Kapag may nakakaingkwentro silang teacher na di maganda yung ano sa estudyante. Tapos yung estudyante naman na di nag-aaral mabuti. Tas pinapayuhan ko naman sila na ano, na “Wag kang masyadong mahigpit sa estudyante, konti lang, lumagay ka lang sa gitna ba. Wag sakal na sakal.” Baka mamaya kasi may estudyanteng iba ang takbo ng utak di ba. Mamaya abangan siya sa labas, kung ano ang gawin sa kanya.

Researcher: Ano po sa pamilya po ninyo ang karaniwang nagdudulot po ng problema o tampuhan?

Parent: Yung ano, yung pagseselosan. Selosan bas a ano “Oh bakit si ganun, ganun ka, ganito ka, paborito mo siya eh.” Yung pangalawa ko ganun ba. “Kaya naging ganyan yan kinukunsinti mo.” Ganun sinasabi nila.

Researcher: Sino po sa mga anak ninyo ang madalas po na namamagitan kapag po may ganung sitwasyon?

Parent: Si X.

Researcher: Sa paanong paraan niya po ginagawa?

Parent: Sasabihin niya, “Hayaan mo na yun Nay, mag-aano din yan, magkakaisip din yan. Malalaman niya rin yung ano, yung tama.”

Researcher: Sino naman po sa mga anak niyo po ang madalas na nangangasiwa sa pamilya o sa bahay niyo po?

Parent: Sa ngayon wala, ako lahat. Kasi busy sila sa school. Tapos yung dalawa naman busy sa tambay. Kaya ako lang at tsaka yung apo kong maliit ang nasa bahay, yung anak ng pangalawa ko, kasi may anon a yun e, may anak na siya tapos hiwalay sila ng asawa kaya yung apo ko nasa akin.

Researcher: Sa tingin niyo po, sino po sa mga anak ninyo ang mas pinipili o inuuna po ang inyong pamilya sa alin mang bagay?

Parent: Si X. Pangalawa si XXX. Kasi si X halimbawa galing sa school yan, may mga dala siyang pasalubong ganun. Tapos pag sweldo, ayan naka-ano siya agad sa magulang, talagang supportive siya.

Researcher: Sino sa iyong mga anak pinaka-maalaga or maasikaso po sa pamilya?

Parent: Silang dalawa ulit. Si X at si XXX

Researcher: Bakit po at sa paanong paraan po ginagawa?

Parent: Ano, nag-aaral sila mabuti. Nung nagtrabaho na sila ayun masipag sila, gumigising sila ng maaga, gainagawa nila yung mga dapat tungkulin nila bilang teacher. Pagkagaling sa school, bahay tas gawa ng lesson plan. Ganun ang buhay nila.

Researcher: Ano pong nararamdaman ninyo tungkol po sa mga anak niyo po? Sa mga ginagawa po nila para sa pamilya?

Parent: Masaya ako bilang nanay. Kasi yung dalawa kong anak successful sila sa career nila. Kahit yung dalawa medyo alanganin pa. at least meron na kong dalawang anak na gagabay doon sa dalawa kong anak kung alanganin sila sa buhay.

Researcher: Sa pagtanda niyo po sino po sa tingin niyo po yung nakikita niyo pong talagang mag-aalaga sa inyo or makakasama niyo po sa bahay?

Parent: Yung dalawa si XXX at si X. Kasi yung dalawa pasaway talaga eh, di talaga para sa akin iyon. Kasi syempre mag-aasawa sila, magkakaroon ng sariling pamilya yung mga yan. Etong dalawang ito hindi naman sila mag-aasawa eh. Talagang siguradong sa akin silang dalawa.

Appendix H

Sample Transcript during the Tagasalo's interview

Researcher: Paano niyo po ilalarawan ang inyong pamilya?

Tagasalo: Yung pamilya namin masasabi kong masaya naman. Normal na pamilya. Dumanas ng hirap sa buhay pero swerte na rin kasi hindi kami nagkawatak-watak. Minsan syempre may mga naging tampuhan rin pero nagkakabati rin naman. Hindi man kami masyadong naging malambing sa bawat isa, pero alam naman naming mahal namin yung pamilya.

