

The Decline of Traditional Filipino Values Across Generations: A Basis for Values Revitalization Plan

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ABSTRACT

This study examined the extent to which traditional Filipino values—specifically Bayanihan (community cooperation), Pakikisama (social harmony), Utang na loob (debt of gratitude), and Hiya (sense of propriety)—were practiced across four generational cohorts (Baby Boomers, Generation X, Generation Y, and Generation Z) in the Municipality of Tayug, Pangasinan, Philippines. A descriptive-comparative research design was employed with 421 respondents. CHAID classification tree analysis and MANOVA were used to identify socio-demographic predictors and assess generational differences. Results revealed that Bayanihan experienced the most pronounced generational decline, with Baby Boomers showing significantly stronger practice than younger cohorts. Utang na loob exhibited moderate generational differences, while Pakikisama and Hiya demonstrated remarkable resilience across all cohorts. Multivariate analysis (Pillai's Trace = 0.120, $F(4, 414) = 4.334$, $p = .000$) confirmed a statistically significant overall effect of generational cohort on the combined practice of traditional Filipino values. Among socio-demographic predictors, only generational cohort and religion emerged as statistically significant. These findings indicate that while some traditional Filipino values are being reinterpreted rather than abandoned—particularly among Generation Z, who express bayanihan digitally and pakikisama online—others, especially bayanihan, are experiencing genuine generational decline. A Values Revitalization Program is proposed to sustain these cultural practices within academic institutions, communities, and across generational groups.

Keywords: Filipino values, generational cohorts, bayanihan, hiya, utang na loob, pakikisama, intergenerational differences, values revitalization, cultural decline, Baby Boomers, Generation Z, Pangasinan

BACKGROUND OF THE STUDY

Values are the cornerstone of a society's cultural identity, guiding behavior, shaping relationships, and fostering collective well-being. In the Philippines, traditional Filipino values such as pakikipagkapwa-tao (shared humanity), utang na loob (debt of gratitude), hiya (sense of propriety or shame), and bayanihan (community spirit) are integral to Filipino identity and social cohesion (Aguas, 2016; Reyes, 2015). These values influence familial bonds, community interactions, and national pride, serving as moral anchors for generations. Similarly, utang na loob underscores the importance of reciprocity and gratitude, creating strong bonds within families and communities (Cleofas, 2019). These values also provide a moral framework that guides individuals in making ethical decisions, promoting accountability and social responsibility (Tablan, 2021).

In a broader societal context, values like bayanihan, which embodies collective action and mutual aid, have been instrumental in fostering community solidarity during times of crisis. Whether in disaster response or everyday communal duty, this value demonstrates the Filipino spirit of unity and altruism which strengthens social networks and promotes a sense of belonging (Lasquety-Reyes, 2016).

The cultural implications of traditional Filipino values extend beyond individual and community levels, influencing the nation's identity and global perception. These values have been recognized as integral in preserving the Filipino culture amidst globalization and modernity. However, the cultural landscape is evolving due to the influence of Western ideologies, technological advancements, and urbanization. This often challenges traditional practices and priorities (Cleofas, 2019; Lasquety-Reyes, 2016).

For instance, younger generations increasingly adopt individualistic and digital lifestyles that may conflict with the collectivist nature of Filipino traditional values. This shift is particularly evident in the decline of practices like bayanihan and the reduced emphasis on utang na loob in contemporary social settings (Tablan, 2021). Such changes underscore the need to bridge generational gaps by reinterpreting these values in ways that resonate with modern contexts while preserving their essence.

Globalization has introduced a wave of foreign influences that significantly affected Filipino cultural identity. The integration of Western ideals such as individualism and consumerism often contrast with deeply rooted Filipino values like pakikisama (harmonious relationships) and utang na loob (debt of gratitude). Studies suggest that younger generations are increasingly influenced by global trends, leading to a re-evaluation of cultural priorities and a gradual shift away from collectivist practices (Lasquety-Reyes, 2016; Tablan, 2021). Additionally, the influx of international media and consumer culture has contributed to cultural homogenization, diluting indigenous traditions and customs (Pertierra, 2010).

