



The Social Contract of “Tapat Ko Linis Ko” Among Senior High School Students in the Philippines

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Received: 03 Feb 2024; Received in revised form: 10 Mar 2024; Accepted: 18 Mar 2024; Available online: 31 Mar 2024

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Abstract— On December 23, 1975, former president Ferdinand E. Marcos Sr. signed the Presidential Decree No. 856, also known as the “Sanitation Code of the Philippines”, through the Department of Health, aimed to enhance the lives of Filipinos by focusing on public health services essential for the protection and promotion of the health of people. One of its provisions is the launching of the *Tapat ko, Linis ko* in the streets, translated as “my line, my responsibility” as cited in Chapter 18, Section 83d that states “streets shall be kept clean by occupants or owners of properties lining the streets from the line of the property to the middle of the street and from one property to the other”. This became a social contract among the citizens of the Philippines. Forty-nine years later, this study assessed the awareness towards the social contract of students in engaging in the *Tapat ko, Linis ko* program. 100 randomly selected senior high school students were the respondents of this study. The researchers used printed survey questionnaires for data gathering. The results revealed that these students were still aware of the *Tapat ko, Linis ko* and had been actively participating in the said social contract. The results also showed the social contract of the senior high school students in the *Tapat ko, Linis ko* through practice, engagement, and encouragement. The researchers recommended intensification programs to strengthen the engagement of senior high school students towards *Tapat ko, Linis ko* in achieving engaged citizenship.



Keywords— Republic of the Philippines, Senior High School Students, Social Contract, Sanitation, Streets, *Tapat ko Linis ko*

I. INTRODUCTION

Skidmore (2023) defined that a social contract is an agreement between the members of a society, community, or organization on fulfilling obligations, functions, and rights towards a program, rule, and law. Therefore, it serves as a conformity between individuals and the ventures that are necessary for the improvement of the community they belong to. ESSC (2010) stated that the social contract is not an official written agreement per se; it is not the result of a debate or interaction that happened once. Instead, it is taking lessons from the past, altering behaviors and attitudes as needed, and continuing the conversation to improve human security.

There are various types of social contracts in a community. It can be a group of volunteers during times of calamity, a leader’s commitment to govern the society, and the social contract of people to the environment. UNRISD (2021) stated that the fact that people are a part of a global ecosystem must be acknowledged in a new eco-social contract. In addition to pursuing harmony with the environment, it must safeguard vital ecological processes, life support systems, and the diversity of living forms. However, the actions of humans caused several consequences to the living environment.

The environment has been continuously facing a crisis brought by the negligence of individuals. Worldbank (2023) identified that pollution is the most tremendous

environmental problem that resulted in diseases and death. All forms of pollution are detrimental to the results of progress. Ecosystems are destroyed by air pollution, exposure to lead and other toxins, hazardous waste, including incorrect disposal of e-waste, and other factors that can result in life-threatening diseases (Worldbank, 2023).

In an article by Manas (2023), it was stated that The Philippines has been suffering a serious issue with plastic pollution. Inadequate waste disposal infrastructure, such as recycling centers and landfills, is present in many Local Government Units (LGUs) in the Philippines. Due to this, the two main methods of getting rid of waste were burning and dumping, which is harmful to the environment and unhealthy for people.

According to Castillo and Otoma (2013), the Philippines generates an estimated 35,580 tons of waste per day, or 14.66 million tons yearly in 2014 (Department of Environment and Natural Resources [DENR], 2018). As per the 2018 data, the Philippines has become the third-largest generator of solid trash per year among Southeast Asian countries, with an increase to 16.6 million tons (Romero, 2020).

The government responded with programs and ordinances to lessen and control the improper waste management in the country. Councilor Thelma P. Indiongco presented the "Tapat Ko, Linis Ko" ordinances, which encourages citizens and commercial establishments in the city to keep their surrounding areas clean of garbage and waste products on a regular basis, with penalties for violators (Sunnexdesk, 2019). The "*Tapat ko, linis ko*" was commenced by the Department of Health (DOH) under the code of sanitation of the Philippines that aims to implement rules to guarantee that lessees or owners of real estate covered by a building, whether it be a home or business, maintain a clean environment (CARO DOH).