Researcher: Paano niyo naman po ilalarawan ang sarili niyo po sa loob ng inyong pamilya?

Tagasalo: Ako yung panganay. Parang pangalawang magulang, pangalawang nakakataas na rin sa bahay. Parang nagiging tagapayo na din sa mga desisyon sa mga bagay-bagay. Tapos naging tagabigay ng mga kailangan ng pamilya.

Researcher: Tulad po ng ano pong mga pangangailangan?

Tagasalo: Ano, ako nagbabayad ng bills namin nakikihati ako sa mga gastusin sa bahay simula pa noon. Pinag-aral ko yung mga kapatid ko. Awa ng diyos nakapagtapos naman silang lahat. Ngayon, hindi na ko nagtatrabaho, ito na lang naipundar naming tindahan yung pinagkukunan ko ng kailangan namin sa bahay. Pambayad ng kuryente, tubig, pambili ng gamot nila nanay at tatay. Bale ako ngayon ang kasama sa bahay, nagbabantay at nag-aalaga sa mga magulang ko kasi yung mga kapatid ko may kanya kanya na silang pamilya pero dito lang naman sila malapit nakatira. Kaya nakukumusta ko pa rin sila, natutulungan 'pag may mga problema.

Researcher: Paano niyo naman po ilalarawan ang relasyon or relationship niyo po sa inyong magulang po? May mga pagbabago po ba noon at ngayon?

Tagasalo: Sa mga magulang ko hindi talaga ako masyadong close sa kanila noon, nito na lang nung tumatanda na kami. Nung bata pa ko kasi para akong

may sariling mundo, kasi syempre bat aka pa. mahilig ka maglaro tapos pasaway ka pa. Pero nung lumalaki na ko doon lang ako mas naging close sa kanila kasi siguro mas naiintindihan mo na yung mga bagay sa mundo. Mas namumulat ka na sa totoong buhay kaya naiintindihan mo na lalo yung hirap ng buhay at hirap ng mga magulang mo.

Researcher: Eh sa mga kapatid niyo naman po, kumusta po yung relationship ninyo? May mga pagbabago rin po bas a relationship niyo nung bata pa po kayo at sa ngayon po?

Tagasalo: Sa mga kapatid ko naman medyo strikto ako noon, strikto din kasi yung mga magulang ko medyo. Kaya syempre bilang panganay, binalng nakatatandang kapatid sa kanila, dapat ikaw na yung pangalawang magulang at dapat may takot din sila sayo. Pero ngayon na may sari-sarili na rin silang buhay hindi na gaano pero syempe kuya pa rin ako na malalapitan nila ‘pag kailangan nila ko.

Researcher: Anu-ano naman po ang mga responsibilidad niyo po sa loob ng inyong pamilya?

Tagasalo: Nung bata pa ko madalas taga-bantay sa mga kapatid ko. ‘Pag kailangan magtrabaho ng mga magulang ko syempre ako lang ang maiiwan para bantayan sila. Taga hugas, tagaluto, tagasaing ganyan mga ginagawa ko. Minsan nauutusan ding maglaba lalo kapag pagod yung nanay ko o kaya may sakit. Nung maghigh school ako ganun pa rin taga bantay ng bunsong kapatid, tagaligpit sa bahay. Kapag ano kailangan malinis na yung bahay namin bago dumating yung mga magulang ko kasi mapapagalitan ako. Mag-aral syempre kailangan kong mag-aral ng mabuti kasi yung nanay ko mataas yung pangarap niya noon para sa akin. Tsaka laging sinasabi ng mga magulang ko dati na dapat akong makapagtapos ako ng pag-aaral para mabili ko yung mga gusto ko at matulungan ko sila. Ngayon, masaya ko na sinunod ko yung gusto ng mga magulang ko kasi tama naman sila na

kailangan mo magtapos ng pag-aaral kasi kailangan mo silang tulungan na mapagtapos din yung mga kapatid mo.

Researcher: Eh sa ngayon po ano pong responsibilidad ninyo?