The rapid proliferation of digital technology, particularly social media, has transformed communication patterns and social interactions among Filipinos. Social media platforms such as Facebook, Tik Tok, and YouTube have become dominant forces in shaping attitudes, behaviors, and cultural norms often promoting values that emphasize self-expression and individual achievement over traditional communal values (Cleofas, 2019; Bulloch, 2021). The convenience of digital interactions has also led to the weakening of face-to-face socialization and community participation which are essential in the transmission of cultural values from one generation to another (Cornelio, 2016). Furthermore, the dominance of Western digital content often overshadows local narratives, creating a cultural disconnect for younger Filipinos.

The rapid urbanization of the Philippines has significantly altered traditional family dynamics and community structures. As people migrate to cities with the goal of economic opportunities, they often face the challenge of adapting to a fast-paced, competitive environment that prioritizes economic productivity over cultural continuity (Lasquety-Reyes, 2016). This shift has led to the decline of traditional practices such as bayanihan (communal unity) and paggalang (respect for elders), as individuals prioritize career advancement and personal success (Medina, 2001). Urban lifestyles encourage independence and self-sufficiency, sometimes at the expense of familial and community bonds.

Education plays a crucial role in cultural preservation; however, the Philippine educational system increasingly emphasizes global competencies and STEM-related disciplines at the expense of humanities and cultural studies (Tablan, 2021). As a result, younger generations may grow up with limited exposure to Filipino history, language, and traditional values. While efforts have been made to integrate Filipino cultural education into the curriculum, the challenge lies in making these subjects relevant and engaging to digital-native learners (Heyneman, 2003).

The pervasive influence of Western culture in fashion, music, and lifestyle choices has contributed to a cultural identity crisis among younger Filipinos. The pursuit of modernity often leads to the perception that traditional values are outdated or incompatible with contemporary life (Cleofas, 2019). This cultural tension creates a struggle between embracing modernity and preserving heritage, as younger generations attempt to balance these competing influences (Pertierra, 2010).

The preservation of Filipino culture faces multifaceted challenges brought about by globalization, technology, urbanization, and shifting educational priorities. While these factors offer opportunities for cultural evolution, deliberate efforts are needed to ensure that Filipino values are preserved and adapted to contemporary society in meaningful ways (Lasquety-Reyes, 2016; Cleofas, 2019; Tablan, 2021; Bulloch, 2021; Cornelio, 2016; Medina, 2001; Pertierra, 2010; Heyneman, 2003).

Understanding the shift in Filipino traditional values is essential for preserving cultural identity and fostering intergenerational continuity. Exploring generational differences in the perception and practice of these values provides valuable insights for crafting strategies to revitalize and sustain them amidst rapid sociocultural changes.

Although Filipino values have been extensively studied, much of the existing research has concentrated on their philosophical, ethical, and contextual dimensions (Aguas, 2016; Lasquety-Reyes, 2016). For instance, Tablan (2021) investigated the role of Filipino virtues in achieving meaningful work, while Cleofas (2019) examined *utang na loob* as a cultural and practical virtue. These contributions highlight the enduring significance of Filipino values but often focus on specific themes or demographic groups.

Despite the growing body of literature, a notable gap exists in research comparing assessments of traditional Filipino values across generational cohorts, particularly within the Philippine context and even more so in provinces like Pangasinan. Most studies either emphasize older generations' adherence to traditional values or explore younger generations' shift toward modern ideologies, without systematically examining how these perspectives and practices differ across generations (Bulloch, 2021; Cornelio, 2016). This lack of comparative analysis limited the understanding of how cultural shifts manifest in intergenerational contexts and overlooks regional variations that may further influence these dynamics.

Understanding generational distinctions in valuing and practicing Filipino traditions is crucial for developing culturally responsive strategies that promote continuity and adaptation. Identifying factors that contribute to these shifts can help educators, policymakers, and cultural advocates create targeted interventions that purposively aim to bridge the generational divide and reinforce a shared sense of cultural identity (Medina, 2001; Heyneman, 2003).

This study aimed to address this gap by examining how different generational cohorts—Baby Boomers, Generation X, Millennials, and Generation Z—in assessing the extent of practice of traditional Filipino values in Pangasinan. By providing empirical evidence on these generational differences, the study sought to contribute to the broader discourse on cultural preservation and inform efforts to sustain traditional Filipino values amidst the challenges posed by globalization, digitalization, and urbanization.

Statement of the Problem

This study sought to investigate the decline of traditional Filipino values across generational cohorts in Pangasinan and provide a basis for values revitalization plan.

