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## Research Article

### Psychosocial Construction of Farming Identity Among Small-Scale Filipino Farmers

Alliana Trixie S. Ngo\*, Cristina E. Buizon, Abegail L. dela Ostia, Soledad C. Olaso, Princess Jhoana L. Ligue, Josefina C. Ochoa, Bobby dG. Lopez

Bulacan State University, Philippines

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#### \*Corresponding author:

E-mail:

[ngoallianatrixie@gmail.com](mailto:ngoallianatrixie@gmail.com)

#### ABSTRACT

As the Philippine agricultural sector faces challenges due to the demographic shift by an aging farming population, this study did a paradigm shift to explore the psychosocial dynamics of knowledge transmission and farming identity construction. The findings of the study were able to help create strategic intervention programs such as the “Agri-Prestige” career orientation together with the “Farm-to-Phone” digital media campaign that aims to dismantle stigmas associated with farming and to rebrand it as something that is innovative. These programs could possibly provide valuable input for government agencies and agricultural institutions in applying it to develop policies to entice the youth to enter farming. Because societal stability is closely tied to food security, the declining agricultural workforce intensifies uncertainty about future food systems. With that, strengthening youth motivation to enter agriculture contributes to the renewal of farming communities, thereby reducing risks to food security and supporting social resilience. This study employed a phenomenological lens to delve deeper into the perspectives of ten (10) small-scale Filipino farmers. The balanced inclusion of five (5) older and five (5) younger farmers provided a rich foundation for exploration. Data were collected through dyadic interviews and were analyzed thematically. Findings reveal that farming is understood as a meaningful life practice that fosters character development, purpose, and work–life integration, while being a farmer is viewed as a socially and morally significant identity rooted in dignity, stewardship, autonomy, and faith. Intergenerational transmission extends beyond technical skills to include values such as perseverance, responsibility, and respect for the land, facilitated through observation, modeling, and shared experience. However, this process is hindered by psychosocial barriers such as social stigma, intergenerational conflict, and emotional strain, while strengthened by family support, cultural values, and personal commitment. Farming identity emerges as a socially constructed process formed through continuous participation, observation, and shared lived experiences. Through these interactions, younger farmers internalize not only technical competencies but also values, meanings, and emotional attachments to the land, shaping farming identity as both a vocation and a moral commitment. The findings suggest that agricultural sustainability requires more

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than financial aid; it necessitates strengthening farmers' psychosocial conditions as well. Ultimately, this study contributes to SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 8 (Decent Work and Economic Growth) by extending psychological applications to agricultural issues, ensuring sustainable talents in the future, and promoting national stability through the revitalized participation of the younger generation in farming.

**Keywords:** *Agrarian Imperative, Farming Identity, Farming Knowledge, Psychosocial Factors, Skills-Based, Value-Based*

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## Introduction

Agriculture worldwide is now experiencing a serious demographic challenge due to the aging of the farming population coupled with the lack of youth in this sector. In all parts of the world, aging farmers are still considered to be the ones responsible for producing the required food yet the number of these aged farmers is constantly declining; hence, there is doubt regarding whether this trend will continue or not in the future. With that, agriculture is now at the risk of losing its continuation since there may come a time when farming could no longer be practiced anymore by the existing population of farmers. As in the case of the Philippines, where agriculture plays a significant role in nation building and food security, the situation is even more alarming since the country's agriculture heavily depends on farmers yet younger individuals are not interested in pursuing careers in this field anymore. Beyond economic constraints, the decreasing interest of young people in agriculture appears to be closely related to psychosocial factors like social perceptions, family dynamics, and the personal meanings attached to farming.

Recent studies often underscore economic and demographic factors, such as low incomes, intensive labor requirements, and limited market outlets, as key reasons for Filipino youth's disengagement from farming. This economic framing overlooks the non-economic psychosocial motivations that hinder or facilitate the transmission of knowledge that ultimately shapes a young individual's decision to either embrace or abandon a farming life. Recognizing that farming identity is heavily shaped by psychosocial processes and social cognitive learning, this study

adopts social constructivism to view farming as a lived experience that shapes self-perception and purpose. This study employed a qualitative exploration of how farming knowledge and identity are transmitted across generations of small-scale Filipino farmers, aiming to identify the psychosocial factors that hinder or facilitate knowledge transmission, which in turn contributes as to how the farming identity of the younger farmers is constructed.

This study supports the Sustainable Development Goals (SDGs), particularly SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 8 (Decent Work and Economic Growth), by promoting agriculture as a viable and innovative career for the next generation. Encouraging youth participation in agriculture contributes to improved Total Factor Productivity (TFP) and generational renewal, helping address the challenges posed by an aging farming population. Additionally, this research demonstrates how psychology can be utilized to tackle issues within agriculture and society, proving the capability of psychology to offer solutions to complex problems outside the realm of clinical settings.

## Review of Related Literature

### *The Demographic Shift in the Agricultural Workforce*

The global agricultural sector is facing a significant demographic crisis as the workforce ages and youth participation falls dramatically. North America and Europe have fewer than 10% of farmers under 35, with the average age of farmers approaching 60 (Statistics Canada, 2022; Filipas, 2025). The same tendency is reflected in Africa, Latin America, and Asia, where the production is typically controlled by older farmers as youth migration

increases and farming is viewed as a low-status occupation (Food and Agriculture Organization, 2020; Jansuwan & Zander, 2021). Even in technologically advanced countries like Japan and South Korea, young farmers are finding it hard to afford high prices and land availability, and old farmers are struggling with climate stress (Ko et al., 2025; Lim, 2020).

These structural barriers are evident in the Philippines, where the youth are 30% of the national labor force but remain underrepresented among the registered agricultural workers (Philippine Statistics Authority, 2025). This generational gap is most critical in rice production, in which the average farmer is around 56 years old, based on the Data from PhilRice's Ricelytics dashboard, as cited by the Philippine Rice Research Institute (2022). Ultimately, these global and local shifts lead to a systemic problem: as younger generations remain disengaged the sustainability of the industry in the long-term and global food security is threatened.

#### *Generational Views on Farming*

Beyond production, farming supports communities and cultural heritage by fostering innovation and resiliency through a mentality of a farmer (Maharjan et al., 2025; Kule et al., 2025). The psychosocial factors—including internal mindsets regarding sustainability, perceived societal contributions, and alignment with community expectations—are affected by the changes in generations, where older farmers are more focused on stewardship and legacy, whereas younger generations associate agriculture with entrepreneurship and personal satisfaction (Borda et al., 2023; Gonzalvo et al., 2024). In the Philippines, education is promoting this shift by rebranding farming as a respectable profession that is essential to food security (Mercado & Osbahr, 2023).

Despite these positive views, negative perceptions of farming have also been reported internationally, with agriculture increasingly perceived as an unviable livelihood due to low income, physical hardship, social stigma, and the continued migration of youth to urban areas (Kumar et al., 2019; Rai et al., 2022). This trend is especially evident among older farmers: in Thailand, many

persist in farming despite physical limitations due to the absence of pensions (Jansuwan & Zander, 2021). Similar experiences are reported in Kenya and Iran, farming is seen as a difficult and uncertain occupation, with climate-related challenges and financial instability contributing to stress and intentions to leave agriculture (Beyeler et al., 2023; Tahernejad et al., 2024). Across Europe, older parents discourage their children from farming due to enduring hardships and low economic returns (Mohr et al., 2023). Among the youth, unfavorable attitudes toward agriculture are also observed; in Indonesia, farming is often seen as dirty work (Wulandari et al., 2025), while in South Africa, it is perceived as a low-prestige and undesirable occupation (Henning et al., 2022).

Local studies mirror these negative perceptions among Filipino farmers. Older Filipino farmers frequently view farming as physically demanding and economically burdensome, which leads them to see higher education and more stable careers as better options for their children (Palis, 2020; Narvasa, 2023). Such perspectives, in turn, contribute to younger Filipinos' declining participation in farming, as agriculture is widely regarded as undervalued and unrewarding (Aquino et al., 2021). Moreover, youth find farming as risky and dangerous and relate it to the unpredictability of production, physical strain, health hazards like heat and heatstroke, which also lead to disengagement (Mendoza & Garcia, 2023).

#### *Intergenerational Transmission of Knowledge*

Intergenerational transmission of knowledge refers to the process by which older generations pass both skill-based and value-based knowledge to younger generations (Sharma, 2017). Skill-based knowledge improves efficiency, promotes innovation, and sustains farming activities, like the land and seed preparation, crop maintenance, and harvesting (Limpo et al., 2022; Melash et al., 2023). Value-based knowledge encompasses moral and cultural dimensions, including responsibility for future generations, commitment to food security, perseverance, resilience, and fostering pride in one's work (Ha et al., 2025).

Knowledge transmission takes place in various settings, such as family, formal education, workplaces, and societies at large (Trujillo-Torres et al., 2023). However, knowledge is mostly transmitted within the family, where parents and grandparents act as key role models (Mera-Shiguango et al., 2022). Farming knowledge can be acquired and internalized by younger generations through observation, communication, and imitation, which aligns with Bandura's Social Cognitive Theory as central to the acquisition of skills, behaviors, and values (Kim, 2020; He et al., 2023).

Within this context, the psychosocial factors shape how knowledge is received, interpreted, and sustained (Kirui & Kaluyu, 2018). These affect learners' productivity and engagement, guiding the internalization of both skill-based and value-based knowledge (Njega et al., 2019). Psychosocial factors are composed of perceptions, attitudes, motivation, self-esteem, and social influence (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024). Through the exploration of psychosocial factors rather than economic reasons, the study offers a more comprehensive understanding of how these factors also act as facilitators or barriers to knowledge transmission, molding the farming identity of young farmers and contributing to their decision to continue or leave farming.

#### *Farming Identity in Agricultural Practices*

Farming identity pertains to the ways in which individuals perceive themselves in relation to agriculture, shaping their decisions, attitudes, and overall well-being. It is a dynamic and evolving concept influenced by the interaction of personal, social, cultural, and psychological factors shaping farming identity development (Vignoles, 2018; Hnit & Almann, 2025). This identity is grounded in personal experiences and social relationships, through which it gradually develops over time. In particular, individuals build this understanding through participation in farming activities and continuous interaction with family members, neighbors, and farming groups.

Even though social and cultural factors are important, farming identity is something people build for themselves, not just inherit.

Through observation, interpretation, and reflection on their experiences, individuals are able to integrate farming into their self-concept when it becomes personally meaningful. This integration is further strengthened through continued engagement (Kong & Jia, 2023). Building on this development, psychological factors such as sense of belonging, group membership, and self-categorization further reinforce farming identity, as feelings of connection to farming communities strengthen individuals' sense of identity and belonging, which in turn promote continued participation and long-term commitment to agricultural life (Groth & Curtis, 2017; Cullen et al., 2020).

