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Parental Morality and the Morality of Generation Z Adolescents: A Mixed Methods Research

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Abstract. Parents' behavior, attitudes and beliefs greatly impact their children's development. Parents play a crucial role in the moral development of their children. This study aims to explore, describe, and interpret the lived experiences of parents and their Gen Z adolescent children regarding morality. This study also aims to determine the relationship between parental morality and the morality of their Gen Z adolescent children. It utilized the mixed methods research design, specifically the phenomenological research design and the correlational research design. Fifty-two high school students of a private school and their parents participated in the study. Students are between ages 13 and 16 years. This study utilized the Moral Authority Scale (MAS-R) to measure parental and adolescent morality. Common themes for the lived experiences of the parents and their Gen Z adolescent children are: parents are dispensers of values, obedience to parents, listening to a friend's opinion, showing concern for others, treat everybody equally, and the law over self-interest. The results of the study revealed that the morality of both parents and the morality of their adolescent children was predominantly the Principle Morality, specifically the Equality Source. There is no significant relationship between parental morality and the morality of their adolescents, although the father's morality appears to have more influence on their adolescent children's morality. The findings suggest implications in family strengthening programs utilizing parent education and parent training.

Keywords. parental morality, adolescent morality, Generation Z, mixed methods research, Philippines

1. Introduction

Morality refers to the way people choose to live their lives according to a set of guidelines or principles that govern their decisions on what is right versus what is wrong (Morelli, 2016). Morals are the systems of social rules that shape how people relate to others and guide their behavior. Moreover, the family is the first significant context for the socialization of morality.

Moral development is defined as any changes in observed judgments, behaviors, and emotions regarding standards of right and wrong that occur across the lifespan (White et al., 2013). It concerns the development of moral action, moral character, and moral behavior (Rashid, 2014). According to Rachael Henry's (1983) five sources of morality, an individual behaves morally because the source of moral authority requires it, and what the source requires is right. Henry (1983) identified five sources of moral authority which are the Family,

Educators, Self-Interest, Society's Welfare and Equality. In the Moral Authority Scale and Henry's five sources of morality, External Morality refers to a person's moral thought as influenced by the Family and Educator Sources (White, et al., 2013; White & Matawie, 2004). It refers to the family's expectations and the educator expectations, which include friends, school/teachers, and the media. Internal Morality refers to a person's moral thought as influenced by the satisfaction of his self-interest (White, et al., 2013; White & Matawie, 2004). Principle Morality refers to a person's moral thought as influenced by the society's welfare and equality for individuals.

The family and its processes, adaptability/flexibility, cohesion, and communication, contribute to the development of moral judgment by providing a loving and supportive climate in which members are secure enough to challenge one another's ideas on moral issues (Morris et al., 2007). Adaptability or flexibility refers to the quality and expression of leadership and organization, role relationship, and relationship rules and negotiations (Olson, Gorall, & Tiesel, 2007). Cohesion is defined as the emotional bonding that family members have toward one another and communication is the positive communication skills utilized in the couple or family system (Olson, et al., 2007).

The proper upbringing of children is one means of addressing morality problems, especially among adolescents. During adolescence, many changes take place in the individual including how he thinks, how he reasons about standards of right and wrong (Santrock, 2012, Santrock, 2014; Papalia et al., 2012; Berk, 2012). Knowing, identifying and eventually controlling the influences acting on the adolescent can direct their moral character development as adults directed on the right path. Research has examined the role of family processes and the socialization of morality (White, 2004) and emphasized the importance of the contexts of the family in promoting moral judgment development among adolescents.

Generation Z, or Gen Z, are those born between 1997 and 2009. It is also known as the iGeneration, Homeland Generation, Centennials, and Post-Millennials (Dimock, 2019). Parents of Gen Zs are concerned about their overuse of the Internet as they can easily access inappropriate information and images, as well as meet people who are not who they say they are. Gen Z adolescents would often complain that their parents are too strict and controlling (Francis & Hoefel, 2018.) They have grown up in a time when moral and traditional values are reduced. Values that were valued just several years before the birth of the Gen Zs have crumbled or became a lot less important.

