

Cultural Reflections: Exploring the Pagsa-Sharon Practice During Social Gatherings in an Island-Province in The Philippines

Jovert R. Balunsay

Associate Profesor V, Catanduanes State University, College of Humanities and Socia Sciences/Director, Sentro ng Wika at Kultura, ORCID ID: 0000-0002-4604-4397

Article DOI: [10.55677/SSHRB/2025-3050-1204](https://doi.org/10.55677/SSHRB/2025-3050-1204)

KEYWORDS: Food Culture, Cultural Practice, Social Gatherings, Food

DOI URL: <https://doi.org/10.55677/SSHRB/2025-3050-1204>

ABSTRACT: Food culture in the Philippines boasts a rich, diverse history that has evolved over time, with the tradition of "pagsa-sharon," or taking out food during social gatherings, deeply rooted in the Filipino value of hospitality and resourcefulness. This practice can be traced back to the pre-colonial era when Filipinos, primarily consuming rice, fish, and agricultural products, prepared surplus food during communal feasts, ensuring that guests could take plenty home. The arrival of Spanish colonizers in the 16th century introduced new ingredients and culinary techniques while reinforcing the communal spirit inherent in Filipino religious celebrations, such as "Noche Buena" during Christmas, where hosts ensured no guest left empty-handed.

This study employs a qualitative phenomenological approach to explore the meanings behind the "pagsa-sharon" practices in Catanduanes. Through interviews and observations, the research aims to capture the attitudes, behaviors, and motivations of participants involved in food sharing during social gatherings. The findings reveal a tapestry of communal practices that not only reflect the cultural identity of Catanduanes but also highlight the importance of social gatherings in strengthening community ties and relationships.

The research underscores that "pagsa-sharon" is more than a food-sharing practice; it embodies the Filipino spirit of hospitality and camaraderie. The qualitative approach allows for a nuanced understanding of these traditions, contributing to a broader discourse on the role of food in societal bonding and cultural expression. This exploration of "pagsa-sharon" serves as an important reminder of the communal values that continue to shape the social landscape in Catanduanes, promoting inclusivity and generosity during various life milestones.

Published: December 19, 2025

License: This is an open access article under the CC BY 4.0 license:

<https://creativecommons.org/licenses/by/4.0/>

INTRODUCTION

Food culture in the Philippines has a rich and diverse history that has evolved over centuries, starting from the pre-colonial era up until the present day. Even in the pre-colonial era, the concept of "pagsa-sharon" or taking out food during social gatherings existed, reflecting the Filipino value of hospitality and the aversion to wasting food. The Filipino diet during this era was primarily composed of rice, fish, and other agricultural products, and during feasts and communal gatherings, hosts would prepare more food than needed to ensure guests could take some home as a gesture of appreciation.

When the Spanish colonizers arrived in the 16th century, they introduced new ingredients and cooking techniques, but the practice of "pagsa-sharon" persisted. Amidst the influence of Christianity, communal meals, like the "Noche Buena" during Christmas, exemplified the spirit of sharing and giving, with hosts ensuring that guests would not leave empty-handed.

The American occupation in the early 20th century brought fast-food chains and processed foods to the urban areas. However, even with these changes, the Filipino tradition of "pagsa-sharon" remained intact in rural regions, where traditional dishes were still prepared in abundance during gatherings, and guests were encouraged to take home leftovers to avoid food wastage.

The Japanese occupation during World War II further emphasized resourcefulness, and "pagsa-sharon" took on greater importance. With limited food supplies, Filipinos relied on communal support and shared whatever little they had during gatherings, strengthening the spirit of solidarity.

In the modern era, as the Philippines experienced a blending of traditional and modern culinary practices, the "pagsa-sharon" phenomenon continued to play a significant role. Local food scenes witnessed the rise of food markets, fusion restaurants, and a growing interest in farm-to-table concepts, all of which embraced the Filipino value of sharing and avoiding food waste.

Today, "pagsa-sharon" remains an essential aspect of Filipino food culture. Whether in traditional family gatherings, festivals, or community celebrations, hosts still prepare more food than necessary to ensure that guests can take some home. This practice reflects the enduring spirit of Filipino hospitality and camaraderie, with an emphasis on communal bonding through food sharing.

Social gatherings in the Philippines also play an important role in maintaining and strengthening social ties. They are a way for people to reconnect with relatives, friends, and neighbors and to build new relationships. In many cases, social gatherings are also occasions for settling disputes or reconciling differences.

Catanduanes is an island province located in the Bicol Region of the Philippines. The province is known for its rich culture and tradition, which is reflected in its observance of fiestas and other social gatherings. One of the most popular festivals in Catanduanes is the Abaca Festival, which is celebrated every first week of May. This festival is a celebration of the province's main agricultural product, abaca, and features a variety of activities, including street dancing, sports competitions, and a trade fair showcasing abaca products.