### **Theoretical Frameworks**

#### *Social Cognitive Theory*

Social Cognitive Theory (SCT) presents knowledge and skills acquisition in human beings by integrating behavioral and cognitive perspectives to provide a holistic approach to people's learning in the context of social learning behaviors. An extension of Social Learning Theory, Social Cognitive Theory (SCT) (Bandura, 2018; de la Fuente et al., 2022) argues that learning is mainly a process of observation, imitation, and modeling and that cognitive processes such as attention, retention, motivation, and self-efficacy play a key role in the process. At the core of this framework is human agency, which encompasses intentionality, forethought, self-regulation, and self-reflection and is a lens through which to explore how people act and interpret their experiences (Schunk & DiBenedetto, 2019).

Focusing on this point of farming, SCT explains that knowledge and skills are learned through observing elders, which shapes motivation and engagement. Through repeated exposure and guidance within the family and community, younger farmers gradually internalize farming practices and values. From an SCT perspective, farming identity is formed through the dynamic interaction of individual beliefs, behaviors, and environment, where individuals not only imitate and observe practices but also interpret their experiences through self-reflection and feedback from others. In this way, farming identity is formed and

seen as part of themselves, made up of an interaction between personal beliefs and social experiences.

### *Agrarian Imperative Theory*

Michael R. Rosmann (2010) pioneered Agrarian Imperative Theory (AIT), which states that humans feel a profound need to care for and cultivate the land. This means that food production and the nurturing of plants and animals go beyond cultural practice and develop into an inherent instinct. This agrarian imperative shapes farmers' identities and guides their decisions to continue farming. For example, Hammersley et al. (2021) found that Irish farmers described themselves as "guardians of the land," demonstrating that farming is intertwined with their identity. Similarly, Hagen et al. (2019) observed that agricultural disruptions in life, such as land loss, financial difficulties and modernity pressures, correlate with psychological distress and poor well-being (Younker & Radunovich, 2021).

These suggest that farming is not only a means of making a living but also a means of self-expression and emotional bond. In conjunction with SCT, AIT contributes to explain the development of farming identity by linking internal motivation with social processes. It is

AIT that helps us to see those hidden motivations and emotional investments which underpin farming. In contrast, SCT suggests the emergence and elaboration of these orientations through observation, imitation and socialization at family and community. This shows that farming identity develops through the interaction of internal dispositions and external influences, allowing individuals to gradually internalize farming as a meaningful part of who they are.

### **Objective of the Study**

The primary objectives of this study are:

- To describe the views of small-scale Filipino farmers on "farming" and on being a "farmer."
- To identify the knowledge, skills and values that are actively transmitted and received between older and younger generations of small-scale Filipino farmers through social cognitive learning.
- To determine the psychosocial factors that either hinder or facilitate the transmission of knowledge and formation of farming identity.

## **Conceptual Framework**

### ***Figure 1***

Conceptual Framework

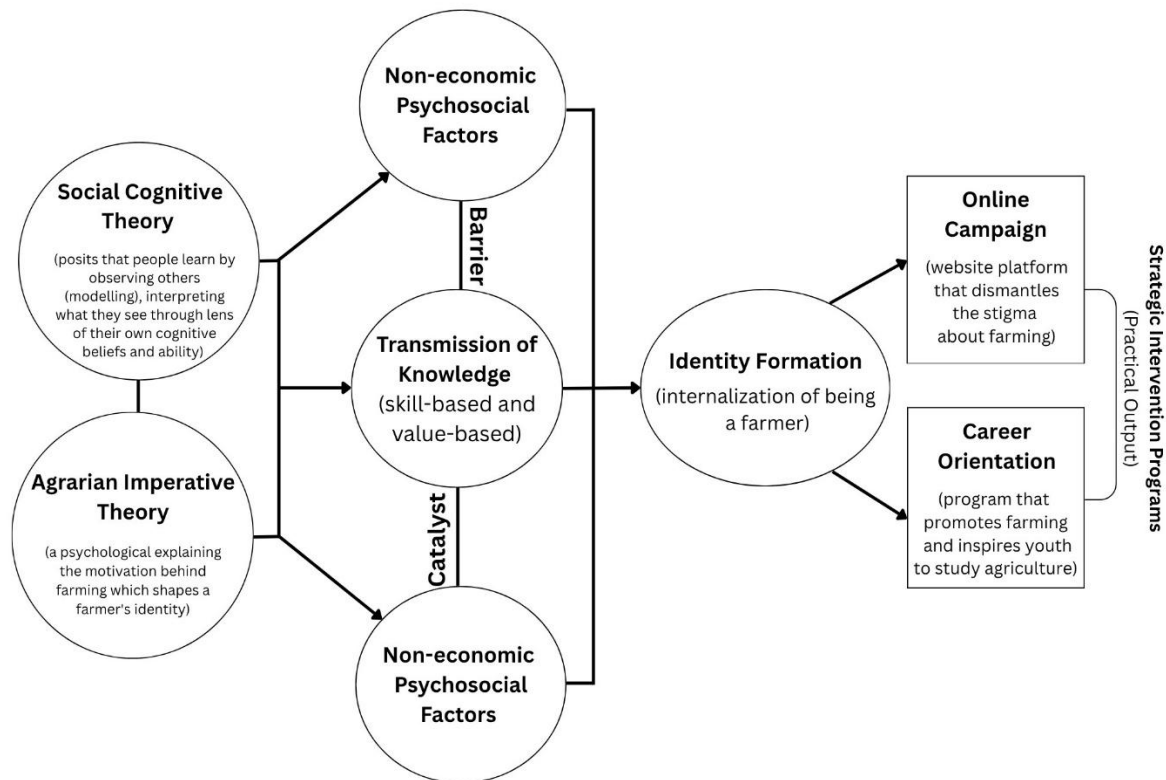


Figure 1 demonstrates the intergenerational transmission of farming knowledge and identity through the combined application of Social Cognitive Theory (SCT) and Agrarian Imperative Theory (AIT). SCT posits that people learn knowledge, skills, and behaviors through the continuous interaction between their personal characteristics and their environment, with an emphasis on human agency, intentional action, anticipation, self-regulation, and reflection. Within farming communities, younger individuals acquire knowledge by observing the techniques, values, and practices of experienced farmers, which gradually shape their farming identity. In contrast, AIT focuses on the reasons why people are drawn to farming in the first place. This emphasizes an inherent drive that shapes identity, purpose, and commitment, and fosters an emotional bond with the land and a sense of duty to preserve it.

This framework indicates that SCT helps explain how knowledge and values are passed

on, whereas AIT explains that an internal drive strengthens a person’s emotional connection to farming. Taken together, these theories imply that young people engaged in farming gradually form perceptions that inform their attitudes and choices, and come to see farming as a worthwhile and viable job. It entails imparting skill-based and value-based knowledge, which depends on the mutual attitudes and beliefs people hold about farming. This is because positive perceptions, such as viewing farming as an obligation or a family legacy, increase participation, while negative perceptions, such as viewing farming as manual labor or unworthy, can lessen participation. These perceptions are psychosocial factors that either support or curtail the transmission of knowledge and identity.

Finally, these insights are used to design strategic interventions, including digital advocacy campaigns to reduce stigma about farming and career-orientation programs to turn farming into a profitable and fulfilling career

option, thus convincing more young people to consider joining the farming industry.

### **Research Methodology**

This section presents the research design, research locale, participants, instruments, procedures, data analysis, and ethical considerations that were employed in the study. The following outline provides an understanding of how the study was conducted which ensures the validity and reliability of the research findings.

#### *Research Design*

The study was guided by the social constructivist paradigm, which views identity and social meaning as products of lived experience and social interaction (Saleem et al., 2021). Within this framework, the study explored how farmers across generations constructed and maintained their farming identities, as well as how the values and social perceptions of being a farmer were negotiated within their communities. Guided by these constructivist principles, the research utilized a qualitative research design underpinned by inductive reasoning. This design allowed the findings to emerge naturally from the participants' lived realities and experiences. As noted by Oranga and Matere (2023), qualitative methodology offers deep insights into human behavior and allows for a contextual analysis of beliefs, directly aligning with the study's aim to explore intergenerational perspectives on Filipino farming. To operationalize this inquiry, a phenomenological approach was employed to explore how small-scale farmers transfer knowledge and embody farming as both a personal identity and a way of life. By focusing on lived experiences and psychosocial motivations rather than mere economic factors, this approach highlights the nuances of knowledge transmission and identity formation (Gary et al., 2020). Ultimately, this method prioritizes a profound depth of understanding over statistical generalizability (Mullaney & Kelsey, 2020).

#### *Research Locale*

The study focused on the province of Bulacan in Region III (Central Luzon), part of the "Philippine Rice Granary" due to its location in the Central Luzon Plain, which contributes

nearly one-fifth of the country's rice production, with flat lowlands suitable for irrigated and rainfed rice cultivation (Valdez, 2018). Despite its agricultural capabilities, Bulacan is now experiencing difficulties, including rapid urbanization that is converting agricultural land to accommodate Metro Manila's growth. This has increased demand for rice while reducing local supply. Therefore, Bulacan serves as a relevant setting for this study, as it reflects a gap between its capacity and actual contribution, given that Central Luzon is the largest rice-producing region. The City of Malolos and the Municipality of San Ildefonso were selected in particular, due to their distinct agricultural characteristics, active involvement in agricultural activities, and being a home to numerous small-scale farmers. San Ildefonso still focuses on rice farming due to favorable conditions and long-term experience. In contrast, Malolos, despite its highly urbanized status, still supports active farming communities, enabling the researchers to explore farming knowledge, values, and identity that have been passed down from generation to generation within the same province.

#### *Participants*

This study involved five pairs of small-scale Filipino farmers coming from two distinct generations, characterized by older and younger, for a total of ten participants. By this sample size, it aligns the research with phenomenological research standards, which typically involve three to ten participants to maintain rigor and credibility (Casteel & Bridier, 2021; Bartholomew et al., 2021; Sarfo et al., 2021). Data saturation determined the final number, ensuring the completeness of the required number of participants (Ahmed, 2024).

For the older farmers, they were required to fit the Department of Agrarian Reform (DAR) definition as small-scale farmers, be aged 53 years and above, have at least twenty-five years of farming experience, rely primarily on rice farming for their source of livelihood, and reside in Malolos or San Ildefonso, Bulacan. This profile is consistent with national findings showing that most rice farmers are already in their 50s with an average of 25 years of farming experience (Palis, 2020).

Similarly, younger farmers were required to meet the DAR definition of small-scale farmers, be in the 15–24 age range as defined by the Food and Agriculture Organization (Consentino et al., 2023), and have at least one year of farming experience, consistent with findings that most young Filipino farmers typically possess around 1–5 years of experience (Quijano-Pagutayao, 2024). They also had a direct familial or close kin relationship with the older farmers, and reside within the same community.

