Values Formation within the Family as an Antecedent of Civic Participation

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ABSTRACT: Values formation during childhood is crucial in the development of children which serves as the basis of their behavior and actions outside the family and in later life. 131 volunteers of UPLB Ugnayan ng Pahinungód were selected as the sample of this study to understand how values formation in childhood translates to civic participation. Using explanatory sequential design, this research gathered data in two phases. Quantitative phase used Volunteer Functions Inventory (VFI) to determine the motivations of the respondents to volunteer while the Scales of Parenting Styles (SPS) assessed the parenting styles of the respondents' parents. Data was analyzed using descriptive quantitative analysis. Six participants were chosen for the qualitative phase and their cases were analyzed using thematic analysis. Results highlighted the importance of values formation during childhood in the learning and practice of values associated to civic participation. Parents played important roles as models of desired behaviors and socializing agents through their parenting styles and practices as well as extended childcare. Modeling and practice of behavior through family socialization contributed to their positive development. Volunteers were motivated to participate in civic activities to seek understanding of social issues and real-life situations of Filipinos anchored by their values and high regard for humanity and life. Definition of civic participation based from their experiences was also presented in the results. Main values components of civic participation are *pakikipagkapwa*, *malasakit*, and *pananagutan* which are recommended to be embedded in the family's core values to contribute to the development of children's sense of civic duty.

KEYWORDS: Values formation, civic participation, prosocial behavior, volunteering, parenting styles, Pahinungód

INTRODUCTION

People behave in a manner that is acceptable in the environment they socialize with. They are taught how to talk appropriately to someone, offer help when needed, and treat them with respect. These are just some of the behaviors which are deeply rooted from shared values that have been set as standard ways of actions in dealing with people and situations. Goode & Jones (2008) [1] emphasized that values form the basis for beliefs, norms, behaviors, and practices for any cultural group. Values are any attitude or behavior that is thought to be growth-promoting for the self and others; an exemplar, or standard of conduct (Hall, 2008) [2]. They define what is right or wrong and good or bad, develops early in life, and are imparted by direct experiences with people (Moore & Asay, 2018) [3]. It varies too from one group to another since different communities hold different values, all depending on what is internal to the group. It is then shared within the society composing of various families. The family then, headed by the primary caregivers or parents, are the main agents responsible for forming the foundation of values of individuals at an early age. Values act as guiding principles in shaping children's behavior. For parents, they integrate their key cultural understandings and beliefs, those held high in esteem, about the nature and meaning of parenthood, child development, and desired behaviors and use them as patterns of their child-rearing practices (Goode & Jones, 2008) [1]. Parents instill values and help children understand their environment as preparation for future socialization outside the family because as Bronfenbrenner (1979) [4] emphasized, children's environment is vast and composed of various contributing factors that have their roles to play in the development. So as early as infancy, parents set a learning environment for their children by teaching them values that will

Values Formation within the Family as an Antecedent of Civic Participation

help them adapt and socialize with the community outside the family. This supports Small and Eastman's (1991) [5] study on family relations which proved that strong, established support systems in childhood can promote positive adjustments in later life.

Although values are the basis of development throughout the lifespan (Hall, 2008) [2], it is important to have a critical understanding of how these values are formed and established which then lead to the focus on values formation in early ages. But first, in limiting the confusion between values and moral behavior, it is imperative to distinguish one from the other. Values, as mentioned earlier, serve as standards of actions in a given situation while moral behavior is governed by values deeply held by an individual. Therefore, morals act as a system of beliefs formed out of one's core values wherein experiences also give contribution and influence. Moral development could happen as early as 18 months where children start to learn and experience emotions such as empathy and learn to help others through socialization with parents and the family (Dunn, 1988 [6]; DiLalla, Mullineaux, & Biebl, 2012 [7]). Hall (2008) [2] stated that during the first two years of life, children observe parents, siblings, teachers, and peers as models of behaviors.

