



## Filipino Cultural Values and Social Entrepreneurship Intention Among Gen Z Learners

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Received: October 15, 2025

Revised: March 17, 2026

Accepted: March 26, 2026

Online: April 20, 2026

### Abstract

The study basically checked for the association between Cultural values of the Filipino and Social Entrepreneurship Intention among Generation Z learners, such as bayanihan and pakikipagkapwa-tao, with prosocial motivation acting as an intervening variable. The Quantitative Correlational study has imparted primary data collected by 910 Filipino Gen Z learners across Luzon, Visayas, and Mindanao using a Structured Survey and non-probability purposive sampling methods. Data was analyzed using Jamovi on descriptive statistics, regression analysis, and mediation analysis. Results indicate that the Formulation of cultural orientation and prosocial motivation was high, but possibly corresponding to social entrepreneurship intention. Both bayanihan and pakikipagkapwa-tao together significantly predict social entrepreneurship intention, according to the regression results, with the two ideologies collectively explaining 51.9% of its variance. According to the mediation analysis results, prosocial motivation significantly mediates the relationship between cultural indicators and entrepreneurial intentions, thereby underscoring its role in linking the two. The study adds to the body of knowledge by establishing a link between Filipino indigenous values and psychological mechanisms for discussing reasons to guide the youth in socially responsible enterprises. It therefore suggests that culture-rooted prosocial orientations are likely to outweigh other drivers of intention to engage in social entrepreneurship among Gen Z learners.

**Keywords:** *Purpose-Driven Orientations, Social Entrepreneurship Intentions, Pakikipagkapwa, Bayanihan*

### INTRODUCTION

In today's world, social entrepreneurship is being used by various societies to overcome complex issues and to revitalize the economy. Most notable across all forms of entrepreneurship, where the primary goal is profit maximization, is social entrepreneurship's emphasis on innovative solutions to social, environmental, and community problems (Kedmenec et al., 2015; Zahra et al., 2009).

With various kinds of problems appearing around the world, such as inequality, poverty, and environmental degradation, and their complexities, the young innovators have become indispensable. Specifically, Generation Z, who are almost always conscious of social convictions, will scarcely forget a venture in which profit and social impact enhance economic viability (Liao et al., 2022). Thus, there appears to be considerable academic interest in understanding what actually influences the social entrepreneurial intentions of Gen Z students.

Entrepreneurship in the Philippine setting does not primarily rely on economic motivation but is deeply rooted in cultural factors, reflecting the social orientations of communities themselves. Filipino society is known for leaving a strong collectivist footprint, symbolizing cooperation, empathy, and shared responsibility. Foremost among these values are bayanihan, which refers to communal unity and mutual assistance, and pakikipagkapwa-tao, which encompasses empathy, respect, and recognition of shared humanity (Solis, 2023).

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Pakikipagkapwa-tao is a core Filipino relational value that emphasizes recognizing others as shared equals (kapwa), expressed through empathy, mutual respect, and a moral responsibility to treat them with dignity and compassion. Particularly during crises, voluntary work would demonstrate how these social structures also work as aggregators and encouragers of voluntary support. However, they also serve as enduring roadmaps for supporting young Filipinos who aspire to resolve social issues through entrepreneurial innovation.

Despite the growing body of academic work on social entrepreneurship, extant investigations remain mostly individual-level psychological explanatory frameworks, focusing largely on constructs such as entrepreneurial self-efficacy, entrepreneurial opportunity recognition, and personal attitudes toward entrepreneurship (Kedmenec et al., 2015; Nga & Shamuganathan, 2010). Although very important, these tend to disregard the cultural and relational contexts that shape entrepreneurial aspirations in collectivist societies.

In Southeast Asian cultures, community-oriented and relational values may place indigenous cultural constructs there and influence how people view social ills, and consequently, how they aspire to tackle matters of interest through entrepreneurship. On a candid note, empirical investigations into these culturally grounded values have been very thin when impregnated with psychological principles explaining social entrepreneurship intentions.

Prosocial motivation is another fundamental thing to consider in understanding the behavior of social entrepreneurs. Prosocial motivation is defined as the eagerness to facilitate and benefit others for the good of society (Liao et al., 2022). This has been shown to link to persistence, ethical decision-making, and meaningful work. In the abstract, the realities of self-help suggest that some people are more inclined to become social entrepreneurs because they are driven by deeply rooted intrinsic motivation to succeed in this world.

Nevertheless, works of yore have been shy about separating prosocial motivation, as a direct predictor of socially aimed conduct, from cultururation. There could be other mediating roles of prosocial motivation through which cultural values might influence someone's intention to become an entrepreneur. By examining the mediation process contemplated in the aforementioned cases, one can gain a clearer sense of the concrete realities by focusing on societies where social identity and cultural values play a significant role in motivating individuals.

Additionally, there is limited empirical research showing that certain cultural values, particularly among Gen-Z learners, can influence entrepreneurial intentions. In the Philippine context, where values like bayanihan and pakikipagkapwa-tao are deeply rooted in the societal identity, it would be of great interest to study if these cultural orientations nurture motivations for prosocial behaviors that will ultimately lead to the establishment of socially oriented businesses. By addressing this particular gap, the study aims to contribute to the literature on social entrepreneurship and to propose a broader argument about culturally embedded entrepreneurial models.