Non-probability sampling method, using criterion and snowball sampling techniques, was employed to select participants based on the researcher's specific criteria (Ahmed, 2024). First, criterion sampling determined the eligible farmers on the basis of the list provided by the Provincial Agriculture Office (PAO). Participants were then screened to confirm that they qualified as small-scale farmers under DAR standards, particularly in terms of annual agricultural income not exceeding ₱180,000, whose livelihood depends on farming, and cultivating no more than three hectares of land. After obtaining the initial list, the researchers applied the study-specific inclusion criteria and visited each farmer to confirm eligibility based on both official records and self-reported information. Snowball sampling then identified additional qualified participants through referrals from initial respondents. This combined approach made sure that selected participants genuinely represent the small-scale Filipino farming sector, which is highly vulnerable to generational decline in agriculture (Žmija et al., 2020).

### *Instruments*

The researchers utilized a semi-structured interview guide as the primary instrument for collecting information from the participants due to its flexibility in providing rich responses and narratives while maintaining consistency across interviews (Lim, 2024). It was developed in line with the research objectives and an extensive review of literature on intergenerational transmission of knowledge, psychosocial factors, and farming identity. Anchored in the study's conceptual framework, integrating Social

Cognitive Theory and Agrarian Imperative Theory, each question was aligned with the study's theoretical lens and qualitative goals. The researchers ensured that the questions were clear, relevant, and capable of capturing the participants' lived experiences on how farming knowledge, values, and identity are transmitted and sustained across generations. It contained fifteen primary open-ended questions with follow-up probes to encourage deeper reflection. These questions explored participants' views on being a "farmer" and "farming," knowledge transmission, social learning experiences, and the formation of farming identity.

Prior to data collection, the interview guide underwent expert validation to establish its content validity. Three experts were involved: a representative from the Department of Agriculture (Provincial Agricultural Office) to assess the technical accuracy and relevance of the farming-related content, a language specialist to evaluate the clarity and cultural sensitivity of the wording in Filipino, and a licensed psychometrician to examine the conceptual depth, construct alignment, and consistency of the questions with the study's psychosocial and identity-related focus. Following validation, a pilot test was conducted with a small number of participants to assess the suitability and coherence of the questions. This process allowed the researchers to identify and refine any ambiguous items before conducting the actual interviews.

### *Procedures*

The researchers submitted an official request to the LGU and communicated with the Provincial Agriculture Office (PAO) and the City Agriculture Office to obtain a master list of registered farmers' associations. After identifying participants, they were approached and oriented through a briefing prior to the data collection, after which informed consent was secured. Data were gathered through joint dyadic interviews, where participants were interviewed together to capture their interactions in real time, allowing the study to surface both negotiated consensus and generational differences (Morgan, 2024). Throughout the process, participants generally affirmed each other's statement, contributing to the

development of a shared narrative; however, differences in opinion also emerged, particularly in relation shaped by generational experiences. Rather than indicating interpersonal conflict, these divergences were interpreted as reflections of varying generational perspectives and age-related experiences. During the sessions, audio recordings were made, along with field notes and observations. A debriefing session was conducted later to evaluate the well-being of the participants. To strengthen the credibility of the findings, the researchers returned to the field to conduct participant validation. The interpreted results were then confirmed through this process.

### *Data Analysis*

In this study, inductive thematic analysis of qualitative data from paired depth interviews was employed in order to understand how small-scale Filipino farmers transmit knowledge and shape identity across generations. This approach enabled a contextual, in-depth interpretation of participants' experiences, and social behaviors through the emerging themes within the collected raw data (Oranga & Matere, 2023). Following the six-phase framework of Braun and Clarke (2006, 2024), the process began with familiarization, where transcripts were read repeatedly to understand the participants' nuances. Researchers then generated initial codes to identify specific emotional markers, which were organized into initial themes regarding the development of farmers' identity. These themes were reviewed and refined against the raw data to ensure they prioritized the interviewees' actual descriptions over existing theories. Finally, the researchers defined and named the themes to clarify the factors shaping farming identity (Kiger & Varpio, 2020) and produced a final report using key quotes to illustrate how these identities are constructed within the farming community.

To ensure the credibility and rigor of the coding process, the study implemented a validation procedure involving three external validators with expertise in qualitative research. These experts independently reviewed the transcripts and initial codes to confirm that the results were rooted in the participants' actual

lived experiences, rather than researchers' bias (Nowell et al., 2017). Any discrepancies noticed in coding labels or theme definitions were resolved through collective deliberations between the researcher and the validators. This collaborative process ensures that the final themes accurately reflect the "dual-voice" reality of the farming community while maintaining a social constructivist perspective.

### *Ethical Consideration*

This study observed the Philippine Psychologists and Psychometricians (PAP) Code of Ethics and the Data Privacy Act of 2012 (RA 10173) to safeguard the participant rights, dignity, and personal information. All participants signed an informed consent form which contained the study's objectives, procedures, risks, and benefits that gave them the assurance that they can refuse, skip, pause, or withdraw at any time from any question raised during the interview session without facing any repercussions. Furthermore, the study was conducted in coordination with the Provincial Agriculture Office (PAO) and the City Agriculture Office of Malolos, from which formal permission to access farmer data was obtained. Prior to data collection, the research instrument was reviewed by experts to ensure that it is culturally sound, clear, and appropriate for the benefit of the target participants. In line with these, all information gathered was treated with strict confidentiality through the use of pseudonyms and data were stored securely using password-protected servers and encrypted folders. Likewise, all physical records were kept in locked filing cabinets, and all data were properly destroyed upon completion of the study. Moreover, the study adhered to the principle of beneficence by prioritizing the well-being of participants and by reducing any possible harm that can be inflicted to the participants throughout the entire research process. Finally, participants were provided with a small token of appreciation in recognition of their contribution.

### **Results and Discussion**

#### **The Views of Participants on "Farming"**

This section presents the farmers' views and perceptions of farming, highlighting how they experience it not only as a livelihood but also

as a way of life, a source of identity, and a connection to community and land.

### *Farming as Transformative Character Formation*

For the participants, farming is seen as more than just the act of carrying out farming activities, as it forms the basis for the transformation of character for the individuals participating in it. The concept can be captured through two primary codes: Transformative Self-Development and Character Development Through Hardship. The Transformative Self-Development demonstrates how farming fosters self-transformation since the individual develops both physically, psychologically, and emotionally through cultivating the land. The code of Character Development Through Hardships captures the idea that the challenges associated with farming practices such as labor, unpredictability of weather, and waiting for harvest, foster patience and humbleness in the farmer.

The following statements from older farmers demonstrate how these experiences of farming contribute to their character formation:

*“Dadami ani mo pero magkakaroon ka rin naman ng pagbabago sa katawan... sa pag-iisip.”*  
-OF2

*“Ang pagsasaka... nagtuturo din yan nang paghihintay. Tinatangal niyan yung kayabangan...”*  
-OF5

In light of these responses, it seems like the participants gain meaning in transferring their attention away from the unpredictability of the “harvest of the land” and toward the certainty of the “harvest of the self.” By positioning their efforts toward “hardening” the mind and body, the farmers use their physical tiredness as moral capital; as stated by OF1, “Pinatigas ka niyan para, alam mo 'yun, hindi basta-basta susuko sa buhay. Lalo sa pagsasaka wala naman kasiguraduhan.” For them, a lost crop is simply a failure, yet the resilient personality they develop becomes part of who they will always be. Such a way of thinking is quite common for more experienced farmers,

since decades of enduring the forces of nature as well as economic market instability turn this inner strength into one of the essential psychological survival skills of cognitive reframing. Finally, this demonstrates that the land itself is their most important developmental partner since they develop through interaction with the land, shaping themselves in the process. This phenomenon may be analyzed within the framework of cognitive reframing, which is a psychological strategy of adapting to stressors and building up mental resources (Masten, 2018).

### *Farming as Meaningful Engagement*

Although farmwork is often described as a physically draining process, the new generation of farmers offers a completely different story, viewing farming as a form of “Meaningful Engagement.” While the older generation perceives their land through the lens of duty and necessity, younger farmers usually see farming as a source of personal and social development. Two main codes represent this theme, namely Productive Leisure and Leisure Through Relational Bond. The former implies that younger farmers reinterpret farming not only as an economically viable job but also a personal pleasure and source of knowledge. The latter implies that while engaging in farm work, young farmers can develop social connections with their peers by spending time together.

The following statements from younger farmers illustrate how agricultural work can bring personal satisfaction and shared enjoyment:

*“Parang pagpapalaki ng bata kamo bantayan mo, alagaan, tapos mamumulaklak. May saya rin kapag nakikita mo na tumutubo ng ayos.”*  
-YF3

*“Naglilibang. Sabi ni papa, naglilibang ka, pero kahit papaano ay kumikita ka ng pera. Knowledge din.”*  
-YF4

*“Oras din saka panahon na kasama barkada... lahat naman kami dito tabi tabi lang, dyan lang*

*din, nagiging magaan at masaya ang trabaho kahit papaano.”*  
-YF3

The younger generation of farmers seems to redefine their farm-related activities positively as a psychological approach to maintain their motivation in a physically exhausting activity. For instance, they may interpret working in the farm as bonding time or as a learning process for experimenting with the machines creatively. This perception might be attributed to the technological evolution within agricultural practices from one generation to another where the older generation had limited experience with technology due to its reliance on manual labor, while the younger generation is more exposed to machines that minimize the effort required for planting and harvesting crops. For example, the availability of equipment like the “halimaw” (combine harvester) makes farming less tedious and more interesting. From a psychological viewpoint, their interpretation of farming might be explained by the concept of Agrarian Imperative Theory by Rosmann, who argues that people are motivated to cultivate land and maintain life (Rosmann, 2010). Building on this perspective, the pleasure, curiosity, and social fulfillment exhibited by younger farmers suggest that farming may trigger this inherent tendency even more. According to the meaning-making approach, which holds that people stay motivated by making sense of their challenging actions as being personally meaningful and related to their ultimate life goals (Le et al., 2023), younger farmers remain motivated by making sense of their actions as being personally meaningful and highly related to their personal goals in life, thus converting the challenging task to farm into something that is highly fulfilling.

#### *Farming as a Measure of Self-Worth and Emotional Well-Being*

To most people, the practice of agriculture is seen only from an economic perspective. However, for the subjects of this study, both the older farmers (OF) and younger farmers (YF), the land becomes a mirror of oneself.

Two primary codes capture this theme: Mirror of Self-Worth and Source of Emotional Strain. In Mirror of Self-Worth, farmers interpret the condition and quality of their crops as reflections of their own diligence, competence, and responsibility. When their fields flourish, they experience affirmation, pride, and a sense of fulfillment, reinforcing their perception of themselves as capable and hardworking individuals. Conversely, Source of Emotional Strain highlights how agricultural setbacks are internalized beyond financial loss, often producing psychological distress, self-doubt, and emotional burden.