An early definition of observational learning or modeling by Shaw & Constanzo (1982) [8] said that the acquisition of behavior based on the observation of another person's behavior and of its consequences for that person. Models are those individuals who are being observed which are mostly parents, teachers, and other people children look up to. Identification is where one adopts behavior, beliefs, values, and attitudes from a model. It does not necessarily mean a child would immediately do it, but actions and behavior could take place whenever they experience a similar situation. It is different from imitation in a way that patterns of behavior, motivation, and thought are incorporated, and it is based on strong emotional ties with the model while imitation is just basically copying a behavior from another person who can be anyone. For the child, the most salient models are parents especially if they exhibit parental characteristics such as warmth, competence, and control of resources which can lead to strong identification (Eisenberg & Mussen, 2003 [9]).

As children grow and socialize more, they start to develop loyalty, commitment, and kindness toward the people around them while also learning to understand that others have different feelings and opinions or what scholars (Ford, 1979) [10] have coined as *perspective-taking*. Piaget (1932) [11] gave focus on the development of moral understanding of children from egocentric thinking to sociocentric thinking, a form of thinking where they can put themselves in the place of other people. It was then later examined comprehensively by Kohlberg (1981), who proposed stages of moral development: pre-conventional morality, conventional morality, and post-conventional morality (as cited in Eisenberg & Mussen, 2003, p. 122-123 [9]). The first two stages cover early to middle childhood where development is crucial and at the same time, conventional morality is believed to be the stage where moral beliefs develop effectively because children begin to internalize values being taught by adults and their own behavior. These concepts presented are all congruent with how moral development of children happens gradually as guided by and deeply rooted from shared values.

Values are determinants of an individual's future behavior; thus, parents must be wary of what to teach to their children as it will affect later outcomes. Setting a learning environment that encourages moral development and positive social behavior is expected to yield prosocial behaviors. Scholars defined prosocial behavior as voluntary actions that are intended to help or benefit another individual or group of individuals such as donating resources, helping or assisting others, volunteering, cooperation, and comforting others (Eisenberg & Mussen, 2003 [9]; Batson, 1998 [12]; Carlo, 2006 [13]; Eisenberg et al., 2006 [14]; Staub, 1979 [15]; Carlo, 2013 [16]).

Parents greatly influence children as they share values and beliefs at home on a daily basis which is one of the most powerful ways to impart values and influence development (Whiting, 1980 [17]). This supports Halstead & Taylor's (2000) [18] statement that since moral development has been proven to start earlier than thought (adolescence), it means adults play an important role in helping children to understand and articulate their emotions, develop understanding of right and wrong, and to develop prosocial attitudes and behaviors such as sharing and helping others. Eisenberg & Mussen (2003) [9] said that both modeling and identification are seen to be the most subtle determinants of prosocial behavior yet the most powerful. As the first teachers, parents have set desired behaviors for their children (e.g., acting in prosocial ways) and is only possible through managing the family – its members and resources around them.

The family manages resources to meet the needs of each member and the family as a whole that is bound in a dynamic and interdependent environment (Moore & Asay, 2018) [3]. These resources can be tangible or intangible but since one aspect of focus in this study is on prosocial behavior, a strong emphasis on intangible resources will be given. Family resource management, as defined by the National Council on Family Relations (2014) [19], "is an understanding of the decisions individuals and families make about developing and allocating resources, including time, money, material assets, energy, friends, neighbors, and space to meet their goals".

Aside from those mentioned, rearing children uses and manages resources, which later develops a new intangible resource which is human resources. Human resources are defined as the knowledge, ability, and skills acquired over the years as

Values Formation within the Family as an Antecedent of Civic Participation

one grows and develops, and those experiences gained in various environments. An individual is a resource because he or she possesses a skill set beneficial to other people or the larger society. This skill set is formed through managing family members which starts at an early age and primarily done through parenting practices. Parents use their values systems as basis for guiding and supporting the developing values foundation of younger family members (Moore & Asay, 2018) [3]. Therefore, for an individual to exhibit prosocial behavior, parents must set a positive learning environment for children that is focused on understanding and helping others.

