COLLEGE OF ARTS AND SCIENCES
University of the Philippines Manila
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A DESCRIPTIVE STUDY ON THE INSTILLMENT OF MORAL VALUES OF THE SECOND YEAR STUDENTS OF THE COLLEGE OF ARTS AND SCIENCES OF THE UNIVERSITY OF THE PHILIPPINES MANILA

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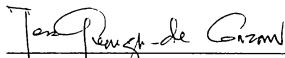
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APPROVAL SHEET

This thesis entitled *A Descriptive Study on the Instillment of Moral Values of the Second Year Students of the College of Arts and Sciences of the University of the Philippines Manila,* has been prepared and submitted by MICHAEL ANTHONY B. FAJARDO in partial fulfillment of the course requirements for the degree of Bachelor of Arts in Social Sciences, major in Behavioral Studies.

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The final step has finally been completed, my college days are over and now I must face the "Real World". I cannot help but use this sheet of paper to pour my great gratitude to those who have helped me through my college life.

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ABSTRACT

The moral training of children have taken a new sense of urgency, because religion, schools, and the community are not influential as they once were before and what is more alarming is the fact that young people are confronted by moral issues at an earlier age.

With the high percentage of heinous crimes being committed by minors in the country the solution that the government is considering is to lower the age of death convicts from 18yrs. old to 16yrs. old as an attempt to scare off potential criminals and to lessen such crimes. Such a terrible vision, to see the youth of our country going in the wrong direction. They are the future of our country and the researcher believes that the solution is not to lower the age of death convicts but instead, the answer to such problems is to seek the roots of moral formation. If moral values are taught and instilled at home by parents and if institutions as school, church and media, also play there roles in teaching moral values, such a reality would seize to exist. Thus such a study was conducted regarding the instillment of moral values, to find out if and how moral values are taught by parents and at the same time what can be considered factors in moral value formation.

The study used the descriptive research design. To collect the needed information; the library research was used to gather secondary data used in the review of related literature, then a pretest was given to sample population of five

students to ensure that the questions are understood and answered to the satisfaction of the researchers goals, then finally questionnaires were given out.

The sample population were 40 second year students of the University of the Philippines, College of Arts and Sciences, presently enrolled this First Semester of The Academic Year 1999-2000.

The results of the study showed that moral value formation mainly comes from parents and between both parents it is the mother who plays a more important role in instilling moral values than the father. Another significant finding is that there is a high percentage of difference in styles of incorporating moral values between mother and father towards their children. Another result of the study was that physical punishment was still being used by parents to their children when their children were younger.

Other factors such as peers, school, church, television, magazines, Internet, etc. according to the study also plays an essential role in moral value formation.

Finally it was pleasing to discover that majority of the respondents think and feel that they already have a firm grasp of morality.

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CHAPTER I

INTRODUCTION

A. Rationale of the study

The moral training of children have taken a new sense of urgency, because religion, schools, and the community are not that influential as they were before. What is terribly ironic is that young people are confronted by moral issues at an earlier age than ever before. In society today, moral training has largely become the responsibility of parents' alone (Schulman and Mekler, 1990).

As the famous song goes, "I believe that children are our future...", the researcher shares the same sentiment. Because of the present degradation of morality through society, in media and due to economic problems, children are no longer guided to what is righteous. Children are exposed everyday to various forms of media like; television, computers, magazines, etc. which don't necessarily teach the correct values and which take the place of parents and teachers in molding these young minds. With the recent killings of teenagers in Colorado this year and in the Philippines, the percentage of heinous crimes committed are those of minors thus, the age for death convicts is being requested to be lowered from 18yrs. old to 16yrs. old as an attempt to lessen such crimes. We have caught a terrible example of how the downfall of morality has affected the youth and how it has to be taken seriously and with urgency because the future lies in the hands of our decaying youth.

With the present downfall of morality the future does not look so bright, thus the researcher wants to look at the roots of how morality is instilled in children's minds. To find out if in fact they are embedded by their parents so that they would be equip and ready to face the moral challenges waiting for them in the future which also means a better society of tomorrow.

B. Background of the Study

The study of moral awareness belonged exclusively to philosophy until about 1920. In the following four decades, morals, values, and conscience became a common concern also of the behavioral sciences, although there was little synthesis on research. The 60's and 70's on the other hand brought about a period of extensive scientific study of morality as a behavioral phenomenon.

The researcher is now motivated to conduct a study to find out if in fact moral values are still being taught and instilled in our youth and if they are embedded in the correct manner. If parents foster the correct ways of teaching and disciplining their children, since in fact parents are the strongest models and reinforcing agent's for children's behavior (Hamner and Turner, 1990).

C. Significance of the Study

The youth are the future, given the present degradation of morality and the fact that children are now being confronted with moral issues earlier than ever

before, it is therefore significant to conduct a study to see if in fact moral values are still being instilled in them. This study would contribute to parents on how to discipline and educate their children regarding moral values and moral awareness. Since the researcher believes, if children are guided and taught in the correct manner, incidents like the killing of a number of innocent and promising students in Colorado by teen-agers themselves and the rise of heinous crimes by minors would be avoided. One cannot deny the great influence of media in society and culture today, but if started early and constantly guided even the constant bombardment of incorrect values by media would be negated.

Due the great responsibilities that parenting connotes, and the adverse results that will arise if their jobs weren't done properly, they have been blamed for the ills of society (Hamner and Turner, 1979). This study would help parents and future parents to know and understand their children and learn better ways of disciplining. To students it would be a tool to understand the importance of their parent's actions that they may sometimes misinterpret but through reading this study they will come to realize it would only be the best for everyone concerned. Surely this study will not save the future of mankind, but the researcher believes that action is needed and that even the smallest contribution would be a start.

D. Statement of Objectives

General Objective:

This study would want to find out and determine if parents instill moral values in their children and how it is being done and if it is effective. At the same time the research conducted would share better ways of disciplining and embedding moral values in children through its review of related literature.