Pagsa-Sharon in Catanduanes encompasses a variety of practices that participants observe. Over the years, the people of Catanduanes have developed several unique ways of engaging in activities during social gatherings. This research highlights several notable practices worth discussing. Therefore, this paper aims to explore the different practices observed during social gatherings and in the conduct of Pagsa-Sharon in Catanduanes.

RESEARCH METHODOLOGY

The research design employed for this study on food takeaway practices during social gatherings in Catanduanes is qualitative, specifically utilizing a phenomenological approach. Qualitative research aims to delve into the meanings behind human behavior, experiences, and attitudes, employing data collection methods such as interviews, observations, focus groups, and document analysis.

This study seeks to understand the attitudes, behaviors, and motivations associated with the practice of taking out foods during various social gatherings in Catanduanes. By adopting a qualitative design, the researcher can collect rich, detailed data reflecting the experiences and perspectives of participants. Such insights are invaluable for comprehending the cultural and social factors that influence this practice, ultimately informing future policies and interventions.

To gather data, the researcher will conduct interviews and engage in actual observations during several social events, including fiestas, christenings, birthday celebrations, and other gatherings. This ethnographic approach enhances the study's depth, allowing for firsthand experience of the contexts in which these practices occur.

Furthermore, a qualitative research design is particularly well-suited for exploring relatively new or understudied phenomena, such as food takeaway practices during social gatherings in Catanduanes. The open-ended nature of qualitative research facilitates the discovery of unexpected insights and perspectives that may not emerge in quantitative studies.

RESULTS AND DISCUSSION

The cultural landscape of Catanduanes is adorned with a vibrant tapestry of practices intimately connected to the cherished tradition of "Pagsa-Sharon." These practices encapsulate the customs and rituals that define the communal spirit within the community, reflecting a profound connection to shared values and cultural heritage. This subtopic delves into the multifaceted practices related to "Pagsa-Sharon" in Catanduanes, unraveling the nuanced layers of tradition that enliven communal gatherings and celebrations.

The practices intertwined with "Pagsa-Sharon" serve as cultural markers, carrying the weight of centuries-old traditions and the collective wisdom of the community. From the meticulous preparations of shared meals to the rhythmic cadence of communal activities, each practice plays a vital role in reinforcing the bonds of kinship and fostering a sense of unity. The cultural significance embedded in these practices extends beyond mere rituals; it becomes a living testimony to the resilience and continuity of Catanduanes' cultural identity.

Passed down through generations, these practices bear the imprints of ancestral wisdom, echoing the timeless values that have sustained the community. Elders play a pivotal role in transmitting these practices, ensuring their preservation and adaptation to contemporary contexts. The rituals associated with "Pagsa-Sharon" become a dynamic bridge between the past and the present, providing a continuum of cultural expression that resonates with both seasoned practitioners and the younger generation eager to partake in the legacy of their forebears.

In the cultural tapestry of Catanduanes, the practice of Pagsa-Sharon extends its warm embrace to a diverse array of celebrations, creating a vibrant mosaic of shared traditions and communal festivities. The significance of Pagsa-Sharon is not confined to a singular event but gracefully interweaves with various milestones and gatherings, enriching the fabric of these celebrations with the spirit of communal sharing. This subtopic explores the distinctive Pagsa-Sharon practices that unfold during a spectrum of occasions, ranging from joyous fiestas to poignant internments, and from the solemnity of thesis defenses to the exuberance of school and barangay events.

Pagsa-Sharon, as a cultural phenomenon, reveals its adaptability and inclusivity as it gracefully extends its wings over different celebrations. Each event becomes an opportunity for the community to come together, share blessings, and strengthen the ties that bind them. From the exuberance of birthdays and weddings to the solemnity of internments and thesis defenses, Pagsa-Sharon practices add a unique touch, turning these moments into communal expressions of gratitude, generosity, and unity.

As we delve into the specific practices during fiestas, birthdays, weddings, and other events, we unravel the nuanced ways in which Pagsa-Sharon weaves itself into the cultural fabric of Catanduanes. Whether it's the joyful reunions during Christmas parties or the shared pride during graduations, Pagsa-Sharon practices become a testament to the community's commitment to cherishing moments, supporting one another, and expressing gratitude collectively. Join us on this exploration as we navigate through the diverse expressions of Pagsa-Sharon across an array of celebrations, each imbued with the unique spirit of communal sharing.

Pagsa-Sharon Practices During Fiesta

In the vibrant tapestry of Catanduanes, the fiesta stands as a pinnacle of communal celebration, a time when the spirit of Pagsa-Sharon reaches its zenith. The lively atmosphere, pulsating with the heartbeat of the community, becomes a canvas for the intricate brushstrokes of shared traditions and the joyful cadence of collective expressions of gratitude. This segment delves into the rich tapestry of Pagsa-Sharon practices during fiestas, exploring how this cultural phenomenon transforms the festivities into a communal feast of abundance and camaraderie.

The fiesta, a cherished event in Catanduanes, becomes more than a mere celebration of patron saints; it transforms into a grand tapestry of shared experiences and collective festivities. Pagsa-Sharon practices during fiestas represent a poignant expression of gratitude, as the community comes together to share blessings and partake in the abundant feast that mirrors the richness of their shared culture.