The present study deals with moral psychology, which is the study of moral identity development, or how people integrate moral ideals with the development of their character (Ethics Unwrapped, 2018) and developmental psychology, which attempts to explain the development of humans as they develop from babies to mature adults and as the culture itself evolves through the years and decades (Psychologist World, 2018). As a psychology professors and registered psychologists, the researchers have encountered problems and issues related to adolescent morality among adolescent students such as theft, alcohol and other drug use, truancy, teenage pregnancy, cohabitation, concupiscence, and being too open about their sexual exploits. The researchers believe that partnering with parents and other agencies will benefit adolescent students regarding their moral development. The result of the study is the basis for the development and implementation of a family strengthening program.

The purpose of the study is to determine the relationship between parental morality and adolescent morality of parents and their adolescent children in northern Negros Occidental, Philippines. It is hypothesized that the morality of parents influences the morality of their adolescent children. It also aims to explore and understand their lived experiences regarding morality.

This study is significant in understanding the Gen Z adolescent, in developing family strengthening programs, and in future researches focusing of the importance of family systems and family processes in child and adolescent development.

2. Literature Review

Husserlian phenomenology provides the framework to determine the lived experiences of the parents and their adolescent children. The discipline of phenomenology is the study of structures of experience, or consciousness (Smith, 2016). According to Christensen et al. (2010) the primary objective of a phenomenological study is to explicate the meaning, structure, and essence of the lived experiences of a person or a group of people around a specific phenomenon. The phenomenologist attempts to understand human behavior through the eyes of the participants in the study (Simon & Goes, 2011).

This study is also anchored on Henry's Five Sources of Moral Authority, Bandura's Social Learning Theory, Erikson's Psychosocial Theory of Development, and Bronfenbrenner's Bioecological Systems Theory of Human Development.

Henry's Five Sources of Moral Authority (1983) suggests that there were five sources of moral authority based on Kohlberg's stage theory of moral judgment development. Her content reformulation of Kohlberg's notions of moral judgment development put forward that it is the content of moral reasoning or the ascribed source of moral authority that differentiates Kohlberg's stages (White et al., 2013). Kohlberg's theory focused on the level of cognitive sophistication or form of one's moral reasoning (White et al., 2013; Snowman & McCown, 2012; White & Matawie, 2004; Smetana, 2003). Henry (1983) stated that an individual behaves morally because the source of moral authority requires it, and what the source requires is right. A source may be an authority figure like a teacher, a group or institution like a family, or a set of principles such as the principle of equality (White et al., 2013). Henry (1983) identified five sources of moral authority, and each represents one of Kohlberg's stages. The five sources of moral authority identified by Henry are the Family, Educators, Self-Interest, Society's Welfare and Equality (White et al., 2013). According to Henry (1983), multiple sources of authority can be held simultaneously. Henry (1983) also stated that the different internalized cultural values incorporated at each stage or source might be the results of a different social context or family socialization experience (White et al., 2013). Adolescents from emotionally connected families attributed greater moral influence to the Family Source of moral authority than those adolescents from less connected families. In Henry's content reformulation of Kohlberg's stages, she assigned a source for each of Kohlberg's stages: For stage 2 (Instrumental) she assigned the Self-Interest source, the Family Source she assigned to stage 3 (Interpersonal), the Educators Source for stage 4 (Social system), Society's Welfare Source for stage 5 (Social Contract), and the Equality Source for stage 6 (Universal Ethical Principle; White et al., 2013).

The Social Learning Theory of Bandura (1977) states that people learn by observing others (Lucas & Corpuc, 2014; Serapio-Arcilla, 2014). Bandura stated that behavior is learned by observing others and through modeling and that this serves as a guide for action (Serapio-Arcilla, 2014). Furthermore, Bandura (1977, 1986) states that the child observes, internalizes and then replicates the moral judgment and behavior of adults. Moreover, children who observed an adult model making moral judgments tend to give more mature responses also (Bandura & McDonald, 1963). Bandura also stated one crucial factor for the child's moral development is imitating the behavior of adult (Killen & Smetana, 2015; Leman, 2005). Bandura's (2001) model of triadic reciprocal determinism proposes that moral behavior is a result of the complementary interplay between aspects of cognition and emotions of the person as well as the social aspects of the environment (White et al., 2013).

Erikson posited that adolescents are in search of an identity that will lead them to another stage, which is adulthood (Santrock, 2012). Adolescents make a strong effort to answer the question “Who am I?” Erikson notes the healthy resolution of earlier conflicts can now serve as a foundation for the search for an identity. At this stage, adolescents are faced with deciding who they are, what they are about and where they are going in life. Among the socio-emotional change adolescents, undergo are a quest for independence, conflict with parents, and a desire to spend more time with peers (Santrock, 2012).