According to the second assumption of the theory of planned behavior (Ajzen, 1991) and Ricoeur's view of the Capable Human Being, the study hypothesizes that Filipino cultural values will shape entrepreneurial intentions through internal motivational processes. In detail, the paper discusses how bayanihan and pakikipagkapwa-tao influence social entrepreneurship intentions among Filipino Generation Z learners, with prosocial motivation serving as an intervening variable. Through empirical examination of this model, the research will yield insight into how culturally embedded values interact with psychological motivations to nurture social entrepreneurship aspirations.

This research extends the social entrepreneurship literature in three major respects. First, it introduces critical indigenous Filipino cultural values, alongside other antecedents of social entrepreneurship intentions, moving beyond current entrepreneurship theories that are typically

centered on Western psychological constructs. Second, this research establishes the mediating role of prosocial motivation for converting cultural values to entrepreneurial intentions. Third, the text proposes that these culturally grounded insights facilitate the conceptualization of purpose-driven entrepreneurship among Gen-Z learners, with obvious implications for entrepreneurial education, policy development, and strategies to enable youth to pursue socially responsible enterprises.

**Research Problems**

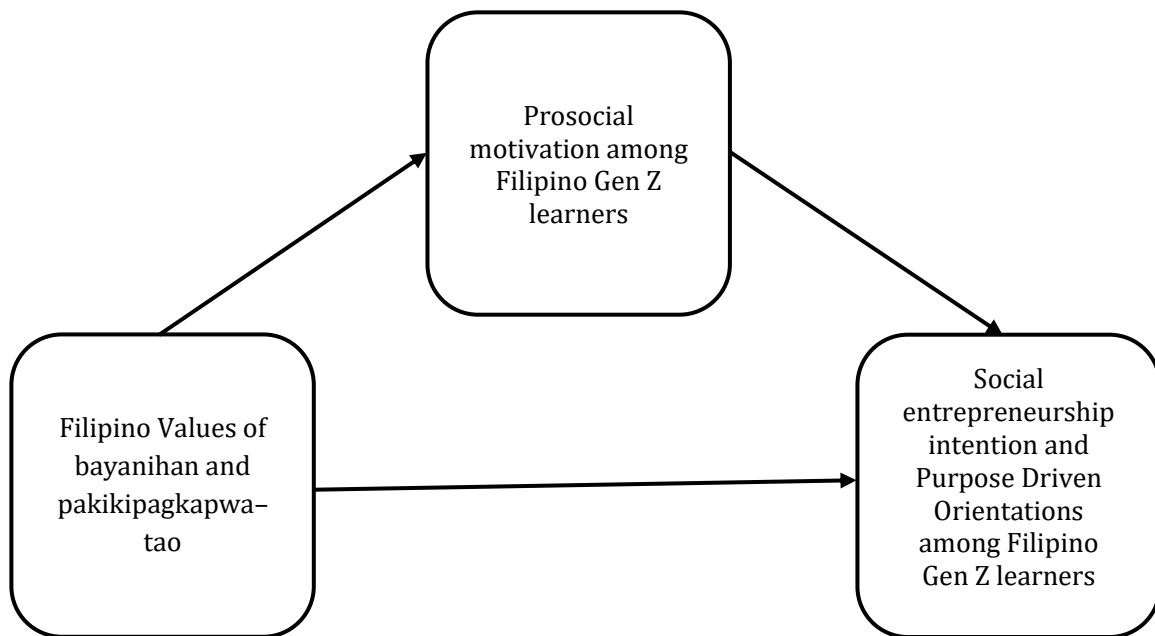
*General Problem*

How do the Filipino cultural values of bayanihan and pakikipagkapwa-tao influence the social entrepreneurship intentions of Gen Z learners, and to what extent does prosocial motivation mediate this relationship?

*Specific Problems*

1. What is the level of bayanihan orientation among Filipino Gen Z learners?
2. What is the level of pakikipagkapwa-tao among Filipino Gen Z learners?
3. What is the level of prosocial motivation among Filipino Gen Z learners?
4. What is the level of purpose-driven orientations among Filipino Gen Z learners?
5. What is the level of social entrepreneurship intention among Filipino Gen Z learners?
6. Is there a significant relationship between Filipino values of bayanihan and pakikipagkapwa-tao and social entrepreneurship intentions?
7. Does prosocial motivation significantly mediate the relationship between Filipino Values of bayanihan and pakikipagkapwa-tao and social entrepreneurship intentions?

**Research Paradigm**



**Figure 1.** Research Paradigm

The paradigm adopted by this study is quantitative, explanatory, and based on a causal model that explores relationships among latent variables. The Filipino cultural values of bayanihan and pakikipagkapwa-tao represent collectivism, mutual help, empathy, and shared identity. It is assumed that these cultural constructs influence the dependent variable, which is the social

entrepreneurship intention of Filipino Gen Z learners.

Prosocial motivation is at the core of the paradigm as a mediating variable that explains how internalized cultural values translate into purposeful entrepreneurial action to address societal needs. The Model, derived from the Theory of Planned Behavior, which accounts for attitudes, perceived norms, and control beliefs in forming intentions to behave, and enriched through Ricoeur's philosophy of the capable human being, emphasizing ethical action and responsibility, offers a culturally embedded explanation of how Filipino youth form purpose-driven entrepreneurial aims.