The following statements from both the older and younger farmers highlight how agricultural success or failure is internalized as deeply personal experiences:

*“Di ka lang basta lugi sa puhunan. Pakiramdam mo ang liit-liit mo. Iisipin mo, baka dahil tinamad ka o hindi ka nanalangin nang sapat. Dinadala mo 'yung kabiguang 'yun sa pag-uwi mo gabi-gabi.”*  
-OF5

*“Mahirap yung tipong lagi kang nakakangalay ang paghinga. Maghihintay ka ng ilang buwan, tapos isang malakas na ihip lang ng hangin, wala na lahat. Parang laging nakabitin 'yung puso mo sa kaba.”*  
-OF1

From these statements, it is possible to conclude that farming becomes deeply personal and a measure of self-worth and emotional well-being because of the intense emotional and physical investment that farmers put into their work. Unlike many professions where results are abstract, farming produces tangible outcomes where flourishing crops symbolize competence and care, while failure may be internalized as a personal shortcoming rather than merely an economic loss. The long cultivation period and the public visibility of the field further heighten self-evaluation where this visibility may create a sense of accountability and even shame. The land becomes a mirror—its condition symbolizes whether one has been a “good caretaker.” Thus, failure is experienced not only privately but socially. From a psychological perspective,

this experience aligns with contingent self-esteem (CSE) wherein according to Kuykendall et al. (2019), when individuals ground their self-worth in achievement, success enhances confidence while failure significantly lowers self-evaluation. In the case of these farmers, the field becomes the primary domain through which they assess themselves. When crops fail, they interpret it not simply as an economic setback but as evidence of personal inadequacy.

### *Farming as Work-Life Integration*

This theme represents the views of OFs (older farmers) and YFs (younger farmers) alike, for whom farming is much more than just a job; rather, it becomes a constant, unbroken aspect of their lives. These perspectives are represented in two main themes: Temporal Surrender and Total Life Integration. Temporal Surrender refers to farmers' adaptation of their personal schedules and routines to accommodate the uncertainties associated with the demands of farming. Total Life Integration, on the other hand, focuses on the integration of farming into one's whole way of life, whereby all aspects of a farmer's daily routine become intertwined. Daily life, family responsibilities, and community interactions are integrated with agricultural tasks, creating a lifestyle in which boundaries between work and personal life are connected.

The following statements illustrate how the farmers' agricultural life and personal life have merged into one:

*"Yung boundary ng schedule ko, base nalang sa gawain sa bukid."*

-YF1

*"Pag gising mo, hindi kape ang unang hahana-pin mo, kundi lupa mo."*

-OF5

A possible explanation for the blending of farming and personal life into a single whole is due to the absence of rigid working hours in the farmlands. There are no time limits for the growth of crops; there is also no way to postpone rain, nor can the process of irrigation be halted just because one feels like taking a

break. Moreover, the continuous demands and risks involved in farming make it impossible to delineate clearly what should be considered work and what is rest, as the lack of timely care can result in losses beyond redemption. Physical closeness of the place where the farming takes place and the dwelling house also makes it difficult to distinguish between work and everyday life, as all personal actions take place at the workplace and vice versa. Psychologically, this situation is called occupational centrality, where a job becomes not only a means of living but also an integral part of lifestyle. It is proved by the results obtained in the research conducted by O'Connor et al. (2025). Work that shares physical and emotional space with family becomes central to the identity, resulting in the tendency of treating farming as a way of life rather than a task people undertake.

### *The Views of Participants on Being a "Farmer"*

This section presents the farmers' views and perceptions on being a farmer, highlighting how they see their role as something that encompasses personal meaning, community duty, and connection to the land.

### *The Farmer as Environmental Steward*

This theme represents the view of an older farmer who sees being a farmer as someone who must establish a respectful and attentive attitude toward the land. In this theme, there was one significant code that emerged: Ecological Empath. This code captures the farmer's belief that the land is sensitive and responsive to the way it is treated, and this code also illustrates how the farmer perceives himself as a caretaker, understanding that the health of the soil, crops, and surrounding ecosystem depends on patience, attentiveness, and respectful engagement with nature. This perspective highlights that, for this older farmer, being a farmer entails environmental stewardship: success in agriculture is inseparable from caring for and respecting the land, making farming both a practical livelihood and a moral responsibility toward sustaining life and the ecosystem.

The participant's narrative illustrates this belief:

*“Tinuturo sa akin dati na di lang buto pinatutubo sa lupa, pag galit ang magsasaka nararamdaman ng lupa, di tutubo tanim.”*

-OF2

Inferences for this theory include the conclusion that the knowledge about what it means to be a farmer seems to have been shaped by a deep connection between the individual and the land due to the Filipino belief that “ang lupa ay buhay” (the land is alive). In this framework, the land is considered not just an inert resource but a dynamic partner who should be treated with care, humbleness, and reverence. As a result, the relationship becomes reciprocal, with the farmer nurturing the environment and the land providing sustenance. Consequently, agricultural achievement is seen as a product of harmony with the natural cycles, thus putting environmental conservation at the core of the farmer identity. This theory supports the findings of environmental psychology research on how agricultural practices over time foster ecological embedding or the sense of belonging within complex ecological systems (Misanya et al., 2024).

### **The Farmer as a Steward of Sovereign Choice**

This theme reflects how younger farmers view being a farmer not simply as an inherited duty but as a deliberate and meaningful personal decision. This perspective highlights their sense of agency in choosing to remain connected to agriculture despite the availability of other life paths. Within this theme, these two primary codes are identified: Intergenerational Stewardship by Choice and Intentional Choice-Maker. Intergenerational Stewardship by Choice can be described as the concept of how younger farmers intentionally choose to continue and actively inherit the responsibility of caring for the land passed down by their families. In this view, they do not simply receive the land as a passive inheritance; rather, they willingly accept the role of maintaining and preserving it as part of a continuing family legacy. On the other hand, Intentional Choice-Maker is defined by the act of younger farmers making their own decisions about becoming farmers independent of family influences. This code emphasizes their

individual decision to pursue farming as a profession and identity, showing that their involvement in agriculture comes from personal conviction rather than obligation.

One sample statement from a younger farmer reflects this perspective of being a farmer as a deliberate and personally embraced responsibility:

*“Bilang kaisa-isang nagmana... kasi panganay, ako mismo nalang pumili talaga na matutunan ang lahat—hindi lang para magsaka, kundi para rin maalagaan ang lupang pinagkatiwala sa nga sa akin na mula syempre sa tatay at nanay ko.”*

-YF3

From a reflective standpoint, this viewpoint is probably developed due to the fact that young farmers today live in conditions where alternative opportunities are now increasingly available and easily acquirable, thus making them have the ability to think about the process of being a farmer, rather than just being born into one. The choice of remaining farmers for them means making an identity-based decision, as the land they farm implies a lot for them regarding generational wisdom, family connections, and community bonds. Being away from farming would mean not only giving away their main occupation but also letting their identity go. As such, their participation in being a farmer does not indicate laziness or passivity in any way, but rather makes them exercise their free will and responsibility. From the theoretical point of view, this idea is linked to the principles of self-determination theory. According to this approach, a higher level of commitment appears if the process involves autonomy, competence, and relatedness (Triste et al., 2018). Young farmers utilize all these three characteristics through exercising autonomy, developing competence in their field, and maintaining connections within a family and community, thus feeling that being a farmer is an important choice. This commitment fosters a sense of purpose that goes beyond financial or convenience considerations. In this sense, being a farmer is both a personal fulfillment and a moral commitment, making it difficult to abandon despite alternative opportunities.

### *The Farmer as an Anchor of Civil Society*

This theme captures a perception held jointly between OFs and YFs that being a 'farmer' is of significant social value, not just as a means of income generation. The following primary codes are identified: Bearer of Civic Dignity and Foundational Provider of Nation. Bearer of Civic Dignity refers to the sense of pride, honor, and social dignity that farmers associate with their role. In this view, being a farmer is associated with dignity because it represents a socially valuable role within the community. Farmers see their role as something that carries moral value and social worth because their work contributes to the well-being of society. Meanwhile, the Foundational Provider of Nation highlights the perception that being a farmer means serving as a primary provider of the nation's food supply. Participants recognize that the stability of society depends on the food produced by farmers. Thus, identifying themselves as a fundamental contributor to the country's survival and food security.

The following accounts from both younger and older farmers reflect their shared belief that farmers serve as pillars of society, whose work supports the well-being and stability of the nation:

*"Bilang magsasaka, kami ang source kung paano magsisimula ang araw ng tao. Sa Pilipino, dito nakabase kung paano sila magtatrabaho buong maghapon—sa pagkain."*

-YF1

*"Aba'y isang karangalang pagmamalaki talaga yung pagsasaka eh. Ito na bumubuhay sa bansa talaga."*

-OF5

From these responses, it can be inferred that farmers' perspectives are shaped by meaning-making processes that allow them to interpret physically demanding and economically uncertain agricultural work as something that is socially significant. Farming is widely associated with physical hardship, economic uncertainty, and limited social recognition, conditions that can challenge a farmer's sense of security and social value. In response to

these realities, farmers may construct a narrative that emphasizes the broader importance of their role in sustaining society. By viewing themselves as the foundation of daily sustenance and national food security, farmers reframe their hardship into civic contribution, attaching dignity and moral value to their job and strengthening resilience, pride, and purpose despite occupational challenges. In this sense, farmers' narratives reflect a process of meaning-focused coping, where individuals reinterpret physically demanding or economically uncertain work as moral service to society, thereby preserving dignity and reinforcing resilience. (Hayden et al., 2021). This perspective also aligns with social identity construction, which proposes that individuals derive self-worth from socially recognized roles where farmers maintain psychological well-being by fulfilling roles validated by society (Bruno et al., 2022).

### *The Farmer as Laborers of Faith and Trust*

This theme reflects a shared perspective among both younger and older farmers that being a farmer requires having a great deal of faith in God, accepting the unknown and the uncertain, and trusting some forces that can be considered to operate beyond human understanding and control. Within this theme, the following codes are identified: Instrument Under Divine Sovereignty and Ultimate Risk Taker and Gambler. Instrument Under Divine Sovereignty captures farmers' view of themselves as instruments or workers whose responsibility is to cultivate the land, while the ultimate outcome is determined by a higher power. Meanwhile, Ultimate Risk Taker and Gambler illustrates farmers' awareness that their work is inherently full of uncertainties where success or failure depends on unpredictable elements such environmental conditions, which introduces constant risk despite careful planning and effort. In this way, these codes highlight that for both generations, being a farmer involves laboring with faith and embracing the uncertainties of nature and life, positioning the farmer as a resilient and devoted participant in a process that requires faith and trust.