As we embark on this exploration, we navigate through the intricacies of Pagsa-Sharon practices during fiestas, uncovering the unique ways in which the community expresses generosity and togetherness. From communal potluck gatherings to the exchange of traditional dishes, fiestas become a kaleidoscope of shared meals, laughter, and the unmistakable warmth of communal bonds. Join us in unraveling the threads of Pagsa-Sharon woven into the fabric of fiestas, where each gesture becomes a brushstroke painting the canvas of community with the vibrant hues of unity and gratitude. The following are the identified practices of the Catandunganons in relation to pagsa-Sharon during fiesta:

In Catanduanes, the **tradition of preparing an abundance of food, sometimes in excess**, is a testament to the generosity and hospitality observed during the fiesta. This practice ensures there is more than enough food for everyone, creating an atmosphere of plenty for communal sharing.

Actively inviting friends and relatives to the fiesta emphasizes the inclusive nature of the celebration. This practice expresses the community's desire to share the joyous occasion with a broad circle of loved ones, fostering a sense of togetherness.

Reciprocal invitations during the fiesta establish a sense of mutual celebration. This practice reinforces the idea that the joyous occasion is a shared experience, where individuals reciprocate invitations as a gesture of camaraderie and shared festivities.

Bringing reusable bags and other wrappers exemplifies a mindful approach to sustainability and environmental consciousness. This practice showcases a cultural value of practicality, as community members engage in Pagsa-Sharon with thoughtful consideration for reducing waste.

Designating roles for guests as askers, wrappers, and carriers of wrapped food contributes to the organized execution of Pagsa-Sharon. This division of roles ensures that the process flows seamlessly, emphasizing cooperation and shared responsibility among community members.

The host's crucial role in preparing the food to be wrapped initiates the Pagsa-Sharon process during the fiesta. The host's efforts become a focal point of communal sharing, as they contribute to the abundance and variety of food shared among participants.

Sending wrapped food to absent relatives expands the reach of the fiesta celebration beyond the immediate community. This thoughtful practice ensures that even family members unable to attend physically can partake in the shared abundance and joy.

Expressing gratitude to kitchen helpers through wrapped food acknowledges the collaborative effort behind preparing the fiesta feast. This practice emphasizes communal appreciation and reinforces the sense of shared responsibility in creating a bountiful celebration.

Going house-to-house to partake in Pagsa-Sharon allows individuals to experience the varied offerings in different households. This practice enhances the communal sharing experience, providing participants with the opportunity to maximize their engagement in the festivities.

Taking a substantial amount of food to have leftovers for home reflects the practicality of Catandunganons. This approach ensures that the abundance of the fiesta extends beyond the celebration, allowing participants to bring home a share of the festivities.

Engaging directly with the cook for personalized wrapping establishes an interactive dynamic in Pagsa-Sharon. This practice fosters a connection between guests and the cook, allowing individuals to express their preferences and contributing to a more personalized and engaging communal sharing experience.

The highlighted practices in the Catandunganon tradition of Pagsa-Sharon during the fiesta reveal a rich tapestry of cultural values and community dynamics. The emphasis on preparing an abundance of food, often in excess, symbolizes the community's generosity and hospitality. This act goes beyond mere sustenance, creating a communal atmosphere of plenty where sharing becomes a cornerstone of the fiesta experience.

The practice of actively inviting friends and relatives underscores the inclusive nature of the celebration. It reflects a desire to extend the joyous occasion beyond immediate circles, fostering a sense of togetherness and strengthening social bonds. Reciprocal invitations further emphasize the communal nature of the fiesta, portraying it as a shared experience where mutual celebration and camaraderie prevail.

The use of reusable bags and wrappers aligns with the community's practical and environmentally conscious approach. This practice showcases a thoughtful consideration for sustainability, reflecting a cultural value of mindful living and responsible resource use.

These practices hold significant implications for the community's social fabric and environmental consciousness. The emphasis on inclusivity and reciprocal invitations fosters a tight-knit social network, strengthening community bonds and promoting a sense of shared identity. The environmentally conscious approach to wrapping food in reusable materials indicates a collective awareness of ecological impact, showcasing a community that values sustainability.

The division of roles among guests in Pagsa-Sharon implies a collaborative and cooperative spirit, emphasizing shared responsibility. This not only streamlines the process but also reinforces a sense of community interdependence.

Overall, these practices point to a community deeply rooted in traditions of sharing, hospitality, and practicality. The implications extend beyond the fiesta celebration, influencing the day-to-day interactions and environmental consciousness of the Catandunganon community.

Pagsa-Sharon Practices During Birthdays and Anniversaries

In the Catandunganon tradition, the act of **formally inviting guests** serves as a structured approach to ensure a well-coordinated gathering. This practice involves extending formal invitations to individuals intended to participate in the celebration. The formality in invitations signifies a level of respect and consideration for guests, setting expectations for the event and contributing to a cohesive gathering.