The Bioecological Systems Theory of Human Development describes how everything in a child and his environment influences his development (Berns, 2013). Bronfenbrenner’s model composed of levels of the environment that influences a child’s development. These are the microsystem, mesosystem, exosystem, macrosystem and the chronosystem (Couchenour & Chrisman, 2014). The family, school, the church can be found in the microsystem. The microsystem is the immediate environment where the child lives. How these groups in the microsystem interact with the child will have an effect on the child's development. The more positive and nurturing these relationships are, the more that the child will also develop positively.

Morality speaks of a system of behavior in regards to standards of right or wrong behavior. It describes the principles that govern our behavior. Morality involves children learning how to make distinctions between right and wrong (Sexauer, 2017). Main beliefs help children make appropriate decisions when faced with challenging choices as well as develop the capacity to do the right thing (Arseniio & Lemerise, 2010).

Author, scholar and renowned thinker C. S. Lewis (1952) stated that morality is concerned with three things: to make sure there is fair play and harmony between individuals, to help us become good people in order to have a good society, and to keep us in a good relationship with our Creator (Arn, 2017).

Moral development refers to any changes in observed judgments, behaviors and emotions regarding standards of right or wrong that occur in certain contexts across the lifespan (White et al., 2013). According to Santrock (2012), moral development involves thoughts, behaviors, and feelings regarding standards of right and wrong. He added that it has an intrapersonal dimension which refers to a person's basic values and sense of self, as well as an interpersonal dimension which focuses on what people should do as they interact with others (Myers, 2017; Ormrod, 2015; Santrock, 2012). The intrapersonal dimension guides a person’s activities when he is not interacting with others. The interpersonal dimension guides and regulates a person’s social interactions and how he deals with conflict.

Bandura believed that moral development is best understood by considering a combination of social and cognitive factors, especially those involving self-control (Myers & Twenge, 2017; Ciccarelli & White, 2015; Santrock, 2012). He proposed that in developing a “moral self,” a person adopts standards of right and wrong that serve as guides for conduct and behavior.

Piaget and Kohlberg proposed stages of moral development based on cognitive maturity (Woolfolk, 2016; White et al., 2013). According to Piaget, cognitive development is closely tied to moral development and was interested in how children’s thoughts about morality changed over time (Oswalt, 2010). Piaget’s phases of children’s moral judgment development are the heteronomous and autonomous phase. Heteronomous phase is the phase in which younger children’s thinking about moral transgressions is governed by rules set by adults while in the autonomous phase older children’s thinking about moral transgressions is governed by rules about fairness and justice set by the individuals involved (White et al., 2013; Oswalt, 2010; Kurtines & Gewirtz, 1995).

According to Kohlberg (1987), the cognitive domain of morality, in particular, justice reasoning, was the main focus. He replaced Piaget's overlapping phases with the term "stage" because he believed his participants' responses were internally consistent enough to justify its use. He also extended Piaget's moral development theory beyond the age of 12 years to reflect the significant moral judgment developments in adolescence and adulthood (White et al., 2013; Oswalt, 2010). His stage theory of moral judgment is concerned with the form of reasoning, not its content. The content of moral judgments refers to what or whom the person thinks about in a moral dilemma, whereas the form of moral judgment refers to how sophisticated a person's thinking is (White et al., 2013; Henry, 1983).

Gilligan (1982) distinguished between the justice prospective and the care perspective. His theory adapted a justice perspective that focuses on the rights of the individual, who stands alone and makes moral decisions. Emphasis is placed on concern for others and relationships.

George Peter Murdock (1949), a Sociologist, defined the family as "a social group characterized by common residence, economic cooperation, and reproduction." He added that the family "includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children" (Ecoben & Palparan, 2015; Berns, 2013).

Burgess and Locke defined family as a group of persons united by ties of marriage, blood, or adoption; constituting a single household; interacting and communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister, and creating and maintaining a common culture (Ecoben & Palparan, 2015).

The family is crucial to the foundation of society (Duka et al., 2015), from which quality people are produced who can build a better nation through the support of parents who can help promote a strong family and a stable nation by inculcating good values and virtues. The Philippine Family Code or Executive Order No. 2009 refers to the family as the "foundation of the nation," a sole property-owning unit with authority over its member. Family life and parental behavior are regarded as very powerful influences on moral development. Lollis et al. (1996) argue that the family is the first important context for the socialization of morality.

