Pakikipagpalagayang- loob: Exploring Mutual Trust between Programme Managers and Children in a Philippine Residential Care Facility

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ABSTRACT

This study examines the trust relationship between the programme managers and residents in a house for girls in need of protection in the Philippines which advocates child participation. The research employs interviews with the programme managers and residents (10) using Sikolohiyang Pilipino (Filipino psychology) methods of pagtatanong-tanong (asking questions) and pakikipagkuwentuhan (exchanging stories). The first research question explores how the management demonstrates trust towards the children, revealing cognitive and affective trust, along with the manifestation of palagay ang loob, ease within the inner selves of both parties. The second question unveils reciprocal trust, where the initial trust of the managers is mirrored by the children in their benevolence, ability, and integrity. Notably, the study introduces the concept of pakikipagpalagayang-loob, highlighting mutual trust rooted in the acceptance and understanding of holistic selves. The study contributes to local literature by addressing a research gap in understanding residential care within the Philippine context. Moreover, it enhances the body of knowledge on Filipino Psychology by analyzing trust through the lenses of loob and kapwa in Sikolohiyang Pilipino.

INTRODUCTION

Participation has increasingly advocated for children across diverse socio-economic backgrounds and environments as a move toward emancipation (Mason & Fattore, 2020; United Nations, 1990). Despite this push, the integration of participation and protection for abused children remains challenging (Middel, Post, Lopez Lopez, & Grietens, 2021; Warrington & Larkins, 2019). Concerns about the fragility and vulnerability of abused children make some adults reluctant to involve them in discussions, meetings, and decision-making (Middel et al., 2021; Warrington & Larkins, 2019).

The context described above underscores the need for a focused investigation of an organization that actively promotes the participation of children requiring special protection. This research is particularly relevant in the Philippines, where there is scant empirical information regarding institutional care. Steven Roche and his colleagues researched various aspects related to child maltreatment and exploitation in the Philippines (Roche, 2017; Roche, Otarra, Fell, Torres, & Rees, 2023), narratives and relationships of children in residential care (Roche, 2020; Roche, Flynn, & Mendes, 2021), and the legalization and implementation of child protection policies (Roche, 2019). However, there remains a gap in juxtaposing protection with active participation.

Trust is a crucial element among myriad factors facilitating participation (Aguiling, 2021; Cossar, Brandon, & Jordan, 2016; Griffith, Larson, & Johnson, 2018). Previous research on Philippine non-government organizations indicates that directors encourage participation when they trust the capabilities of young beneficiaries to accomplish surveys and engage in meetings (Aguiling, 2021). Similarly, studies on English child protection systems reveal that children are more likely to actively participate when they perceive that social workers trust their voice and experience (Cossar et al., 2016).

However, there is a notable lack of research on trust dynamics within organizations focusing on children needing special protection that actively practice children's involvement. Taking into account the cognitive and socio-emotional challenges faced by sexually abused children, understanding how trust can be built and leveraged to encourage participation warrants attention (Bengwasan & Bancual, 2020).

This paper investigates the trust relationship between programme managers and children needing special protection in a Philippine non-government organization (NGO) that advocates participation in children. The researcher studies trust in the context of *Sikolohyang Pilipino* (Filipino Psychology).

The study addresses the following questions within a residential care facility that actively promotes child participation:

1. How do the managers within this residential care facility express trust in their interactions with the children?

2. What is the relationship of trust between the managers and children in residential care?

The research aims to provide new contextualization and empirical evidence of trust in local residential care that exercises participation.

LITERATURE REVIEW

This section presents trust in Western literature and *Sikolohiyang Pilipino* (Filipino Psychology). *Sikolohiyang Pilipino* allows for an understanding of the issue, given the nationalities of the participants and the culture where the programme operates. This section also includes text on children needing special protection for a better understanding of the children's background.