## LITERATURE REVIEW

### Theoretical Underpinning

This study is grounded on two theoretical frameworks: the Theory of Planned Behavior (TPB) and Paul Ricoeur's philosophy of the capable human being. These frameworks provide a comprehensive lens to understand how Filipino cultural values and psychological motivations influence social entrepreneurship intentions among Gen Z learners.

#### *Theory of Planned Behavior (TPB)*

The Theory of Planned Behavior (Ajzen, 1991) is a psychological theory widely used to explain human behavior through three determinants: attitude toward the behavior, subjective norms, and perceived behavioral control. In the entrepreneurship literature, TPB has consistently been shown to predict entrepreneurial and social entrepreneurial intentions effectively. According to this theory, individuals form intentions to do something and then act on those intentions when their attitudes toward that behavior are favorable, when they perceive social pressure to act, and when they perceive their capacity to do so.

Tiwari et al. (2017) further tested the theory in the context of social entrepreneurship, with emotional intelligence and self-efficacy as constructs influencing attitudes and intentions toward social ventures. Their results showed that emotional intelligence significantly influences attitudes and self-belief toward the intention to engage in social entrepreneurship. Similarly, Kedmenec et al. (2015) argued that perceived desirability and feasibility, as extensions of TPB constructs, are influenced by individual characteristics such as social awareness and past exposure to social issues.

Hockerts (2017) further enhanced the theory by introducing prior social experience as a predictor of social entrepreneurial self-efficacy, which in turn directly contributes to intention formation. Together, the studies suggest that TPB provides a framework for understanding the cognitive mechanisms by which Gen Z learners form the intention to undertake socially driven ventures, especially when influenced by internal beliefs and social norms.

#### *Paul Ricoeur's Philosophy of the Capable Human Being*

Solis (2023) views Ricoeurian philosophy as the "ethical philosophy" of the human person, who is inherently capable of acting "with and for others in just institutions." Ricoeur's philosophy emphasizes moral agency, empathy, and the ethical obligation of acting in recognition of the other's vulnerability. In Filipino custom, these values are encapsulated by bayanihan, or collective action, and pakikipagkapwa-tao, which refers to relational empathy and shared identity.

Taking the community pantry movement during the COVID-19 pandemic as an example, Solis (2023), through the lens of Ricoeurian analysis, explained how Filipino adolescents practice pakikipagkapwa-tao, wherein they do not act out of mere obligation but out of earnest feelings of moral responsibility and solidarity. These values guided their conduct and shaped their ethical intentions. Social participation was not seen as charity but rather as a way of expressing identity and standing in relationships with others, hallmarks of Ricoeurian ethical anthropology.

According to this theoretical paradigm, the prosocial motivation variable serves as a mediator in this study. It posits that Filipino Gen Z learners are not just evaluation agents contemplating whether to participate in social entrepreneurship (a view supported by TPB), but that they feel a moral imperative to aid others with whom they are reciprocally bound—arising from values internalized throughout their socialization within the culture.

### **Related Studies**

Existing scholarship on social entrepreneurship has underscored the importance of various psychological and contextual factors, including entrepreneurial self-efficacy, opportunity recognition, and ethical orientation (Kedmenec et al., 2015; Nga & Shamuganathan, 2010). These studies suggest that people who view entrepreneurship as a means of solving social problems are more likely to pursue ventures with a social orientation. Most of the literature seems to conform to Western theoretical perspectives in examining these phenomena. It thus fails to meaningfully address culturally embedded values that can shape entrepreneurial motivations in collectivist societies.

In the Philippine context, the cultural constructs factored in include bayanihan and pakikipagkapwa-tao as deep-seated communal attitudes towards interdependence, compassion, and community obligation. These exist as social value bearings, not just as cultural descriptions, that may impact and shape pro-social behaviors and common actions (Solis, 2023). These values resonate with the ideologies of social entrepreneurship, which are based on fostering community empowerment through public problem-solving and the creation of social value.

Prosocial motivation, or the desire to serve others and the larger society (Liao et al., 2022), appears to be one of the key mechanisms linking cultural values and socially oriented behavior. Individuals who are highly motivated for prosocial reasons have been shown to engage in meaningful work, persist in challenging environments, and support activities with strong social impact. For entrepreneurial purposes, prosocial motivation can serve as a catalyst, turning cultural values into tangible entrepreneurial intentions.

However, there seems to be a major gap in the literature. So far, only a very few works on social entrepreneurship intention amongst youths were left, and they bring together the psychological constructs of attitudes, self-efficacy, and perceived behavioral control (Kedmenec et al., 2015; Nga & Shamuganathan, 2010). There are very few studies that hint at the integration of indigenous cultural values as antecedents to entrepreneurial intention; even fewer consider prosocial motivation as a mediating factor that translates cultural orientations into entrepreneurial aspirations.

Moreover, empirical investigations focusing on Gen Z learners in the Philippine context are relatively limited. Seen by many as a "purpose-oriented" and "socially minded" generation, Filipino Gen Z learners may interpret cultural values such as bayanihan and pakikipagkapwa-tao as university ideals, with the same spirit as an axis of their social innovation and enterprise creation. To bridge this gap, the present study proposes a model in which Filipino cultural values influence intentions to engage in social entrepreneurship via prosocial motivation. By testing this empirically, the study will contribute to the development of a culturally grounded framework for youth social entrepreneurship, uniting indigenous cultural constructs with contemporary theories of psychological motivation and entrepreneurial intention.