Based on Erikson's stages of psychosocial development, identity versus confusion is the crisis during fifth stage (Papalia, & Martorell, 2020) This stage occurs during adolescence between the ages of approximately 12 and 18. During this stage, adolescents explore their independence and develop a sense of self. According to Havighurst, the developmental tasks of adolescents include adopting a personal value system and must develop impulse control and behavioral maturity.

Generation Z refers to adolescents born between 1997 and 2009 who have grown up along with technology but have not known life without it (Francis & Hoefel, 2018). Generation Z is considered more fragile and less resilient than previous generations. The core of Gen Z behaviors this generation's search for truth. The Gen Zers value individual expression and avoid labels. They activate themselves for a variety of causes. They believe profoundly in the efficacy of dialogue to solve conflicts and improve the world .

Respect is seen as the most significant value for the Gen Z learners (Zygaitiene et. al., 2017). School students choose manifestations of respect as the most significant ones: hearing of another person and acknowledgement of the value of other people. This discloses the importance of moral values, which are of significance to school learners. Unfortunately, the larger number of school students do not fully perceive the importance of values. The learners are not able to or imprecisely indicate the importance of values. The values ranked highest by school students are universalism, hedonism, stimulation, self-direction, benevolence, achievement.

A strong relationship exists between family-socialization processes and the content of adolescent moral thought (White, 2000). Adolescents who see their family systems as a very connected attribute a greater influence to the family as the source of moral authority compared to those adolescents who see their family systems as less connected. There is a linear relation between family cohesion and family and equality sources of moral authority (White et al., 2000).

White and Matawie (2004) revealed that it is not just the parents' moral thought alone that determines whether the adolescents would internalize or follow their parents' moral thought. They suggested that family process variables like humor, listening responses, praise, and encouragement to participate act as mediators in the parent-adolescent value relationship.

Thomas (2011) found that adolescent moral values were significantly predictive of adolescent delinquency as well as parent moral values and peered delinquent behavior. Adolescents who reported low engagement in delinquent behavior were more likely to have parents with strong moral values also. Lack of communication was an important predictor of delinquency.

Parents and siblings are usually essential in an individual's development because they are the primary social contacts during a person's childhood and adolescence. Early social experiences, including communication, play and teaching behaviors all happen within the context of the home (Couchenour & Chrisman, 2014).

Ajidahun (2014) found a significant relationship between family psychosocial security consciousness and moral issues of adolescents. Furthermore, factors like inadequate moral upbringing, proper monitoring and adequate supervision on the parents' part may lead adolescents to be involved in immoral behavior.

Countries like Thailand (Wongjinda, 2011), Malaysia (Rashid et al., 2014), and Nigeria (Ode & Ate, 2012) are concerned with the moral bankruptcy of their adolescents. Schools have a responsibility to give moral and character education to students. However, the children and adolescents spend more time at home with their parents who are the prime agent of the moral development of their children. Rashid et al. (2014) suggested that parenting education should be encouraged to ensure that they are competent in nurturing their children into moral agents.

One of the more enduring topics in research on moral development has been the role of the family, particularly the influence of parents (Killen & Smetana, 2015). Parents are important because of the powerful affective bonds they have with their children, which may make children particularly receptive to the parents' influence. Also, the quality of relationship adolescents have with their parents continues to be one of the most researched topics in adolescent development.

According to the Barna Group (2018), one-quarter of Gen Z strongly agrees that what is morally right and wrong change over time based on society.

3. Methodology

Research Design

This study utilized the mixed methods research design, combining, collecting, and analyzing, both qualitative and quantitative research methods in a single research (Creswell, 2012; Johnson & Onwuegbuzie, 2004). Specifically, it utilized the sequential mixed methods research design, where the research questions, sample selection, data collection and analyses, of a strand are based on the results of the previous strand (Tashakkori et al., 2013).

For the qualitative research, phenomenology was employed. Phenomenology has been conceptualized as a philosophy, a research method and an overarching perspective from which all qualitative research is sourced (Kafle, 2011). According to Christensen, Johnson, and

Turner, the primary objective of a phenomenological study is to explicate the meaning, structure, and essence of the lived experiences of a person, or a group of people, around a specific phenomenon (Simon & Goes, 2013). The goal was to gain knowledge and insights on parental and adolescent morality through the use of in-depth interview.