Specifically, it sought to address the following questions:

1. What is the demographic profile of the respondents in terms of the following:
 - a. Age (Generational cohorts);
 - b. Sex;
 - c. Religion;
 - d. Civil Status
 - e. Family Monthly Income;
 - f. Family structure; and
 - g. Personality?
2. What is the extent of the practice of the traditional values of the different generational cohorts in terms of the following:
 - a. Bayanihan and Community Cooperation;
 - b. Pakikisama and Social Harmony;

- c. Utang na loob and Debt of Gratitude; and
- d. Hiya and Sense of Propriety?
3. Is there a significant relationship between the profile and extent of practice across generational cohorts?
4. Is there a significant decline in the practice of traditional Filipino values across generational cohorts?
5. What values revitalization plan can be proposed to sustain the traditional Filipino values?

Research Hypotheses

The following hypotheses were tested at 0.05 level of significance.

Ha1: There is a significant relationship between the profile and extent of practice of traditional Filipino values across the generational cohorts.

Ha2: There is a significant decline in the practice of traditional Filipino values across generational cohorts.

Significance of the Study

This study on the decline of traditional Filipino values across generational cohorts has far-reaching implications for various sectors of society. By exploring the differences in the extent of the practice of traditional Filipino values, this research contributed valuable insights for different stakeholders as outlined below.

The Academe. The findings of this study significantly contributed to academic discussions on the evolution of Filipino cultural values, particularly by providing empirical evidence of generational differences. It enhanced the understanding of cultural continuity and shifts in values, which helps inform educational curricula that reflect contemporary societal realities. This study encourages further interdisciplinary researchers to integrate cultural studies, sociology, and psychology to explore generational variations in other contexts. Additionally, the research serves as a basis for developing new methodologies in cultural research that focus on comparative generational assessments.

The Community. The significance of this study for the community lies in its ability to highlight the importance of preserving and revitalizing traditional Filipino values. After identifying which values have been retained or declined across generations, community leaders and cultural advocates can design programs to foster greater understanding and appreciation of Filipino culture. This study offered insights into the cultural gaps between generations, allowing communities to promote intergenerational dialogue and bridge the divide. Strengthening these values can help foster a sense of unity, respect, and collective responsibility within communities, ensuring the transmission of cultural heritage to future generations.

Baby Boomers (1946–1964): For this cohort, this study validated their role in preserving Filipino traditions and values in the face of modern challenges. Understanding how their practices of traditional values differ from younger generations provided them with insights into how they can actively contribute to cultural preservation.

Generation X (1965–1980): For Generation X, this study highlighted the transitional period that they've experienced between tradition and modernity. It helped them reflect on their cultural identity and how they have balanced the retention of Filipino values with the pressures of globalization, offering them an opportunity to engage in discussions about the cultural shifts they have witnessed.

Generation Z-Millennials (1981–1996): Millennials, often seen as straddling the gap between tradition and modernity, benefited from understanding how their values differ from those of Baby Boomers and Generation Z. The findings prompted a renewed appreciation for traditional Filipino values, fostering a deeper connection to cultural heritage in a rapidly changing world.

Generation Z (1997–2012): For Generation Z, this study provided insights into how their values were shaped by modern technology. This research helped this cohort understand the generational gap they've experienced with older Filipino generations, possibly sparking conversations about how to adapt traditional values to contemporary realities.

Values Education Educators. For educators in the field of Values Education, this study held considerable importance as it would highlight the generational differences in the perception and practice of Filipino values. Educators used the study's findings to develop more targeted and contextually relevant teaching strategies that address the unique needs of different generational cohorts. By understanding the generational shifts in values, educators can create curricula that foster greater empathy and cross-generational understanding, ensuring that values education remains relevant and impactful. Additionally, this research serves as a foundation for training educators to incorporate strategies that promote the continuity and revitalization of traditional Filipino values in the classroom.

Future Researchers. This study provided a crucial foundation for future research on traditional Filipino values. By identifying gaps in generational differences, this study provided avenues for further investigations into the causes and effects of these shifts. Future researchers can explore the role of media, technology, migration, and urbanization in the evolution of Filipino values. This research also prompted studies in other regions or cultures that examine generational comparisons in cultural values and their implications for societal development. Moreover, longitudinal studies may emerge from this work to track the ongoing evolution of traditional Filipino values, contributing to a deeper understanding of cultural change in the Philippines.

