BELIEFS OF STUDENTS ON PERSONAL INTEGRITY, FAMILY SOLIDARITY AND CIVIC CONSCIOUSNESS AS DETERMINANTS OF A CULTURE OF QUALITY

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Abstract

The study aims to provide better understanding on the determinants of a culture of quality by examining the beliefs of adolescent respondents on personal integrity, family solidarity and civic consciousness. Findings revealed that respondents value personal integrity or honesty as reflective of the kind of persons they are. They believed that family solidarity is a strength of Filipino character and civic consciousness is part of their learning process, but they lacked time for more participation in relevant activities. As to moral issues, respondents were uncertain whether abortion, pre-marital sex, and divorce are moral or immoral. For them, euthanasia or mercy-killing, cheating and dating with the opposite sex are morally good. One of the major global challenges the world is facing is the pursuit of excellence or quality in education which could be resolved if social institutions mold the young in values formation, strengthen the family as nurturer of human nature and promote civic consciousness for the common good of society.

Key words: beliefs, personal integrity, family solidarity, civic consciousness, culture of quality

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1.0 Introduction

Quality is part of survival. It is not by chance nor by accident. In order for State Universities and Colleges (SUC's) to survive in these challenging times, they have to pursue quality or excellence in the four-fold functions of instruction, research, extension and production. Quality should likewise be manifested by the students and graduates. Determinants to the culture of quality include the beliefs of adolescent students on personal integrity, family solidarity, and civic consciousness or responsibility. Hence, this study is delve on these determinants to look into the culture of quality among adolescents of the modern generation.

Childhood and adolescence are widely considered as critical periods in human development, in which, being exposed to noxious factors frequently causes enduring effects (Serrano, Lemos and Nunes, 2013). Children are not born with integrity or the behaviors we associate with it, like honesty, honor, respect, authenticity, social responsibility, and the courage to stand up for what they believe is right. It is derived through a process of cultural socialization -- influences from all spheres of a child's life. In their school environments, students acquire these values and behaviors from adult role models and peers, and in particular, through an understanding of the principles of academic integrity. When students learn integrity in classroom settings, it helps them apply similar principles to other aspects of their lives (Mitchell, 2014). In addition, a culture of quality can be developed and fostered through the development of character (Estanislao, 2000). Thus, Esteban (1990) emphasized that adolescents need to be educated and equipped with the values of righteous living. Each adolescent is bringing diverse flavors from their own background into the learning environment. These flavors make them unique, and that uniqueness will affect their academic achievement and way of living.

Perceived problems of integrity and ethical culture are very common in many areas and also in the learning environemnts. There is, however, apparently a widespread perception that adolescents are lacking in the kind of culture that is conducive to quality. Perceptions of what is and what should be in terms of contributing to a larger community vary, with differences observed across adolescent characteristics. Hence this study were conducted to explore culture of quality among adolescents in a certain area. This study will help us to designed learning environments in which all adolescents reach for excellence to take responsibility for the integrity and quality of their work, and engage in meaningful practices that prepare them to fulfill their obligations as students in an academic community and as responsible global and local citizens.

2.0 Research Methodology

The study used the descriptive-evaluative survey method using the standardized questionnaires of the University of Asia and the Pacific (UAP, 1997;1998) to measure the beliefs of adolescents on the values of personal integrity, family solidarity and civic consciousness supplemented by the focused group discussion and informal interview conducted to key informants on the beliefs of the moral issues cited.

The locales of the study were the Main Campus of the Surigao del Sur State University (SDSSU) and the 6 adopted barangays, namely: Madrelino, Uba, Cortes Poblacion, Tigao, Matho and Cagwait. The adolescents or student respondents reside in these barangays. In addition, they were the recipients of the extension services of the institutions.

The Sloven's formula was employed to determine the sample size and the number of respondents of the study. Out of 3, 494 students, a sample of 361 respondents were included in the study. After the sample size was

determined, random sampling was applied.

3.0 Results and Discussion

The study conducted reveal the following results;

Table 1. Profile of the respondents

Profile	Frequency	Percentage
Age		
Below 17 y.o.	12	3.3
17-19	190	52.7
20-22	116	32.1
23-25	31	8.6
Above 25	12	3.3
Total	361	100.0
Sex		
Male	142	39.3
Female	219	60.7
Total	361	100.0
Year level		
First	49	13.6
Second	79	21.9
Third	144	39.9
Fourth	89	24.6
Total	361	100.0
Number of Children in the Family		
1-2	77	21.3
3-4	128	35.5
5-above	156	43.2
Total	361	100.0
Estimated Gross Family Monthly Income		
Below 10,000	66	18.3
10,000-20,000	185	51.2
20,001-30,000	58	16.1
30,001-40,000	14	3.9
40,001-above	38	10.5
Total	361	100.0

As shown in Table 1, most of the respondents were female, 3rd yr. college students, with ages ranging from 17 to 19 years old. Most of them, belong to a family with five or more children and whose gross family monthly income ranges from 10,000.00 to 20,000.00.