"*Tapat ko, Linis ko*" was inspired by the PD No. 856 or the Code on Sanitation of the Philippines signed by former President Ferdinand E. Marcos Sr. on December 23, 1975. The provisions under Chapter 18 section 83 or the Refuse Disposal stated that "Streets shall be kept clean by occupants or owners of properties lining the street from the line of the property to the middle of the street and from one property to the other", therefore requiring each citizen on maintaining the cleanliness within their vicinity. It is a Filipino phrase and slogan frequently heard in advertisements advocating cleanliness. It emphasizes the necessity of being genuine and keeping one's acts and interactions clean. An individual is conforming to the social contract of the "*Tapat ko, Linis ko*" by keeping their wastes in a trash bin and cleaning their environment. However,

there is a gap whether the senior high school students in the Philippines comply with the social contract of "*Tapat ko, Linis ko*".

The primary goal of this study was to determine the social contract of senior high school students toward the "*Tapat ko, Linis ko program*". The researchers specifically aimed the following objectives: (1) To assess the awareness of students about "*Tapat Ko, Linis ko*" (2) To determine the concurrence of students in practicing "*Tapat Ko, Linis Ko*", and (3) To identify ways on increasing the engagement of students in "*Tapat ko, Linis ko*".

II. METHODOLOGY

To determine senior high school students' social contract with the "*Tapat ko, Linis ko*" program, the researchers distributed a printed survey questionnaire. This study used a descriptive quantitative research approach. All (100) senior high school students of Dominican High School of Sto. Domingo, Nueva Ecija, Inc. were the respondents to this survey. The survey questionnaire included questions regarding students' awareness and participation in "*Tapat Ko, Linis Ko*" as well as strategies for enhancing student engagement. The data were examined using a frequency and percentage table.

III. RESULTS AND DISCUSSION

The most fundamental portion of a research is the Results and Discussion. It is where the gathered data were analyzed and interpreted through tables, charts, or graphs. This section presents the results of the study. Tables were used to provide visual representation of the gathered data.

I. Awareness of the Students in "Tapat ko, Linis ko"

It is essential to determine the awareness of students toward "*Tapat ko, Linis ko*" as part of their social contract in maintaining the orderliness and cleanliness of the environment. The "*Tapat ko, Linis ko*" initiative in formed to maintain the cleanliness within one's vicinity

1. Familiarity on "Tapat ko, Linis ko"

Determining the students' knowledge on "*Tapat ko, Linis ko*" is crucial and has to be emphasized. In this instance, the researchers tried to find out how conscious the students were of the "*Tapat ko, Linis ko*".

Table 1. Student's Familiarity with the concept of "Tapat ko, Linis ko"

Response	Frequency (f)	Percentage (%)
Yes	98	98.00
No	2	2.00
TOTAL	100	100%

The table shows that 98% of the one hundred participants in the survey indicated that they were familiar with the idea of "Tapat ko, Linis ko," indicating that 98 out of 100 students have a good understanding of the subject. Conversely, the remaining 2% abstained from voting, suggesting a lack of understanding of "Tapat ko, Linis ko". The findings thus suggested that most of the respondents were aware of what "Tapat ko, Linis ko" meant, suggesting that they may have learned this information in school, their families, or their communities. There could be a variety of reasons why some respondents were unaware of the concept, starting with an actual absence of exposure to it.

2. Obtaining the context of "Tapat ko, Linis ko"

As Table 1 displays the kids' understanding of "Tapat ko, Linis ko," therefore it is conceivable that they learned the idea from their houses, their school, or perhaps from other members of their community. This portion represented where the students gained the idea of "Tapat ko, Linis ko".

Table 2. Obtaining the context of "Tapat ko, Linis ko"

Response	Frequency(f)	Percentage(%)
Community	56	56.00
School	25	25.00
House	19	19.00
TOTAL	100	100

As illustrated in Table 2, 56% of senior high students gained knowledge about "Tapat ko, Linis ko" from their community, followed by the aid of their school (25%), and from their house (19%). This insinuated that among the various places where students will acquire the concept of "Tapat ko, Linis ko", the community effectively demonstrates the concept, allowing the students to obtain knowledge about it.