Specific Objectives:

1. To determine if moral values are being instilled by parents and how parents teach these moral values to their children.

2. To ascertain if there are other factors in learning moral values, i.e. television, peers, school, church, magazines, Internet, etc.

3. To find out if students feel they already have a firm grasp and understanding of morality.

4. To determine if there is a significant difference in the manner of disciplining of parents (between mother and father).

5. To see who is more effective in instilling moral values and guiding, mother or father and the reasons behind it.

E. Scope and Limitations

This research is a comprehensive descriptive analysis of the different factors that affect the instilling of moral values in the second year students of the University of the Philippines Manila, College of Arts and Sciences. The study will not consider the difference in gender and different ages of the second year students.

The study will focus on the moral training of these second year students, on how moral values were taught to them by their parents and by other factors.

The study will not take into account the age of the parents. Also, the study will not consider the educational background of the parents.

The researcher chose second year students of the University of the Philippines, Manila, College of Arts and Sciences due to its accessibility since the researcher comes from the same school and college. The researcher focused on the second year students since he believes that the second year students having been in college for a year already has the capabilities to understand and answer the questions in his study. The University having a mixture of different social status and cultures would give the study also, a wider perspective.

CHAPTER II

REVIEW OF RELATED LITERATURE

Moral Values or Moral Sense

A moral sense is traditionally considered a unique attribute of the human personality. The transformation from a solely biological organism to a socially responsible individual is the hallmark of the development of personality and is a shared social development necessary for conceivable human society (Grolier, 1995).

In learning to be moral, there are four essential elements: 1. learning what the social group expects of its members as spelled out in laws, customs and rules; 2. developing a conscience; 3. learning to experience guilt and shame; 4. and having opportunities for social interactions to learn what the members of the family or group expect (Hurlock, 1978).

This cognitive process of thinking and judging questions of good and bad is what moral values are all about. Remember, however that having moral values is not the same as moral behavior (Sarafino and Armstrong, 1980). The way we think is sometimes quite different from how we act. Behavior which we can

consider and call, " true morality" not only conforms to social standards but are also carried out voluntarily (Hurlock, 1978).

The study of moral awareness belonged exclusively to philosophy until about 1920. In the following four decades, morals, values, and conscience became a common concern also of the behavioral sciences, although there was little synthesis on research. The 60's and 70' on the other hand brought about a period of extensive scientific study of morality as a behavioral phenomenon.

Four major approaches have been constructed: 1. developmental-structural approach, 2. a content-values approach, 3. an emotional-psychodynamic approach, 4. and a social-behavioral approach. To fully comprehend moral sense, necessitates some of the findings from each of the four approaches.

Major Approaches of Morality

Developmental-Structural Approach

The developmental-structural approach was first taken by the Swiss psychologist Jean Piaget. In his book The Moral Judgment of the Child (1932; repr. 1965), Piaget asserts that all morality consists of a system of rules and that the essence of morality is to be sought in the respect that the individual acquires for these rules. Based on his child-development studies, Piaget found that the young child has a "heteronomous" morality: the child's notions of right and wrong are imposed from without and accepted as unbreakable rules, without the

mediation of thought or judgment. Between the ages of 6 and 12 the child, in stages, internalizes the rules of morality into an "autonomous" morality, an internal sense of moral principle. An American social psychologist, Lawrence Kohlberg, refined these stages of moral development in a series of papers published beginning from 1964. Kohlberg identifies six stages of moral development, two stages occurring at each of three distinct levels: the preconventional, conventional, and postconventional levels. Kohlberg found that although societal moral codes are based on the highest postconventional principles, the majority of adults never progress beyond the conventional modes of moral thought. The developmental-structural approach demonstrates that capacity for moral reflection bears a general relation to an individual's capacity for abstract and complex reasoning. The development of moral reasoning proceeds in a sequential, graded fashion as cognitive ability increases.

Content-Values Approach

The content-values approach focuses on values and attitudes rather than on moral capacity. According to the psychologist Milton Rockeach, who is a leading exponent of this approach, values are enduring beliefs, or categorical moral standards, which an individual holds that, relate to his or her life goals and modes of behavior. Attitudes, on the other hand, are more superficial favorable or unfavorable responses to ideas, situations, objects, other people, and so forth. When it can be demonstrated that an attitude (of a white family, for example, toward the black family moving in next door) contradicts an espoused value

(equality for all), very often the attitude will change. For theorists using this approach, there is an evident relationship between values and behavior, although it has not yet been demonstrated that values cause behavior (There is also speculation that attitudes may cause, or at least influence, behavior).

Emotional-Psychodynamic Approach

The emotional-psychodynamic approach examines the function of the salient emotions of fear, guilt, and shame in the operations of moral behavior. Classic psychoanalytic thought stresses that unconscious emotions produce immoral behavior despite moral thought. This psychoanalytic tradition reduces moral issues to emotional conflict, whereas moral behavior is thought to be merely integrated self-satisfaction. In his classic book Psychoanalysis and Moral Values (1960), Heinz Hartmann observed that psychoanalysis could produce an integrated personality but not a good person. In contrast, contemporary ego psychology stresses the necessity of integrating emotional factors into a conscious moral commitment.

Social-Behavioral Approach

The social-behavioral approach explores the effect of the social environment on the acquisition of moral awareness and the effect of social context on moral behavior. Actual moral behavior lags behind the formal competency of moral

reasoning, according to William Damon. Furthermore, Paul Mussen and Nancy Eisenberg-Berg argue that in both children and adults moral performance is not always consistent with conscious moral sentiments but varies with a social context that either reinforces or undermines the moral performance. Moral or prosocial behavior therefore requires social learning and reinforcement to catalyze the translation of principle into action. Is moral character then a general attribute or a situational response? It is both. Prosocial behavior requires cognitive and emotional integration in a person, along with social learning about consistent everyday implementation.