Hosts actively participate in Pagsa-Sharon by taking the initiative to wrap foods intended for both relatives and guests during the event. This act reflects the host's role in contributing to the shared abundance of food, showcasing a gesture of generosity and hospitality. The practice underscores the communal sharing experience, ensuring that everyone partakes in the festivities through the efforts of the hosts.

Another aspect of the Pagsa-Sharon process involves **guests actively expressing their preferences** by requesting specific foods to be wrapped and taken home. This personalized approach adds depth to the communal sharing dynamic, fostering a sense of engagement and individual choice. The practice allows guests to play an active role in shaping their experience during the celebration.

Beyond food, the tradition includes **distributing wrapped candies and souvenirs** to participants. This practice expands the concept of sharing to include elements of joy and memorabilia, enhancing the overall experience for participants. The distribution of wrapped candies and souvenirs adds a layer of festivity to the communal sharing, creating a vibrant and memorable atmosphere.

In addition to food and souvenirs, participants engage in the practice of **taking home decorations** such as balloons, party hats, and other items. This step extends the celebration beyond the consumption of food, emphasizing the importance of tangible mementos. Taking home these decorations allows participants to carry a piece of the celebration with them, creating a lasting connection to the event and enhancing the festive spirit.

Pagsa-Sharon Practices During Weddings

In the context of Pagsa-Sharon during weddings, several noteworthy practices emerge. **Invited and uninvited guests sometimes engage in Pagsa-Sharon on their own**, showcasing the spontaneous and communal nature of the celebration. This

dynamic reflects a shared understanding among participants that extends beyond formal invitations, fostering an inclusive atmosphere.

The hosts play a pivotal role in the tradition by **providing packed foods specifically for relatives and VIP guests**. This practice underscores the host's effort to ensure that close family members and distinguished guests receive a special share of the abundance, emphasizing a sense of familial and societal importance.

Godparents, honored with a more significant role, are given additional packed foods, souvenirs, and tokens as a gesture of respect and appreciation. This practice reflects the cultural significance attached to the role of godparents in weddings, extending the spirit of communal sharing to those who hold special positions in the celebration.

Not only guests but also the event staff actively participate in Pagsa-Sharon. **Caterers, waiters, waitresses, cooks, and helpers initiate Pagsa-Sharon on their own**, further highlighting the collective and inclusive nature of the celebration. This demonstrates that Pagsa-Sharon is not confined to specific roles but permeates through all participants.

As a testament to the collaborative effort involved in wedding preparations, **leftovers are brought home by relatives who contributed to the wedding preparations**. This practice reinforces a sense of shared responsibility and appreciation for those involved in making the event a success.

In an effort to extend the celebration beyond physical attendance, **relatives and friends who failed to attend are given packed food** through those who did attend. This thoughtful practice ensures that even those unable to participate physically can still partake in the shared abundance and joy of the wedding celebration.

The tradition of Pagsa-Sharon during weddings goes beyond food; **flowers and wedding decorations are also brought home by some guests and organizers**. This practice adds a tangible and aesthetic dimension to the communal sharing experience, allowing participants to carry elements of the wedding celebration with them, creating lasting memories.

Pagsa-Sharon Practices During Christening

In the context of Christening or Binyagan celebrations, the tradition of Pagsa-Sharon takes on a communal and inclusive nature within the neighborhood setting. **Neighbors, both invited and uninvited, often initiate Pagsa-Sharon on their own**. This reflects a sense of community spirit, where individuals recognize and actively participate in the shared abundance of the Christening celebration. The spontaneous engagement of neighbors adds an element of camaraderie to the communal sharing experience during this special occasion.

Within families hosting Binyagan gatherings at home, **parents play a significant role in the tradition by often packing foods for the guests**. This practice demonstrates the parents' commitment to ensuring the guests experience the warmth and generosity of the family during the Christening celebration, fostering a sense of hospitality within the household.

Godparents, being accorded a special role, receive more packed foods as a mark of honor and respect during Christening or Binyagan. This practice extends the tradition's cultural significance to the role of godparents, emphasizing their importance in the Christening celebration. The additional packed foods symbolize a deeper level of appreciation for their role in the child's life and the community.

As part of the celebratory gesture during Christening or Binyagan, **tokens and gifts are distributed by parents to guests**. This practice adds a personalized touch to the Pagsa-Sharon experience, creating a reciprocal exchange of gifts that enhances the sense of joy and appreciation during this significant occasion. The distribution of tokens reinforces the spirit of gratitude and reciprocal sharing within the community, making the Christening celebration a memorable and communal event.

Pagsa-Sharon Practices During Eat outs, Reunion and Christmas Parties

During eat-outs, reunions, and Christmas parties, participants actively engage in Pagsa-Sharon, contributing to a communal and festive atmosphere. **Attendees bring their share of foods, known as ibit-ibit, to the event. Leftovers are collectively shared after the celebration**, fostering a sense of community and cooperation. This practice ensures that everyone contributes to the abundance of the feast, promoting the spirit of sharing beyond the event itself.