For the quantitative research, the correlational research design was employed, to determine the present conditions or characteristics of a research subject (Latin & Berg, 2004; Alicay, 2014). The study described the predominant parental morality and the predominant morality of their adolescent children. A correlational research examines and describes the associations and relationships between variables (Gravetter & Forzano, 2012). The study aimed to determine the relationship between parental morality and the morality of their adolescent children.

Participants

All the participants were high school students from private schools in northern Negros Occidental, Philippines. The participants for the qualitative research were two high school students and their fathers and mothers, while the participants for the quantitative research were 52 high school students their parents. Students were between the ages of 13 and 16 years. The participants for the quantitative research answered the Moral Authority Scale (MAS-R).

Research Instruments

To gather the required qualitative data for this study, the Phenomenological In-Depth Interview and the White's revised Moral Authority Scale (MAS-R) were utilized. For the qualitative data, in-depth interviews were conducted using an interview guide, which elicited more insights from the participants about parental and adolescent morality. The guide questions allowed the participants to respond spontaneously.

The White's revised Moral Authority Scale (MAS-R) has five subscale scores for the Family and Educator sources (External Morality); Society and Equality Sources (Principle Morality) and the Self-Interest source (Internal Morality). To arrive at a subscale score for each source, the sum of the rating scores was computed using the MAS-R guide, and the highest subscale score is considered predominant (White, 1997).

Data Collection

To gather data, the researcher wrote a letter of permission to the executive Director of the selected school to conduct the study. After the permission was granted, the researcher sent letters to the Senior High School Coordinator, to schedule a time to let the student answer the questionnaires. The researcher then informed the students and their parents through writing, asking them to participate in the study by responding to the questionnaires. In the scheduled dates, the student participants answered the questionnaires in an assigned room by groups of 30. After answering, the students were given a set of parent-questionnaires to take home in sealed envelopes. Parents were instructed through writing to complete their questionnaires separately at home and return the answered questionnaires to the researcher.

For the phenomenological part of the study, two adolescents were interviewed with their mothers and fathers as recommended by the panel members. The interviews were done separately after a school activity last December 2017. For the quantitative part the researcher wrote a letter of permission through the Academic Coordinator and was granted permission by the school principal. Parents gave their consent to participate and questionnaires were distributed through the class advisers last November 9, 2020 and retrieved December 15, 2020.

The researchers followed the Code of Ethics set by the Professional Regulatory Board (PRB) of Psychology (2017) on conducting research by Philippine psychologists.

Data Analysis

Explication of the data implies investigation of the components of a phenomenon while keeping the whole context (Groenewald, 2004). This was attained through the analysis of the narratives. According to Hycner, the explication process involves bracketing and phenomenological reduction; delineating units of meaning; clustering of units of meanings to form themes; summarizing of individual interviews, validating and modifying; finding the general and unique themes for all the interviews and composite summary; and eventually discovering the essence of the lived experiences (Groenewald, 2004).

The descriptive analytical scheme was utilized to describe the morality of the parents and the morality of their adolescent children. For the descriptive statistics, the frequency and percentage were utilized.

The relational analytical scheme was utilized to determine the relationship between parental morality and adolescent morality. Quantitative data were analyzed utilizing the Fisher's Exact Test, a variation of the Chi-Square Test for Association. It is valid for all sample sizes (Kim, 2017). When there is more than 20% of the cells have expected frequencies of less than five, there is a need to use Fisher's exact test because applying approximation method is inadequate (Kim, 2017).

4. Results

Lived Experiences of the Parents and Adolescents

The purpose of this study is to explore, describe, and interpret the lived experiences of the parents and adolescents regarding morality. Main textural themes are those found in four or more of the interviews and written narrative stories (Hall, 2003). The six main themes that emerged from the lived experiences of the participants are parents are dispensers of values; obedient to parents; listening to a friend's opinion; showing concern for others; treat everybody equally; and law over self-interest.

Parents are Dispensers of Values

All participants shared that parents play an important role in the transmission of values to children.

"Dapat sa balay ma start ang intsakto na ginawi kag good values. (Right conduct, good manners and good values should start from the home.)" "Pero as much as possible I guide them sa intsakto and sa dapat intsakto. Dapat bata pa sila suguran na educate kon ano ang intsakto. (But as much as possible I guide them in doing what is right and what should be done correctly. Young as they are, they should be taught what is right.)" "As a parent, I see to it that I always tell them what is good, what is bad, ano ang tama, ano ang mali. (As a parent, I see to it that I always tell them what is good, what is bad, what is right and what is wrong.)" "As a parent, daku gid responsibility naton to educate our children regarding how to be good citizens of this nation. (As parents we have a big responsibility to educate our children regarding how to be good citizens of this nation.)" "Halin sang gamay kami na mag utod our parents always teach us good values. (Since all of the siblings were young, our parents always teach us good values.)" "Ever since we were young he and our mother would teach us about good values, what is right and what is wrong."