Perception on Culture of Quality

Table 2 shows the beliefs of the respondents on Personal Integrity. Personal integrity is an innate moral conviction to stand against things that are not virtuous or morally right. This makes individuals do what they think is right regardless of the consequences attached with their decisions (Anonymous, 2014a). Table 2 implies that adolescents always believe on the value of personal integrity or honesty as a determinant of a culture of

quality for it reflects the kind of persons they are. They tried their best to practice the value by engaging in school activities, however, they find it difficult to always finish assigned tasks on time due to lack of time. This is confirmed by the responses of respondents during the focused group discussion conducted which further reveal that especially towards the end of the semester, when final examinations are fast approaching, students could hardly finish their course requirements and other projects ahead of schedule especially on research and thesis writing.

Table 2. Level of respondents' outlooks or beliefs on personal integrity

Personal Integrity	Mean	Adjectival Description
Keeping clean	3.62	Always
Contributing to cleanliness	3.48	Always
Keeping a few things	3.46	Always
Maintaining things	3.46	Always
Ordering oneself	3.36	Always
Making good uses of time	3.29	Always
Following sequence	3.27	Always
Having a framework	3.24	Sometimes
Setting targets	3.23	Sometimes
Starting on the Dot	3.22	Sometimes
Acting with a sense of urgency	3.15	Sometimes
Ending ahead of schedule	3.13	Sometimes
Overall mean	3.33	Always

Table 3 shows the weighted mean with its corresponding adjectival description of the respondents of family integrity. Family integrity is described as a sense of peace and satisfaction with family relationships based on: acknowledgment and/or satisfaction with the past, present and future family relationships; emotional proximity with members of the multi-generational family, even if geographically distant and/or if conflicts were experienced (Marques and Sousa, 2012).

As shown in Table 3, respondents always believed and considered family solidarity or unity as strength of the Filipino character. It is a determinant of a culture of quality manifested by love of one's family, close family ties and extended families where elder children feel the obligation to help their parents and send their younger brother or sister to school. Families that can afford even help relatives in times of need. This result supports the finding of the study conducted by a task force created by the Philippine Senate Committee on Education in 1992 on the strengths and weaknesses of the Filipino character and the study of Esteban (1990) on the Filipino Family and how Filipinos preserve close family ties.

Table 3. Level of respondents' outlooks or beliefs on family integrity

Family Solidarity	Mean	Adjectival Description
Helping others	3.51	Always
Bringing joy to parents	3.45	Always
Making others happy	3.43	Always
Building up goodwill	3.42	Always
Doing a good deed everyday	3.41	Always
Being open to others	3.41	Always
Giving good example	3.41	Always
Showing affection	3.34	Always
Showing an interest to others	3.34	Always
Serving others	3.33	Always
Reaching out to others	3.31	Always
Being selfless	2.97	Sometimes
Overall mean	3.36	Always

Table 4 shows the level of respondents' outlooks or belief on civic consciousness or civic responsibility. Civic responsibility is the responsibility of citizens in a society to exhibit certain attitudes and actions related to participation in society and democratic governance. Actions and attitudes relating to civic responsibility are displayed through political, civil, environmental and economic advocacy (Anonymous, 2014b).

Table 4. Level of respondents' outlooks or beliefs on civic consciousness or civic responsibility

Civic Consciousness or Civic Responsibility	Mean	Adjectival Description
Gaining knowledge	3.38	Always
Working in teamwork	3.38	Always
Caring for the physical environment	3.35	Always
Acquiring skills	3.31	Always
Setting the moral tone	3.30	Always
Promoting self-reliance	3.30	Always
Improving the social environment	3.29	Always
Getting involved	3.21	Sometimes
Raising the level of culture	3.20	Sometimes
Making oneself available	3.19	Sometimes
Making system work	3.18	Sometimes
Working for the long term	3.08	Sometimes
Overall mean	3.26	Always

Table 4 implies that civic consciousness or civic responsibility is always believed to be part of the adolescents learning process. It is a determinant for a culture of quality for it is directed towards the common good of the communities where they belong. Adolescents further believe that through teamwork, organizational

goals could be achieved. However, they have limited involvement in civic activities because according to them, in an interview conducted, there are those who still need some pushing up, guidance and leadership in order to motivate them to engage more in wholesome community activities. This implies that even if adolescents are conscious of their responsibility towards the community, they lack time due to the many school activities that they have to attend to, and need more pushing, guidance and leadership on community involvement.