The basic concept of caring is influenced and developed by family resources, parental characteristics, and parents' beliefs while interacting with the child's characteristics (Chase-Lansdale et al., 1995 [20]). Some studies about parenting practices and prosocial behavior revealed that a close, warm, supportive, and responsive relationship of parents and children is a critical factor that fosters and promotes the development of prosocial behavior (Eisenberg et al., 2006 [14]; Hastings, Utendale & Sullivan, 2007 [21]; Carlo, 2006 [13]; Grusec, Chaparro, Johnston, & Sherman, 2013 [22]). According to Werner and Smith (1992) [23], children exposed to that kind of relationship are more likely to be well-adjusted and self-sufficient in adolescence and adulthood.

Another valuable finding on parent-child relationship and prosocial behavior is that parents who used reasoning to their children positively affected their development (Hoffman, 1970 [24]; Grusec et al., 2013 [22]). Pointing out the negative behavior of children while explaining the reason behind it made children have control of their actions internally and externally. Parents are role models for children, therefore, there must be congruence between their words and actions because consistency promotes clarity. It was identified by Kagan (1984) [25] that during early childhood, children abide by parental standards not because of fear of punishment but because they desire to imitate such behavior since their parents have established a warm, loving relationship with them. It is also proven that children who received supportive and sensitive parental guidance would likely be supporting and enacting values that parents taught them (Kochanska, 2002) [26]. Warm, supportive, sensitive, and responsive parental practices influence children to care for the welfare of other people which falls under the concept of prosocial behavior.

A concrete example of prosocial behavior is active citizenship where concern for others are taken into a higher level of action. Hoskins (2014) [27] defined it as "engagement of active citizens in a broad range of activities that promote and sustain democracy which includes civil society activities such as protesting and collecting petitions, community activities such as volunteering, and conventional political engagement such as voting or campaigning for elections" (p. 14). This course of action does not only concern immediate family or friends but a community that belongs to a nation. Concern for nation-building does not happen in an instant but is inherent in people. David Hume (1751/1957) stated that "humans have an intrinsic capacity for compassion and sympathy which is the primary motivator for benevolent and altruistic human actions" (as cited in Carlo, 2013 pp. 208 [16]). This prosocial behavior is grounded in moral principles, beliefs, or emotion (Carlo & De Guzman, 2009 [28]) shared within the family. Additionally, a study by Muddiman, Taylor, Power, & Moles (2018) [29] suggested that the "next step will be to undertake qualitative work with parents and grandparents to explore their orientations to civic participation and their accounts of intergenerational sharing to better understand the process of influence or sharing of values and behaviours" (p. 15).

Therefore, family socialization is a crucial factor in studying how individuals acquire such skill set and behavior during their formative years which later on draws them to civic participation that shifts citizens into becoming active citizens. To narrow it down, using Bee's (2017) [30] components of active citizenship, the researcher will focus on civic participation of the participants who are members of the Ugnayan ng Pahinungód/Oblation Corps in UP Los Baños – the official volunteer service program of the university. Civic participation involves a set of voluntary activities that in general focus on helping others and for the public good (Barrett & Brunton-Smith, 2014) [31]. Hence, this study will explore how values formation during childhood shapes individual's behavior that is contributory to civic participation.

MATERIAL AND METHODS

1.1. Research design

Explanatory sequential mixed-methods was used in this study which involved a two-phase project starting with the collection of quantitative data using a questionnaire that measured the motivations of volunteers in joining Pahinungód and assessed the parenting style used by their parents on them. The quantitative data collected was analyzed and used to form and build the qualitative phase. These quantitative results determined the questions included in the qualitative part which gave extensive focus on how family experiences were formed and how parenting styles were practiced during their childhood. Through this research design, the results of the study were given support and in-depth interpretations.

1.2. Respondents

The population of the study came from the 2018-2019 pool of volunteers of UPLB Ugnayan ng Pahinungód. As volunteers, they were tasked to conduct and facilitate tutorials, team buildings, community activities, and other volunteer activities aligned with

Values Formation within the Family as an Antecedent of Civic Participation

Pahinungód's programs. It is important to emphasize that these volunteers joined Pahinungód on their own will and only volunteered during their available time and when they were interested in such activities. They also get no extra grades nor compensation.