Obedience to Parents

An act of obedience is better than a thousand words. Majority of the participants experienced this firsthand.

“Sang gamay kami, ga pamati gid kami sa amon parents, sa ila mga pangaral ah. (When we were young, we always listen to our parents, to all their words of wisdom.)” “Sang una ya mam we were very obedient to our parents. (In our time, ma’am we were very obedient to our parents.)” “When I was young, I always listened to my family, especially to my parents. My father was very strict so we have to obey.” “I always listen to my parents when it comes to what is right and wrong.”

Listening to a Friend’s Opinion

When asked if they also listen to their friends, most of the participants answered yes.

“Pero may mga friends man ko and mamati man ko sa ila but indi man gid that influential sila. (But I also have friends and I listen to them but they are not that influential.)” “I listen to my friends’ opinion.” “I learn from them but sometimes we have different opinions on what is correct or not.” “I listen to my friends but sometimes my opinion would differ from theirs.”

Showing Concern for Others

Like any other values, kindness is caught not taught. Almost all participants subscribed to this belief.

“We teach our children nga magin maayo nga tawo sa community. Always look out para sa kamayuhan sang tanan. (We teach our children to be good members of the community, to always look out for the good of everybody).” “We should think of others too, not just ourselves.” “I believe that I should think of others too.” “My parents taught us to show concern for others.”

Treat Everybody Equally

Equality does not mean that we are all the same. We can never be. So each of us should be treated with respect and dignity and given opportunities fairly, and treat others in the same way. All participants agreed to this lifelong principle.

“Importante gid na we treat everybody equal. (It is important that we treat everybody equally.)” “I believe we are all equal in God’s eyes and so we should treat others equally.” “Equal treatment and equal opportunities.” “I believe and agree that we should practice treating others equally kag dapat tanan ta should be given equal chances or opportunities. (I believe and agree that we should practice treating others equally and everybody should be given equal chances or opportunities).” “Everybody deserves to be treated fairly.” “I believe that we should be given equal opportunities and be treated with fairness.”

Law over Self-Interest

There should never be a conflict of interest when it comes to what the law prescribes, and what the self requires. Most of the participants realized this.

“Dapat ang self-interest ko wala man ga labag sa batas. (My self-interest should not be against the law.)” “Well, indi dapat mangibabaw self-interest ta ah. Always abide with the law. (Well, my self-interest should not be above anything else).” “Most of the time I try to align my self-interest with what is right.” “Sometimes my self-interest is not above what is right or wrong.”

The Essence of the Lived Experience of these Parents and their Adolescent Children regarding Morality

Metaphorically, forming adolescents’ morality is the process of cutting a diamond. Diamonds are rough and unrefined when they are mined from the earth. The critical influences of parental morality cut and polish the rough diamonds into precious multi-faceted gems, morally conscious adolescents.

Morality of the Parents and Morality of their Adolescent Children

Table 1 presents the predominant morality of the parents and of their adolescent children. As shown in the Table 1, the predominant morality of the fathers is the Principle Morality, specifically the Equality Source, while the predominant morality of the mothers is the Principle Morality, specifically the Equality Source. The predominant morality of the adolescent children is the Principle Morality, specifically the Equality Source.

Table 1
Morality of Parents and Adolescents

Morality	Mother		Father		Adolescent	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
External Morality						
Family Source	7	13.5	4	7.7	7	13.5
Educators Source	4	7.7	2	3.8	5	9.6
Internal Morality						
Society's Welfare	0	0	4	7.7	2	3.8
Principle Morality						
Equality Source	40	76.9	39	75	36	69.3
Self-Interest Source	1	1.9	3	5.8	2	3.8

Note: N = 52

Relationship between Mother's Morality and Adolescent's Morality

Table 2 presents the Fisher's Exact probability, *p*, between the morality of the mothers and the morality of their adolescent children.

Based on the frequency tabulation, there is no significant relationship between mother's morality and adolescent's morality ($p = .38$).