In addition to food contributions, **participants bring home various items such as gifts, utensils, bilao or wooden trays, and balloons**. This practice adds a vibrant and tangible dimension to the communal sharing experience. Bringing home gifts and utensils underscores the reciprocal nature of Pagsa-Sharon during these gatherings. The inclusion of bilao or wooden trays highlights their practical use in carrying and sharing food, while balloons serve as joyful mementos, enhancing the overall celebratory atmosphere and creating lasting memories.

Moreover, the tradition involves a designated head or leader who **announces and facilitates the distribution of leftovers**, ensuring an organized and fair sharing process. This leadership role contributes to the smooth execution of Pagsa-Sharon, emphasizing coordination and cooperation among participants.

To extend the communal sharing to domesticated animals, **chicken bones and mixed leftovers are brought home for the dogs, cats, and pigs**. This practice reflects a thoughtful and inclusive approach, considering the well-being of pets and animals.

within the community. The inclusion of this practice adds a layer of care and compassion to the Pagsa-Sharon tradition during eat-outs, reunions, and Christmas parties.

Pagsa-Sharon Practices During Graduation

During graduation celebrations, the tradition of Pagsa-Sharon manifests in distinctive practices that amplify the communal sharing experience. One key practice involves hosts taking a central role in **distributing leftovers to relatives, neighbors, and friends**, showcasing the inclusive nature of this tradition. Beyond the immediate family, hosts ensure that the abundance of food extends to the broader community, fostering a sense of camaraderie and shared joy during this significant milestone.

In the spirit of reciprocity, **some neighbors and relatives actively request food packs**, underscoring the mutual engagement that characterizes Pagsa-Sharon. This practice reflects open communication within the community, allowing individuals to express their desire to partake in the celebration and reinforcing the tradition's collaborative essence.

Additionally, the cooks, recognized for their pivotal role in the preparation of the graduation feast, engage in a thoughtful practice by **bringing foods to their own families**. This approach ensures that those involved in the culinary preparations also share in the communal joy, creating a sense of unity among the families contributing to the celebration.

In summary, Pagsa-Sharon during graduation events involves hosts distributing leftovers to a wider community, neighbors and relatives actively requesting food packs, and cooks ensuring that their families also partake in the shared abundance. These practices collectively contribute to a meaningful and inclusive celebration, fostering a sense of togetherness and communal spirit during graduation festivities.

Pagsa-Sharon Practices During Internment

During internment ceremonies, the tradition of Pagsa-Sharon takes on a unique form, marked by a specific practice that enhances the communal sharing experience.

Tundugan ceremonies are conducted, where foods are already packed and distributed after the libing or burial.

This practice signifies a thoughtful and considerate approach to communal sharing during a somber occasion. Tundugan, which involves the distribution of packed foods, serves as a means of providing comfort and sustenance to those attending the internment ceremony. The pre-packing of foods ensures an efficient and organized process, allowing attendees to partake in shared nourishment following the burial.

In summary, Pagsa-Sharon during internment ceremonies involves the practice of Tundugan, where foods are pre-packed and distributed after the burial. This specific practice contributes to a sense of community support during a solemn event, emphasizing the cultural value of providing comfort and sustenance to those in attendance.

Pagsa-Sharon Practices During Padasal and Pabasa

During Padasal and Pabasa, Pagsa-Sharon is characterized by a distinct practice that adds a communal dimension to these religious occasions.

Leftovers are carried out by the parapoon or prayer leaders and the parasimbag or members. This practice exemplifies a thoughtful and organized approach to communal sharing within the context of religious gatherings. As prayer leaders and members actively participate in these spiritual events, the tradition of Pagsa-Sharon ensures that the abundance of food is shared beyond the religious ceremony. By carrying out leftovers, the parapoon and parasimbag extend the spirit of communal support and shared blessings to the wider community, fostering a sense of unity and fellowship.

In summary, Pagsa-Sharon during Padasal and Pabasa involves the practice of carrying out leftovers by prayer leaders and members. This specific practice underscores the integration of communal sharing with religious observances, emphasizing the cultural value of extending blessings and abundance to the broader community during these sacred events.

Pagsa-Sharon Practices During School and Barangay Events Like Induction and Inaguration

During school and barangay events, particularly induction and inauguration ceremonies, Pagsa-Sharon practices bring a vibrant sense of community and shared celebration. One notable practice involves the active participation of attendees in **ibit-ibit and the sharing of leftovers**. This tradition symbolizes the inclusive nature of Pagsa-Sharon, where individuals contribute their own share of foods, fostering a communal feast. The collective sharing of leftovers extends the joyous celebration beyond the formal proceedings, reinforcing a spirit of togetherness and community bonding.

Interestingly, the openness of Pagsa-Sharon is exemplified as **gate crashers also join in the communal sharing experience**. This practice reflects the spontaneous and inclusive nature of the tradition during school and barangay events. Uninvited guests become part of the larger community celebration, contributing to the festive atmosphere and emphasizing the accessible and welcoming aspect of Pagsa-Sharon.