## **RESEARCH METHOD**

### **Research Design**

The researchers conducted their study through a quantitative non-experimental correlational research design to investigate how Filipino cultural values, which include bayanihan

and pakikipagkapwa-tao and prosocial motivation, affect social entrepreneurship intention among Generation Z students. The investigators applied regression analysis to assess the effects of independent variables on the dependent variable. The researchers used regression-based mediation analysis to examine how prosocial motivation served as a mediating factor. The research design enables researchers to examine relationships among variables without conducting experiments, yielding empirical findings on how cultural values and motivational factors influence entrepreneurial intentions.

### Data Gathering Procedures

Data collection was conducted online, with the survey administered to Filipino Gen Z students at higher education institutions across the Philippines. Google Forms was used to collect data via a validated questionnaire that included items for each latent variable. The selection of respondents was through non-probability purposive sampling. Before actual survey distribution, a pilot test of the research instrument ensured clarity and reliability. Participation was voluntary, informed consent was given, and data use was restricted to academic research purposes.

### Participants

The study participants were Filipino Gen Z learners aged 18 to 26, studying at various higher education institutions in the country. A sample of 910 was selected via nonprobability purposive sampling, specifically students who have been exposed to community engagement, entrepreneurial programs, or social involvement activities. Respondents must have at least one of the following documented or self-reported experiences within the past 12 months:

- Participation in community extension or outreach programs (e.g., volunteer work, service-learning, NGO activities);
- Enrollment in or completion of entrepreneurship-related courses, workshops, seminars, or training programs;
- Active involvement in student organizations, projects, or initiatives with social, civic, or entrepreneurial objectives.

The sample size is considered adequate for mediation analysis. The selection is intended to ensure that students exhibit diverse definitions of social awareness and social and cultural value orientation concepts, allowing the analysis to focus on the factors motivating social entrepreneurship intention.

**Table 1.** Demographic Profiles of Respondents

Profile	Frequency	%
<b>Gender</b>		
Male	306	33.6
Female	604	66.4
<b>Age</b>		
18-20	537	59.0
21-23	240	26.4
24-26	133	14.6
<b>Educational Attainment</b>		
Elementary Graduate	2	.02
Highschool Graduate	603	66.3
College Graduate	305	33.52
<b>Location</b>		

Luzon	365	40.1
Visayas	94	10.3
Mindanao	450	49.5
<b>Marital Status</b>		
Single	888	97.6
Married	21	2.3
Separated	1	.01

The demographic data show that most of the respondents were female (66.4%), while 33.6% were male. Most respondents were aged 18-20 (59%), aligning with the target Gen Z population of this study. A greater number of respondents were high school graduates (66.3%) than college graduates (33.52%), indicating heterogeneity in educational backgrounds. In terms of geographical location, most of the respondents were from Mindanao (49.5%), followed by Luzon (40.1%), and least from Visayas (10.3%), which may give insight into the levels of regional accessibility and participation; meanwhile, the majority are single (97.6%), in consonance with the theory of younger adulthood.

This sample is in many respects similar to those previously reported in the literature, particularly with respect to the intention for youth social entrepreneurship (e.g., [Tiwari et al., 2017](#); [Kedmenec et al., 2015](#)): a predominantly female group of young age with varying levels of education, who were found to have heightened social awareness and entrepreneurial interest. The concentration in Mindanao is likely to offer a unique regional perspective, as previous studies were often Luzon-based and urban-centric. Such demographics, which portray a rather diverse but socially conscious pool of respondents, seem to align with earlier trends in the review of related literature (RRL), which have so far presented younger generations as being more purpose-driven and inclined toward social entrepreneurship.

### Research Instrument

The primary research instrument for this study is a structured survey questionnaire designed to measure five latent variables, namely *bayanihan*, *pakikipagkapwa-tao*, prosocial motivation, social entrepreneurship intention, and purpose-driven orientation. The survey instrument was developed through a structured multistage process to ensure conceptual alignment, cultural relevance, and content adequacy.

First, the constructs were identified from the study framework: *bayanihan*, *pakikipagkapwa-tao*, prosocial motivation, social entrepreneurship intention, and purpose-driven orientation. Item pools were then generated from the literature and adapted to the Filipino Gen Z context. Specifically, items for *bayanihan* and *pakikipagkapwa-tao* were developed from the Filipino values literature and from [Solis's \(2023\)](#) discussion of these constructs, while prosocial motivation items were adapted from [Liao et al. \(2022\)](#). Social entrepreneurship intention items were adapted from [Tiwari et al. \(2017\)](#) and [Hockerts \(2017\)](#). Purpose-driven orientation items were developed from literature on purpose, meaning, and socially oriented work and retained for descriptive analysis.

Second, all items were rewritten into clear self-report statements using a 5-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. Third, the draft instrument underwent expert validation by three reviewers with backgrounds in entrepreneurship, social science research, and Filipino values studies. They evaluated the items for clarity, cultural appropriateness, relevance to construct definitions, and redundancy. Based on their comments, several items were reworded for precision and contextual fit, and overlapping items were removed.