Table 2
Results of Fisher's Exact Test for Mother's Morality and Adolescent Morality

Morality	Adolescent				
	Family Source	Educators Source	Society's Welfare	Equality Source	Self-Interest Source
External Morality					
Family Source	1 (1.92%)	1(1.92%)	0 (0%)	5(9.6%)	0 (0%)
Educators Source	1(1.92%)	1(1.92%)	0 (0%)	1(1.92%)	1(1.92%)
Principle Morality					
Equality Source	5(9.6%)	3(5.76)	2(3.8%)	29(55.76%)	1(1.92%)
Self-Interest Source	0 (0%)	0 (0%)	0 (0%)	1(1.92%)	0 (0%)

Note. N = 36. $p = .38$. Numbers in parentheses indicate row percentages. * $p < .05$.

Relationship between Father's Morality and Adolescent's Morality

Table 3 presents the Fisher's Exact probability, *p*, between the morality of the fathers and the morality of their adolescent children.

Based on the frequency tabulation, there is no significant relationship between father's morality and adolescent's morality ($p = .19$). Although there appears to be more influence of the father's morality on the morality of their adolescent children, the influence is not statistically significant.

Table 3
 Results of Fisher's Exact Test for Father's Morality and Adolescent Morality

Morality	Adolescent				
	Family Source	Educators Source	Society's Welfare	Equality Source	Self-Interest Source
External Morality					
Family Source	2 (3.84%)	0(0%)	0(0%)	1(1.92%)	1(1.92%)
Educators Source	0(0%)	1(1.92%)	0(0%)	1(1.92%)	0(0%)
Internal Morality					
Society's Welfare	0(0%)	0(0%)	0(0%)	4(7.69%)	0(0%)
Principle Morality					
Equality Source	4(7.69%)	3(5.76)	2(3.84%)	28(53.84%)	2(3.84%)
Self-Interest Source	1(1.92%)	1(1.92%)	0(0%)	1(1.92%)	0(0%)

Note. N = 52. $p = .19$. Numbers in parentheses indicate row percentages. $*p < .05$.

5. Discussion

Parenting is a role to play and not a race to win. Parents are important in forming powerful affective bonds with their children, which may make them receptive to the parents' influence (Killen & Smetana, 2015). Filipino parenting focuses on parental authority and control, obedience of children, respect for elders, family cohesion, interdependence, and fulfilling familial obligations (Alampay, 2014; Medina, 2001). Filipino identity defined by close-knit family ties (Medina, 2001).

Forming adolescents' morality is a process influenced by parental morality and family processes. Parental monitoring has beneficial influence on adolescents' moral, social and emotional development (Dalhag et al., 2015). Similarly, inadequate moral upbringing, proper monitoring and adequate supervision on the parents' part may lead adolescents to be involved in immoral behavior (Ajidahun, 2014).

Kalsoom et al. (2012) reported that the most important factor which influences moral judgment and justice orientation is religion. A study with the Barna Group (2018) revealed that the Generation Z is the least Christian and most racially, religiously, and sexually diverse generation. Gen Z is also very confused about moral and spiritual truth. The focus groups conducted with the Barna Group on Gen Z also revealed that this adolescents were confused when it came to moral truth.

The results of the study is consistent with the study of White's (2004), which shows that parents' External Morality and Principle Morality continues to play a significant role in shaping their children's External Morality and Principle Morality even into late adolescence. Mackey and Immerman (2004) found that father absence was the stronger predictor of young men's violent behavior. Absence of a father's influence was an important risk factor for daughter's criminality (Kemppainen et al., 2002).

Fagan et al. (2011) found that younger children reported more positive parenting than older students. Family factors were significantly related to delinquency and drug use. Gupta (2010) revealed a significant difference in moral judgment ability between two groups with older children scoring higher than younger children, which suggest that maturity is a necessary condition for development of moral judgment ability. Branch (2000) found that as an individual grows older, that individual will progress and change ways of thinking and reasoning.

In the study of White (2004), the findings reveal that families that are cohesive, adaptable, and communicative provide appropriate family conditions to promote the importance

of External Morality in adolescent moral decision-making. Family cohesion or emotional closeness was the most significant predictor of adolescent External Morality.

Paternal morality appears to have more influence on the morality of their adolescent children than maternal morality. The father is considered as the head of the family in the Filipino culture. When these adolescents were asked, they answered that their father has the last say in their household. Although it is their mother who would often talk to them, they looked up to their father as the authority. This is consistent with the study of Gordon et al. (2013) that found fathers played a crucial role in the childhood development of values, especially lessons they taught their children.