Moral Development Through the Ages of Childhood

A. Early Childhood

Communication commences when the little child experiences a warm nearness and feeling of security, satisfaction and enjoyment in his mother's arms. It is this deep and rich relationship with his mother in the early months, which psychology assures us underlies the child's development to healthy and happy adulthood (Oblate Education Centre, 1967).

It is very important to start disciplining and teaching moral values from infancy (Guarendi, 1990). It is better if the parents start early to teach their children to be sensitive about the feelings of others or to be moral because it gets harder as a child gets older. Formal moral instruction can actually begin even before your child has reached her tenth month. A parent can start instructing

simple good behavior like, " Be nice" or "be gentle". This is her very first lesson in modifying her behavior according to the given situation. It becomes the first step towards being sensitive to others.

A number of studies have shown that one and two-year olds are more likely to understand and internalize parental directives and follow rules without the presence of constant reminders or threats if and when parents treat them with warmth and sensitivity (Schulman and Mekler, 1985).

B. Middle Childhood

During the middle childhood years a child will be developing into an increasingly social and independent person. A child will be spending more time with non-family members and will be influenced by television, books, movies, etc. The approval of friends, teachers and other adults will have a greater impact.

The range of behaviors and attitudes to which children are exposed to on entering school becomes far greater then at home. Children may begin to question the values their parents hold and become far more inclined to model behaviors of their peers or their idols (Hamner and Turner, 1990).

The most important part of Middle Childhood is learning how to be a good friend and how to resolve conflicts constructively (Schulman and Mekler, 1985).

C. Adolescence

Family and social circumstances changed so much through the recent years that children are no longer being disciplined and thus turn out as immature

and irresponsible adolescents. They also lack the example of their parents (Stenson, 1991).

As everyone knows adolescence can be a particularly stressful time for children and their parents. The great influence of their peers and their hormones take the place of their parents. An adolescent's life is filled with inner conflicts, enthusiasms, fears and rules that are against his will. Indeed from his view the world is a tough place. But informed and understanding parents should try to make his time of passage and transition, easier for him by encouraging, guiding and reminding him of his moral values.

A parent must take time to explain human actions and the reasons behind them (Schulman, 1991).

The Important Role of Parents in Instilling Moral Values

It is usual for young parents to have a hard time disciplining their children because they confuse making the right decision and their right to decide when to discipline their child (Stenson, 1991).

Commonly parents only expect the same behavior and ideals they have for themselves. For some parents they allow their children to do some negative actions that they themselves cannot avoid doing. For instance, parents who smoke are unlikely to stop their children from smoking (Guarendi, 1990).

Parenting is a process that includes nourishing protecting, and guiding the child through the course of development. In this process, parenting is a continuous series of interactions between parent and child, and these

interactions change both. Parents cannot rear children in their own image but must rear them to be different and even better. Parents continue to serve as strong models and reinforcing agents for children's behavior (Hamner and Turner, 1990). Since they are models themselves, they should also be "growing", like their children (Schiamberg, 1988).

Teaching by example is the strongest parenting tool. It is a concept that emerges everywhere in successful parenthood-instilling religious and moral values, communication, relationships and discipline. Good parents take advantage of the experiences they valued as children; practices, ideals that they carry on from childhood to parenthood. To fully become a good parent, patience is an ideal to strive for (Guarendi, 1990).

Thus a parents' positive influence is what makes a child admire him for being essentially good, will make it easier for the child to realize that certain rules are to be followed because it is given by someone whom he truly respects and idolizes (Schulman and Mekler, 1985).

Since children as young as toddlers naturally mimic adults, parent's actions speak louder than words. Furthermore, children greatly despise hypocrisy (Neifert, 1997). Seize any opportunity to let a child hear you consider the rightness or wrongness of an action and involve him in the decision making to teach him what is right and to show him that even adults have a hard time deciding (Sears, 1997).

It is the obligation of parents to create an atmosphere in the family inspired by love, piety towards God and man, since they are the primary educators of their children. Parents have to look after those educational topics, which are the natural responsibility of the family. To be specific, it is the role of parents to look after their children's development in values—the development of good habits and qualities (Isaacs, 1984).

The will to discipline is one mark of a good parent. Yet from many interviews it is concluded that good parents actually do less disciplining than most. Two reasons account for such a contradiction. First, where the family life is cohesive the need to discipline diminishes. Second, the stronger the will of the parent to discipline the weaker is the child's desire to test that will (Guarendi, 1990). Young people need to abide by some social norms at home; the basic rules will foster habits of discipline in him (Abad and Fenoy, 1995).

Parents must also find time to talk to their children. A child must find a medium to air out his problems, and talking with his parents is one way. Because he can discuss problems at home with his parents openly, a child is ready to confront the world in a similar manner — rationally and altruistically. Having experienced social success at home, these fortunate youngsters can venture into the outside world guided with the means to evaluate situations and people (Lugo and Hershey, 1979).

Due the great responsibilities that parenting connotes, and the adverse results that will arise if their jobs weren't done properly, they have been blamed for the ills of society (Hamner and Turner, 1990).

The Internalization of Moral Values

What is Internalization?

Internalization refers to the learning of standards of behavior not just to follow rules but because a child realizes its consequences. It is the process of telling oneself that an action is either right or wrong.

Ex. I won't steal because mommy will spank me. (not internalized)

I won't steal because it's wrong. (internalized)

This process, of taking other people's standards and rules into one's own guidelines for conduct is called internalization (Sarafino and Armstrong, 1980).

When a child has internalized standards, he knows what is right from wrong and he doesn't simply behave well to reap external rewards and avoid punishment. With the internalization of standards a child begins to judge his own behavior and feels good or ashamed, depending on how he lives up to his parent's rules and expectations (Schulman and Mekler, 1985).

What can parents do to promote Internalization?