The participants' narratives illustrate this perspective of faith and risk:

*“Kasangkapan lang ako, pero ang nagbibigay inam talaga sa pananim ay ang Maykapal, ayang kamay namin kasangkapan lang.”*

-OF3

*“Ang pagiging magsasaka kasi pakikipag-sapalaran ng oras at pera sa panahon yan.”*

-YF5

One potential inference from the statement of the participants is the fact that farmers always experience environmental unpredictability that is inherent in farming which coerces them to adopt a cognitive strategy that balances proactive management with a deep-seated acceptance of natural variability. Since issues like rainfall, pests, and crop quality cannot be fully predicted or controlled, farmers rely on spiritual belief and trust in a higher power as a way to cope with risk. This reflects the Filipino cultural value of “bahala na”, which is a positive and proactive acceptance of uncertainty that is understood not as passive resignation but as active surrender where they entrust outcomes to God while continuing to exert effort and responsibility. From a psychological perspective, this mindset demonstrates uncertainty tolerance, adaptive risk cognition, and meaning-focused coping, wherein farmers cognitively reframe hardships as purposeful experiences to sustain motivation and resilience despite unpredictable outcomes (Song et al., 2025). Research further shows that spirituality and community-based belief systems serve as protective factors that promote hope, emotional regulation, and social connectedness that helps reduce psychological distress among farmers (Perceval et al., 2018; Bagnas & Choi, 2025).

#### Farming Knowledge, Skills, and Practices Transmitted and Received Between Older and Younger Farmers

This section summarizes the results of the study as to how farming knowledge, skills, and values are passed on among the older and younger small-scale Filipino farmers, particularly through the transfer of practical

experience, guidance, and common farming practices that help sustain agricultural traditions across generations.

#### *Mastery of Both Manual and Technical Labor*

This theme presents the participants' understanding that farming skills can be learned through both traditional manual labor and modern mechanized practices. The theme is supported by codes such as Crop Planting and Field Preparation, which entails activities such as preparing the soil for planting crops; Shared Learning of Traditional Farming Practices, which involve labor-intensive manual processes in agriculture; and Intergenerational Use of Farm Machinery, which involves operating modern equipment. These codes collectively highlight that farming knowledge is not limited to a single mode of practice but is instead a combination of inherited techniques and evolving technological skills.

As both participants shared:

*“Sa ngayon naman, panay makinarya na. Tinuruan ko sila kung paano gumamit ng makinarya, magtraktora. Pagpapatag ng lupa, kung paano magsabog ng punla, naituro ko sa kanilang lahat.”*

-OF5

*“Ngayon marunong na akong magtraktor.”*

-YF5

From these observations, the researchers infer that skill acquisition occurs through guided participation, whereby young farmers progress from watching others perform tasks to performing them on their own, gaining confidence and developing skills at the same time. This helps the farmers gain precision, flexibility, and the capacity to use both manual and mechanical methods. This kind of learning involves intergenerational transfer of knowledge, in which knowledge and skills are acquired through engaging in activities over time (Kamakaula & Uria, 2024). Furthermore, the use of mechanical and traditional approaches in agriculture demonstrates that farmers have the capacity to adapt and refine their techniques, which is important for building resilience (Adefila et al., 2024). In summary, agricultural expertise is not attained

over night but is built continuously through practice and learning.

#### *Harmony and Support in Peer Farming Relationships*

This theme presents farming as a social and cooperative endeavor, in which maintaining good interpersonal relations and regulating emotions are key to working together. It includes codes such as Managing Emotions in Peer Relations, which involves practicing patience and emotional control, and Practicing Mutual Support in Farming, which refers to helping and guiding fellow farmers during work.

These statements highlight how younger farmers learn and apply social values and cooperative behaviors in farming:

*“Kasi dati nakikipag-away pa siya sa mga kasama niya, kaya sinabi ko sa kaniya na maghinay-hinay sa pakikitungo sa iba at huwag masyadong magalit sa maliliit na pagkakamali. Doon, natutuhan niyang maging mahinahon, at ngayon ay mas maayos na ang pagtutulungan nila.”*

-OF4

*“Matutong makisama. Kapag nagkamali sila, maging mapagpasensiya at tulungan.”*

-YF4

From the responses, it is clear that good relationships are crucial for effective teamwork in farming. Farmers believe that creating a positive environment for farm-related activities requires patience, calmness, and cooperation. These traits show how farming is a group effort, where everyone must work together to get things done on the farm. In such contexts, cooperation becomes necessary to sustain productivity and avoid conflict (Martini et al., 2023). Additionally, the development of patience and mutual support strengthens trust and social cohesion among farmers (Chen et al., 2023). This shows that farmers can work together more effectively, address problems more effectively, and run their farms in a more organized and cohesive way when they have strong personal relationships built on trust and open communication.

#### *Development of Family and Community Responsibilities*

This theme presents farming as a collective venture in which people share roles, stressing the need for continued contributions from generation to generation and within the community. It is reflected in Handing Over Farming Roles, which involves gradually transferring responsibilities to younger farmers, and in Teaching and Sharing Knowledge to Sustain Farming, which involves passing knowledge to family and others in the community.

This reflects how farmers embrace responsibility toward their family and community through farming:

*“Kung ano man yung mga itinuturo ko sa kaniya, ituro niya rin sa pamilya niya, sa mga kasamahan niya para hindi lang sa kaniya yung mga itinuturo ko, magamit din ng iba.”*

-OF3

*“Ayon nga, makinig kasi para sa amin naman ito. Maituro ko sa magiging pamilya ko o sa mga kasamahan ko sa bukid yung itinuro niya. Ako naman ang magtuturo sa kanila.”*

-YF3

From this, the researchers can infer that learning to farm involves internalizing a sense of duty, in which younger farmers are not only expected to acquire knowledge but also to sustain and pass it on. This responsibility is shaped through intergenerational guidance, whereby the older farmers delegate roles while younger farmers gradually develop accountability within both the household and the wider community. This is due to the familial nature of farming societies, in which knowledge sharing is directly linked to sustainability and shared responsibility (Alcantara, 2024). As reflected in the statements, responsibility is gradually passed down within the family and extended to peers and other community members through the sharing of newly learned farming techniques. These practices highlight that farming knowledge and responsibilities are continuously transferred across generations, strengthening both family involvement and community participation in sustaining agricultural livelihoods.

### *Methods of Knowledge Transmission Between Older and Younger Farmers*

This section presents the study's findings on methods of knowledge transmission, focusing on guided observation, hands-on practice, correction, and on how these processes foster self-efficacy, autonomy, and readiness for future farm roles.

### *Learning Farming Skills through Guided Observation and Practice*

This theme explores the process of how farming knowledge and skills are learned through collaborative farming activities, reflected in four primary codes: Step-by-Step Demonstrative Observation, Adaptive Imitation with Personal Innovation, Corrective Feedback and Adjustment, and Reinforcement Through Repeated Practice. In Step-by-Step Demonstrative Observation learners observe farming tasks as the tasks are being demonstrated. This is followed by Adaptive Imitation with Personal Innovation, where learners imitate and gradually adapt their existing ways of working. Meanwhile, Corrective Feedback and Adjustment provide guidance to improve performance. Finally, Reinforcement Through Repeated Practice solidifies skill sets by repetition. These processes show that the skills develop through guided observation, practice, and how they are refined over time.

The learning process is evident in the interaction between older and younger farmers:

*"Kapag gumagawa ako, pinapanood ko muna sya para makita nya yung steps by steps."*  
-OF1

*"Pag nanonood ako sakanya minsan naglilista ako ng mga tinuturo nya para may babalikan ako."*  
-YF1

These statements suggest that early learning in farming is based on "guided exposure", in which demonstration, note-taking, and repetition help younger farmers master an activity in stages and not through instant learning, revealing that learning progresses over time. This illustrates that individuals acquire skills and procedures on the basis of

observation, retention, and continuous practice and take active human agency by choosing to engage, persist, and apply what they observe, ultimately reaching a point where they feel confident and independent to perform tasks. It aligns with Social Cognitive Theory (Bandura, 2018; de la Fuente et al., 2022), which posits that learning arises not only from personal experience but also through the observation, imitation, and modeling of others' behavior. Furthermore, Schunk and DiBenedetto (2019) highlight that sustained attention, retention, and practice are essential in transforming observation into actionable skills. This progression enables learners to become more independent in completing tasks, ultimately fostering greater self-sufficiency in their agricultural work.

### *Building Farmer Readiness for Future Stewardship*

Learning in farming extends beyond the acquisition of hands-on skills. The participants' experiences indicate that this process also involves building confidence, taking responsibility for the farming tasks they perform, and developing readiness for future roles in the agricultural sector. These are reflected in three codes: Encouragement Building Confidence and Persistence, Developing Independent Farming Responsibility, and Preparing for Farming Succession and Continuity. In Encouragement Building Confidence and Persistence, confidence is built to keep motivation alive for the learners. Next is Developing Independent Farming Responsibility, where they gradually start doing things on their own, with little direct supervision. Lastly, Farming Succession and Continuity is about being prepared to take on future roles. Collectively, these suggest

that learning in farming fosters confidence, responsibility, and future stewardship through guidance and gradually leads to independence.

This perspective is evident in the statements provided by the participants:

*"Sinasabi ko na matutunan mo din yan. Hindi ko naman agad natutunan yun"*

-OF5

*“Sa tuwing nag kakamali ako pinapagaan nya ang loob ko sinasabi nya na hindi naman lahat ay nakukuha agad sa isahang gawa, di magtatagal ay makukuha ko rin kung paano ang mga technique sa pagsasaka”*

-YF5

These statements suggest that learning is gradual and supported by encouragement, which helps sustain motivation despite mistakes. This indicates that encouragement allows the younger farmers to keep going, gain confidence, and gain more independence with subsequent responsibilities. This is more clearly represented by OF5’s response “Kapag matanda na ako ay kakailanganin ko ng katuwang,” which reflects preparation for shared responsibility in the future. Additionally, YF5’s willingness to eventually achieve competence reflects readiness to assume farm duties as time progresses. This insight is also consistent with previous findings, as continuous interaction and support from others contribute to the formation of identity and responsibility in farming (Rautiainen et al., 2025). Moreover, this shows how social learning and risk awareness influence farmers’ decision-making, ensuring that farming knowledge is gained not only through experience but also through reflection and personal commitment to learning (Ren et al., 2023).

#### *Psychosocial Barriers to Knowledge Transmission*

This section presents the psychosocial barriers to the transmission of farming knowledge, including the nature of agricultural work, emotional fatigue, and generational differences, which hinder participation in learning and teaching.