6. Implications in Clinical Practice

Parenting promotes and supports the physical, emotional, social, and intellectual development of a child. Through parenting, the child's health and safety is ensured, the child is prepared to be a productive adult, and values and morals are imparted to the child. A high-quality parent-child relationship is critical for healthy development.

Adolescence is a crucial period in a person's life. It is known to be a period of "storms and stress" due to the challenges the adolescent as well as the parents face. Parents expect the parenting they have done has kept their adolescent child healthy and safe, has prepared their adolescent child to be productive, and has imparted the values and morals expected by society. With many factors identified to be influencing adolescent morality, what stands out the most is the impact of family life including the interaction between all members of the family, and the parenting skills of not only of the mother, but of the father as well.

Parents want their adolescent children to be morally upright at this stage of their lives. Schools are just as responsible for the physical, emotional, social, and intellectual development of children. Schools are very much involved in the moral development of their students.

Adolescents need guidance from authority figures especially their parents and teachers. Based on the Bronfenbrenner's Socioeconomic Model, there should be a partnership or collaboration between the microsystems, of which the home and school are part of, in order for the individual to develop positively. With the help of the school, parents can be taught skills they may be wanting in parenting as well as strengthening the relationship between them and their adolescent child.

In the latest American Psychological Association (APA) Stress in America survey, Gen Z adolescents are also more stressed than adults overall about other issues like the separation and deportation of immigrant and migrant families and sexual harassment and assault reports. This generation is also significantly more likely than other generations, including millennials and Gen Xers, to report their mental health as fair or poor, the survey found (Bethune, 2019). They are also more likely, along with millennials, to report they have received treatment or therapy from a mental health professional, compared to Gen Xers, Baby Boomers, and older adults.

For family strengthening programs adapted by schools, a three-step approach or level is most appropriate. Level 1 includes programs for the general adolescent population that focus on prevention and awareness. Level 2 focuses on adolescents considered as high risk. Level 3 deals with adolescents in crisis.

7. Conclusion

Today's Gen Z adolescents are connected yet isolated, savvy but anxious, indulged yet stressed. They have grown up with social media, a constant proliferation of information on a fully mobile internet (Barr, 2016). The single biggest difference between Generation Z and other generations is how connected they are, and have been since birth. Connectivity permeates

their lives, from friendships to relationships and has transformed how they interact. It is important that they develop into moral, upright individuals.

Socialization is the mode of imparting morality to the child. The family is still the primary avenue for moral development. Parents and other family members become role models not only for their children. More than ever, parents need to take a more active role in the parenting of their children. Parents and family members continue to exert an influence on how adolescents feel about themselves, but outside forces also become particularly important during this time. Friends, social groups, schoolmates, societal trends, and even popular culture all play a role in shaping and forming an identity (Cherry, 2019).

The school is considered the secondary avenue to moral development. The school administrators, together with the teaching and non-teaching personnel, must also be “parents” to their students. As the adage goes "Values are caught not taught" indicates the importance of being an extension of parents in being role models.

The Department of Education (DepEd) and curriculum planners should form a partnership with the parents, by developing programs that will enhance their parenting skills, increase their awareness of the importance of family process in the moral development of their children. In conjunction with NGOs, different churches, and religious groups, community-based family strengthening programs should be made available to all parents of the community who may have children at-risk or are in crisis who can benefit much from these programs.

This study should serve as a model for future researches in the development of family strengthening programs that will focus on children of different ages and with different needs and issues.

8. Limitation and Future Research

The limitation of this study is using a small sample. It is recommended that future researchers include the influence of demographic characteristics and use a larger sample size and varied sample groups. Future studies could utilize pretest-posttest design to determine the effect of parent training programs on the morality of children and adolescents, including Generation Alpha, children born in 2010 up to 2025, considered as being born entirely in the 21st century.

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11. Authors' Contribution

S. R. Medez and L. A. Gayoles contributed to the research concept and design, data collection, and data analysis. S. R. Medez drafted the introduction and conducted the data collection. L. A. Gayoles drafted the methodology. L. A. Gayoles analyzed the data and S. R. Medez wrote the discussions with L. A. Gayoles. All authors read and approved the final manuscript.

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12. Disclosure Statement

No potential conflict of interest was reported by the authors.

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