Trust

Trust emerged as a psychological concept that qualifies the dynamics of interpersonal relationships (Lin & Li, 2003; Paine, 2003). As time progressed, the concept gained significance within the context of business organizations. Mayer, Davis, and Schoorman (1995) provide a widely referenced definition of trust applicable to organizational settings. They define trust as the "willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party" (p. 711). This definition underscores the trustor's disposition to take a calculated risk based on the actions of another person, recognizing that these actions may bear consequences for the trustor. Mayer's definition resonates with Rousseau, Sitkin, Burt, and Camerer (1998) who described trust as a psychological state involving openness to vulnerability that another may cause. On the other hand, McAllister (1995) elucidates that trust encompasses willingness, defining interpersonal trust as "the extent to which a person is confident in and willing to act based on the words, actions, and decisions of another" (p. 25), whereas Lewicki and Brinsfield (2012) describe trust as a belief.

Some scholars argue that trust is unidimensional, representing a spectrum ranging from high to no or low trust (Lewicki & Brinsfield, 2012). In contrast, other scholars contend that trust is a complex multidimensional construct rooted in cognitive and affective domains (Gillespie & Mann, 2004; Ikonen, 2013; Lin & Li, 2003). Cognitive trust involves a rational belief in the other's ability, competence, responsibility, benevolence, integrity, credibility, reliability, and dependability (Gillespie & Mann, 2004; Lin & Li, 2003). It essentially entails an assessment of the character and trustworthiness of the trustee (Gillespie & Mann, 2004; Ikonen, 2013). On the other hand, affective trust refers to a relational trust rooted in genuine care for another's well-being (Gillespie & Mann, 2004; Ikonen, 2013; Lin & Li, 2003). This dimension intertwines with the emotions stemming from the parties' connections and relationships (Gillespie & Mann, 2004; Lin & Li, 2003). McAllister (1995) posits that cognitive trust is a prerequisite for affective trust (Ikonen, 2013). Conversely, Fulmer and Gelfand (2012) argue that affect – which transcends mere moods and emotions - precedes trust and assert that affect stimulates trust-building.

Trust is pivotal in relationships between young people and adults (Griffith et al., 2018; Moran-Ellis & Sünker, 2013). Young individuals tend to place their trust in adults based on perceived trustworthiness, which hinges on adults' benevolence, ability, and integrity (Griffith et al., 2018; Mayer et al., 1995). Benevolence signifies the adult's care and commitment to prevent emotional distress to the young individuals (Griffith et al., 2018). Ability pertains to the adult's competency in assisting young individuals attain their needs and goals (Griffith et al., 2018). Integrity relates to the adult's honesty and moral character (Butler, 1991; Griffith et al., 2018; Griffith & Larson, 2016) Moran-Ellis and Sünker (2013) underscore that trust between adults and children differs from trust among peers. The power imbalance between adults and children refers more to intergenerational trust than mutual trust.

Trust in Sikolohiyang Pilipino (Filipino Psychology)

Trust in Philippine culture is best understood through two fundamental *Sikolohiyang Pilipino* concepts: *kapwa* and *loob*. While *kapwa* is commonly translated to "fellow being" or "others," it signifies a more profound sense of unity of oneself with others (Enriquez, 1978). "*Kapwa* is recognition of shared identity" (Enriquez, 1978, p. 289). Simultaneously, *loob* is a multifaceted

concept encompassing the breadth and depth of one's inner self, involving elements like thoughts, awareness, memory, volition, and emotion (Pe-Pua, 2017). *Loob* is interpreted as the "inner self, internal dimension of a person's identity, inner being" (Ileto, 1979 as cited by Pe-Pua, 2017, p. 385), holistic self (Mercado, 1974 as cited by Pe-Pua, 2017), and what is inside the self (Pe-Pua, 2017) among others. The term adopts various connotations when it is joined with prefixes, suffixes, or root words. *Palagay* means at ease. Hence, *palagay ang loob* is interpreted as "two or more *loobs* are being at ease with each other" (Pe-Pua, 2017, p. 386), where there is mutual trust (Pe-Pua, 2017). *Pakikipagpalagayang-loob* "is the process of mutually establishing rapport and trust" (Pe-Pua, 2017, p. 386).