Tagasalo: Ngayon ako na nagbabantay ng tindahan namin, ako na rin tagaluto o tagabili ng pagkain namin. Ako naglilinis ng bahay pagka medyo makalat na, naglalaba ng mga damit. Minsan nagpapalaba lang kasi syempre di ko naman kaya gawin lahat dito at tumatanda na rin.

Researcher: Sa palagay niyo po, kalian po nagsimula ang pagganap niyo po sa inyong mga responsibilidad po sa pamilya?

Tagasalo: Bata pa lang naman tayo syempre may mga responsibilidad na tayo bilang anak. Depende yun sa tao o sa pamilya mo. Sa amin kasi ang responsibilidad ko talaga noon mag-aral ng mabuti at tsaka tumulong sa bahay lalo 'pag walang pasok. Kasi makikita mo yung magulang mo na pagod na pagod maglinis o maglaba. Naiisip ko rin noon na kawawa naman yung mga magulang ko lalo na yung nanay ko kasi buong linggo na magtatrabaho, tapos pagdating ng Sabado at lingo maglalaba naman at maglilinis. Pero siguro mas nagkaroon ako ng mga totoong responsibilidad nung nagtrabaho na ko. Kasi syempre sumasahod ka na e, may kakayanan ka na tulungan yung pamilya mo sa maraming paraan. Tulad nga noon, kailangan ko pag-aralin yung mga kapatid ko. Sinikap kong makaipon para sa sarili ko at para makatulong sa pamilya tapos para pag-aralin yung kapatid ko. Tapos sinikap kong maiahon kahit paano sa hirap yung pamilya ko. Mabayaran yung mga utang naming noon.

Researcher: Ano pong nararamdaman niyon tungkol po sa mga responsibilidad niyo?

Tagasalo: Masaya ko na makatulong sa pamilya ko. Kasi syempre nababalik mo yung paghihirap nila lalo na yung mga magulang mo. Sobrang mapagbigay yung mga magulang ko kaya sinabi ko talaga noon sa sarili ko

na ibabalik ko sa kanila baling araw yung mga paghihirap nila para sa amin.

Researcher: Anu-anong mahahalagang pangyayari naman po yung sa tingin mo po ay sinalo niyo ang mga responsibilidad sa inyong pamilya?

Tagasalo: Siguro una nung nag-aaral ako nung college. Muntik akong di makapag-aral dahil hindi kaya ng mga magulang ko na magbigay saakin ng baon araw araw. Kasi syempre ‘pag college na medyo malaki na yung ibabaon mo kumpara nung high school tapos lumalaki na rin yung mga kapatid ko kaya kailangan nilang magdoble kayod para sa pambaon, panggastos araw-araw. Kaya nung college ako nung sobrang hirap na sila magbigay ng baon sa akin, humingi kami ng tulong sa ibang kamag-anak naming, buti na lang mabait yung isang lola ko sya na yung nagpa-aral sa akin kumbaga, binibigyan niya ko ng baon araw araw. Kaya yung mga magulang ko yung tuition ko na lang yung iniintindi. Pero kapos talagaa kami sa buhay. Kaya yung baon na buwanang ibinibigay sa akin ng lola ko, pansamantala kong ibinibigay o ipinapahiram sa mga magulang ko para sa pambayad ng kuryente, ng tubig mga ganun. Tapos inaabutan na lang ako ng tatay ko araw araw ng pera. Minsan kulang yung ibinibigay ng tatay ko pero hindi ako nagrereklamo kasi naiintindihan ko naman na walang wala talaga kami. Yung baon ko sobrang tinitipid ko yun para lang may kaunti akong maipon na pera kung sakaling may mga kaailangan bilhin sa eskwela. Simula pa naman ng mag-aral ako ganun na ginagawa ko, tinitipid ko lagi yung baon ko para may maipambayad ako o may ipambili na kailangan sa eskwela. Hindi ako nanghihingi ng extrang pera sa mga magulang ko para sa pambili ng gamit kundi sa ipon ko na nanggagaling. Nahihiya kasi ako manghingi pa sa kanila kasi syempre nakikita ko paano sila napapgaod araw araw para may pangkain kami at pangbaon yung mga kapatid ko tapos hihingi pa ko edi panibagong paghihirap iyon. Sinikap ko rin na ano, yung maging scholar nung college, para may extra akong pera

para sa mga gastusin. Magugulat na lang yung mga magulang ko na nakapagbayad ako sa ganitong mga bayarin.