#### *Task-Related Demotivators in Farming Knowledge Transmission*

Disengagement in farming knowledge transfer arises from the nature of agricultural work, which reduces attention during instruction and limits knowledge absorption. This theme comprises two primary codes: Monotony-Induced Learning Disengagement and Delayed Task Outcome Learning

Demotivation. In Monotony-Induced Learning Disengagement, farmers’ reduced participation in teaching and learning is caused by repetitive tasks. Meanwhile, Delayed Task Outcome Learning Demotivation emphasizes a decline in interest in teaching and learning due to prolonged waiting periods for observable results. These codes indicate that repetitive and slow-paced farm activities can be a hindrance in the farmers’ motivation to engage in learning processes, suggesting that task-related conditions constrain effective knowledge transmission.

The statements below illustrate that the cyclical and gradual process of farm work makes teaching and learning more difficult:

*“Ang mga gawain sa pagsasaka ay mabagal at paulit-ulit. Kailangan ng maraming pasensya, at minsan nakakabagot ang paulit-ulit na proseso, kaya mas mahirap na maipakita o maituro nang buo sa mga kabataan.”*

-OF2

*“Kumpara sa city life na may maliliit na saya araw-araw, parang kulang sa regular na reward ang farming kaya mas mahirap manatiling motivated.”*

-YF3

The narratives above suggest that the nature of farming tasks plays a crucial role in shaping both cognitive and emotional engagement in knowledge transmission. These farming activities can generate “boredom”, which diminishes participation over time, especially in the contexts where tasks follow the same patterns for long periods and require continuous patience. OF3 explained how the slow and patterned pace of farm work makes it difficult to concentrate and focus, while YF4 found farming feels “less satisfying” compared to activities with quicker results as it does not provide immediate feedback. In these situations, repetitive farm work and delayed crop outcomes reduced a desire for learning, a manifestation of the monotony and delayed reward, which commonly experienced in agricultural work (Ndeti et al., 2023). Additionally, task-related disengagement is associated with decreased motivation and increasingly negative attitudes (Thomas et al., 2020;

Quijano-Pagutayao, 2024; Issaka et al., 2024), which means that such specific aspects of farm work can act as demotivators, leading to a decline in active participation in teaching and learning, and making it harder for the older and younger generations to actively explain, demonstrate, or absorb farming practices.

#### *Emotional Strain Disrupting Intergenerational Knowledge Processes*

Emotional strain is built into the way farming knowledge is shared within families, particularly when exhaustion and conflicting obligations have become part of the daily routines of farming life. This theme is organized around two primary codes: Internalized Parental Exhaustion Learning Withdrawal and Blurred Work-Life Boundary Learning Disruption. In Internalized Parental Exhaustion Learning Withdrawal, younger generations are exposed to extended parental fatigue which lead to decreased learning engagement. Meanwhile, Blurred Work-Life Boundary Learning Disruption demonstrates the overlap of farming and personal life, disrupting focused knowledge exchange. These patterns highlight that emotional strain interferes with farming engagement and knowledge transmission, with internalized parental fatigue and competing demands both reducing focus and participation.

The narratives below capture that ongoing exhaustion and the lack of clear work-life boundaries constrain participation in the learning process:

*“Nakakapanghina din sa loob na matanda na Papa, tapos gumagawa pa. Masakit sa loob.”*  
-YF1

*“Natututo po ako sa inyo, pero nakaka-stress kasi parang walang katapusan ang trabaho—laging on-call sa responsibilidad sa pamilya, kaya hindi ma-hiwalay ang trabaho sa bahay.”*  
-YF2

These responses demonstrate that the emotional environment in the farm family is important in the transmission of knowledge between generations. Teaching and learning often occur with other pressures, which can leave learners feeling drained and less

attentive. Engagement may be affected, as OF1 having noted that their child became "exhausted" from witnessing him performing physically demanding farm work. In addition, OF2 described how their "work and life are always mixed", with demands extending throughout the day and night, making it challenging and tiring to teach their child. These experiences indicate emotional strain within the farming household, emphasizing its connection to attention and knowledge processing (Immordino-Yang et al., 2019). Collectively, the patterns illustrate how emotional conditions in farming can be associated with lowered self-esteem and negative attitudes (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024), which reduce attention, compromise involvement, and make teaching moments less effective and consistent.

#### *Interpersonal Tension in Farming Knowledge Flow*

Correcting and protecting moments within farming families shape the flow of farming knowledge across generations. This theme is framed by two primary codes: Criticism-Based Learning Discouragement and Protective Restriction-Knowledge Limitation. In Criticism-Based Learning Discouragement, participants' experiences of receiving corrective feedback during periods of exhaustion may trigger emotional and learning withdrawal. Meanwhile, Protective Restriction-Knowledge Limitation illustrates how efforts to shield family members from physical risk may unintentionally reduce practical learning opportunities and skill development. The interpersonal tensions within farming families affect how knowledge is transmitted, due to corrective feedback and protective behaviors that limit the involvement and the acquisition of knowledge on farming.

The excerpts below showcase how correction and protection operate within everyday instructional encounters:

*“Kung minsan ay nananamlay lang siya, at kapag pina-correct, nadi-discourage siya.”*  
-OF3

*“Pinapagalitan ko siya kasi mainit sa labas at baka mahilo siya o matumba. Syempre, maaawa ako kasi magulang ko ‘yan.”*

-YF2

These paired accounts emphasize that the correction delivered at times of physical and mental strain can feel more like “discouragement” rather than constructive guidance. Family dynamics and the timing of interactions shape the flow of farming knowledge. As YF3 shared that being corrected while already fatigued intensifies feelings of vulnerability, making the learning process challenging instead of becoming supportive. Protective interactions further shape engagement, in which OF2 explained restricting field participation for safety reasons conveys “concern,” but simultaneously limits hands-on and practical experience. The frequent corrective feedback and protective behaviors, depending on the tone, authority structure, and situational context in farming families, may lead individuals to withdraw from learning, which indicates that high criticism can reduce engagement and motivation in skill development (Gunderson et al., 2018). These interpersonal tensions reflect the roles of social influence and self-esteem, in which strained relationships and reduced confidence hinder knowledge exchange (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024). For this reason, correction and safeguarding actions may restrict direct engagement in learning.

#### *Intergenerational Misalignment in Farming Knowledge and Practices*

Differences between older and younger farmers show that the generational shifts are reflected in the knowledge exchange within families. This theme is articulated through three primary codes: Generational Communication Gap, Traditional-Modern Knowledge Continuity Tension, and Generational Career Preference Knowledge Devaluation. In the Generational Communication Gap, participants describe misunderstandings due to differences in terminology and labels across generations. Similarly, Traditional-Modern Knowledge Continuity Tension highlights the friction that develops when the older generation’s established farming practices intersect

with the younger generation’s updated agricultural methods. Meanwhile, Generational Career Preference-Knowledge Devaluation points to how evolving occupational aspirations undermine the perceived importance of farming knowledge. These dynamics may prevent the transfer of agricultural expertise and limit commitment for hands-on learning.

The accounts below underscore generational differences in communication and understanding within farming families:

*“Communication Gap. Noong mga panahon na iyon, wala pa ang mga YouTube. Magtatanong ka kung ano ang gamot na dapat, at sasabihin sa iyo. Kung bibilhin mo ang Polydol o Endrin, iyon lang ang pangalan. Tapos pupunta ka sa malaking tindahan, at may ganoon ding pangalan. Ngayon, iba-iba na ang spelling, depende sa tatak. Ang hirap.”*

-OF1

*“Kasi naman sila mga old model yung mga tinuturo, ngayon modern na. Eh di ba, nag-a-upgrade na yung mga pagsasaka ngayon. Yung mga traditional hindi na nasusunod. Ngayon, ano na kasi, upgraded na.”*

-YF5

From these perspectives, it is evident that the intergenerational misalignment is not just a matter of disagreement but a reflection of evolving reference points molded by technological transformation and changing agricultural contexts. When older and younger farmers rely on different terminologies, sources of information, and definitions of progress, the teaching and learning require ongoing clarification and negotiation of meaning. As seen in the account of YF5, modernization repositions traditional practices as “old model”, subtly redefining what is considered efficient or relevant. This tension is further reinforced in OF5’s reflection, which view long-standing methods as foundational to land sustainability. A related viewpoint is reflected in YF4 preference for “desk jobs” or “technology-oriented work”, which can lead to underestimating why older farmers continue to rely on manual farming techniques despite their effectiveness. Generational differences in aspirations appeared as younger individuals considered alternative

careers, supporting the view of shifts in aspirations, formal education, and reduced reliance on traditional farming techniques (Suman et al., 2025). As a result, knowledge transmission highlights the impact of perception and attitude (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024), guiding how farming practices are retained, adapted, or redefined across generations.

#### *Psychosocial Drivers to Knowledge Transmission*

This section presents the psychosocial drivers to farming knowledge transmission, where the relational bonds, shared responsibility, and mutual respect facilitate participation in learning and teaching processes.

#### *Relational Reinforcement in Farming Knowledge Transmission*

In farming households, the transfer of knowledge is guided by relational ties which reinforces the learning processes across generations. This theme is organized around two primary codes: Filial Empathy Learning Engagement and Positive Affect Learning Motivation. In Filial Empathy Learning Engagement, the willingness of the younger generation to participate increases when they witness and respond to parental effort and sacrifice, which shows how emotional connection motivates active learning. Meanwhile, Positive Affect Learning Motivation supports continued teaching and learning, because of the feelings of joy, pride, and appreciation sustaining knowledge exchange between older and younger farmers. These factors indicate that relational bonds, empathy, and shared satisfaction, strengthen the flow and continuity of farming knowledge within families.

The statements below reflect emotional responsiveness strengthening engagement in farming instruction:

*“Gusto niyang makatulong. Kapag napapagod ang magulang, nagiging maawain siya at tumutulong talaga.”*

-OF4

*“Masaya kasi natututo sa nakatatanda. Tumaas din ang kumpiyansa sa sarili kapag ako ay tinuturuan.”*

-YF3

These accounts reveal that emotional reciprocity serves as a driving force in the knowledge transmission. When younger farmers engage out of concern, and older farmers experience pride in their children’s competence, learning becomes internally rewarding rather than forced by others. This dynamic is further reflected in the expression of OF2, who felt “proud” when his child performed well, and in the emphasis of YF3 on gaining “self-confidence” through learning from elders. Encouragement, shared labor, and cooperative interactions create a supportive learning environment that increases willingness to participate in farming tasks, thereby enhancing intergenerational engagement in knowledge transfer (Dalmiyatun et al., 2024). In turn, positive relational dynamics strengthened by social influence, self-esteem, and motivation (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024) make knowledge exchange more sustainable within the family context.