Fourth, the revised questionnaire was pilot-tested to assess clarity and response flow. The final instrument contained 7 items per construct. Example indicators included: for *bayanihan*, "I

believe that working together can solve most social problems”; for *pakikipagkapwa-tao*, “I value relationships and connections built on mutual respect”; for prosocial motivation, “I want my future career to be meaningful to society”; and for social entrepreneurship intention, “I am interested in building sustainable solutions to community problems.” This process strengthened the instrument’s content adequacy and contextual relevance.

### Data Analysis

The data collected from the survey were analyzed using Jamovi statistical software. Both descriptive and inferential statistical techniques were employed to address the research objectives. Descriptive statistics, including the mean and standard deviation, were first used to summarize respondents’ perceptions of the study’s key constructs: *bayanihan*, *pakikipagkapwa-tao*, prosocial motivation, purpose-driven orientation, and social entrepreneurship intention.

To examine the predictive relationships among variables, multiple regression analysis was conducted to determine the extent to which the Filipino cultural values of *bayanihan* and *pakikipagkapwa-tao* influence social entrepreneurship intention among Gen Z learners. Furthermore, mediation analysis was performed to assess the mediating role of prosocial motivation in the relationship between cultural values and social entrepreneurship intention. These statistical treatments provided a comprehensive assessment of both the descriptive patterns and inferential relationships among the study variables.

### Ethical Considerations

This research study must strictly adhere to ethical standards for research involving human participants. Informed consent was sought from participants before data gathering. Such consent notices included the purpose behind the study, the voluntary nature of participation, and assurance of confidentiality. Neither names nor any information to identify a person will be collected. Once enrolled, participants may withdraw at any time or refuse participation without consequence. Data was stored securely and shall only be used for academic purposes. All survey answers were anonymized, and findings shall be aggregated in reporting. Data was retained for 1 year and then permanently deleted to maintain privacy.

## FINDINGS AND DISCUSSION

**Table 2.** Bayanihan- orientation among Filipino Gen Z learners

Statement	$\bar{x}$	sd	VI
I actively participate in group efforts that help others in my community.	3.32	0.657	SA
I believe that working together can solve most social problems.	3.75	0.501	SA
Helping others during times of crisis is a responsibility I willingly take.	3.57	0.585	SA
I find joy in volunteering for causes that benefit many.	3.52	0.620	SA
I believe in the power of shared community action.	3.67	0.521	SA
I feel personally fulfilled when I engage in communal service.	3.53	0.598	SA
Supporting others without expecting anything in return is important to me.	3.72	0.514	SA
Composite Mean	3.58	0.440	SA

Legend: 3.26- 4.00 – Strongly Agree (SA)  
 2.51-3.25 – Agree (A)  
 1.76-2.50 – Disagree (DA)  
 1.00-1.75 – Strongly Disagree (SD)

The high composite mean ( $\bar{x} = 3.58$ ) indicates that *bayanihan* is not merely a symbolic cultural ideal but a lived value among Filipino Gen Z learners. The strongest agreement on collective problem-solving and helping without expecting returns suggests that respondents view social issues through a shared-responsibility lens, which is theoretically consistent with Ricoeur's notion of acting "with and for others" and with the collectivist moral basis of social entrepreneurship.

However, the lower score for actual participation in group efforts suggests a belief-action gap: learners strongly endorse communal values, yet limited opportunities, institutional support, or low self-efficacy may constrain active involvement. This finding both aligns with Solis (2023), who describes *bayanihan* as a resilient moral resource, and extends prior entrepreneurship studies by suggesting that collectivist orientation may function as a pre-intentional cultural resource that precedes entrepreneurial action.

**Table 3.** Pakikipagkapwa-tao among Filipino Gen Z Learners

Statement	$\bar{x}$	sd	VI
I treat others with kindness, even if they are different from me.	3.61	0.582	SA
I feel deeply concerned when I see others struggling.	3.67	0.514	SA
I try to put myself in others' shoes before judging them.	3.65	0.543	SA
I value relationships and connections built on mutual respect.	3.79	0.463	SA
I believe that everyone deserves to be treated with dignity.	3.77	0.492	SA
I often reach out to others who seem isolated or excluded.	3.47	0.654	SA
Understanding others' feelings is a strength I try to develop.	3.71	0.509	SA
Composite Mean	3.67	0.405	SA

Legend: 3.26- 4.00 – Strongly Agree (SA)  
 2.51-3.25 – Agree (A)  
 1.76-2.50 – Disagree (DA)  
 1.00-1.75 – Strongly Disagree (SD)

The composite mean ( $\bar{x} = 3.67$ ) indicates that respondents hold a strong relational ethic that values dignity, empathy, and mutual respect. Gen Z learners show the highest levels of respect, which indicates that they treat pakikipagkapwa-tao as an ethical standard that extends beyond basic social interactions. The theoretical importance of this research lies in the recognition that the intention to engage in social entrepreneurship requires people to understand social problems as moral issues that need to be addressed through economic means.