Researcher: Bukod po doon meron pa po?

Tagasalo: Pangalawa syempre nung nagkatrabaho na. Ako na mismo nagsabi sa mga magulang ko na ako na magbabayad ng tubig namin para makabawas sa gastusin sa bahay. Tapos ako na nagbibigay ng baon doon sa kapatid kong pangalawa kasi nasa college na sya nung nag-umpisa ko magtrabaho. Mababa pa yung sahod ko noon kaya kailangan pa rin ng mga magulang ko na magtrabaho para may pangkain kami araw araw. Syempre kita ko yung pagod nila kasi tumatanda na rin sila. Kaya nung magcollege yung bunso kong kapatid pinatigil ko na sa pagtatrabaho yung mga magulang ko. Sabi ko sa kanila na magpahinga na lang sila sa bahay, magtayo na lang kami ng maliit na business para kahit paano may napagkukunan sila ng panggastos ‘pag wala ako. Kaya nagtayo kami ng maliit na tindahan tapos ang nanay ko na ang nagbabantay katulong yung tatay ko.

Researcher: Ngayon naman po, ano-ano pong mga problem yung naranasan po ng pamilya ninyo at ano pong ginawa niyo nung time po na iyon?

Tagasalo: Ayun sa sobrang hirap ng buhay dati, may mga araw na wala kaming pambili ng bigas, walang pambili ng ulam, ng gaas. Kapag may nagkakasakit pahirapan saan kukuha ng pera. Madalas kami maputulan ng tubig at kuryente kasi umaabot talaga sa puntong magsasabay sabay yung gastos tapos wala na talaga kayong malabas na pera.

Researcher: Ano pong ginawa ninyo ‘pag ganun po?

Tagasalo: Madalas ‘pag ganun tinatanong ako lagi ng mga magulang ko kung may extra daw ba kong pera. Syempre ‘pag may konti akong naiipon ibinibigay ko sa kanila kaya na susurvive ba naming yung araw na yon. Pero madalas ayon utang talaga kami sa mga kaibigan. Naranasan kong umutang sa mga kaibigan ko noon para lang may ipamabayad sa school. Naranasan ko

ring pumasok na hindi ako nabibigyan ng baon kais wala talaga, ang meron lang ako yung natirang pera minsan sakto lang pamapmasahe. Nung college ako sobrang sinikap ko mag-ipon ng pera. Para makatipid nagbabaon na lang ako ng mga delata o kay sa karinderya ako bumibili ng pagkain para mas mura. Minsan nahihiya ako na sunod sunod na araw ang baon ko de lata kaya naranasan ko na sa cr kumain. Lagi kong sinasabi na masurvive ko lang yung araw ko sapat na. Kaya nung nagkatrabaho ako pinipilit kong ibigay lahat ng kaialngan ng pamilya ko, ng mga mgaulang ko at ng mga kapatid ko para wag nila maranasan yung dinanas ko.

Researcher: Ano po sa tingin ninyo ang naging epekto po sa iyo ng pagsalo niyo po sa mga responsibilidad?

Tagasalo: Nung wala pa kong trabaho at ako yung sumalo sa mga gastusin ko nung college, sobrang nahirapan ako. Minsan naiiyak na lang ako kasi hindi ko na alam saan kukuha ng pambayad sa mga babayaran sa eskwela. Naranasan ko rin maghanap ng raket. Minsan yung mga assignment o kaya project ng ibang kaibigan o kaeskwela ako yung gumagawa tapos babayaran nila ako. Ngayon, naging masaya naman ako. Wala naman akong pagsisisi sa nangyari kahit na hindi ako nakapag-asawa siguro kasi masyado akong nagfocus na malagay sa maayos na buhay yung pamilya ko at hindi ko na rin ginustong mag-asawa pa pagkatapos nung huli kong naging kasintahan. Minsan mapapaisip ka kung bakit nga ba hindi ka na nag-asawa o kung may darating pa ba kahit matanda ka na, pero malabo na yun eh. 52 na ko senior na ko konti na lang. Pero ayos lang, andyan naman yung mga kapatid ko, mga pamangkin na alam ko namang aalagaan ako. Sa ngayon ang gusto ko lang alagaan at bantayan yung mga magulang ko kais alam kong hindi ko sila iiwan hanggat buhay ako.