Scope and Delimitation of the Study

This study focused on the decline of traditional Filipino values across generational cohorts in Pangasinan. Specifically, the study aimed to compare the extent of the practice of traditional Filipino values among four generational cohorts: Baby Boomers (1946–1964), Generation X (1965–1980), Generation Y (1981–1996), and Generation Z (1997–2012). The primary focal point was on understanding the generational differences in the importance placed on and the practice of key Filipino values, such as bayanihan (community cooperation), pakikisama (social harmony), and utang na loob (debt of gratitude) (Jocano, 1997; Medina, 2001).

The study employed a quantitative approach using a descriptive-comparative design to analyze survey responses. A questionnaire using Likert scale was utilized to analyze the participants' extent of practice of these values. The study was conducted in Pangasinan, a province in the Philippines, which represents a blend of rural and urban settings, providing a unique insight into how generational cohorts in different local contexts view traditional values.

The study was delimited to several key aspects. First, it was geographically limited to the municipality of Tayug, Pangasinan excluding other provinces or regions in the Philippines. While Pangasinan offers valuable insights into Filipino cultural practices, it may not fully represent the diverse cultural variations found in the entire country (Medina, 2001). The research focused on four specific generational cohorts: Baby Boomers, Generation X, Generation Y (Millennials), and Generation Z (Zoomers). Other generational cohorts, such as Generation Alpha, were excluded from this study due to their younger age and limited representation in the current workforce or societal roles (Bulloch, 2021). Additionally, the study centered on a particular set of traditional Filipino values, including bayanihan, pakikisama, hiya and utang na loob. While these values were significant, they represent only a portion of the broader Filipino value system. Values such as pagkakaisa (unity), paggalang (respect), and pananampalataya (faith) were outside the scope of this study, although they may be valuable areas for further exploration in future research (Aguas, 2016; Cleofas, 2019).

The study utilized a quantitative survey method with Likert scale items to measure the extent of the practice of traditional Filipino values. While this method allows for statistical analysis and comparison across generational cohorts, it may not fully capture the nuances of individual experiences or the deeper cultural meanings attached to these values (Cornelio, 2016). Qualitative methods such as interviews or focus group discussions could offer richer insights into these generational differences but are not included in this study. The research also focused on cross-sectional data collected at a single point in time, meaning it would not track changes in practices of

Filipino values over an extended period. Longitudinal studies that observe these shifts over time could provide a more comprehensive understanding of generational change (Heyneman, 2003).

While the study would provide valuable insights into the generational decline of traditional Filipino values in Pangasinan, it was limited to specific regions, generational cohorts, and values. The findings offered a snapshot of how these values were practiced today. However, further research was needed to explore the broader cultural, social, and historical factors that may influence these generational differences.

Definition of Terms

This section provided an operational and/or conceptual definition of key terms and concepts in this study. The terms below were listed thematically, starting with the key terms in the research title and followed by those in the research problems.

Traditional Filipino Values. These values were ingrained in the country's social and cultural fabric, influencing its citizens' moral compass, interpersonal connections, and sense of collective identity. These principles—such as *hiya* (feeling of propriety or shame), *bayanihan* (community cooperation), *utang na loob* (debt of gratitude), and *pakikipagkapwa-tao* (shared humanity)—act as a framework for fostering social harmony, connectivity, and respect for one another. (Aguas, 2016; Reyes, 2015). These values were typically passed down through generations and were rooted in Filipino identity, community life, and social relationships.

According to the National Commission on Culture and Arts, it was evident that traditional Filipino values—centered on family, faith and virtue, empathy (*kapuwa*), and education—have not changed (NCCA, 2020). For this study, traditional Filipino values were operationalized by focusing on four key values: *bayanihan* (community and cooperation), *pakikisama* (social harmony), *utang na loob* (debt of gratitude) and *hiya* (sense of propriety or shame).

Generational Cohorts. As cited by Arkorful and Awaah (2022), this referred to individuals born within a specific period in which a generation was identified by the year they were born and whose members have varying attitudes and intentions, potentially influenced by meaningful life experiences. This can be formed when people encounter common historical occurrences and they represent the ideals that were given importance throughout these particular events or periods. This study focused on four generational cohorts: Baby Boomers (1946–1964), Generation X (1965–1980), Generation Y (1981–1996), and Generation Z (1997–2012).