Table 5 reveals that female adolescents are uncertain whether abortion, pre-marital sex and divorce are moral or immoral acts. This finding is indicative of the need for adolescents to be re-oriented, be well-informed on the morality of issues at hand and the need for the University to embark on non-academic, value-laden programs and activities to address students' personal and academic needs and to re-integrate values in the curriculum. Respondents agree that the promotion and implementation of values could enhance the culture of quality and could give them a competitive edge over the others in the academic community.

Table 5. Level of respondents' outlooks or beliefs on moral issues

Moral Issues	Mean	Adjectival Description
Abortion	2.41	Uncertain
Pre-marital Sex	2.37	Uncertain
Divorce	2.34	Uncertain
Euthanasia or mercy killing	2.31	Not Immoral
Cheating	2.27	Not Immoral
Dating with the opposite sex	2.19	Not Immoral
Overall mean	2.32	Not Immoral

Furthermore, as depicted on the table, euthanasia or mercy-killing, cheating and dating with the opposite sex are considered moral by the adolescent respondents. However, findings of a research conducted in 1998 by the University students in Manila revealed a different view of adolescent student leaders who believed that euthanasia or mercy-killing and cheating are immoral acts. This implies the need for the University to enhance its Values Education Program to promote the values of personal integrity, family solidarity, civic responsibility and other values of righteous living.

In order to test the significant relationship of the respondents profile to culture of quality, ANOVA were employed. Results revealed that only gender and age respective to moral issues were found to be significant. Results were presented in tables 6 and 7.

Table 6 reveals a significant relationship between beliefs on moral issues when grouped by gender. Through test of homogeneity of variances result reveals that there

Table 6. Significant relationship of beliefs on the moral issues when grouped by gender

	Sum of Squares	df	Mean Square	p-value	F	Sig.	Conclusion
Between groups	263.000	5	52.600				
Within groups	31.000	6	5.167	10.181	Reject	0.007*	Significant
Male	294.000	11					

* significant @ 0.05 level of significance

is no homogeneity of variance or the variance of the two variables are not equal since the value it obtained is .000 which is less than the level of significance 0.05. The test of ANOVA as presented table 6 shows the significance of the test as the result of of significance is 0.007 and is less than 0.05 meaning there is a significant relationship between the moral issues to the age of our respondent, and that significance shown from the Duncan's test of difference. The test of difference shows that male differ its perception on cheating, pre-marital sex and dating with opposite sex while female differ from its perceptions on pre-marital sex, dating with opposite sex and abortion. The finding implies that the adolescent respondents who were students of the University under study have varied beliefs on the moral issues and concerns raised in the study.

The result from table 7 shows that there is a significant relationship between age and moral issues since the result of significance is 0.00 which is less than 0.05 level of significance. Based on the Duncans multiple comparison test, that among the age group the moral issues namely pre-marital sex and abortion were percieved differently by the respondents. Moreover, the group with ages 17-19 have similarity outlook to the moral issues on dating with opposite sex, cheating, mercy killing and divorce. This implies that the maturity level in handling moral issues of the student respondents who are still in their adolescent age varies differently with the maturity level of those who already passed the adolescent stage of development, who are older and already in higher level of their study. This means that the higher the age, the more the respondents become mature and the more they can discern whether issues are moral or immoral.

5.0 Conclusion

Adolescent respondents still believed on the values of personal integrity, family solidarity and civic consciousness or responsibility. However, they have varied beliefs on the morality of some issues like abortion, pre-marital sex, divorce, euthanasia, cheating and dating with the opposite sex.

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Table 7. Significant relationships of beliefs on the moral issues when grouped by age

		Type III Sum of Squares	df	Mean Square	F	Sig.	Conclusion
Intercept	Hypothesis	54987.184	1	54987.184	615.710	0.000	Significant
	Error	357.453	4.003	89.307			
Moral Issue	Hypothesis	520.531	5	104.106	22.032	0.000	Significant
	Errorr	1658.553	351	4.725			
Age	Hypothesis	359.255	4	89.814	19.007	0.000	Significant
	Error	1658.553	351	4.725			

* significant @ 0.05 level of significance

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