Researcher: Anong mga paraan naman po ang ginagawa niyo po upang makayanan po ang mga problema?

Tagasalo: Noon talagang magtrabaho ng magtrabaho, mag-ipon ng mag-ipon. Kapag ka may problemang personal palipasin mo na laang kasi lilipas din talaga iyon. Matututunan mo rin na may dahilan yung mga bagay bagay. Syempre minsan mapapasabi ka talaga sa mga kaibigan, malaking bagay iyong may nakakausap ka kahit paminsan minsan. Hanggang ngayon syempre masaya na may mga kaibigan kang nakakasama pa rin kahit sa inuman. Syempre may kasamang dasal din yung mga paghihirap mo kasi mas kailangan mo iyon. Sa mga magulang ko noon kasi hindi talaga ako nagsasabi ng problema sa kanila. Siguro nasasabi ko lang kapag tapos na, ‘pag ba nasolusyunan ko na. kasi ayokong maging isipin pa nila iyon. Dapat bilang anak maiintindihan mo rin na yung mga magulang mo may mga problema na sila kaya kung wala ka namang matutulong wag ka na ring dumagdag pa. o kaya mas maganda yung pilitin mo talagang makatulong sa kanila kahit sa anong bagay.

Researcher: Sa palagay niyo po, nakikita mo ba ang iyong sarili bilang Tagasalo ng iyong pamilya? Bakit po at sa paanong paraan?

Tagasalo: Oo, masasabi kong tagasalo ako kasi sinalo ko naman talaga yung maraming problema sa pamilya namin, yung mga responsibilidad madalas kong inaako kahit hindi pa man ibigay sa akin. Pinilit kong tulungan yung mga magulang ko, yung mga kapatid ko para ba makabawas man lang sa bigat ng buhay. Ngayon yung mga magulang ko syempre matanda na sila kailangan nila lalo ng makaksama at magbabantay kaya pinili ko na lang na makasama sila at ako ang mag-alaga para masigurado ko lagi na maayos sila. Alam ko naman na mahirap kung iaasa ko sa mga kapatid ko sila kasi syempre may mga pamilya na silang sarili. Ako ang wala kaya parang automatic na na ako ang mag-aalaga sa kanila. Pero kahit naman nagkaasawa siguro ako noon kukuhanin ko pa rin yung mga magulang ko, pipiliin ko pa rin na sa kanila tumira o sila ang tumira sa akin para nakikita ko sila at nababantayan.

- Researcher: Ngayon pong kayo ay nasa kasalukuyang edad niyo na po, ano pang nararamdaman niyo tungkol po sa pagsalo niyo sa iyong pamilya?
- Tagasalo: Masaya ako na kahit hindi ako nagkaroon ng sarili kong pamilya kahit paano natulungan ko yung mga magulang ko at mga kapatid ko. Masaya rin naman ako na ako yung nag-aalalga sa magulang ko at walang pagsisisi doon. Nakakatuwa din na yung mga kapatid ko at pamangkin ay lumaking malapit sa pamilya kaya ayan magkakalapit pa rin yung bahay naming at hindi talaga kami lumayo sa isa't isa.
- Researcher: Kung bibigyan po kayo ng pagkakataon na may baguhin sa kasalukuyan po, na may kaugnayan po sa iyong pagsalo sa mga responsibilidad sa pamilya, ano po ang nais niyo pong mangyari o mabago?
- Tagasalo: Sa katunayan, wala naman. Kasi kahit nakakapagod at madami kaming pinagdaanang hirap, ngayon 'pag binabalikan ko yun nakatuwa e. naging maayos kami kahit paano. Kung hindi naman nangyari yung mga nangyari na hindi ko siguro malalaman yung totoong hirap ng buhay. Siguro yung ano lang, kung mababalik ko yung oras ba, subukan ko rin na isabay sa pagtulong sa pamilya yung paghahanap ng makakatuwang sa buhay pero kung hindi niya maintindihan na kailangan ko itaguyod yung pamilya ko syempre hindi na lang.
- Researcher: Paano niyo po nakikita ang inyong sarili at ang inyong pamilya po sa pagtanda niyo pa po sa hinaharap?
- Tagasalo: Kung hindi na talaga magkakaroong ng asawa, masaya na ko na ganito, mag-aalaga ng magulang ganyan. Kung dumating man yung araw an ako na lang mag-isa hindi naman siguro ako pababayaan ng mga kapatid at pamangkin ko.
- Researcher: Batay po sa inyong mga karanasan or pagtingin po, ano po para sa inyo ang ibig sabihin po ng pagiging Tagasalo ng pamilya?