Drawing from the works of De Mesa (2011) and Miranda (1992, as cited by Rebustillo, 2018), *loob* is not an isolated concept but always operates with *kapwa* (Rebustillo, 2018). Human interaction is central to social life. The level of social interaction corresponds to how one's inner self relates to the other person, or how one's *loob* perceives their *kapwa.* When a person sees the other as *hindi ibang tao* (one of us) - as opposed to *ibang tao* (outsider) - the parties interact at levels of mutual trust and full trust (Enriquez, 1978; Pe-Pua, 2017).

Pakikipagpalagayang-loob, a concept defined by Santiago and Enriquez (1976) and further expounded by Pe-Pua (2017), is realized when the trustor and trustee treat each other as *hindi ibang tao*. In the realm of research, *pakikipagpalagayang-loob* is crucial for the researcher (Santiago & Enriquez, 1976; Pe-Pua, 2017). At this advanced stage, the participants willingly open up, offering honest responses to inquiries (Santiago & Enriquez, 1976; Pe-Pua, 2017), expecting the researcher's alignment with their emotions and actions (Santiago & Enriquez, 1976; Pe-Pua, 2017). Failure to meet these expectations may result in a withdrawal of trust, leading to retrogression in the form of a lower level of interaction, such as *pakikitungo* (civility) or *pakikisama* (getting along with; Santiago & Enriquez, 1976).

Pakikipagpalagayang-loob occurs when people feel secure about revealing their sentiments and thoughts, are not ashamed of their actions, and show unconditional trust (Santiago & Enriquez, 1976). A level higher in the interaction scale is *pakikiisa.* This level signifies fusion, oneness, or full trust (Santiago & Enriquez, 1976; Pe-Pua, 2017), where the sentiments, words, and actions of a person show complete and total love, acceptance, and understanding for the other (Santiago & Enriquez, 1976).

From the perspective of *Sikolohiyang Pilipino*, trust within the Filipino context emerges when one's *loob* (inner self) is at ease with a person they identify with as one of them. Since *loob* encompasses the breadth of thoughts, feelings, willingness, and behaviour, scholars cannot reduce trust to a mere psychological state, belief, or willingness. Instead, trust is all-encompassing. Mercado (1972) highlighted that the Filipino perspective is characterized by a holistic view of the self, in contrast to the Western tendency to compartmentalize thinking, willingness, feeling, and moral character (Lasquety-Reyes, 2017). Trust is, in effect, a holistic concept that resists compartmentalization. Mutual trust transpires when two inner selves are united (Pe-Pua, 2017).

Children in Need of Special Protection

Children who suffer violations are called Children in Need of Special Protection (CNSP) (Aguiling-Pangalangan, 2017; Roche, 2017). In the Philippines, Republic Act 7610 on Special

Protection of Children Against Abuse, Exploitation and Distribution refers to children as persons "below 18 years of age or those over but are unable to fully take care of themselves or protect themselves from abuse, neglect, cruelty, exploitation or discrimination because of a physical or mental disability or condition" (Republic of the Philippines, 1992).

Residential care often emerges as a commonly adopted approach in a child protection situation. It offers 24-hour service to neglected, abandoned, abused, and exploited children who cannot be taken care of by their families in a home setting (Roche, 2017).

Despite evidence supporting the positive impact of children's participation (Heimer, Näsman, & Palme, 2018; Middel et al., 2021), protection facilities face several challenges (Collins, 2017; Middel et al., 2021; Vis et al., 2012). This is due to (children's) difficulties in communication (Vis, Holtan, & Thomas, 2012), prioritizing the need to protect over encouraging participation (Mason & Fattore, 2020; Vis et al., 2012), and concerns that participation may be harmful (Heimer et al., 2018; Mason & Fattore, 2020; Vis et al., 2012).

In the local context, Roche (2017) accentuates how interpersonal relationships contribute to the well-being of children in residential care, highlighting their familial experience and faith. However, his study remains silent on the aspect of participation. Moreover, it does not develop the research under the lens of *Sikolohiyang Pilipino*.