Practice of Values. The practice of values was about the actual behaviors or actions that individuals engaged in to demonstrate their adherence to traditional Filipino values in their daily lives. This included how individuals applied these values in their interactions with their family, community, and society. The practice of traditional Filipino values was operationalized by survey items that assessed how frequently individuals engaged in behaviors related to values like *bayanihan* or *utang na loob*.

Revitalization of Values. According to Wallace (1956), revitalization was a deliberate, organized, conscious effort by certain individuals of the society to create a more satisfying culture. In this study, revitalization of values refers to efforts aimed at preserving, adapting, and promoting traditional Filipino values in the face of modern challenges, such as globalization and urbanization. It involved reintroducing and changing these values in ways that resonated with younger generations while maintaining cultural integrity.

Profile of the Respondents This pertains to personal characteristics such as sex, religion, civil status, socio-economic status, family structure, and personality type. Understanding the respondents' profile (e.g., age, gender, education, occupation) aided in assessing whether the sample precisely represented the target population (Creswell & Creswell, 2018).

Sex. This refers to the physical and physiological attributes that identify a person as male or female. By including sex, the researcher considered possible biases and guaranteed reliability in the interpretations of the findings (Creswell & Creswell, 2018).

Religion refers to an organized system of beliefs, practices, and values to humanity and the ultimate meaning of his existence. Including religion in this study provided a basis for comparisons across different belief systems which would highlight patterns or disparities (Bryman, 2016).

Civil status (i.e., whether a respondent is single, married, divorced, widowed, or in a domestic partnership) was an important factor in studying the decline of traditional values across generations. The traditional values have originally placed a high regard on marriage and family structures and changes in civil status trends can reflect larger cultural and societal transformations. Religious and cultural norms have historically influenced marriage, and changes in civil status trends were a potential sign of a shift in moral perspectives (Wilcox & Lerman, 2021).

The Philippine Institute for Development Studies (PIDS) gives a classification of **family income** category in the Philippines, based on per capita income relative to the poverty threshold. For a family of five, these classifications were as follows: **Poor:** Monthly family income less than ₱10,957; **Low Income (but not poor):** Between ₱10,957 and ₱21,194; **Lower Middle Class:** Between ₱21,194 and ₱43,828; **Middle Class:** Between ₱43,828 and ₱76,669; **Upper Middle Class:** Between ₱76,669 and ₱131,484; **High Income (but not rich):** Between ₱131,484 and ₱219,140; and **Rich:** At least ₱219,140 and above (Zoleta, 2022).

Educational Attainment refers to the highest level of education a person has effectively earned, such as elementary undergraduate, elementary graduate, High school undergraduate, high school graduate, college undergraduate, college graduate, graduate degree unit earner, graduate degree, post graduate unit earner and post graduate. Higher-educated people typically have easier access to information, which results in more informed opinions and behaviors (Creswell & Creswell, 2018).

According to American Psychological Association, **personality** refers to the enduring characteristics and behavior that comprise a person's unique adjustment to life, including major traits, interests, drives, values, self-concept, abilities, and emotional patterns. In this study, the researcher utilized the Big Five personality test, also known as the Five-Factor Model, with classification: Extroversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience.

Descriptive-Comparative Design. According to Creswell, and Creswell (2018), this refers to a research methodology used to describe characteristics of a certain population while also comparing two or more groups based on specific variables. This method looks at the inherent differences across to identify patterns and relationships.

REVIEW OF RELATED LITERATURE AND STUDIES

In this chapter, the researcher presented the review of literature and studies that significantly contributed to the research on the decline of traditional Filipino values across generations: a basis for values revitalization plan. Included in this chapter were related studies, theoretical and conceptual framework.

Related Literature

Readings below provided a review of existing literature related to the study. The conduct of literature review involved the collection, evaluation and analysis of publications like books and journal articles related to research questions of the study (Creswell & Creswell, 2018).