The score for reaching out to isolated people was lower because people who display an empathic orientation tend to show strong emotional empathy but do not frequently reach out to others. The finding shows that empathy-related traits in the Filipino context are shaped by cultural factors rather than being personal characteristics, according to Solis's (2023) research, and Tiwari et al.'s (2017) research confirms this. Thus, pakikipagkapwa-tao appears to provide the moral sensitivity that may later support social entrepreneurial intention.

**Table 4.** Prosocial Motivation

Statement	$\bar{x}$	sd	VI
I am motivated by the idea of creating a positive impact on others.	3.61	0.559	SA
I want my future career to be meaningful to society.	3.73	0.504	SA
Helping others gives me a strong sense of purpose.	3.70	0.522	SA
I often think about how I can make life better for others.	3.51	0.629	SA
I prefer group projects where our work helps the community.	3.53	0.590	SA
My personal values include care and concern for others.	3.63	0.538	SA

I feel energized when I contribute to the well-being of others.	3.62	0.559	SA
Composite Mean	3.62	0.443	SA

Legend: 3.26- 4.00 – Strongly Agree (SA)  
 2.51-3.25 – Agree (A)  
 1.76-2.50 – Disagree (DA)  
 1.00-1.75 – Strongly Disagree (SD)

The composite mean ( $\bar{x} = 3.62$ ) indicates that respondents are strongly motivated by a desire to make a positive impact. The strongest item, regarding the desire for a career meaningful to society, indicates that Gen Z learners do not separate livelihood from social contribution. The situation matters because prosocial motivation operates here as more than a general altruistic tendency. After all, it serves as a career-related force that drives continuous social engagement.

The lower score for thinking about ways to improve others' lives indicates that people who value prosocial behavior tend to commit more to their values than to their daily self-reflection. The overall pattern of results supports [Liao et al. \(2022\)](#), who demonstrate that prosocial motivation leads to better engagement and commitment to activities. Prosocial motivation is crucial in this study because it shows how cultural values translate into intentions by reframing communal ethics as a mental framework that people can act on.

**Table 5.** Social Entrepreneurship Intentions

Statement	$\bar{x}$	sd	VI
I intend to start a business that addresses a social issue.	3.15	0.729	A
I am exploring ways to use entrepreneurship for social good.	3.32	0.680	SA
I would like to lead a project that benefits marginalized groups.	3.31	0.691	SA
I am willing to take risks to launch a socially driven enterprise.	3.31	0.683	SA
I often come up with innovative ideas to solve societal problems.	3.32	0.675	SA
I see myself becoming a social entrepreneur in the future.	3.20	0.786	A
I am interested in building sustainable solutions to community problems.	3.44	0.638	SA
Composite Mean	3.29	0.583	SA

Legend: 3.26- 4.00 – Strongly Agree (SA)  
 2.51-3.25 – Agree (A)  
 1.76-2.50 – Disagree (DA)  
 1.00-1.75 – Strongly Disagree (SD)

The composite mean ( $\bar{x} = 3.29$ ) indicates that respondents have positive feelings toward social entrepreneurship, whereas their actual social value and intentions to engage in prosocial behavior are only moderately strong. This difference is analytically important because it shows that Filipino Gen Z learners possess strong values and social awareness. However, they still need to build their capacity to turn these values into business dedication.

The strongest item, interest in sustainable solutions to community problems, reflects a strong attraction to social impact; however, the weaker scores for actually starting a business and seeing oneself as a future social entrepreneur suggest that people who care about social issues do not yet have plans to start their own businesses. This research confirms the findings of [Hockerts \(2017\)](#) and [Tiwari et al. \(2017\)](#) by demonstrating that positive values require efficacy and exposure, together with enabling conditions, to achieve their full potential. The manuscript needs to demonstrate that Filipino youth exhibit high moral and motivational readiness as they proceed with their entrepreneurial activities at a more cautious pace.

**Table 6.** Purpose-Driven Orientation

Statement	$\bar{x}$	sd	VI
I want my life to stand for something bigger than myself.	3.72	0.494	SA
I seek out learning opportunities that align with my values.	3.68	0.513	SA
My goals are guided by a desire to contribute to the world.	3.62	0.552	SA
I am committed to pursuing work that has a positive impact.	3.72	0.487	SA
I regularly reflect on how my actions serve a larger purpose.	3.62	0.553	SA
I believe that having a clear sense of purpose leads to a fulfilling life.	3.72	0.488	SA
My purpose includes helping others and improving society.	3.65	0.543	SA
Composite Mean	3.67	0.430	SA

Legend: 3.26- 4.00 – Strongly Agree (SA)  
 2.51-3.25 – Agree (A)  
 1.76-2.50 – Disagree (DA)  
 1.00-1.75 – Strongly Disagree (SD)

Table 6 presents a composite mean score of 3.67 (SD = 0.430). The table supports the general conclusion that Filipino Gen Z learners strongly agreed (SA) with statements reflecting a purpose orientation in life. The three indicators with the highest ratings (average rating = 3.72) are: “I want my life to stand for something bigger than myself,” “I am committed to pursuing work that has a positive impact,” and “I believe having a clear sense of purpose leads to a fulfilling life.” These findings indicate that Gen Z learners prioritize meaning, societal contribution, and personal fulfillment as key aspects of their life goals and careers.