Research gaps

Literature reveals differences in the understanding of trust between Western and Filipino psychology. While Western perspectives view trust as a psychological state, belief, or willingness, *Sikolohiyang Pilipino* encapsulates all these attributes under the term trust. Consequently, more research must be done on the trust between managers and beneficiaries in a Filipino setting guided by *Sikolohiyang Pilipino*. Simultaneously, there exists a gap in research regarding experiences within residential care for child protection in the Philippines that practice participation (Roche, 2017; Yacat, 2011).

RESEARCH PHILOSOPHY, FRAMEWORK, DESIGN, AND METHODOLOGY

Researcher's Philosophy and Positionality

The author aligns with the interpretive orientation embraced by scholars such as Stake (2005), and Merriam (1998), and Yazan and De Vasconcelos (2016). This research philosophy seeks to uncover reality through narratives, stories, and perceptions. The focus of this research is on capturing the voices of key participants, conveying their meaning, and interpreting their experiences (Gioa, Corley, & Hamilton, 2013).

Framework

This research is grounded on the *Sikolohiyang Pilipino* framework, defined as "the psychology born out of the experience, thought and orientation of Filipinos, based on the full use

of the Filipino culture and language" (Pe-Pua & Protacio-Marcelina, 2000, p. 49). The framework builds on the foundational concept of *kapwa* and *loob,* as discussed in the literature above.

Santiago and Enriquez (1976) conceptualized eight levels of social interaction within Filipino psychology. Subsequently, Enriquez (1978) referenced Santiago's (1976) work on five levels manifested in food sharing. Table 1 provides an overview of the levels of social interaction delineated under two domains of *kapwa*.

TABLE 1. BEHAVIOURAL LEVELS OF INTERACTION AMONG FILIPINOS

Categories of kapwa	Levels	Santiago and Enriquez (1976); Enriquez (1978)	Santiago (1976)
Ibang tao		**outsider**	
	Pakikitungo	Transaction/civility which	level of amenities
	pakikisalamuha	Interaction with	
	Pakikilahok	Joining/participating with	
	Pakikibagay	In conformity with/in accord with	level of conforming
	Pakikisama	Being along with	level of adjusting
Hindi ibang tao		**One of us**	
	pakikipagpalagayang - loob	Being in rapport/understanding/ acceptance with	level of mutual trust
	Pakikisangkot	Getting involved with	
	Pakikiisa	Being one with	level of fusion, oneness, and full trust

Source: Adapted from Enriquez (1976)

RESEARCH DESIGN

This qualitative study is an extension of a dissertation focused on beneficiary participation, employing an inductive and case study approach. It concentrates on a single case, providing an in-depth exploration of the trust relationship within a specific programme catering to children in need of special protection.

METHODOLOGY

The researcher utilizes purposeful sampling to identify local NGOs that deliberately involve beneficiaries in participation and where management interacts directly with the beneficiaries over a year. This study delves explicitly into a selected NGO's programme on residential care for sexually abused and exploited girls.

Ethical Considerations

Before initiating data collection, the researcher collaborated with the programme manager to identify children who participate in house programmes in varying degrees to obtain a representation of beneficiaries. A total of 10 girls out of 21 residents willingly agreed to participate in the study. The girls, 18 years old and above, signed consent forms. The programme assistant managers provided parental consent as guardians of the participants below 18 years old. Participants aged 12 to 15 years old signed simple assent forms. Additionally, two assistant managers and two staff members signed Informed Consent Forms. The forms for the beneficiaries were in Filipino, while the forms meant for the management were in English.

Data Collection

Primary data was collected through interviews with the management team composed of the programme manager, a Board trustee, and two assistants. Additionally, the researcher employed *Sikolohiyang Pilipino* methods of *pagtatanong-tanong* (asking questions), and *pakikipagkuwentuhan* (exchanging stories) with 10 current child beneficiaries and two former beneficiaries who are currently staff members.

Pagtatanong-tanong, a participatory method, involves spontaneous questioning by the researcher. *Pakikipagkuwetuhan*, on the other hand, allows key informants to share their thoughts, questions, and opinions outside *pagtatanong-tanong* (Pe-Pua, 1989).