3. Understanding the Concept of "Tapat ko, Linis ko"

People have their own interpretation and comprehension of the policies and initiatives that are implemented in the communities they belong to. Therefore, the researchers identified the understanding of students in the concept of "Tapat ko, Linis ko".

Table 3. Understanding "Tapat ko, Linis Ko"

Response	Frequency (f)	Percentage (%)
General Cleaning	51	51.00
Waste Segregation	49	49.00
TOTAL	100	100

Table 3 conveys the various understandings of senior high students regarding their knowledge of the "Tapat ko, Linis ko" concept. 51% of the respondents answered that general cleaning is a way to observe the initiative in their barangay, maintaining its cleanliness and orderliness. Waste segregation or the sorting and separating of different types of waste to make recycling and proper disposal also emerged as how the students view "Tapat ko, Linis ko", with 49 responses. Thus, this points out the different approaches that can be done to practice and engage in the initiative.

II. Concurrence of Students in Participating "Tapat Ko, Linis Ko"

It is necessary to know if the students practice the "Tapat ko, Linis ko" with the various activities and initiatives on observing it. People's involvement towards it is contributing to a clean and harmonious environment, resulting in a more lively and socially responsible community. Practicing "Tapat ko, linis ko" in a community means embracing honesty and cleanliness in your actions and interactions.

4. Implementation of "Tapat ko, Linis ko" in Community

For years, "Tapat ko, Linis ko" has been mandated in different communities across the country. It is a sanitation practiced by individuals on their land to keep certain areas clean of wastes and to give penalties for the violators. In this case, the researchers determined whether communities are implementing "Tapat ko, Linis ko"

Table 4. Implementation of "Tapat ko, Linis ko" in community

Response	Frequency (f)	Percentage (%)
Yes	88	88.00
No	12	12.00
TOTAL	100	100

Table 4 shows whether communities implement "Tapat ko, Linis ko". 88 respondents answered that they observed the implementation of "Tapat ko, Linis ko" in their community through the means of perceived cleanliness and placing

trash cans in various places. On the contrary, 12 students stated that they can no longer notice this initiative implemented in their community. Thus, it inferred that "Tapat ko, Linis ko" was implemented in most communities, while the communities that are not implementing it may lack awareness about the concept.

5. Students' Practices on "Tapat ko, Linis ko"

Participating in "Tapat ko, Linis ko" entails actively supporting activities for cleanliness, encouraging appropriate disposal of waste, and cultivating a feeling of collective shared responsibility. It demands group efforts in addition to individual ones in order to establish and maintain a clean, safe environment. Participating in these events fosters a feeling of civic duty while improving the community's general attractiveness and well-being.

Table 5. Students' Practices on "Tapat ko, Linis ko"

Response	Frequency (f)	Percentage(%)
Yes	80	80.00
No	20	20.00
TOTAL	100	100

Table 5 presents whether or not the students practice "Tapat ko, Linis ko" as part of their routine everyday, where 80% of the respondents stated that they are practicing the "Tapat ko, Linis ko". This unveiled that the implementation of the initiative in communities are fruitful. In contrast, 20% are no longer practicing the initiative, with the possible reason for the lack of implementation and awareness of the initiative. The participation of students was affected by the implementation of "Tapat ko, Linis ko" in their communities.

6. Students' Ways of Engagement in "Tapat ko, Linis ko"

Given that the students were practicing "Tapat ko, Linis ko" in their community, there are ways on how students engage in it. In this case, the researchers identified the various activities that students are practicing to engage in "Tapat ko, Linis ko".

Table 6 Respondent's Engagement to "Tapat ko, Linis ko"

Response	Frequency(f)	Percentage (%)
Proper waste management (segregation)	56	56.00
Sweeping	33	33.00
Maintaining the Cleanliness of Sewers	11	11.00
TOTAL	100	100

Table 6 displays the students' ways of engaging in "Tapat ko, Linis ko". 56 of the respondents stated that they engage in this concept through proper waste management. Additionally, 33 are engaging in it by means of sweeping dirt on floors and grounds, and 11 maintained the cleanliness of the sewers. Thus, it shows that the students are engaging in this initiative through various ways, where each is centered in maintaining the cleanliness of their vicinity.