One hundred eighty-two volunteers (182) were qualified to participate in the quantitative phase however, only one hundred thirty-one (131) volunteers were able to answer the questionnaire. Out of the 131 of volunteers, ten volunteers were chosen as participants of the qualitative phase who fit the following criteria: (1) volunteers of UPLB Ugnayan ng Pahinungód, (2) have been a member for at least two years, and (3) have participated in at least three fieldworks inside or outside the campus regardless which program they participated in. However, only six (6) were interviewed due to the pandemic. Since explanatory sequential mixed methods was used, it screened the participants who were best fit to represent the population based on their scores in the values function of VFI.

1.3. Research Instruments

The quantitative phase used the 30-item scale of Volunteer Function Inventory (VFI) by Clary, Snyder, and Ridge (1998) [32]. The scale has a high reliability of .80 to .89 with a mean interscale correlation of .34 which determined the functional motives of individuals who engage in volunteer activities. The six functional motives are as follows: protective, values, career, social, understanding, and enhancement. Another research instrument used was the Scale of Parenting Styles (SPS) by Gafoor and Kurukkan (2014) [33] which was based on the studies of Baumrind (1971) therefore the scale has construct validity in relation to parenting style. The 36-item scale measures the responsiveness and control of each parents wherein validity coefficient is found that 0.80 for responsiveness and 0.76 for control subscale. Its reliability was also tested with a one-week interval with test-retest coefficient of reliability of responsiveness variable in the scale is 0.81 and for control it is 0.83 (Gafoor & Karukkan, 2014) [33]. Scores determined what type of parenting style the participants' parents are using on them. Nine open-ended questions were used in the qualitative phase.

1.4. Data Gathering Procedure

Data collection for the quantitative data was done using a google form link which included the VFI and SPS. Informed consent was also included in the google form. The quantitative data was then used in narrowing down the qualified participants for the qualitative phase of this study. Those who scored 7 on the values function of VFI was chosen and interviewed.

1.5. Data Analysis

In analyzing explanatory sequential mixed methods, quantitative analysis of the data was done first as this determined questions used and integrated in the interview. VFI and SPS scores were computed by getting the weighted mean scores and analyzed and interpreted using descriptive quantitative analysis. For the interview, recorded conversations with the participants were transcribed. According to Creswell (2017) [35], within-case analysis will be used for multiple cases where description of each case will be provided as well as the theme within it followed by a thematic analysis across the cases. Since multiple-case study was done, the researcher analyzed the data multiple times to gain overall understanding of it. Codes were highlighted and grouped manually then regrouped again electronically under their respective research objectives. Using a categorization strategy in grouping codes, themes were created. Themes identified were pieced together to see the whole picture of the participants' collective experiences. It also facilitated the comprehensive understanding and interpretation of their stories. This was not used to generalize but to see how certain factors affected each case. At the end, the analysis was about the ways their family contributed to the foundation of values of the participants and their prosocial behavior (e.g. volunteering).

1.6. Limitations

Due to unavailability of the master list of the volunteers, the selected population came from the list of year 2018 to 2019. Ten cases were chosen for the qualitative phase however, only six participants were interviewed due to the announcement last March 16, 2020 of a nationwide lockdown in the country to help stop the spread of COVID-19 therefore, generalization is not possible but results could provide valuable inputs for developing family programs or interventions in the family. Another limitation identified in the present study was the lack of a parenting style assessment specific to measure Filipino parenting styles and practices.

RESULTS AND DISCUSSIONS

1.1. Sociodemographic Profile of the Respondents

Table 1 presents the sex and age distributions of the respondents. More than half belonged to the age group 19-22. Respondents were classified into student, faculty, alumni, and staff. Of the overall respondents, almost half of them are alumni volunteers

Values Formation within the Family as an Antecedent of Civic Participation

(48.85%) while student volunteers were 43.51%. There were 6.11% faculty volunteers and 1.53% staff volunteers. Majority of the respondents were females (59.54%).

Table 1. Sex and age of respondents (n=131)

Sociodemographic characteristics	Frequency	%
Age (years old)		
19-22	89	67.94
23-28	34	25.95
30-63	8	6.11
Sex		
M	53	40.46
F	78	59.54

Using the UPLB Office of Student Affairs' (OSA) classification of organizations, the results yielded twelve categories with multiple responses (see Table 2). Those who were only members of Pahinungód were more than a quarter. Most respondents were affiliated with academic organizations (38.93%) and sociocivic organizations (27.48%). It is noteworthy that regardless of the categories, UPLB student organizations conduct community service.