#### *Familial Responsibility for Land and Farming Knowledge Preservation*

The inherited responsibility in the farming family represents the motivation in which farming knowledge is transmitted within families. This theme appears in the two primary codes: Land Inheritance Learning Continuity and Knowledge Preservation Motivation. In Land Inheritance Learning Continuity, participants present a commitment to learning and maintaining farming practices, due to their expectations of taking over the land. Meanwhile, Knowledge Preservation Motivation emphasizes how both older and younger farmers actively work to maintain and protect traditional farming techniques and practices. The findings suggest that these inherited responsibility and the commitment to preserve agricultural heritage reinforce continued knowledge transmission throughout the farming household.

The narratives below capture inheritance as an anchor for engagement in learning:

*“Eka kailangan niya pag-aralan paano ang trabaho sa bukid kasi nga lupa namin yan kailangan magtuloy.”*

-OF1

*“Para mas may matutunan pa akong iba, para kung sakali ay magkaka anak at kung siya’y mahihilig sa bukid ay maipapasa ko ang mga kaalaman ko sakanya.”*

-YF3

In these narratives, it indicates that the land represents not only a physical asset, but also its connection to family legacy, which leads to the continuation of farming practices and skills. Ownership and expectations attached to it reinforce the obligation to pass along traditional skills, methods, and knowledge through the generations. OF3 flagged the concern that some strategies could be ‘lost’ if not carefully upheld, while OF4 emphasized the need for children to “learn how to cultivate” the land to sustain family tradition. The responsibility associated with inherited land and knowledge motivates younger generations to acquire agricultural skills, supporting family succession as a key factor in ensuring the continuity of farming (Cavicchioli et al., 2019). Inheritance and the deliberate efforts to protect agricultural knowledge reinforce the role of perception, motivation, and social influence (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024), thereby strengthening intergenerational continuity and facilitating active transmission, demonstration, and maintenance of traditional farming practices across generations.

#### *Reciprocal Process of Respect and Role Affirmation*

Intergenerational knowledge transfer is also influenced by the mutual recognition of generational roles in the family. This theme is manifested by the two main codes: Learning Out of Respect for Elders’ Experience and Teaching Sustained by Role Validation. In Learning Out of Respect for Elders’ Experience, younger family members learn when they respect their elders’ experience and knowledge, illustrating that respect leads to involvement and attentive knowledge acquisition. Meanwhile, Teaching Sustained by Role Validation

shows that elders continue to share knowledge when their instructional role is acknowledged and affirmed, reinforcing teaching continuity. From this perspective, the combined effects of these processes reveal that respect and acknowledgment of intergenerational roles are essential for sustaining continuous learning from the previous generation to the current generation and for the transfer of agricultural knowledge.

The excerpts below demonstrate respect in structuring the instructional process:

*“Mas mahaba ang karanasan ng tatay ko kaysa sa akin, kaya yung mga itinuturo niya ay mga bagay na napagdaanan na niya.”*

-YF4

*“Basta sinabi ko iyon at sumunod sila, magaan ang loob ko. Wala nang iniisip pa.”*

-OF1

These narratives suggest that knowledge transmission is strengthened when respect and acknowledgment exist between generations, which creates a reciprocal dynamic that supports teaching and learning. When younger family members appreciate elders’ experience, they engage more attentively, as illustrated by YF5’s emphasis on “listening carefully.” Similarly, when elders see their guidance “followed” and “applied”, as expressed by OF5, it reinforces their sense of purpose and motivates continued instruction. Mutual respect and two-way affirmation reinforce knowledge exchange by strengthening instructional roles and receptiveness to guidance, framing intergenerational learning as a process grounded in recognition of each role (Oropilla & Guadana, 2021). By validating contributions and responsibilities, families cultivate a system in which teaching and learning function together, reflecting the roles of social influence and self-esteem in shaping learning processes (Thomas et al., 2020; Quijano-Pagutayao, 2024; Issaka et al., 2024), thereby sustaining the continuity of knowledge within the farming household.

#### *The Psychosocial Factors that Weaken Farming Identity Across Generations*

In this study, farming identity is defined as a dynamic self-perception shaped by the tension between inherited cultural pride and the physical burdens of agricultural labor. This section determines the psychosocial factors that weaken farming identity and prevent its continuity through generations. The discussion shows that the weakening of farming as a self-perception is both pushed by external societal stigmas and the internal burden of physical and emotional exhaustion in the family.

#### *Perceived Marginalization and Devaluation in Agricultural Work*

This theme describes the weakening of farming identity in terms of society attitudes, and it is defined by two primary codes: Experienced Social Stigma and Discrimination, and Social Undervaluation. Experienced Social Stigma and Discrimination puts emphasis on the fact that when farmers are treated as inferior, it hurts their pride and makes them want to quit, while Social Undervaluation reflects the belief that farming is a futureless endeavor. Altogether, the codes indicate that the struggle in agriculture is not only physical work but also a torment of the lack of respect that weakens self-confidence and sense of belonging.

The discouragement of young farmers in agricultural labor is captured in the following statements:

*"Nasasaktan ako kapag minamaliit ang mga magsasaka. Parang hindi nabibigyan ng halaga ang ginagawa namin, kaya sa isang banda nanghihina yung pagkakakilanlan ko bilang magsasaka"*

-YF5

*"Kapag may mga kakilala na nagsasabi na walang kinabukasan sa bukid... baka itigil o hinto ko na muna ito. Eh kaso malabo rin naman"*

-YF4

These responses are indicative of an underlying sense of being neglected or humiliated by society that directly affects how farmers perceive themselves. One may conclude that this stigma of society radically alters the self-concept of the farmers, anchoring their identity in the feeling of shame as opposed to professional pride and making their occupation in life a psychological burden. This social

marginalization leads to an internalized undervaluation of agricultural work that is commonly stigmatized as a "poor man's job." Thus, the older generation tries to dissuade their offspring from pursuing a career in farming, viewing it as a difficult endeavor and an unfeasible future option (Groth & Curtis, 2017; Palis, 2020; Kong & Jia, 2023). This kind of internalized undervaluation is consistent with the Social Cognitive Theory (SCT), since the absence of social recognition and stigma reduces the self-efficacy and expectation of outcomes among youth (Bandura, 2018). The concept that farming is considered "low class" by the social environment interferes with observational learning, and the young generation finds it difficult to internalize the professional pride to ensure succession (Schunk & DiBenedetto, 2019; Kim, 2020). As a result, the farmers do not feel appreciated by society, which causes them to desire to leave the field to avoid the suffering of being looked down upon (Aquino et al., 2021). Ultimately, as long as these psychosocial barriers and the resulting stigma are not tackled, the continuation of farming as a value legacy will be essentially shattered.

#### *Intergenerational Transmission of Farming Strain*

This theme explains how parental exhaustion shapes the future generation of younger generations in farming. It consists of two primary codes: Intergenerational Career Aversion and Shared Burnout. Intergenerational Career Aversion describes the avoidance of agriculture by the younger generation in response to seeing their parents in chronic fatigue and therefore the fear of incurring the same fate as their parents. On the other hand, Shared Burnout explains how the emotional and physical burden of the older generation's exhaustion is passed on to the younger generation making farming a communal burden as opposed to a family pride. These codes, combined, demonstrate that manual labor everyday puts a strain on the worker that leads to the cycle of discouragement that passes through the family.

The statements quoted below represent the demotivation experienced by farmers in agricultural work:

*"Lagi kong nakikita si Nanay na pagod parang nababawasan yung kagustuhan ko maging isang magsasaka."*

-YF2

*"Kung ganito palagi, paano ko pa makikita ang saya sa pagiging magsasaka? Parang yung pagod niya, nagiging pagod ko na rin."*

-YF4

These narratives suggest that the career decisions of the youth are directly shaped by physical and mental exhaustion of older farmers. It becomes clear that children do not watch their parents wearied but practically breathe in the exhaustion of their parents that results in a condition of shared burnout where it is impossible to find "ginhawa" or sense of relief in the field. As soon as children observe daily how tired and frustrated their parents return home, they start perceiving agricultural work as the main source of suffering, which serves as a "social influence" that interferes with the social cognitive learning process (Bandura, 2018; de la Fuente et al., 2022). When children observe their parents' constant exhaustion, they begin to anticipate hardship in their own lives. They identify themselves not by feelings of occupational success but by a family history of hardship (Kong & Jia, 2023). It leads to a "disconnection" in their identity on how they see their future. Rather than seeing themselves as important food providers, they only see themselves as future victims of physical fatigue (Palis, 2020; Nandi et al., 2022). Ultimately, it is this intergenerational transmission of farming strain that results in a high degree of career aversion, which proves that when parental labor is not accompanied by tangible rewards, the emotional attachment to the land breaks and turns a possible means of livelihood into a liability (Groth & Curtis, 2017).

#### *The Psychosocial Factors that Strengthen Farming Identity Across Generations*

This section explores the psychosocial factors that strengthen farming identity across generations. The analysis shows that resilience, personal conviction, the transmission of cultural legacy, and relational cooperation

strengthened farming identity. From these findings, it can be deduced that farming is a task that requires persistence, pride, heritage, and social relations.

#### *Fortitude and Adaptive Persistence*

Agricultural work is perceived as a challenge of inner strength and long-term commitment by young farmers and their parents. This theme includes two primary codes: Endurance in the Face of Hardship and Persistent Effort. Through the Endurance in the Face of Hardship, farmers convert physical struggle into a source of personal strength. Alongside this, Persistent Effort highlights the determination to keep working even when results or profits take a long time to appear. These actions show that farming is more than just labor; it is about building a tough mindset that values both patience and courage. This resilient spirit gives both generations a deep sense of purpose and strengthens their resolve to remain in the profession.

The following excerpts show how younger farmers find satisfaction in farming:

*"Kahit nakikita ko yung hirap nila, nakikita ko pa rin na masaya siya sa ginagawa niya, doon lumalakas ang loob ko na ipagpatuloy pa ko yung pagsasaka."*

-YF5

*"Natututo akong maghintay... kaya kong magtiis at magpatuloy kahit hindi agad nakikita ang bunga. Hindi ko napapansin yung panahon kapag masaya ako sa ginagawa ko."*

-YF2

These experiences suggest that continuity in agriculture is a psychosocial experience that develops resilience and a sense of identity. It can be inferred that by redefining hardship as a sign of stability, families turn the act of farming into a shared moral narrative in which each difficulty is a lesson on maintaining their heritage. When older farmers face low harvests or financial loss, they do not view these as simple failures but as opportunities to model bravery for their children. Older farmers do not experience low harvests or financial loss as just a failure but as a chance to exemplify courage in their children. Through this, young farmers

develop patience and strength as a part of their self-concept and fits the Social Cognitive Theory definition of resilience which is strengthened through modeling (Bandura, 2018; Schunk and DiBenedetto, 2019). This also resonates with the Agrarian Imperative Theory, which posits that farming is an instinct that offers emotional comfort amid external pressures (Rosmann, 2010; Hammersley et al., 2021). As the youth adopt this resilience, they shift from being simple laborers to becoming the protectors of their family's story to remain in the field even if the work is physically and mentally demanding. Ultimately, that fortitude is a learned trait that turns farming into a valuable legacy instead of a curse, and therefore the legacy of the family is kept alive through the generations.