Clear Rules and Reasons

Internalization takes place depending on how parents state the rules, on how clear and consistent they are and also on what they say and do when the child follows or fails to follow the rules (Schulman and Mekler, 1985).

By giving a child specific instructions and concrete examples, he will learn quickly what you want him to do and how to do it. Parents can sometimes refuse explaining the reasons behind a command. But it is more practical and better if the rules are explained so that values are learned and understood. Thus good behavior can then be applied by the child on his own in a given, similar situation. If clear rules and reasons are given, the child understands the positive action that has to be done and the practical reasons behind it.

In explaining human actions to your child, don't neglect aesthetic, moral and mastery motives. So that a child will realize that actions are done to create beauty, help others, achieve ideals and control (Schulman, 1991).

A Caring Point of View

In teaching moral values to your child, not only do you guide him in not doing the wrong things but also by teaching him to do the right ones. By showing him a caring point of view, you now give him an example of how it is to be nice or courteous by treating him with equal respect.

Moral judgement matures more rapidly in an atmosphere of mutual respect (Schiamberg, 1988). This can occur if a parent admits his mistakes openly and when a child's opinions and feelings are considered.

Every time a parent would start a disciplinary talk, it should always begin with a statement of genuine concern like; "I love you, and I'm concerned with what you did." (Tonnessen, 1997).

Consistency

A child can't learn rules of behavior if the rules keep changing. What a parent considers right and from wrong should not be dependent on moods and whims. The rules should always be consistent, as should the consequences of living up to them or breaking them be.

Consistency, while not always easy to implement, is the backbone of discipline. Be consistent now, it doesn't get any simpler (Guarendi, 1990).

Internalization requires consistency; otherwise, instead of focusing on standards of behavior, a child will monitor the parent's mood to see if it is a good day to get away with something (Schulman and Mekler, 1985).

Consistency means a degree of uniformity or stability. It must be present in all areas of discipline or reinforcement values will be lost (Hurlock, 1978).

Children regularly test limits because they need frequent reassurance that parents are in control. So, always try to reinforce rules in a consistent manner (Neifert, 1997).

Punishment

Punishment is only justified if it has as educational value. By the time children comprehend the meaning of words well enough to understand rules, verbal explanation should replace punishment. Punishment has three important roles in moral development; it deters the repetition of undesirable acts, it is educational and motivational (Hurlock, 1978).

Punishment must be administered immediately and the parent must be certain that the punishment is not at all rewarding for the child. Since at times, children find it rewarding when they are given attention. But, punishment can lead to feelings of hate, revenge, guilt, unworthiness and self-pity. It usually deprives the child of a important inner process of facing his own behavior (Hamner and Turner, 1990).

The idea of linking a behavior a parent would want to change with an immediate, reasonable, and logical consequence is good, because children are then able to draw a close connection between what they need to do and what will happen if they don't (Lapinski, 1997).

Parents may find themselves using different consequences of behavior simply because they are more effective or more suited to the child's developmental level. Applying the appropriate form of punishment is key in disciplining a child (Hamner and Turner, 1990).

Types of Punishment

Time-out

Childrearing specialists have long said that "time-out" is a very effective way of disciplining younger children. Time-out, is a psychological term meaning to remove a child from a problem situation and place him in some boring and isolated spot, like a corner, a chair, etc. for a certain length of time. It is not only for preschoolers. It can be used with all age ranges, from two-year-olds through teen-agers (Guarendi, 1990).

Spanking

Many, well-intentioned mothers and fathers spank as a last resort because they can't think of anything else to do. But spanking has many negative effects on a child. One of which, teaches children that it is acceptable to hurt people (Rosen, 1997).

Even good parents spank, seventy percent of mothers and fathers acknowledged some type of physical discipline with their children but only as a last result. When done in the context of a loving home, it neither causes psychological damage nor does it confuse (Guarendi, 1990).

Spanking as stated above, has many negative effects on children. It teaches them to solve problems through force as it breeds aggression. In a way, it is a form of child abuse.

Aside from spanking and time-out withdrawing privileges can also be a form of punishment (Neifert, 1998 and Rosen, 1997).

Rewards and Reinforcements

It may be in the form of materials or objects such as; candy, toys, money, etc. It may also simply be in the form of a praise, smile, hug, etc. At first a reward is given immediately after a positive act. Gradually the frequency of rewards will be diminished and will transform into "self-rewarding" behavior (Hamner and Turner, 1990).

Kids start out wanting to please their parents but the ultimate reward is the feeling of a job well done. Rewards can be highly motivational to a child (Handler, 1998).

Reinforcement is a useful tool, but is not sufficient for moral training (Schulman and Mekler, 1985). While on the other hand many parents feel and believe that rewards are unnecessary because children should behave without being paid for it (Hurlock, 1978).

Communication

The communication of feelings is a general rule in moral training, so that a child will learn to feel guilty or ashamed. A parent must communicate how he or she felt when the child disobeyed or failed to follow the rules. So that realization will become apparent (Schulman and Mekler, 1985).

Start out any disciplinary talk with a statement of genuine concern: " I love you, and I'm concerned with what you did." (Tonnessen, 1997).

Positive discipline, telling children how we want them to act and praising them when they do, rather than just waiting for them to do something wrong works better (Leach, 1998 and Neifert, 1997).

Empathy

One important foundation of morality is "empathy" with regards to a child's ability to react to other people's feelings. Empathy refers to a person's feeling

good or bad in relation to another's emotions or simply explained, "putting yourself in his shoes". Empathy is suprisingly common in children and appears to be an inborn capacity to recognize other people's emotions, but like any inborn capacity it varies from child to child. With empathy a child learns the value of his actions as whether harmful or good to others, rather than being harmful to himself as in the case of punishment, with empathy he becomes sensitive to the feelings of others (Schulman and Mekler, 1990).