Furthermore, the influential figures within the community, such as **teachers and community leaders, actively initiate Pagsa-Sharon**. Recognizing their pivotal roles, these educators and leaders set an example for the broader community by

participating in communal sharing. This initiation reinforces values of cooperation and unity, showcasing a collaborative spirit during formal events within the school and barangay community.

In essence, Pagsa-Sharon practices during school and barangay events encompass sharing ibig-ibit and leftovers, welcoming gate crashers into the communal experience, and the active involvement of teachers and community leaders in initiating Pagsa-Sharon. These practices collectively contribute to a vibrant and shared celebration, emphasizing the cultural value of unity and togetherness during significant events within the school and barangay community.

Pagsa-Sharon Practices During Thesis Defense

Thesis defense ceremonies take on a communal and celebratory tone through the incorporation of Pagsa-Sharon practices. One significant aspect is the active involvement of the **thesis candidate who initiates the Pagsa-Sharon**, introducing a personal touch to the academic occasion. This initiation underscores the celebration of academic accomplishments and recognizes the collaborative effort invested in the thesis.

Practicality is evident in the Pagsa-Sharon practices as **plastic containers are brought** to facilitate the organized distribution of shared food. This reflects a mindful approach to waste reduction and aligns with the sustainability aspect of the tradition. The use of plastic containers ensures a convenient means for participants to carry home their share of the communal feast.

Moreover, the dynamic between the **panelists and the candidate is reciprocal**, with panelists bringing food prepared by the candidate to contribute to the celebration. This practice fosters a sense of camaraderie and shared success, highlighting the collaborative spirit within academic achievements.

To add a symbolic gesture to the communal sharing, **tokens are distributed**, serving as expressions of gratitude and appreciation for the panelists' time and contribution to the thesis defense. These tokens become meaningful acknowledgments of the collaborative effort invested in the academic milestone, enriching the overall experience of the thesis defense.

In summary, Pagsa-Sharon practices during thesis defense ceremonies involve the active role of the thesis candidate, the use of practical plastic containers, the reciprocal contribution of food by panelists, and the distribution of tokens to express gratitude. These practices collectively infuse a sense of community and celebration into the academic event, acknowledging shared accomplishments and collaborative efforts.

Pagsa-Sharon during Seminar and Conferences

During school and barangay events, Pagsa-Sharon practices are infused with a communal spirit, enriching the overall atmosphere of celebration. Firstly, the **initiation of Pagsa-Sharon by organizers** reflects their active role in fostering a sense of community during these gatherings. By actively participating in the communal sharing experience, organizers set a positive tone for the event, emphasizing togetherness and shared celebration.

A unique dimension to Pagsa-Sharon during these events is the **clandestine distribution of leftovers among caterers, waiters, and waitresses**. This behind-the-scenes sharing among those involved in the catering adds an intriguing layer to the tradition. It signifies a form of camaraderie within the catering team and ensures that the abundance of food is shared among those who contributed to the event's culinary preparations.

Moreover, **participants actively bring home unconsumed hand foods such as sandwiches, burgers, and even bottled drinks**. This practice extends the communal sharing beyond the event venue, allowing attendees to take home a tangible share of the feast. The inclusion of hand foods and bottled drinks adds diversity to the items participants can bring home, contributing to the overall sense of abundance and variety.

Lastly, the distribution of **handouts that participants bring home** serves as a tangible reminder of the event and contributes to the overall festive atmosphere. These handouts become mementos of the communal celebration, further enhancing the participants' connection to the shared experience.

In summary, Pagsa-Sharon practices during school and barangay events involve active initiation by organizers, clandestine sharing among catering staff, participants bringing home unconsumed hand foods and bottled drinks, and the distribution of handouts. Together, these practices create a vibrant and shared celebration, emphasizing the values of community and festivity during organized events.

In conclusion, the Pagsa-Sharon phenomenon in Catanduanes is characterized by several common practices that reflect the communal and generous nature of social gatherings. Firstly, it is a common practice for hosts to take on the role of distribution during events. Hosts play a pivotal role in ensuring the smooth execution of Pagsa-Sharon, overseeing the sharing of food and contributing to the overall communal experience. This practice emphasizes the central role of hosts in fostering a sense of togetherness and abundance during gatherings.

Another noteworthy aspect is the occurrence of some guests secretly performing Pagsa-Sharon. This clandestine practice adds a layer of spontaneity and individual initiative to the communal sharing experience. Guests, in addition to the organized distribution by hosts, engage in discreet sharing, contributing to the overall atmosphere of generosity and shared abundance. This

practice showcases the participatory and dynamic nature of Pagsa-Sharon, with individuals taking it upon themselves to contribute to the communal feast.

Additionally, a distinctive feature is the provision of foods for animals during Pagsa-Sharon. This practice extends the spirit of sharing beyond human participants to include domesticated animals. Foods for animals, often referred to as "kaning baboy," "kasing aso," and "kaning pusa," represent a cultural consideration for the well-being of pets and domesticated animals. This practice underscores a holistic approach to communal sharing, encompassing not only human participants but also the broader community, including animals.