Tagasalo: Yung pagiging tagasalo ng pamilya sila yung mga taong handing ibigay lahat, yung buong sarili mo para sa pamilya. Tipong kahit hindi ka na makapag-asawa, kahit wala ng matira para sayo, ibibigay mo pa rin para tulungan yung pamilya mo sa abot ng makakaya mo, maaring hindi lang sa pera kundi pati ba yung pagmamahal maipakita mo kahit sa simpleng bagay o kahit ba yung kwan, yung nandyan ka at alam nilang hindi mo sila iiwan.

Appendix I

Sample Codes, Category, Themes

Sample Code	Category	Definition	Theme
<i>“Yung pagiging tagasalo ng pamilya sila yung mga taong handang ibigay lahat, yung buong sarili mo para sa pamilya.”</i> (Tagasalo are the ones who are willing to give everything, even to devote your whole self for the family.)	Selfless	The Tagasalo is the one who cares more on the family’s needs and want than the self	Definition of Tagasalo
<i>“kunwari may mga kailangan, dapat ikaw yung gagawa ng paraan para masolusyunan yung problema na yun”</i> (When there are problems that are needed to fix, you will be the one to look for a solution.)	Problem Solver	A Tagasalo was the one who finds solutions to the problems of the family	
<i>“...for example ‘pag may mga emotional problems sila, if kailangan mong maging strong for them”</i> (For example, when they have emotional problems, you have to be strong for them.)	Emotional Support	The Tagasalo provides emotional support such as empathy, compassion and genuine concern for the members of the family	
<i>“kapag wala nayung haligi ng tahanan ikaw na yung magiging pangalawang haligi.”</i> (When a parent is gone or	Second Parent/s	The Tagasalo acts as the second parent and/or becomes the counterpart of parent/s that was gone	

passed away you have to take their place)			
<i>“Sa tingin ko nagsimula yung mga pagganap ko sa responsibilidad nung nagkaroon na ko nung una kong trabaho. I think mga 18 years old ako noon.”</i> (I guess, I started having responsibilities for the family when I got my first job. I was just around 18 years old.)	Work Experiences	Having the a work was perceived as the starting point of being a Tagasalo	Significant Life Events
<i>“nagkaroon kasi ng pagkakataon na nagka-affair yung father ko”</i> (There were times when my father had an affair with another woman.)	Family Experiences	Several family experiences can be the turning point why a Tagasalo choose to catch his/her family	
<i>“dati nung mga bata pa kami, ako lagi nabibillinan ng mga dapat gawin since ako yung panganay.”</i> (When we were still young, I am always the one who was asked to do things since I am the eldest.)	Child rearing experiences	Being the eldest child or being one of the eldest can be the reason on being a Tagasalo	
<i>“heart breaking yon sa isang asawa, na malaman mong may kabit yung</i>	Familial problems	During times of familial problems Tagasalo would	Conflicts and resolution