The Development of Moral Judgement in Urban Filipino Children

This study conducted in 1975, by Maria Carmen C. Jimenez, focused on the development of moral judgement in urban Filipino children. She used Piaget's theory on Moral Development and it's three aspects; Intentionality, Punishment and Responsibility as the main theory of her study. She focused and hypothesized that "consequences or motives" are the basis of moral judgements. Her sample population was 216 school children from the greater Manila area. The children were divided into three levels from ages; 6&7, 9&10, 12&13 and into three socio-economic levels of; high, middle and low. The students were told two stories with moral issues and then asked to answer two questionnaires for each respective story. The questionnaires were then checked and tabulated for the results. The result was that moral judgement was based on interpersonal

considerations. Their relationships with their parents and peers proved to be the biggest factor in their choices and answers in the research that was conducted.

Since morality has been in a definite decline even the government has sought to find ways to bring back the values that are slowly fading with the passage of time. In *Pamathalaan,* the government creates a program, which is towards this goal of bringing back and strengthening moral values

PAMATHALAAN, A Moral Recovery Program (1996)

Pamathalaan is a vision, it conceives an ideal Filipino society which is not based on foreign models but instead on Filipino values. It does not pretend to be a sophisticated theory of governance and social relations. In fact, it draws wisdom from the cumulative experience of ordinary folk whose perceptions of and aspirations in life have largely remained embedded in their soul despite the long years of colonization and modernization.

Based on lessons distilled from the collective Filipino experience, the problems of the country can be considered as stemming in a very substantial way, from a deepening weakness in the values of contemporary Filipinos. Many public officials continue to grandstand and enrich themselves at the expense of the people. Desperation leads an increasing number of people to commit crimes just to survive. Others including, tragically, a large segment of the youth—seek escape by the way of drugs, pornography and cultural alienation.

There is therefore an urgent need to restore the moral foundation of the national character and to pave the way for a resurgence of certain spiritual values which have nurtured the Filipino, his society and his government through the centuries. This will strengthen the Filipino's confidence in his capacity for societal transformation and ease the pain of rising from his setbacks.

Pamathalaan specifically aims to develop the total Filipino. The goal is to develop Filipinos who are strong in body, wise in mind and pure in spirit. The self-awareness of each Filipino will be heightened so that he can lead a meaningful life. His value system will be enriched to enable him to develop a coordinated framework of behavior. His commitment to basic Filipino values will endow him the willpower and the confidence to make morally proper decisions.

Hand in hand with individual regeneration is a major effort to reestablish unity in the family so that each unit will be a microcosm of spiritual government. The task is to restore the position of the family as the fundamental source of values, literacy and skills for survival. It is within the family that an individual first realizes his symbolic relationship with others. It is the family that impresses on him the value of love, of concern for one another.

Not only is the family the strong foundation of morality but school and educational institutions as well. In this next study moral education in schools is focused on.

A Holistic Approach To Moral Education: Framework Development and Preliminary Tests

This study conducted by Violeta Bautista in March 1988 had an objective of examining the development of morally virtuous persons who have the cognitive, affective and behavioral skills. The sample group came from 5 provinces in 105 schools who had guidance counseling and homeroom programs; from DECS (Department of Culture and Sports) officials, to schools officials, teachers and students. The method they utilized was to study school documents, gave interviews, observed and administered tests which measured self-concept. The result of the study was that "*pakikipagkapwa*" or moral reasoning was taught well, "*pag-ibig sa bayan*" or love for country was also fostered well through their school projects and leadership programs, but "*kagandahang asal*" or good manners was very poor. The conclusion after the study, was that moral education was more experiential than it was cognitive, experience in this case proved to be the best teacher.

CHAPTER III

METHODOLOGY

A. Research Design

This study utilizes the descriptive research design, which would aid in the understanding and determining the factors and nature that affect the instilling of moral values of the sophomore students of the College of Arts and Sciences of the University of the Philippines, Manila.

B. Data Gathering

To collect the needed information for the success of this study the following procedures were used by the researcher;

1. The library research was used to gather secondary data to construct the related literature and to gather other information.

2. The second necessary procedure was to give a pretest to verify if there would be any confusion regarding the questionnaire.

3. The third procedure is to gather first-hand information by giving out and administering questionnaires with open-ended questions.

C. Definition of Terms

Moral values – enduring beliefs and standards of what is right

Instilling – it is the teaching of moral values

D. Conceptual Framework
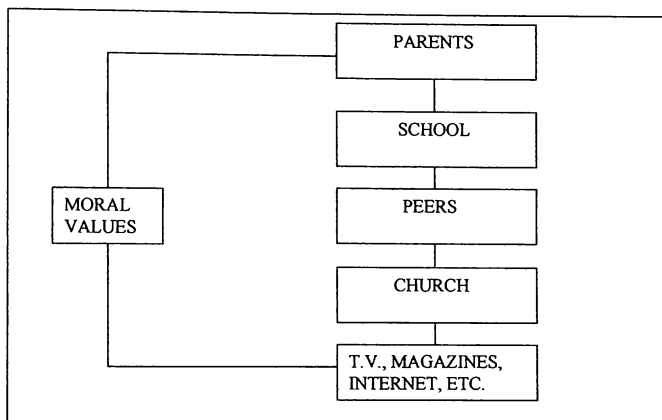
Fig. 1 Conceptual Framework

The conceptual framework of this research recognizes the fact that moral values are the independent variable and the dependent variable is whether these moral values are instilled and embedded in the students. The factors which affect the instillment of moral values would be parents, school, church, peers, television, etc. and there effects to the instillment of moral values to these children.

The researcher hypothesizes that parents would be a major factor in instilling moral values since they are the ones who are the first teachers of their children.

School could also be a factor since it is here that children spend much of their time. Church is also a factor because it is also here where moral values are taught. The researcher also hypothesizes and recognizes that peers play a role in the instillment of moral values, because of their companionship. Lastly, media is also a factor, through the influence of television, magazines, Internet, etc. which children are exposed to.