Aligned with the principles of *Sikolohiyang Pilipino*, the researcher conducted conversations with the beneficiaries in the Filipino language, actively tuning in to cues through *pakikiramdam*, *which* embodies a researcher's sensitivity to the participant's implication, attuned to what they wish to discuss or avoid (Pe-Pua, 2005). The researcher aimed to facilitate open communication among the children by creating an informal and relaxed environment. Secondary data consists of reports and website of the organization.

Data Analysis

The study utilizes Gioa's coding methodology (Corley & Gioia, 2004; Langley & Abdallah, 2011), in concordance with an interpretive analytic strategy, leveraging narratives from the key informants for data triangulation.

To address the first question, the research analyzes management trust through the lenses of cognitive and affective trust. Table 2 provides a structured guide for the examination of trust

dimensions.

TABLE 2. INTERPRETATIONS OF COGNITIVE AND AFFECTIVE TRUST

Dimensions of trust	Interpretation of dimensions of trust	Sources
Cognitive trust	Trust in ability	Aguiling (2021); Moran-Ellis and Sünker (2013); Paine (2003)
	Trust in competence	Aguiling (2021); Gillespie and Mann (2004)
	Trust in responsibility	Aguiling (2021); Chu (2015)
Affective trust	Willing to take a risk for the other party	Mayer et al. (1995); Moran-Ellis and Sünker (2013)
	Care, concern, and eagerness to support	Husby et al. (2018); Ikonen (2013)

Source: Author's own

To address the second question, the participants' evaluation of the adults' benevolence, integrity, and ability was used to indicate trust. Furthermore, the researcher studied the trust relationship between the two parties in light of *palagay ang loob,* which occurs where the other is seen not as a stranger or outsider but an integral member of the community.

RESULTS AND ANALYSIS

This section presents the primary and secondary data collected. The programme managers are nuns of a Catholic congregation, whom the children fondly refer to as Sisters collectively, and add their nickname after Sister, e.g., Sister Ann, when referring to them individually. Sisters and managers are used interchangeably in the narratives. An analysis follows after the results.

Organizational profile

The Laura Vicuña Foundation's (LVF) Residential Care was established in 1992 for the healing and recovery of sexually abused, trafficked, and exploited girls. The programme accepts referrals from public and private entities as well as individuals. The 30-bed facility serves as a temporary shelter for children needing protection until they recover, learn new skills, and are ready to be incorporated into a safe family environment or be independent. While the intended duration of stay is until 18 years old, the foundation recognizes each child's readiness, allowing them to reside in the center until 20 or 21 years old.

Inspired by Don Bosco, LVF's approach centres on fostering a culture where the educator loves the child irrespective of their conditions. This approach aims to guide the children toward leading honest lives as responsible citizens and children of God (Dionela & Sta. Ana, 2019). The programme manager elucidates their strategy of involving the girls in various projects to empower them and foster self-management skills.

Management – Children Trust Relationship

Testimonies of the Management

Sister A, the programme manager, vividly describes the initial state of the girls upon arriving at the residence - marked by sad eyes, silence, fear, confusion, and trauma. The managers, dedicated to their cause, actively employ the **preventive system**. Sister B, assistant manager 1, shares insights into their founder's wisdom, emphasizing the effectiveness of winning a child over through the following in their daily interactions with the girls.

1. Loving kindness: the young know they are loved

2. Reason: give them the reason for what you ask and propose to them

3. Religion: give Jesus to them.

Sister A describes the initial reluctance of girls to participate in the programme due to trauma. A remarkable transformation unfolds over time. "By the time they have been here for 2 or 3 months…their childishness comes out, they enjoy life. They start to share and talk. They can now start making small decisions and voice them out." She elaborates that the girls eventually feel like they are the owners of LVF (home), so managers remind them that the outside world is not LVF.