In summary, the common practices of hosts leading the distribution, some guests discreetly engaging in Pagsa-Sharon, and the provision of foods for animals collectively contribute to the richness and diversity of the communal sharing experience in Catanduanes. These practices reflect the values of generosity, spontaneity, and inclusivity that define the Pagsa-Sharon phenomenon in the region.

CONCLUSIONS AND RECOMMENDATIONS

As a way to conclude, identified practices indicate that pagsa-Sharon in Catanduanes is a conscious and positive effort by the people to continuously make various celebrations in the province vibrant and fruitful.

The exploration of pagsa-Sharon presents significant implications for future research, programs, and policies. This unique cultural practice not only encapsulates the social dynamics of sharing and community spirit but also reflects broader sociocultural themes that merit deeper investigation. Future research could focus on further documenting the various forms and expressions of pagsa-Sharon across different communities in Catanduanes and beyond, which would enhance understanding of how cultural practices evolve and adapt over time. Researchers may also consider comparative studies between pagsa-Sharon and similar cultural practices in other regions or countries to illuminate universal themes of sharing and generosity, enriching anthropological discourse.

Additionally, investigating how modernization and urbanization influence traditional practices like pagsa-Sharon could provide insights into the resilience of cultural traditions in the face of change. Quantitative studies assessing the impact of pagsa-Sharon on food waste reduction could inform sustainability efforts and promote food-sharing as a practical solution. In terms of program recommendations, educational initiatives focused on teaching the values and practices of pagsa-Sharon in schools and community centers could foster appreciation for local culture and promote communal responsibility among younger generations.

Establishing community festivals centered around pagsa-Sharon could enhance local engagement and solidarity while providing platforms for education about traditional practices. Furthermore, organizing workshops to train community members in effective sharing practices could strengthen social bonds and encourage sustainable practices in food consumption and sharing. Lastly, there are notable policy implications related to pagsa-Sharon that could support its continued relevance and effectiveness.

Policymakers could advocate for support programs that encourage local agricultural production, facilitating practices such as pagsa-Sharon by ensuring access to fresh, surplus food within communities. Integrating the principles of pagsa-Sharon into food security policies could enhance community resilience by considering food-sharing initiatives that directly link surplus food to those in need.

Additionally, developing policies that recognize and promote traditional practices like pagsa-Sharon as vital components of cultural heritage could help protect these traditions from being overshadowed by modern lifestyles. Therefore, the implications for future research, programs, and policy surrounding pagsa-Sharon are extensive and vital for the preservation of cultural practices that promote sharing, community engagement, and sustainability. Addressing these aspects not only enriches the cultural landscape of Catanduanes but also supports broader goals related to social cohesion and environmental stewardship.

REFERENCES

1. Alli, N. (2014). Pandesal nation: Filipinos and their bread. Anvil Publishing.
2. Almario, V. S. (2019). Feasting, Fasting, and Philippine Culture. Anvil Publishing.
3. Angeles, M. (2006). Kain na!: Food and Filipino identity. Anvil Publishing.
4. Arnett, J. J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist*, 55(5), 469-480.
5. Bandura, A. (1977). Social Learning Theory. Englewood Cliffs, NJ: Prentice-Hall.
6. Bandura, A. (1986). Social Foundations of Thought and Action: A Social Cognitive Theory. Englewood Cliffs, NJ: Prentice-Hall.
7. Blau, P. (1964). Exchange and Power in Social Life. New York: John Wiley & Sons.
8. Blumer, H. (1969). Symbolic Interactionism: Perspective and Method. Englewood Cliffs, NJ: Prentice-Hall.
9. Buote, V. M., Pancer, S. M., Pratt, M. W., Adams, G., Birnie-Lefcovitch, S., Polivy, J., & Wintre, M. G. (2007). The relationship of social support to ideological beliefs and social identifications in young adults. *Journal of Social Psychology*, 147(2), 137-156.
10. Constantino, R. (1975). The Philippines: A Past Revisited. Tala Pub. Services.