Conversely, the lowest-rated items in the table, while still in the strong agreement range, were “My goals are guided by a desire to contribute to the world” (3.62, SD 0.552) and “I regularly reflect on how my actions serve a larger purpose” (3.62, SD 0.553), suggesting that although purpose is well-esteemed, the regular introspection and alignment of goals thereto could be lesser so than the broader ideals of impact and fulfillment.

The results parallel the Review of Related Literature, in which [Liao et al. \(2022\)](#) noted that prosocial motivation and purpose orientation contribute to how one persists and attains satisfaction in both work and life. [Tiwari et al. \(2017\)](#) also interwove emotion and moral engagement as the primary precursors to the intention to engage in social entrepreneurship—an intention that arises from a sense of purpose. In sum, the findings imply that Filipino Gen Z learners are highly purpose-driven in integrating social impact with opportunities for personal growth, thereby making them highly receptive to the concept of social entrepreneurship and mission-oriented ventures.

**Table 7.** Linear Regression

Model	R	R <sup>2</sup>
1	0.720	0.519

**Model Coefficients - Purpose-driven and Social Entrepreneur Intentions**

Predictor	Estimate	SE	t	p
Intercept	0.476	0.0981	4.85	< .001
Bayanihan	0.441	0.0326	13.53	< .001
Pakikipagkapwa	0.389	0.0354	11.00	< .001

The manuscript presents its strongest evidence through regression analysis results. The two cultural values, bayihan and pakikipagkapwa-tao, yield strong results in research on social

entrepreneurship intention, with R at 0.720 and R<sup>2</sup> at 0.519, indicating that they explain more than 50% of the variance in the study's target variable. The results show that Filipino cultural values serve as essential determinants of social entrepreneurial aspirations.

The stronger coefficient for bayanihan demonstrates that people working together with shared responsibility will create business launch intention through direct effects that exceed the impact of their social relationships. The relationship between pakikipagkapwa-tao and empathy develops through a process in which empathy helps students recognize others' needs. At the same time, bayanihan establishes a framework that requires groups to work together to achieve productive outcomes. The Theory of Planned Behavior expands its framework by demonstrating that collectivist communities base their intentions on both positive attitudes and a sense of social responsibility, which they feel obligated to uphold for their community's well-being.

**Table 8.** Mediation

Effect	Estimate	SE	Z	p
Indirect	0.517	0.0355	14.57	<.001
Direct	0.316	0.0409	7.73	<.001
Total	0.833	0.0266	31.30	<.001

Path Estimates			Estimate	SE	Z	p
Values	→	Prosocial Motivation	0.930	0.0219	42.49	<.001
Prosocial Motivation	→	Purpose-driven and Social Entrepreneur Intentions	0.556	0.0359	15.51	<.001
Values	→	Purpose-driven and Social Entrepreneur Intentions	0.316	0.0409	7.73	<.001

The mediation findings represent one of the manuscript's major essential components. The positive relationship between prosocial motivation and social entrepreneurship intention is evident in Filipino cultural values, which create a significant indirect link. The dual cultural background of bayanihan and pakikipagkapwa-tao functions as a cultural background element that creates a double effect. The direct effect remains significant (0.316,  $p < .001$ ), indicating partial mediation. The relationship consists of two parts because prosocial motivation accounts for part of the connection. This matter holds theoretical significance.

Filipino values have dual effects: they create motivational forces that directly influence entrepreneurial intentions. The very strong path from values to prosocial motivation (0.930) indicates that these cultural constructs are powerful sources of internalized social concern. The relationship between prosocial motivation and intention shows through its (0.556) value that motivation serves as the path that transforms ethical-cultural orientation into entrepreneurial aspiration. The manuscript establishes its main contribution to existing research by demonstrating the importance of Filipino values and the specific reasons for their significance.

## CONCLUSIONS

The study investigated the Filipino cultural values of bayanihan and pakikipagkapwa-tao and their role in shaping purpose-driven and social entrepreneurship intentions among Gen Z learners, with prosocial motivation serving as a mediating factor. The results show that these indigenous values remain crucial in shaping the aspirations of Filipino youth in social innovation, thus confirming the findings of [Ajzen's \(1991\)](#) Theory of Planned Behavior and [Solis's \(2023\)](#)

interpretation of Ricoeur's philosophy of the capable human being.

The respondents strongly agreed with the value constructs of bayanihan ( $\bar{x} = 3.58$ ) and pakikipagkapwa-tao ( $\bar{x} = 3.67$ ), thereby reinforcing the idea that solidarity, communal action, and empathy remain ingrained qualities among Gen Z learners. The regression analysis divulged that these values, as a group, accounted for 51.9% of the variance in social entrepreneurship intentions ( $R^2 = 0.519$ ), with bayanihan being a relatively stronger predictor (Estimate = 0.441,  $p < .001$ ) than pakikipagkapwa-tao (Estimate = 0.389,  $p < .001$ ). This indicates that empathetic social relations are important, but the impetus toward joint action to tackle societal concerns is even more powerful.

The mediation analysis also highlighted that prosocial motivation serves a crucial bridging role, with a substantial indirect effect (Estimate = 0.517,  $p < .001$ ) coupled with a fairly strong direct effect (Estimate = 0.316,  $p < .001$ ). This partial mediation establishes that Gen Z learners are not only cognitively shaped by cultural values but are also emotionally motivated to act for the welfare of others, in accordance with [Liao et al. \(2022\)](#), who state that prosocial motivation fosters both persistence and fulfillment in socially impactful work. These findings, therefore, not only affirm the persistence of bayanihan and pakikipagkapwa in the contemporary Filipino psyche but also carve out a cultural framework to promote purpose-driven social entrepreneurship among youth.