E. Sampling Method

This study made use of the second year students of the College of Arts and Sciences of the University of the Philippines Manila as its focus. These students are presently enrolled as sophomores this First Semester of the Academic Year 1999-2000, same time this research is being done.

From that population 40 samples were randomly selected to fill out the questionnaires. Thus these were the sample population of the study. (see Fig. 2.)

GENDER	PERCENTAGE	AGES
FEMALE	75%	17-20
MALE	25%	17-20

Fig. 2, Sample Population

F. Data Analysis

The qualitative method of analysis was also used to analyze the gathered data. Since the questions that were given out were open-ended questions, hence the answers cannot be quantified. In analyzing the answers of the 40 respondents the researcher would look and understand carefully the context of each response, so that the factors and variables would be given value and to also fulfill the goals and objectives of the of the study.

CHAPTER IV

RESULTS AND DISCUSSION

In this chapter the researcher will present the data collected from the answers of the respondents in the questionnaire. Also explanations and discussions will be presented as well as visual aids for better comprehension.

A. MORAL VALUES AND FACTORS

To find out the manner, in which the respondents have moral values, the respondents were asked, "*How did you acquire the moral values that you have at present?*" Majority answered that they acquired these moral values through the teachings and influences of their parents, school, peers, and church, some answered through their own experiences.

To find out specifically if moral values primarily did come from parents, the question asked was "*Did these moral values mainly come from your parents?*" Majority believed that indeed, their moral values came from their parents. It was 93% that said Yes and only 7% said No, that it did not mainly come from their parents (see Fig. 3).

MORAL VALUES FROM PARENTS

FIG. 3

7%

93%

yes
no
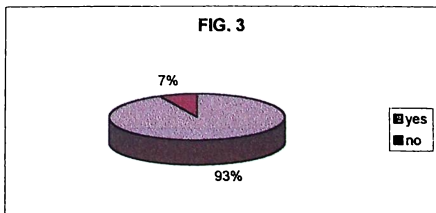
The researcher wanted to find out if other factors such as: school, peers, television, magazines, Internet, etc. also contributed to the formation and acquisition of moral values. Thus these questions were asked; *"Did they come from your peers?, Did they come from school?, Did they come from church, Did they come from television or magazines, Internet, etc.?"*. All of the respondents agreed that peers, church and school contribute to the moral values that they have at present. Regarding television, magazines, Internet and the like, 93% said YES and only 7% said NO (see Fig. 4).

T.V. , MAGAZINES, INTERNET, ETC.

FIG. 4

7%

☐ yes
■ no

93%
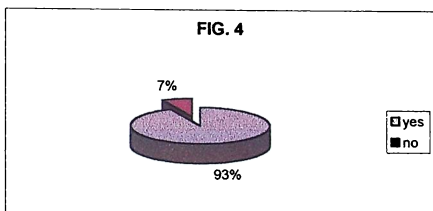
The researcher also wanted to find out the opinions and feelings of the respondents about the significant roles of these factors in their lives and the reasons behind such significance since the researcher believes that these factors greatly influence moral judgement and development. Thus the question asked was *"Do you feel that other factors such as; peers, church, school, television, magazines, internet, etc., also play an important role in the formation of your moral values? Why?"*

All the respondents agreed that peers play an important role in moral value formation and the reasons given were mainly because it is with their peers that they spend most of their time with on a daily or more regular basis. Also, many said that they have very close attachments to their peers and that they give importance to how their peers perceive them. Thus, their beliefs and actions are influenced by their peers, since peers are the ones that set the norms that an individual bases his actions upon.

All the respondents also agreed that school is a major factor that affects the formation of moral values. Majority mentioned that it is in school that an individual spends almost 8 hours of each day of 5 in a week and that school always has its rules and regulations that needs to be followed or else necessary sanctions will be given. Rules that are implemented in school give a child a concept of what is right and thus a notion on morality.

Church was also agreed upon by all as a major factor, and the reasons given were that since they were small children they already went to church and that moral education and spiritual formation were the basic goals of going to church.

Regarding television, 78% said YES, that it is a factor. The reasons given were that it is the most accessible form of entertainment at home and that most of the free time they have are spent watching it. Due also to the influence of actors or characters that appear on television, which serve to many as examples and idols, thus television becomes a factor. On the other hand, 22% said NO, and the reasons given were that they know that television should not be taken

seriously, it is just for entertainment, and that they do not do much of watching television since they like spending their time in other things such as sports (see Fig. 5).

TELEVISION AS A FACTOR

FIG. 5

22%

78%

yes
no
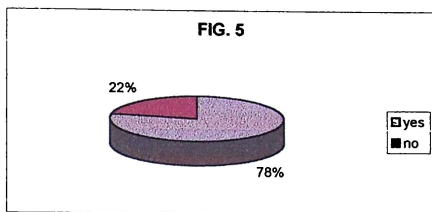
On magazines, internet, etc. 70% said YES, that it is a factor since they believe that many teen-agers read magazines and internet articles and incorporate the values that these magazines and articles hold to their lives. While others said NO, only 30% believed that magazines, internet, etc. are not a factor since they know that these forms of media should not be taken seriously at all and should only be for entertainment purposes. A small number also said that they do not have Internet at home and others find magazines to expensive to buy on a regular basis as others do (see. Fig. 6).

FIG. 6 (MAGAZINES AND INTERNET AS FACTORS)

30%

70%

YES
NO
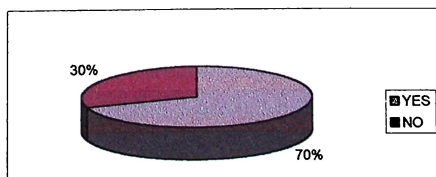
B. MORAL DEVELOPMENT THROUGH THE AGES

The researcher wanted to find out how the respondents were disciplined when they were still children and specifically the researcher wanted to see if there was any significant discrepancy between the style of disciplining of both parents. The researcher also wanted to find out how discipline was being taught, whether through communication, rewards and punishment. The researcher also wanted to see if physical punishment was a still being used by parents.