III. Ways on Increasing the Engagement of Students in "Tapat ko, Linis ko"

Strengthening the social contract of individuals towards outshining the community is a must. It provides a space for improvements, and will deepen the engagement of the citizens in keeping the beauty, harmony, and peace within their vicinity.

7. Encouragement of "Tapat ko, Linis ko"

The sense of encouragement should be shared within the different dimensions of human society. It increases awareness, promotion, and engagement among people where they will involve themselves in the ordinances of the community.

Table 7 Encouragement of "Tapat ko, Linis ko"

Response	Frequency (f)	Percentage(%)
School	93	93.00
Community	93	93.00
Family	93	93.00

Table 7 reveals the encouragement of the school, community, and family of students in practicing "Tapat ko, Linis ko" in the checklist portion of the questionnaire. 93 respondents stated that school, community, and family are encouraging the practice of "Tapat ko, Linis ko". This indicates the idea of each person having a personal responsibility for keeping a community clean. It encourages people to take care of their immediate surroundings and belongings and fosters a sense of shared responsibility for maintaining the community's cleanliness and order.

8. Importance of Practicing "Tapat ko, Linis ko"

Encouraging people to take pride in keeping their surroundings clean and orderly creates a shared sense of responsibility. Practicing "Tapat ko, Linis ko" contributes to a harmonious environment where everyone plays a part in preserving cleanliness and integrity.

Table 8 Importance of Practicing “*Tapat ko, Linis ko*” in the Community

Response	Frequency (f)	Percentage (%)
Yes	89	89.00
No	11	11.00
TOTAL	100	100

Table 8 shows that 89 respondents stated that practicing “*Tapat ko Linis ko*” is essential as a member of the community. It promotes a great sense of stewardship towards the environment, emphasizing the role of humans to protect the environment rather than destroying it. However, 11 respondents disagreed, indicating inadequate environmental consciousness that requires fostering a sense of responsibility and commitment to the environment.

9. “*Tapat ko, Linis ko*” Initiatives

Fostering a sense of responsibility is essential to increase students' participation in “*Tapat ko, Linis ko*” practice. Therefore, identifying initiatives in intensifying “*Tapat ko, Linis ko*” is a crucial part of this study that highlights the social contract of students in this initiative.

Table 9 “*Tapat ko, Linis ko*” Initiatives

Response	Frequency (f)	Percentage (%)
Promoting “ <i>Tapat ko, Linis ko</i> ” to wider audience	47	47.00
Creating programs intensifying “ <i>Tapat ko, Linis ko</i> ”	33	33.00
Rewards for those practicing it and penalties for violators	20	20.00
TOTAL	100	100

Table 9 illustrates the initiatives for the better engagement and practices of students toward “*Tapat ko, Linis ko*”. 47 of 100 respondents agreed that promoting “*Tapat ko, Linis ko*” to a wider audience will help in encouraging others to practice and engage in it. 33 suggested creating more programs to intensify “*Tapat ko, Linis ko*”, while 20 recommended giving rewards for the consistent participation and penalties for violating it. These inspiring initiatives can strengthen the social contract of people towards the “*Tapat ko, Linis ko*” since it exhibits thorough approaches towards it.

IV. CONCLUSION

The results of this study therefore concluded that:

1. Communities, schools, and families share the concept of “*Tapat ko, Linis ko*” among the senior high school students, indicating that most of them were aware of the concept of “*Tapat ko, Linis ko*”. They viewed general cleaning, waste segregation, and avoiding littering in public places as the practices of engaging in “*Tapat ko, Linis ko*”.
2. Most communities implement the “*Tapat ko, Linis ko*” ordinance, leading the students to participate and engage in it. They engage in it through various activities such as proper waste management, sweeping, and keeping the sewers clean. These are the simplest activities that can be done by the students.
3. The senior high school students stated that “*Tapat ko, Linis ko*” is essential in fostering a vibrant and socially responsible community. Since communities, schools, and families share the concept of “*Tapat ko, Linis ko*”, most of the engagement of “*Tapat ko, Linis ko*” comes from them. Promoting “*Tapat ko, Linis ko*” to a wider audience is one of the major initiatives that will boost the participation and engagement of students toward it.