11. Corpuz, O. D. (1989). The Roots of the Filipino Nation. Aklahi Foundation.
12. Dizon, R. M. (2019). Eating out or taking out? Assessing the drivers of take-out food consumption in the Philippines. *Philippine Journal of Development*, 46(2), 41-58.
13. Douglas, M. (1966). Purity and Danger: An Analysis of Concepts of Pollution and Taboo. London: Routledge & Kegan Paul.
14. Erese, E. J. (2016). Rituals, fiestas, and the forging of cultural identities in the Bicol region. *Philippine Studies: Historical and Ethnographic Viewpoints*, 64(2), 153-182. <http://philippinestudies.net/ojs/index.php/ps/article/view/5067/12810>
15. Evasco, M. R. (2014). Take-out food culture in the Philippines. *Tourism Research*, 39(2), 22-31.
16. Fernandez, D. (2012). From Ethnic Food to Feast: Eating Among Filipinos. Anvil Publishing.
17. Florentino, A. S. (2018). Rituals of Power: The Rites of the Santo Niño in Cebu, Philippines. University of Hawaii Press.
18. Flores, M. (2014). The Role of Social Values in Festivals and Celebrations: A Study of the Kadayawan Festival in Davao City, Philippines. *International Journal of Social Science and Humanity*, 4(1), 32-37.
19. Geertz, C. (1973). The Interpretation of Cultures. New York: Basic Books.
20. Guerrero, A. M. (1998). Philippine Festivals. Maningning Miclat Art Foundation.
21. Guia, K. d., & Honoridez, J. (Eds.). (2017). Kapwa: The Self in the Other—Worldviews and Lifestyles of Filipino Culture-Bearers. Anvil Publishing.
22. Guinto, A. R. (2017). On the street and in the church: A comparative study of two Bicolano fiestas. *Kritika Kultura*, 28, 234-253. <https://doi.org/10.13185/KK2017.02814>
23. Hernandez, L. A. (2018). Fiesta communities in the Bicol region: A case study of Magarao, Camarines Sur. *Asia Pacific Journal of Multidisciplinary Research*, 6(2), 139-146. <https://doi.org/10.25275/apjmr.v6i2.1177>
24. Homans, G. C. (1958). Social behavior as exchange. *American Journal of Sociology*, 63(6), 597-606.
25. Ku, R. J. S., & Manalansan, M. F. IV (Eds.). (2013). Eating Asian America: A food studies reader. NYU Press.
26. Lico, G. F. (2017). Take-out food culture and the Filipino diaspora. *Philippine Studies: Historical and Ethnographic Viewpoints*, 65(2), 181-204.
27. Lopez-Calleja, E. (2012). The Spanish Colonial Tradition in Philippine Visual Arts. Anvil Publishing.
28. Manguerra Brainard, C. (1993). Growing Up Filipino: Stories for Young Adults. PALH.
29. Mata-Alcantara, M. A. (2018). Values and Tradition in the Filipino Family Celebration. *Advances in Social Sciences Research Journal*, 5(1), 105-114.
30. Mauss, M. (2020). The Gift: Forms and Functions of Exchange in Archaic Societies. Routledge.
31. Mead, G. H. (1934). Mind, Self, and Society. Chicago: University of Chicago Press.
32. Peralta, I. V. (2019). Fast food culture in the Philippines: A review of literature. *Journal of Humanities and Social Sciences Research*, 2(2), 26-31.
33. Piliavin, J. A., Piliavin, I. M., & Rodin, J. (1979). Costs, rewards, and helping behavior. *Journal of Personality and Social Psychology*, 37(1), 7-12.
34. Ponsaran, J. M. (2017). Values in Social Gatherings: An Analysis of Interpersonal Communication among Filipinos. *Asia Pacific Journal of Multidisciplinary Research*, 5(4), 14-21.
35. Racelis, M., & Zialcita, F. (1997). Food and eating in Filipino culture. In L. Panopio & R. Oliveros (Eds.), *Filipino heritage: The making of a nation* (Vol. 6, pp. 193-200). Lahing Pilipino Publishing.
36. Ramos, M. D. (1971). The Aswang Complex in Philippine Folklore. University of the Philippines Press.
37. Rappaport, R. A. (1999). Ritual and Religion in the Making of Humanity. Cambridge University Press.
38. Raralio, D. V. (2015). The fiesta as a symbol of culture and tradition: A case study of Bicolano festivals. *Journal of Tourism Research & Hospitality*, 4(1), 1-6. <https://doi.org/10.4172/2324-8807.1000137>
39. Reyes, P. T. (2002). The Festival Culture of the World. Metro Manila Commission.
40. Roces, M. (2008). Food and culture in the Philippines. In M. Kiple & K. Ornelas (Eds.), *The Cambridge world history of food* (pp. 1524-1534). Cambridge University Press.
41. Rokeach, M. (1973). The Nature of Human Values. New York: Free Press.
42. Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. *Advances in Experimental Social Psychology*, 25, 1-65.
43. Sen, K. (2015). Food, Feasts, and Sociality in the Philippines. Routledge.
44. Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. *Psychology of Intergroup Relations*, 7(1), 7-24.
45. Tiongan, N. (Ed.). (1991). *Tuklas Sining: Essays on the Philippine Arts*. Cultural Center of the Philippines.
46. Torres, M. (2018). Social Values in Festivals: The Case of the Sinulog Festival. *Journal of Tourism Research & Hospitality*, 7(3), 1-5.
47. Wiltermuth, S. S., & Heath, C. (2009). Synchrony and cooperation. *Psychological Science*, 20(1), 1-5.

48. Zaragoza, V. V. (1992). *Ang Santo Niño at ang Kulturang Pilipino*. UST Publishing House.
49. Zialcita, F. N. (2001). *Authentic Though Not Exotic: Essays on Filipino Identity*. Ateneo de Manila University Press.