This study shows that some Filipino qualities, such as bayanihan and pakikipagkapwa-tao, play a crucial role in shaping Gen Z learners' intention to participate in purpose-driven and social entrepreneurship. Findings show that these values significantly influence entrepreneurial aspirations, accounting for more than half the variance in intentions ( $R^2 = 0.519$ ), with bayanihan having a slightly stronger effect. Further analysis revealed prosocial motivation as a partial mediator, underscoring that Filipino youth are motivated both by cultural identity and by a genuine personal desire to contribute to meaningful human well-being.

The finding still contrasts with previous studies by [Liao et al. \(2022\)](#) and [Solis \(2023\)](#), which emphasize prosocial motivation as central to youth-led innovation and social enterprise. These insights definitely contribute to a culturally grounded model of social entrepreneurship that draws on the Theory of Planned Behavior and Ricoeur's ethical philosophy to account for how social cognition and moral identity knit together to inspire social ventures. This provides educators and policymakers with evidence to establish entrepreneurship education programs that integrate mentoring and experiential learning, develop prosocial motivation, and leverage indigenous values, enabling Gen Z to translate intention into sustainable, socially impactful enterprises that advance the nation's development.

### Implications

This study's findings possess implications for entrepreneurial education, policy, and practice. First, bayanihan and pakikipagkapwa-tao had the strongest relationship in fostering social entrepreneurship intentions, implying that entrepreneurship curricula and training should incorporate indigenous values, emphasizing communal concern and empathy as key drivers of innovative ideas. Embedding experiential learning activities, such as community-based projects and mentorship programs, can build the confidence and skills of Generation Z learners to translate intentions into actions for sustainable ventures. Such cultural values should be leveraged by policymakers and development agencies to create support mechanisms for youth-led social enterprises to advance inclusive economic development, in conformity with SDG 8 (Decent Work and Economic Growth) and SDG 4 (Quality Education).

## LIMITATION & FURTHER RESEARCH

### Limitations

This study has greatly shed light on Filipino cultural values, serving as the basis for determining entrepreneurial intentions. However, some limitations warrant careful consideration in interpreting the findings. For example, using self-reported measures in a study such as this one increases the risk of social desirability bias, which is particularly relevant in a Filipino social setting, especially given the graphic and moral interpretations of constructs like bayanihan, pakikipagkapwa-tao, and prosocial motivation. Some respondents probably indicated agreement with socially desirable statements (e.g., helping others, community engagement), inflating the probable mean scores and strengthening the regression relationships. Therefore, the reported prosocial motivational and cultural orientations may reflect normative expectations rather than actual behavior.

Secondly, the non-probabilistic consultative sample may limit the generalizability of the findings. Respondents who had exposure to community-based or entrepreneurial activities might have been biased towards responding positively to a social entrepreneurial orientation. Finally, the cross-sectional design tends to limit a causal interpretation. Regression and mediation analyses showed significant relationships; however, these should be interpreted as correlations rather than causal relationships because the sequencing of variables relative to their temporal order has not been assessed.

### Further Research

A longitudinal study should broaden the model to track changes or variation in intentions toward actual entrepreneurial behavior. Also, investigating other mediators, such as self-efficacy, creativity, and perceived institutional support, would enrich the understanding of the psychological and contextual mechanisms underpinning social entrepreneurship. Future work can also include cross-cultural comparisons to ascertain whether similar collectivist-driven motivations occur in other Southeast Asian contexts or differ markedly from the Western, individualistic backbone. Such research would contribute to theory and practice by validating culturally nuanced renditions of purpose-driven entrepreneurship worldwide.

### Recommendations

Targeted policy interventions must be introduced to nurture social entrepreneurship among Filipino Gen Z learners. First, CHED, in partnership with DTI, DOLE, and maybe the private sector, must direct universities to include social entrepreneurship in their curricula. The modules will emphasize Filipino values such as bayanihan and pakikipagkapwa-tao, as well as venture creation and practical aspects of sustainability and impact measurement, to nurture value-driven entrepreneurs equipped for societal transformation.

Second, the government can provide Youth Social Enterprise Development Funds and tax incentives to start-ups focused on social challenges, giving higher priority to ventures led by young innovators. Such financial support will remove barriers to entry for Gen Z entrepreneurs who have the goodwill but not the money or means to implement their innovative ideas.

Third, foster Public-Private Partnerships (PPPs), in which LGUs partner with NGOs, corporations, and universities to establish regional incubators and accelerators to scale up youth social ventures. The hub would facilitate mentorship, seed funding, and networking to ensure that projects are implemented sustainably. Lastly, set up monitoring and evaluation frameworks to track the impact of youth-led social enterprises, particularly on SDG 8 (Decent Work and Economic Growth) and SDG 4 (Quality Education).

With these policy supports, the government would institutionalize an ecosystem in which

Filipino Gen Z learners transform cultural values and prosocial motivations into scalable, impactful social innovations that contribute to inclusive growth at the national level.

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