V. RECOMMENDATION

“*Tapat ko, Linis ko*” has a significant impact on the students because it teaches them about their responsibilities as community citizens.

1. Help the barangay officials publicize this ordinance, and assist the barangays in introducing it to the entire community, particularly students, in order for them to contribute to the transformation of our surroundings. Melody C. Labawig states that support from other barangay authorities, community people, and local and federal government agencies has a significant impact on how well barangay captains lead their communities. This support plays a crucial role in the captains' performance of tasks related to communication, coordination, decision-making, and evaluation with feedback." (Labawig, 2011)
2. Perform a school-based campaign of awareness aimed at educating students on the significance of cleanliness in their respective areas through “*Tapat ko, linis ko*” campaign. Innocent Rangeti and Bloodless Dzwaitiro (2021) highlighted that effective planning is essential for organizing a tidying up campaign. They concluded that beyond its practical cleaning purpose, the activity fosters a

stronger sense of unity and friendship within the community.

3. Motivate the members of the community to take part in clean-up efforts and activities. Fabiano stated that it can be disheartening to see how we have handled the condition of our planet in previous generations. It is difficult for us to make a difference through our actions. He stated that every positive action will eventually lead to a good outcome. Professionals in planning public involvement face several obstacles on a daily basis while trying to steer society in the direction of a more sustainable path in local communities. (Fabiano, 2022)
4. Display signs and banners in public places promoting cleanliness. Pangan explained that one practice for maintaining cleanliness and resolving problems is to hold clean-up drives in the community, which will encourage people to participate. (Panga, 2017)
5. Encourage adequate waste segregation on communities at the source to permit recycling and proper disposal. According to (Axil)It takes more than just writing trash policies to properly train personnel on how to dispose of waste in your organization. By sorting your garbage, you may locate items that are recyclable, put items away for recycling, and cut down on the total amount of waste you create. Beyond all of that, however, it is also morally necessary to manage the trash from your trade correctly.
6. Put enough garbage cans in public spaces and empty them regularly. As mentioned by PLAYPOWER CANADA "You can reduce waste by systematically placing commercial trash cans around your public places. Don't undervalue the importance of garbage cans for a clean, healthy environment and well-kept areas; add more commercial trash cans to help combat litter." (PlayPowerCanada, 2020)
7. Support the use of environmentally friendly containers and bags. Weavabel stated "Packaging can be found in a lot of places, including your grocery cart, cabinets, deliveries, and more. This quantity of plastic and other synthetic supplies has the potential to pollute the environment. However, there is an alternative: recyclable or reusable packaging, which is what makes it environmentally beneficial. Promoting the reuse of packaging extends its useful life and lowers its

carbon footprint by reducing the demand for new materials." (Weavabel, 2020)

8. Organize frequent clean-ups around rivers, and other bodies of water. Communities who lack access to clean water are sometimes forced to bathe and consume tainted water straight from marshes. Waterborne infections such Escherichia coli-induced diarrhea, cholera, typhoid fever, giardia, Hepatitis A, and dysentery are caused by unsafe water (Healing Waters International, 2021).

ACKNOWLEDGEMENT

The researchers thank the Almighty for His relentless guidance and grace, which have been the source of inspiration and strength during this research study. In line with this, special acknowledgment is extended to Bianca Sofia Angella Ardio, Ritchelle May De Guzman, and Jhelo Rose Angeli De Guzman for their contributions in the first draft of the research process—sincerest thanks to the family and friends for their unwavering encouragement and support. Also, the researchers want to thank the respondents who kindly gave their time and knowledge to participate in collecting the necessary data. Without everyone's constant support and collaborative attitude, this study would not have been possible.

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