Table 2. Distribution of the respondents by affiliation/s

Affiliation/s*	Frequency	%
Pahinungód only	39	29.77
Academic	51	38.93
Cultural	9	6.87
Socio-civic	36	27.48
Fraternity & Sorority	6	4.58
Varsitarian	6	4.58
Sport	5	3.82
Religious	5	3.82
International	4	3.05
Socio-political	5	3.82
Professional organizations	17	12.98
Other volunteer organizations	5	3.82

*Multiple responses

1.2. Pahinungód Volunteers' Motivation Behind Their Civic Participation

VFI overall results (see Table 3) shows that the understanding function scored the highest among the six, followed by the values function, then enhancement, protective, social, and career function. For females, they scored understanding function as the highest while for males, it is the values function. It can be assumed that all those motivations are important and play a role in their lives however, volunteers' motivations are moslty motivated by understanding and values functions given the slight difference between the two functions. The respondents volunteer in order for them to gain knowledge on how they can be of service to the underserved and acquire skills and abilities that will better equip them in socializing with community partners as well as fellow volunteers. Additionally, the result shows that these respondents became volunteers because they are motivated by the values they uphold and are seeking ways to express their love for the country and its people. This result is congruent with the systematic review by Chacón et al. (2017) [36] wherein forty-eight research studies that used VFI revealed that younger samples score significantly higher in the understanding function than studies with older participants.

Values Formation within the Family as an Antecedent of Civic Participation

Table 3. Volunteer Function Inventory Results

VFI Functions	Overall	Females	Males
Understanding	6.37	6.33	6.26
Values	6.27	6.27	6.43
Enhancement	5.04	5.08	4.98
Protective	4.96	4.95	4.99
Social	4.84	4.76	4.94
Career	4.43	4.38	4.51

1.3. Relationship Between Parenting Style and VFI

Results from the VFI and SPS shows an interesting pattern. Respondents with authoritative parents are motivated to volunteer because of the understanding and values function. In the context of volunteering, they seek to learn and understand more about real-life situations happening beyond their classrooms and gain new perspectives on the lives of their fellow Filipino brothers and sisters. They also give importance on upholding their values specifically altruism and humanitarian values thus, they volunteer in Pahinungód. Authoritative parents are known to rule with firm and consistent control while assuring that they provide their children's need and support, making a democratic environment while growing up. This type of environment encourages an individual to be independent and gain wide perspective on situations because parents are able to provide explanations on their decisions, rules, and expectations thus, making the individual grasp and understand more the context of the situation. And as mentioned previously, studies also showed that authoritative parenting style can lead to prosocial behavior (Altay & Gure, 2012) [37].

While respondents with permissive parents shows a novel result and a new contribution to the field of family and human development. They became volunteers because they see it as an opportunity for themselves to grow as an individual and extend their own selves to others, deal with their inner problems or protect their ego, and see volunteering as a stepping stone on building their own career by gaining volunteer experience and creating social connections. These respondents received minimal to no punishment from their permissive parents and were allowed to make their own decision since their parents imposed low enforcement of rules and authority. This type of parenting shows high acceptance and support with frequent expressions of warmth and affection. This results are almost the same when it comes to each parent. These two types of parenting styles exhibit high responsiveness of parents to their children's need which was congruent to Schwartz's study in 2010 [38]. According to him, an environment that allows helping and supporting behaviors positively promote a more sensitive caregiving orientation and a greater desire to protect and promote others' welfare.

1.4. Definition of Civic Participation

The participants defines civic participation as offering of oneself in service to the community and its people by addressing their needs and maximizing their potentials (see Figure 1). Offering of oneself pertains to the skills, time, and effort one is able and willing to give as a volunteer. This definition of civic participation grows broader and deeper as one gains more experiences which therefore provides deeper understanding of the situation of the community and its people. Through volunteering, volunteers put great importance to their experience working with the community. Experience involves learning the lives of their fellow Filipino people and the community's situation including their potentials. Civic participation for the volunteers goes beyond from just giving aids, it is to empower fellow Filipino people and uplift the community.