Thus the question asked was, *"How did your parents discipline you as a child?, Mother?, Father?"* The results were that 63% of parents incorporated the same style of instilling discipline, while 37% were different between mother and father (see. Fig. 7).
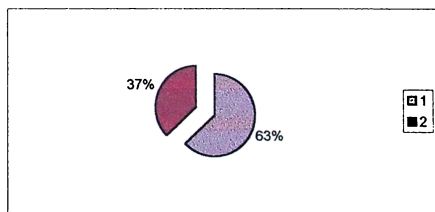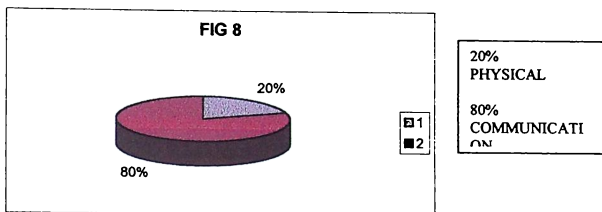
STYLE OF DISCIPLINE

FIG. 7

37% - DIFFERENT   63%- THE SAME

For those parents who were the same in the manner of which they disciplined their child 20% used physical punishment, while 80% simply communicated to their child in the form of talks, sermons and scolding (see Fig.8).

SAME WAY OF DISCIPLINE

FIG 8

20%

80%

☐1
■2

20% PHYSICAL

80% COMMUNICATI ON

The parents that used different styles 47% of them were mothers that used physical forms of punishment, while the father did not but simply communicated, 27% of them were fathers who used physical punishment and the mothers simply communicated, 20% of them were fathers that used grounding and 6% of them were fathers who used "Time –out" (see. Table 1).

Mother uses physical punishment, father does not	47%
Father uses physical punishment, mother does not	27%

Father punishes through grounding, mother does not	**20%**
Father punishes through "Time-out", mother does not	**6%**

PARENTS WITH DIFFERENT STYLES Table. 1

To find out how parents deal with moral issues at present with the respondent, the following question was asked, *"How do they discipline you at present or if they no longer discipline you, how do they handle moral issues? Mother? Father?".* The result was that 60% was the same in which both parents talked and used communication as their tool, while 40% proved that there was a difference, since father was stricter and constantly gave reminders (See Fig. 9).

DISCIPLINE AT PRESENT

FIG. 9

40%

60%

☒ 1
■ 2

60%SAME

40% DIFF.
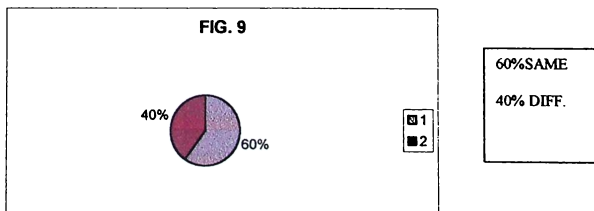
C. IMPORTANT ROLE OF PARENTS

To know, according to the opinion and feelings of the respondents regarding which parent is more effective in instilling moral values for them the question asked was, *"In your opinion who was more effective in instilling moral values? Mother or Father and why?"*. The results show that 50% said that it was their mothers and the reasons given were that they had stronger attachments, because of the same sex, she was more open, took time to explain. For many also their mothers were always with them at home and they said since their mothers were always there they were closer to her. About 30% said it was both, since both gave there time and attention, while the remaining 20% said it was their fathers because he was more strict, consistent and since they feared there father more than their mothers (see Fig. 10).

WHO WAS MORE EFFECTIVE?

FIG. 10

30%
50%
20%

□ 1
■ 2
□ 3

50% MOTHER

30% BOTH

20% FATHER
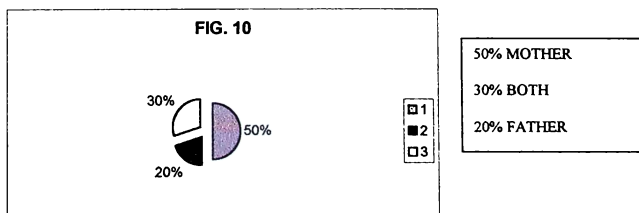
Since at present the researcher believes that the relationship between parent and child has changed, he still wanted to know which parent has a better relationship with each child regarding guidance and other emotional needs. So the question posed was, "*In your opinion, who guides you and helps you better? Mother or father and why?*" The results shown that again the mothers had a bigger percentage of 50% and the main reason given was that she gave more time and that she was more approachable. While 45% said it was both, and only 5% said it were their fathers (see Fig. 11).

WHO GUIDES BETTER?

FIG. 11

5%
45%
50%

☐ 1
■ 2
☐ 3

50% MOTHER

45% BOTH
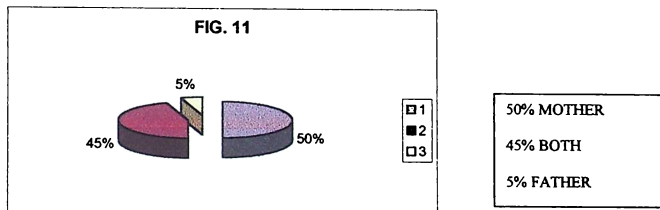
5% FATHER

The results of the mother being of higher percentage than father, maybe due also to the reason that 3% of the population have separated parents, while 8% have their father working abroad and that the sample population had a greater number of female subjects, thus having stronger attachments being of the same sex.

D. INTERNALIZATION OF MORAL VALUES

To find out if the respondents already have internalized the moral values that have taught them the following question was asked, " *Do you think you already have a firm understanding of what is right from what is wrong? Why or why not?*". The result was that 83% said YES that they do have a firm understanding of right and wrong. The reason majority gave was that they were guided and taught well by their parents and school. Others said that they think they are old and mature enough to make the right decisions regarding morality. Only 17% said NO, and the reasons they gave was that they still couldn't clearly differentiate right from wrong (see Fig. 12).