Sister B emphasized the significance of the time and patience needed to build connections with children from diverse academic backgrounds. Some, at ages 12 or 13, have not started Grade 1 while a 14-year-old is at a Grade 5 level. The management and social workers intensified tutorials, rallying the girls to focus, study, and succeed. Those initially resistant, like a girl engrossed in Korean movies, eventually excelled with honors. She said, "Sister, I didn't expect it. I thought I was stupid." The managers believe that some girls are late bloomers but can overcome the lack of study habits with interest.

As regards daily chores, the managers initially controlled pantry access. Eventually, however, they decided to trust the girls to manage the pantry themselves. The girls take turns in preparing and cooking meals. Afterwards, the sisters would lock the pantry and open it when the girls needed to get ingredients. In time, the sisters decided to keep the pantry unlocked. They concluded that even if they were young, the girls could control themselves. They figured out, "We feed them well, they cook, they think, why would they steal?"

Sister A explained that they have relaxed the rules regarding movie-watching. During the pandemic, the management solicited movie suggestions to keep the girls mentally healthy while cooped inside the house. After viewing, the girls would analyze the movies, aimed at fostering better understanding between the management and the girls, e.g., to know the girls better.

The management treats the girls as family members, and the managers - the nuns- assume

maternal roles. They attend to the girls' psychological, emotional, and physical needs. When they misbehave, the nuns opt for teaching instead of strict sanctions. For instance, neglecting chores might result in a temporary movie skip. However, the programme manager demonstrates compassion by limiting the penalty to twenty minutes.

The management delegates responsibilities, such as organizing in-house programmes, and planning and executing advocacy training against child trafficking, to the girls. The programme manager comments on the plans but gives the girls leeway in the design and execution. The managers attest that the girls' involvement makes the training youthful and attractive to the young audience.

Sister A said that trust is reciprocal. When girls sense trust, they become more communicative and over-confident. Occasionally, the girls remain stubborn, but ultimately, they apologize and restore the affectionate bond with the managers. Sister A confidently claimed that the girls love them.

The managers do not force the girls to stay in the centre. When one desires to leave, the management coordinates with the family and barangay to ensure their safety in an alternative environment.

Testimonies of the Children

The girls spoke warmly about their experiences at the residence. Child D said that they are fed well, asked to change clothes when they perspire, and offered the services of social workers and psychiatrists as needed.

Child A spoke of her initial hesitance to engage with others and participate in activities. She said "In the beginning, I did not feel like joining them. In my mind, I do not want to be with them. But when I got to know them, Sister asked me to open my heart to people." In time, she got to know the rest and started participating in the activities.

The girls unanimously emphasized that they feel the love of the Sisters and the family atmosphere. They address the programme manager who is also the Mother Superior as "Uma" or "Mama." Child B said in Filipino, "The Sisters are like our parents. They give us what the parents give to the children. They make us feel like their own children." Child C noted that despite coming from diverse backgrounds and different places, each contributes to creating a sense of home within the residence. Child G added that no one in the house feels that she is an outcast. She values their bond and considers the residence as her second family. Child C shared that they feel at home because they are accepted. Child D echoed this sentiment, "Whatever happens, whatever I do, they always forgive. I am still accepted."

The girls find the Sisters very open and supportive of their interests. They are amused that the Sisters, despite their age, join in activities like basketball. Child E joyfully narrated, "During the (sportsfest) opening, Sister carried the torch." She added that they watch Korean movies and conduct movie analyses as exercises in critical thinking. Moreover, she highlighted the solidarity they feel when the Sisters eat the same meals as the children and when they brainstorm on how to address problems in the residence.

The girls talk fondly with the Sisters while respecting their advice. For instance, Child F expressed the joy of having her script approved by Sister A but also appreciated learning from the disapprovals. She recognizes how much the Sisters and the foundation help them. They feel special and lucky to receive education and professional help, a privilege not all foundations provide.

The girls believe the Sisters do many things and need their help. Child G said, "…we participate (in advocacies where) the Sisters need young people like us to share what we have learned, what we are doing here, what they should not be doing." She emphasized how this engagement prepares them with essential skills and knowledge for their future outside the residence.