Figure 1. Definition of Civic Participation

Values Formation within the Family as an Antecedent of Civic Participation

1.5. Family Socialization

Based from the findings, it reveals that family socialization was present during the participants' growing up years and it happened almost every week. Whether the activities were indoor or outdoor, there was a time for families to bond. Family is a vital factor contributory to one's inclination to civic participation and the closeness and bonds formed by families are strongly linked to it (Muddiman et al., 2018) [29]. Situations are different for single-parent families. Single mothers, in this case, had to work twice to provide for their children's needs therefore there was lack of time for family members to bond aside from birthdays and holidays. Another notable finding is the decline in family socialization which was affected by the age of the participants (notably when they reached puberty), lack of time for both parents and children, and change in priorities as a family.

1.6. Parenting Styles and Practices
1.6.1. Mothers' parenting style

In general, mothers of the participants were overprotective to their kids while growing up. They implemented disciplinary strategies, such as punishments, to correct inappropriate behavior of their children. The importance of parental guidance in building the values foundation at home is also apparent to the participants' families. Mothers' presence while growing up contributed to their growth and understanding of their environment. This is also true to participants belonging to single-parent families. These results support Mahalihali's (2004) [39] claim that the way individuals were cared for during their childhood years influences their relationship to people outside their family. Moreover, the participants' experiences of being in a single-parent family made them understand why their mothers were overprotective and strict with regards to their behvaiors as a kid. This realization has been discovered by themselves and became coherent for the participants when they reached the stage of young adulthood—the awareness and understanding on the complexity of lone parenting in order to provide for the needs of their children. In general, mothers built a learning environment which played a significant role in establishing their children's foundation of values.

1.6.2. Fathers' parenting style

Based form the results, the highlight of the influence of fathers to their children is teaching the importance of *pakikisama*. The values of maintaining smooth interpersonal relationship with one another was identified by the participants as one of the values that helped them survive in different situations and in dealing with people they encounter until the present day. It guided socialization not just in the family but also in dealing with other members of the society too. Parents in general use their understanding of the culture and beliefs about parenthood and child development and integrate their values in their chosen parenting styles (Goode & Jones, 2008) [1]. Through the values shared by their fathers, it enabled them to reach out to people which eventually translated into joining volunteer organizations and participating in activities that empower their fellow Filipinos. Another notable result is the dynamics between their fathers working abroad and the rest of the family. Since fathers were not physically present back then, they made sure that their relationship with their children was not affected by the distance through constant communication and guidance with the help of the mother.

1.6.3. Overall parenting style

In overall parenting styles, the results shows that both parents used rewards to recognize desirable behavior. They used it to encourage and motivate children to sustain such desirable behaviors while punishments were implemented to inhibit inappropriate ones. They were also strict when it comes to their children's studies and expected them to perform well in class. Parents were also involved in their children's social interactions that is why they preferred to know their peers and the activities they do.

The overall parenting style also emphasizes the importance of teaching values at home. Parents may have practiced similar behaviors and values but sometimes negotiation takes place which create a unique blend of values and decision-making (Moore & Asay, 2018) [3]. Parents taught their kids values and learning that they were able to use when they socialized with others and faced in a situation. According to Moore & Asay (2018) [3], parents parents use their values system in developing their children's foundation of values. These values taught by parents were most effective and better understood when coupled with explanations through open communication between the parents and their children. Parents who used reasoning on their children positively affected their development which is related to better parent-child relationship and children's prosocial behavior (Grusec et al., 2013) [22].

It is also apparent that each parent exhibited different parenting styles using various practices known to them to be able to provide the needs and give proper care to their children while growing up. As mentioned earlier, parents integrate their highly held values and beliefs in their child-rearing practices (Goode & Jones, 2008) [1]. Additionally, parents who showed high levels of positive emotions have been linked with children's prosocial behavior and empathic behavior (Laible & Eye, 2012) [40]. When the

Values Formation within the Family as an Antecedent of Civic Participation

participants reached the young adulthood stage, they now have an understanding why their parents were protective and strict, the reasons behind their rewards and punishments, and why they put such importance in teaching values and skills at home. This finding is consistent across all participants.