#### *Self-Belief and Sustained Commitment*

Confidence and pride are the two factors that ensure the persistence of motivation for farmers. This theme shows the deep connection between farming and identity, where believing in one's ability reinforces long-term dedication. It features two primary codes: Pride-Driven Continuation and Emergent Sense of Purpose. Pride-Driven Continuation focuses on the observation that the survival of the family makes a person develop his own strength to continue. Conversely, Emergent Sense of Purpose demonstrates how farmers see the worth in their work when they see that they are contributing to the nation and continuing a family story. Together, these codes show that pride in origins and the significance of work generate a powerful psychological drive to remain loyal to the land.

Selected statements highlight the sense of satisfaction younger farmers experience in farming:

*"Kahit nakikita ko yung hirap nila, nakikita ko pa rin na masaya siya sa ginagawa niya, doon lumalakas ang loob ko na ipagpatuloy pa ko yung pagsasaka."*

-YF5

*"Natututo akong humugot ng rason para ipagpatuloy ang pagsasaka sa kabila ng hirap at pagod nito. Kasi mauunawaan mo talaga lahat yung halaga ng isang magsasaka sa bansa."*

-YF3

One possible inference for this shared perspective is that the inner force to remain in farming is a psychosocial process based on watching the grit and joy of relatives. By observing the parents stand their ground when caught in difficult times, the youths absorb this as a part of themselves and the process of farming becomes not just a struggle, but an honor to the family. This reflects how identity is shaped by social influence and role models on identity formation, which is in line with Social Cognitive Theory studies showing that social recognition and perceived value contribute greatly to attraction to the profession (Bandura, 2018; Schunk & DiBenedetto, 2019; Nath, 2022). Such pride mirrors studies framing farming as cultural stewardship and a vital societal contribution rather than just an occupation (Mercado & Osbahr, 2023; Secretario, 2021; Rai et al., 2022; Gonzalvo et al., 2024). By finding meaning in their sacrifices, young farmers stop seeing themselves as mere laborers. Instead, they become "cultivators of innovation" and vital protectors of national stability. (Nandi et al., 2022). Finally, this self-perception and internalization of a positive farming identity make sure that the commitment is high as the next generation is willing to remain in the fields because they think that their work is significant and respectable (Kong & Jia, 2023; Vignoles, 2018).

#### *Cultural Heritage Transmission*

Farming stories are a reminder of family, tradition, and wisdom of the elderly. This theme shows that farming is about protecting identity and continuity, characterized by two primary codes: Legacy Internalization and Heritage Continuation. Legacy Internalization shows the importance of the lessons being taught to the farmers by their parents and grandparents. Meanwhile, Heritage Continuation concerns the responsibility to transmit these skills to the new generations, knowledge is considered as a gift to preserve the family story. All these codes combined indicate that farming is in awe of the past and safeguards the future, making labor a narrative of who they are.

The following statements summarize the way in which farming has been connected to passing on family wisdom and values:

*“Masaya ako na natututo rin ako sa mga tinuro niya, lalo na yung galing pa sa lolo’t lola.”*  
-YF1

*“Hahasaing kong mabuti yung mga aral na tinuro niya sakín, para magkaroon ng gabay at pwede kong ipasa sa magiging anak ko.”*  
-YF3

From these statements, we can infer that farming is a living linkage between the past and the future through which a sense of belonging is formed by an exchange of traditional knowledge. When farmers attach importance to what their elders have to say to them, they move beyond perceiving agricultural work as an obligation to considering it as a vital part of their identity. This makes the process more solid to their own self-concept in associating their daily actions with a long history of family wisdom and cultural practice, which studies indicate, identity is formed through inherited traditions (Vignoles, 2018; Li et al., 2023). The family remains the primary site of this knowledge transfer, where parents and grandparents serve as essential role models (Mera-Shiguango et al., 2022; He et al., 2023). Furthermore, the pride of younger farmers who learned these inherited guides corresponds to the studies that suggest making farming a cultural stewardship to make it a purposeful and viable career choice (Gonzalvo et al., 2024; Mercado & Osbahr, 2023; Secretario, 2021). The mastery of skills gives younger farmers confidence, and the older farmers a sense of peace in the continuity of their life work (Conway et al., 2022; Hagen et al., 2019). Ultimately, this intergenerational transmission is a psychosocial process that strengthens a strong sense of attachment to the land, transforming manual labor into the pride of family continuity (Kirui & Kaluyu, 2018; Njega et al., 2019).

#### *Pakikipagkapwa*

In farmers’ narratives, relationships are a vital force that sustains agricultural life. Pakikipagkapwa reflects the social aspect of

agriculture in which solidarity and mutual learning make the work have a purpose. This theme features two codes:

Relational Cooperation among Farmers and Social Learning through Active Listening. Relational Cooperation among Farmers exposes how farmers put the good of the group first and thus, a supportive environment will be formed wherein none will suffer individually. Meanwhile, Social Learning through Active Listening emphasizes the way in which farmers can become wise by listening to the suggestions of people who surround them. Together, these patterns prove that farming is a shared lifestyle that depends on teamwork and a humble heart.

These excerpts underline the idea of how agricultural life thrives based on cooperation and shared understanding:

*“Marunong siyang makisama sa kapwa magsasaka at laging inuuna yung kabutihan ng lahat kaysa sa sariling interes.”*  
-OF1

*“Natututo akong makinig sa payo ng iba... dahil sa komunikasyon ko sa kanila, doon ko minsan naiisip ang tunay na halaga ng isang magsasaka.”*  
-YF2

In farmers’ narratives, the bond among farmers serves as a vital support system which turns a challenging profession into a community of development. When the farmers focus on the needs of the group, they get to build a collective identity based on kindness and teamwork rather than individual labor. This process reflects how farming knowledge and identity are shaped because of community social participation, where the learning environment is enhanced by cooperation (Schunk & DiBenedetto, 2019; Njega et al., 2019). In this context, the family and community continue to be the main provider of this exchange, with older individuals and peers being valuable role models (Mera-Shiguango et al., 2022; He et al., 2023). Furthermore, actively listening to fellow farmers engaging in conversations is a psychosocial self-discovery and motivation instrument, which is in line with the previous research that social influence and

communication are the essential elements of agricultural participation (Nath, 2022; Ravindran et al., 2024). Their self-identification as workers changes to a key respected part of a cohesive team, as they exchange wisdom and collaborate (Mercado & Osbahr, 2023; Gonzalvo et al., 2024; Gonzales & Gonzales, 2025). Ultimately, this spirit of pakikipagkapwa keeps the identity and resilience in the end making sure that the heart of farming is not lost with mutual trust and mutual respect.

### Conclusion

The findings imply that for the participants in the study, agriculture is not only considered a means to sustain economic livelihood but can also be viewed as a psychosocial process, based on the "agrarian imperative" which is the intrinsic human instinct of nurturing and growing. The process serves as the source of personal identity and character formation, with one's participation in agriculture representing the internalization of the intrinsic drive. In relation to this, the agrarian imperative theory is affirmed and modified in such a way that while it contends that the instinct for farming is part of human biological instinct, the findings have proved that the psychosocial factors can either suppress or strengthen it. The original theory leans heavily on the "genetic" nature of farming, but by asserting that psychosocial factors can suppress or strengthen this drive, the study's findings challenge the idea that the imperative is a fixed biological constant. In the Philippine context, a collectivist country, it can be seen that farming is a primary source of communal stability and is deeply embedded in

kinship structures, proving that the drive to farm is not an isolated biological urge. The research concludes that older and younger small-scale Filipino farmers share expertise and skills in traditional practices, adaptive problem-solving, and sustainable practices, as well as values such as patience, responsibility, collaboration, and resilience. Younger farmers acquire knowledge through Social Cognitive Theory, which incorporates observation,

imitation, and gradually taking on more responsibilities, resulting in both technical and value-based learning. Although intergenerational differences can be a barrier to engagement, other factors, such as adaptability and pakikipagkapwa, can help overcome them. Finally, agricultural identity emerges as a dynamic construct that transforms farming into both a source of income and a meaningful, inherited way of life.

The results affirm Social Cognitive Theory (SCT) and support Agrarian Imperative Theory (AIT). Whereas SCT in Western literature promotes the pursuit of individual autonomy, self-efficacy, and specific goals, the results indicate locally that rather than focusing on autonomy, self-efficacy, and individual goal achievement, the processes are relational and centered on community, where learning processes are influenced by family connections, common experiences, cultural expectations, and agency is operationalized through collective responsibility and interdependence. In the Western view, with a connection to AIT, farming is seen as more economically and productively viable, while in its local version, farming is seen as a profession linked to identity, purpose, and emotional meaning, embodying land stewardship, civic and cultural responsibilities, and even spiritual responsibility. The research critiques Social Cognitive Theory by showing the ways in which pakikipagkapwa alters individualist modeling into a collective process in which technical skills cannot be separated out of shared moral identity. It further extends Agrarian Imperative Theory by stating that the instinct to farm is a dynamic construction that is engaged only when psychosocial factors position the occupation as a valuable heritage rather than a socioeconomic liability. Finally, these structures show that the farming identity is a lived synthesis, in which intergenerational modeling converts a biological drive into a long-lasting and meaningful lifestyle.

To increase the generalizability of the results, future studies will need to go beyond the small-scale family farms to large-scale commercial business and different regions of the Philippines, which reflects the cultural specifics of the farming identity. Methodologically, the combination of anonymous surveys or

individual interviews with the dyadic approach will be used to address the power imbalance and the social desirability effect, so that the views of younger farmers can be truly represented. Given its “dual-voiced” nature—shaped by stigma and ancestral pride—interventions should integrate psychosocial and mental health support alongside technical training. Programs such as community-led “Youth Farmer Hubs” may foster a sense of belonging through pakikipagkapwa. Further studies on social recognition, role models, and family dynamics, together with a longitudinal approach, can clarify how farming identity develops and is sustained. These intervention proposals—the “Farm-to-Phone” digital media campaign and the “Agri-Preneur” career orientation program—may be strengthened by aligning them with existing Philippine agricultural initiatives to enhance scalability and institutional support. The Farm-to-Phone initiative can be integrated into digital extension efforts in coordination with the Provincial Science and Technology Office (PSTO) through the dissemination of farmer success stories and technology-oriented knowledge materials, while the Agri-Preneur Campaign may be implemented through PSTO-led school engagements where experts served as resource speakers to promote innovation-driven farming pathways. Through this integration, the interventions contribute to environmental governance by promoting sustainable agricultural practices, strengthening youth engagement in farming, and ensuring that farming identity is supported through formal institutional structures.

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