Child D revealed that they developed trust in the Sisters because they (the Sisters) brought them closer to God. Smilingly, she expressed, "We feel that God sent them for us, and God brought us to them."

Analysis

As shown in Table 3 below, the management expresses trust in a cognitive and affective manner.

TABLE 3. MANIFESTATIONS OF THE MANAGEMENTS TRUST IN THE CHILDREN

Dimension of Trust	Manifestations of Managers' Trust in Children
Cognitive trust in ability	Belief that children can handle academic challenges despite delayed schooling and poor performance
Cognitive trust in ability	Confidence that the children can organize and manage in-house and advocacy programmes outside the residence.
Cognitive trust in dependability	Assurance that the girls will get only the food they need if the pantry is unlocked
Affective trust: takes risks	Taking pains to conduct tutorials so that the girls pass subjects and get school promotion
Affective trust: care	Offering and joining in activities that children can enjoy, and which can help with mental health
Affective trust: concern	Adjusting rules out of concern for the child

Source: Author's own

Above all, the managers trust that each child is good despite being broken. The managers' religious philosophy leads them to believe that each child deserves to be helped. Moreover, they offer themselves as mothers and show kindness, which manifests a profoundly ingrained trust -

from the inner self or *loob* of the manager into the inner self or *loob* of each child.

The girls, on the other hand, positively correspond to the managers' treatment of them. Table 4 shows the level of trust that children have in the managers' ability, benevolence, and integrity.

TABLE 4. CHILDREN'S TRUST IN THE MANAGEMENT

Dimensions of Trust	Children's Description of Managers Manifesting their Trust in Managers
Ability	Youthful in spirit and can relate with the children
	Help children combat shyness and socialize
Benevolence	Forgiving
	Care for children's health (physical, emotional, mental
Integrity	God-loving

Source: Author's own

The girls express their deep trust in the managers, as children to mothers. They manifest holistic trust in the person of the managers. Notwithstanding, their trust for one another is limited neither to beliefs in the capability of the other nor to an emotional tie with one other.

The managers extend trust to the girls even before they arrive at the residence. From the onset, they approach the relationship with genuine love, treating the girls as their own. This emphasizes a connection that goes beyond being strangers. The managers' trust, rooted in their innermost feelings and thoughts, translates into a commitment to the welfare of the children. This trust becomes a catalyst for fostering reciprocal trust from the children. Over time, mutual trust solidifies, creating a harmonious unity of the managers' and children's inner selves. The manifestation of *palagay ang loo*b becomes evident when managers and children feel at ease and *pakikipagpalagyang-loob* unfolds when the adults and children consider each other as *hindi ibang tao,* i.e. not as an outsider but an integral member of the community.

Table 5 showcases the manifestations of the trust relationship between the management and the children in the *pakikipagpalagayang-loob* and *palagay ang loob* levels.

TABLE 5. MANIFESTATIONS OF PAKIKIAGPALAGAYANG- LOOB IN LVF

Characteristics of *Pakikipagpalagayang-loob* (verb-noun) *Palagay ang loob* (adverb; Santiago and Enriquez [1976])	Manager (Sisters) – Child Relationship
Kapwa: *Hindi ibang tao* (one of us; not an outsider)	The managers treat the children as family members. Initially, the girls saw the sisters as other people (them), but eventually, they treated them as "mama."
Loob: Unity of inner selves (Pe-Pua, 2017)	The managers instill their deep love for Jesus in the children, fostering a close connection with Him. Through their teachings, the children develop trust, appreciating the spiritual guidance they receive.
Being in rapport with (Santiago & Enriquez, 1976)	Rather than resorting to sanctions, the managers opt for teaching moments, thus developing rapport with the children. The girls experience the compassion of the managers, feeling forgiven for any misbehaviour. The girls cooperate in making movie reviews, which allows the managers to know them better. This collaborative effort strengthens the bond between the girls
Being in understanding with (Santiago & Enriquez, 1976)	The managers understand the intellectual, emotional, and psychological needs of the children, and the girls feel privileged to receive assistance from teachers, social workers, and psychiatrists to cope. The girls understand that the managers need their help to push forward other projects, so they heed their call and contribute to the programme's advocacy.
Being in acceptance with (Santiago & Enriquez, 1976)	The managers accept the children regardless of their background, and the girls feel accepted for who they are. The girls listen and respect the advice of the Sisters.
Openness of participants (children) to reveal sentiments and thoughts. Receive corresponding openness of the adults (Santiago & Enriquez, 1976)	The once traumatized girls speak up and confide in the managers after a couple of months. Slow learners voice out their thoughts with sincerity. The children appreciate the bond that managers form with them.
Not ashamed of their actions (Santiago & Enriquez, 1976)	A child confidently writes scripts, understanding that corrections provide valuable learning opportunities. Despite their advanced age, the programme managers join the sportsfest breaking age-related stereotypes.