<i>asawa mo tapos nagkaanak pa sa iba... kaya I decided na tumayo for them and to make sure na yung pamilya ko at yung mga kapatid ko ay maayos pa rin at maalagaan pa rin sila.”</i> (It was heartbreaking for a wife to discover that your husband had an affair and got a child from another woman... that’s why I decided to step up for them and to make sure that my family and my siblings will be taken care of.)		choose to be in charge of the family’s welfare	
<i>“Tapos ako syempre parang gusto ko rin ng ganun, pero until now wala pa rin.....Siguro may right time si God for me in which kailangan ko lang antayin, mga ganun ba.”</i> (I also wanted to have my own family, but until now there’s none..... Maybe, God has the right time for me in which I just have to wait.)	Romantic relationship	Some Tagasalo can be troubled by the idea of having a partner/spouse	
<i>“Minsan tumatanggap ako ng mga gigs or hosting events, nagsusulat ako ng mga poetries or kaya lumalabas kasama yung mga friends ko”</i>	Temporary Outlets	A Tagasalo would use several outlets to relieve themselves from stress or to temporarily forget their problems	

(Sometimes, I accept gig or hosting events, other times I write poetries or go out with my friends.)			Coping Strategies
<i>“it will pass soon as long as the time goes on”</i>	Mindset	Tagasalo set their mind and attitudes which helped them focused on their goals	
<i>“Of course you have to ask your friends, how did they manage it”</i>	Support System	Even the tagasalo seek for some support from people close to them such as their friends and families	
<i>“Pero for some personal problems, unangu na talaga prayer. Naniniwala ako na prayer is really powerfull.”</i> (For some of my personal problems, I used prayer first. I believed that prayer is really powerful.)	Spiritual	In times of crisis and problems, prayers and faith in God was considered a source of inner strength.	
<i>“Nung wala pa kong trabaho at ako yung sumalo sa mga gastusin ko nung college, sobrang nahirapan ako.”</i> (I find it really hard when I had to make means for my expenses when I was in college.)	Sacrifices	Tagasalo made several sacrifices for the family	Effects of being the Tagasalo
<i>“Ako, masaya ko, lalo na kapag nakakpagbigay ako</i>	Sense of Accomplishment	The Tagasalo felt the sense of	

<i>ng tulong sa kanila.”</i> (I feel glad whenever I am able to help them.)		accomplishment as they were able to help their family	
<i>“...alam ko yung mga responsibilities ko bilang anak sa isang malaking pamilya”</i> (...I understand my responsibilities as the eldest child from a big family.)	Deepened Sense of Responsibility and Accountability	A Tagasalo often understand their responsibilities to their families	
<i>“by those challenges mas naging goal oriented akong tao.”</i> (...by those challenges, I become more goal oriented)	Life Lesson	Tagasalo were able to learn some life lesson in accordance to their role	
<i>“I’m the one who provides the food of the family, the electricity bill, water bill, allowance ng mga kapatid ko pag papasok, tuition fee ng kapatid ko noon.”</i> (I’m the one who provides the food of the family, the electricity bill, water bill, allowance of my siblings and even their tuition fees)	Financial Support	Tagasalo helps in the financial aspects of the family	Present roles of an adult Tagasalo
<i>“Tinutulongan ko si mama maglinis, magluto mga ganun.”</i> (I help my mother in doing the household chores)	Home Maker	Tagasalo manages to help in the household chores	

<i>“Parang pangalawang magulang, pangalawang nakakataas na rin sa bahay.”</i> (I was like the second parent or the second authority in the house)	Authority	A Tagasalo is considered by the family as one of the authority	
<i>“Kaya nakukumusta ko pa rin sila, natutulungan ‘pag may mga problema.”</i> (That’s why I still able to asked and help them when they have problems)	Emotional help	Tagasalo provides emotional support in times of needs	
<i>“Alalay na ko ng nanay ngayon, tagakulit ni nanay, taga-alaga, tagakulit.”</i> (I am my mother’s chaperone and the one taking care of her)	Caregiving	Tagasalo takes care of family members	
<i>“I think naman yung mga kapatid ko successful na sila non”</i> (I think my brothers will be successful in the future, because I gave my best to support them.)	Family’s Future	A Tagasalo is positive about the future of his or her family	Future Perception of Tagasalo
<i>“wala akong balak mag-asawa. Balak ko I will live with my parents”</i> (..I don’t have any plans on having a spouse. What I really planned is to live with my parents.)	Future Self	Tagasalo still can see themselves helping the in the future	