1.6.4. Extended childcare
Another noteworthy findings under the parenting styles is the involvement of extended family in childcare. Grandparents of the participants also contributed to their growth and development by giving guidance to the parents based from their experiences in childrearing and handing down values they deem necessary in taking care of a child. Values taught by their grandparents to their parents were the same values that was given and taught to the participants while growing up. Even though the participants are in their young adulthood stage already and have gained various experiences outside the family, it is still the values foundation built during their childhood years that persists (Moore & Asay, 2018) [3]. However helpful, it must be noted that the presence of grandparents or any member of the extended family may bring confusion to children when it comes to identifying the main authority figure in the family.

1.7. Values Components of Civic Participation as Influenced by Family Values
1.7.1. Pakikipagkapwa
Learning the importance of social interactions (*pakikisalamuha*) and *bayanihan* paved the way for participants to be involved in the community and join civic organizations. This was mostly influenced by their parents' behavior when it comes to helping others which inspired them to continue extending the help to the needy and establish ties with the community to collaborate and empower its people through their own little actions. *Pakikipagkapwa* has always been practiced by Filipinos and see their fellows as coequal (Alampay, 2014) [41]. It is one of the core values of civic participation as identified by the participants.

1.7.2. Malasakit
Civic participation also means having concern for others (*malasakit*). It includes the values of respect and empathy—as mentioned by the participants. Most of the participants experienced getting help from other people or being part of the marginalized sector and having been in these situations before, the participants empathized for fellow Filipinos who are in need thus joining civic organizations for underserved communities that address pressing social issues. Along with the feeling of empathy, their concern for others grew stronger in hopes of building a better future for their fellow Filipinos. *Malasakit* also involves respecting other people regardless of their status and situation.

According to the participants, showing concern is not only applicable to certain people but instead one cares for others and equally respects them.
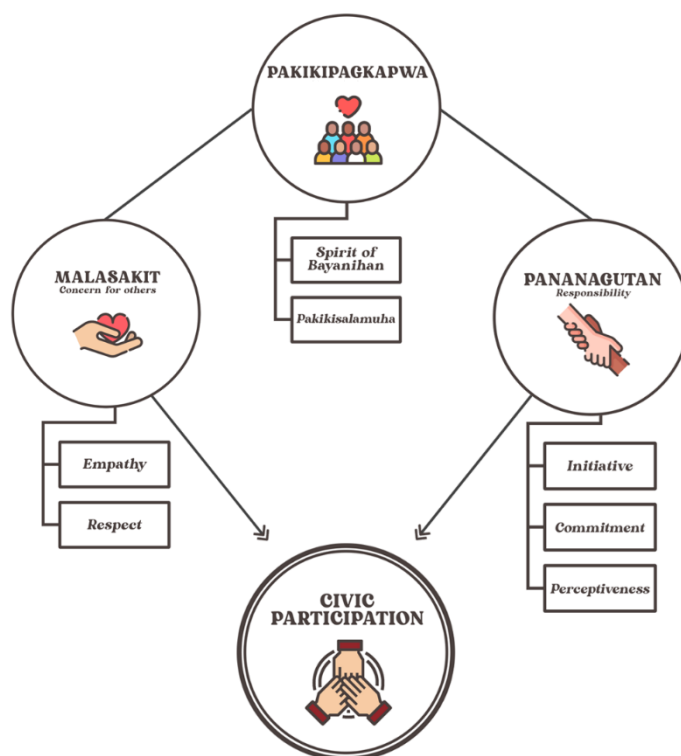

Figure 2. Values Components of Civic Participation

Values Formation within the Family as an Antecedent of Civic Participation

1.7.3. Pananagutan

Results showed that being responsible involves showing initiative. Responsibility is being able to recognize that someone or a community needs help and initiate actions needed. Additionally, a responsible individual is sensitive and understanding of the situation he or she is in. To better help people, one should exert more effort in knowing and understanding the situation of the people and the community. Lastly, being committed in helping and empowering others takes a huge part in being responsible. Participants put emphasis on the value of maintaining relationships and support given to others. In joining civic organizations, serving with a heart means serving with strong intention and dedication that will maintain such initiatives.