FIRM UNDERSTANDING

FIG. 12

17%

83%

yes
no
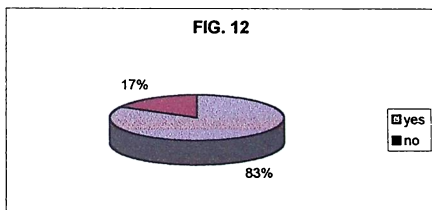
When the researcher looked at their answers for the previous questions the researcher found related data. About 30% had parents who had difference styles of disciplining, with the mother using physical punishment. Also, 30% had their fathers working abroad and 10% had separated parents. (see Table 2).

Difference in styles, mother w/ physical punishment	30%
Separated parents	10%
Father is working abroad	30%

TABLE. 2

CHAPTER V

CONCLUSION

The research regarding Moral Values, specifically its instillment on 40 of the second year students of the University of the Philippines, Manila, has implied many significant results. First and foremost, the study has proven that in fact parents do play a significant role in moral formation. The moral values that a person has in him mainly come from his parents. It is the parents that are a constant factor that teaches a child to learn the difference between right from wrong from early childhood to the present as in the case of these second year students of the University of the Philippines, Manila. Between both parents based on the study it is their mothers who play a more significant role. According to the results, it is the mothers who always have time for their children and give more emotional support, maybe because the father usually devotes more time in financial aspects and thus leaves more the responsibility of their children to their spouses. Moral value formation needs time and understanding which the mothers have given their children. It also requires a lot of explaining and communication, which their mothers were able to offer. To ensure the total instillment of moral values, both parents should be able to do their parts.

Another significant finding of the study is that between parents there is a high percentage of 37% of difference in the styles of incorporating moral values in their children. This should not be. Children, most especially at a very young

age should have consistency so that moral values are better understood and embedded in their minds. Only if both parents share and communicate the same style will moral values be better instilled.

The study also discovered that many parents still use physical punishment as a tool for moral value formation. Given that there are already many other ways of disciplining children taken from studies of psychologists, physical punishment should never be an option anymore due to the harmful effects it has in a child, both emotionally and physically because of its traumatic and abusive qualities. Communication and constant guidance would be the best tool as the answers of the respondents have proven.

School has proven to be an essential factor also in moral value formation. It is here that a child learns basic rules and regulations that have to be followed. It is also here that a child spends most of his hours. As the respondents have shown school teaches and instills many of the moral values that they presently have.

Church or religion based on the study is also a factor, having the religious culture it is evident that majority of people are churchgoers, regardless of what religion. And it is in church that moral values and spiritually go hand and hand, which thus teach and strengthen morality.

Peers also play an essential role. A person's friends greatly influence his moral fiber because it is with them that he spends time with and has most of his experiences with and to whom he must feel a sense of acceptance outside the home.

Television, magazines, Internet also influences a child's thinking since it is through these media that he is always exposed to. Exposure based on the study is a major factor; since they are exposed to these media it teaches and instills values, which sad to say are not always the correct ones.

Finally, it is pleasing to note that only a small percentage of 17% of these respondents feel that they still have not grasped morality in full. The researcher believes that aside from their immaturity due to their young age it is because their parents have not given them enough time. A high percentage of those who still cannot grasp morality have their fathers working abroad and some have separated parents.

The instillment of moral values should be placed on the shoulders of the parents, with school, church and the right kind of peers playing an essential role as well. But it is the mother of a child that carries more of the responsibility.

Having the correct moral values does not ensure the correct moral actions, but it is the belief of the researcher that having moral values would definitely at least lessen the wrong actions of an individual.

CHAPTER VI

RECOMMENDATIONS

The results and conclusions made in this study is only based from the sample population of 40 of the second year students of the University of the Philippines Manila, and cannot be therefore used to include the perceptions and feelings of others outside from the said population to generalize.

The researcher strongly recommends that in future morality studies siblings, most especially older siblings should also be taken into account, since they also serve as a big factor in moral value formation.

Another factor that should be studied would be the influence of religion to moral value formation and beliefs. Since it is religion and spirituality that affects the conscience of an individual who incorporates this in his life.

Further studies should also be made regarding the effects of different parenting styles to the moral formation of children.

The researcher also believes that it is interesting to look at the difference of moral formation of children with separated parents and parents who are working abroad.

Finally the researcher also suggests that studies on media regarding moral effectiveness should be pursued. Since it is our televisions that brainwash our minds with concepts and values that we maybe unconsciously already believe in.

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APPENDICES

NAME: AGE:
YR/ COURSE: SEX:
PLEASE ANSWER THE QUESTIONS BELOW AS BEST YOU CAN. ANSWERS
WILL BE HELD STRICLY CONFEDENTIAL BY THE RESEARCHER. THANK
YOU.

1.) How did you acquire the moral values that you have at present?

_____

_____

2.) Did these moral values mainly come from your parents?

_____

3.) Did they come from your peers?

_____

4.) Did they come from school?

_____

5.) Did they come from church?

_____

6.) Did they come from television or magazines, internet, etc.?

_____

7.) How did your parents discipline you as a child?

Mother:_____

Father:_____

8.) In your opinion who was more effective in instilling moral values? Mother or father and why?

_____

_____

9.) How do they discipline you at present or if they no longer discipline you, how do they handle moral issues?

Mother:_____

Father:_____

10.) In your opinion, who guides you and helps you better? Mother or father and why?

_____

_____

11.) Do you think you already have a firm understanding of what is right from what is wrong? Why or why not?

_____

_____

12.) Do you feel that other factors such as; peers, school, church, television, magazines, internet, etc., also play an important role in the formation of your moral values?

a.) Peers, Why?_____

_____

b.) Church, Why?_____

_____

c.) School, Why?_____

_____

d.)Television, Why?_____

_____

e.)Magazines, internet, etc. Why?_____

_____