Source: Author's own

To answer the first research question, the managers demonstrate cognitive and affect trust towards the children. Moreover, they manifest *palagay ang loob* where their inner self is at ease with the inner self of the children.

With reference to the second question, the managers' initial trust is reciprocated by the

children's trust in their benevolence, ability, and integrity. Moreover, their emotions, thoughts, beliefs and willingness are at ease with those of the Sisters. There is a unity of two or more *loobs* corresponding to *pakikipagpalagayang-loob.*

While robust trust prevails between the management and the children, there is an absence of clear indications of oneness or *pagkakaisa*. A researcher achieving this level would experience a profound affection for the people and the environment, potentially harbouring a reluctance to depart (Pe-Pua, 1989). However, neither the management nor the children seem to resonate with such a level of intimacy, as the management's primary focus is on preparing the children for reintegration into society. The dynamics akin to parent-child, husband-wife, or close friend relationships, characteristic *of pagkakaisa* (Santiago, 1976), do not seamlessly align with the context of the relationship between the management and the children.

DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

Trust is built over time and in stages (Blumberg, Peiro, & Roe, 2015; Bstilier, Hemmert, & Barczak, 2017; Mayer et al., 1995). Nevertheless, residential care facilities face considerable challenges in winning girls who not only have low trust, but have also lost trust in adults. The journey of the girls in LVF confirms that trust is developed over time. Moreover, it provides evidence as to how the girls changed – from treating the Sisters initially as *Ibang tao* (outsider), by being unresponsive and resisting participation to considering them *hindi ibang tao* (one of us), gleaned from being talkative, overconfident and participative.

The study highlights the importance of communication, emotional involvement, care, love, spirituality, and familial and trustworthy relationships in residential homes, aligning with existing literature (Moore et al., 2018; Roche et al., 2021). A noteworthy aspect of this research is it introduces the concept of *pakikipagpalagayang-loob*, illustrating mutual trust borne of the managers' trust in the holistic self of the child and the reciprocated trust of children in the holistic self of the managers. This unique form of mutual trust facilitates children's participation, providing a nuanced understanding of the dynamics involved.

The study addresses a research gap in understanding residential care within the local context (Roche, 2017; Yacat, 2011). It contributes to developing relevant knowledge of *Sikolohiyang Pilipino* (Bernardo, 1997; Pe-Pua & Perfecto-Ramos, 2012) by analyzing trust through the concepts of *loob* and *kapwa*. The study calls for further identification of the indicators of different stages of social interaction, initially designed by Santiago and Enriquez (1976).

It is crucial to recognize that the findings are specific to the context studied and do not provide a comprehensive portrayal of all residential care facilities in the Philippines. Moreover, further research is recommended among faith-based organizations locally and globally to authenticate the distinctiveness of *hindi ibang tao* in the intricate process of trust-building with children or on children. Furthermore, it is recommended that trust dynamics and their impact on participation in institutions managed by various faith-based and non-faith-based groups in the country be explored in detail. This could help uncover whether residential care facilities grappling with participation challenges instill mutual trust in the holistic selves of individuals.

Note: The author obtained explicit permission from the programme manager to disclose the name of the institution in the publication, adhering to ethical considerations.

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