1.8. Values Formation as an Antecedent of Civic Participation

The identified values linked to civic participation were handed down by the parents to their children. According to DiLalla et al. (2012) [7], family socialization facilitates children's development of moral understanding and learning of values such as empathy and helping others which starts at the second year of life. This means that adults play an important role in helping children understand and articulate their emotions, develop understanding of right and wrong, and to develop prosocial attitudes and behaviors (Halstead & Taylor, 2000) [18]. Through various parenting styles and practices, they all contributed to the moral development of the participants from childhood up to the present time.

Parents teach values by setting examples through their behavior and socialization with other people. During the first two years of life, children observe parents, siblings, teachers, and peers as models of behaviors (Hall, 2008) [2]. Retention and understanding of these values will be effective if done accurately, continuously, and with the presence of noncontrolling and mutual relationship with parents (Grusec et al., 2000) [42]. Participants learned to adapt said values through observation and modeling which is believed to be subtle yet most powerful determinants of prosocial behavior (Eisenberg & Mussen, 2003) [9]. In Psychoanalytic Theory, strong identification of behavior is attributed to parental characteristics such as warmth, competence, and control of resources (Eisenberg & Mussen, 2003) [9]. Stolle (2003) [43] emphasized that it is the parents who model the value of performing civic duty, who show the value of cooperation with others, and who teach their children about trusting or mistrusting others.

On the other hand, the Social Learning Theory of Bandura explained that behavior is influenced by external factors through mediating cognitive processes (Eisenberg & Mussen, 2003) [9]. These cognitive processes involve intentions and self-evaluative processes concerning the manipulation and outcomes of children's behavior. Using cognitive processes can help children anticipate the outcomes of their behavior—whether or not it will bring a desirable effect or negative impacts on themselves. Internal rules and values are integrated in the participants' learning processes during childhood by means of imitation of models. The explanation of moral behavior provided by parents as well as their reactions to their children's behavior also contributed to the evaluation and assessment processes of values and rules taught to children.

Motivation is also an important factor in translating and integrating observed behaviors into one's own actions. Reeve et al. (2008) [44] mentioned that an individual is motivated if the task given to them are personally valued and important to them. Over time and through practice, these observed behaviors guided by their highly regarded values were applied in every day life by the participants and were translated into civic participation in the form of volunteering.

CONCLUSIONS AND RECOMMENDATIONS

The results of this study helped in better understanding the underlying behaviors and values associated with civic participation and the family. Respondents volunteer to learn outside the classroom and socialize with the community. Through this experiential learning, they gain knowledge and hone their skills and abilities on how they can be of service to the underserved. It is also an avenue for them to practice values learned, such as *pakikipagkapwa, malasakit,* and *pananagutan*, from their parents who played an integral part as models and within their families who served as other socializing agents.

Parents are considered as the main authority figures and models in the family. Children learn and adapt behaviors mainly through observations, modeling, and parental guidance and control. It is recommended that those values mentioned beforehand should be included in the core values that will be taught to their children while growing up. Through these values, the awareness and development of the sense of civic duty will be instilled in them. Family socialization is also of equal importance when it comes to the positive development of children.

It is recommended for future researchers to develop a tool that will holistically capture the context of Filipino families' parenting styles and practices. Also, a wider range of participants can be included in the interview for future research to generate diverse responses. Further studies may also consider looking into a follow-up study or may include the socioeconomic status of Filipino families and its relationship to civic participation which might yield a variation of results.

Values Formation within the Family as an Antecedent of Civic Participation

Civic activities, like volunteering, can be in partnership with the school or the local government unit of the community. This is to build better opportunities for the youth to take part in nation-building and to enhance their capabilities and practice their values rooted from their family's own culture and practices.

It is highly recommended for adolescents to expose themselves outside the family and participate in civic duties that will enhance the values they learned from their parents which may contribute to their personal growth and may also lead to the empowerment of oneself and the nation.

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