On Filipino Values System

(Jocano, 1997; Medina, 2001). Filipino values are particularly notable for their emphasis on the importance of family and community, positioning collective well-being as central to individual fulfillment. For example, *kapwa* (shared identity) underscores the significance of treating others with dignity and respect as part of one's extended self, fostering strong interpersonal connections (Enriquez, 1992). These traditional values have long provided the moral compass for the Filipino way of life. Yet, the rapid pace of socio-economic development and technology advancements have altered the platform to which these values are expressed and practiced. Research by Mendoza and Melegrito (2018) highlights how these changes have brought about shifts in generational attitudes toward

traditional values, with younger generations increasingly adopting modern ideals that may not align with the values upheld by older cohorts. For instance, the rise of digital technology and globalization has reshaped family structures and work ethics, which has affected the relevance of certain traditional values like bayanihan and pakikisama. As Filipino society evolves, understanding how different generational cohorts perceive and practice these values has become essential to preserving and adapting them for contemporary life. This dynamic relationship between Filipino values and the generational divide calls for further exploration, particularly in how values may be revitalized in response to changing social and cultural forces.

On Filipino Values as Footholds of National Identity and Patrimony

Filipino values are foundational to daily social interactions and the broader constructs of national identity and patrimony. According to National Commission for Culture and the Arts (2020), values such as bayanihan (community cooperation) and utang na loob (debt of gratitude) symbolize the collectivist spirit inherent in Filipino culture, helping to forge a sense of unity and resilience within the nation. These values were cultural anchors that help preserve the Filipino identity, especially in a globalized world where external influences often challenge traditional ways of life. In this context, bayanihan, which stresses community cooperation and mutual support, becomes a defining trait that underscores the Filipino's capacity to work together for common good, while utang na loob emphasizes the importance of relational obligations and reciprocity, fostering social harmony.

As shown in the study of Mendoza and Melegrito (2018), Filipino values were crucial not just in the private sphere but also in the public realm, particularly in nation-building. These values provided a framework for ethical decision-making, ensuring that national progress is not solely driven by individual gains but also by collective well-being and moral considerations. For instance, in the face of social challenges, Filipino values like pakikisama (smooth interpersonal relationships) and kapwa (shared identity) encourage a social climate conducive to cooperation, trust, and national solidarity. This collective ethos is vital for fostering long-term national development and navigating complex issues like poverty, inequality, and political instability.

Further, preserving and revitalizing the traditional Filipino values are critical in maintaining the country's cultural heritage and patrimony. According to Medina (2001), the strength of Filipino values in the face of modernization lies in their ability to adapt while retaining their core principles. The continued practice and teaching of these values help instill a sense of pride in Filipino heritage and identity, nurturing a generation that values its roots and cultural history. As global forces and technological advancements challenge traditional Filipino ways, preserving these values offers a stabilizing force, reminding Filipinos of their shared cultural identity, resilience, and ethical traditions.

The importance of Filipino values in maintaining cultural patrimony also ties into the growing emphasis on values education within schools and communities. As Heyneman (2003) points out, teaching traditional Filipino values reinforces national pride and unity, making them essential tools for exploring both personal and societal transformations. The role of Filipino values in national identity cannot be understated. They are not just part of the cultural landscape but also critical tools for nurturing an enduring sense of self and belonging amid the challenges in an increasingly globalized and modern world.

On Challenges on the Proliferation of Filipino Values

The proliferation and continued adherence to traditional Filipino values face significant challenges, particularly in globalization, digitalization, and urbanization. Pertierra (2010) argues that globalization has become a primary driver of cultural shifts, as Western media and consumerism introduce new values that often conflict with traditional Filipino norms. These influences promote individualism, materialism, and a focus on personal success, which can erode the collectivist ideals central to Filipino identity, such as bayanihan (community cooperation) and kapwa (shared identity). In this regard, the pervasive spread of foreign cultural practices poses a direct challenge to the sustainability of Filipino values, which have historically emphasized communal unity and familial ties.

In addition to globalization, Pertierra (2010) highlight the role of digital platforms in shaping the values of younger generations. The digital age, characterized by instant connectivity and access to diverse global perspectives, accelerates the exposure of younger Filipinos to foreign ideologies and lifestyles. This widespread access to social media, online entertainment, and globalized content fosters the adoption of practices and values that may not align with traditional Filipino norms. For example, the rise of global consumerism, fast-paced lifestyles, and individualism promoted online can lead to a disconnect from communal practices and the emphasis on family bonds that have long defined Filipino society.

Medina (2001) further identifies socioeconomic changes as contributing factors in the decline of traditional Filipino values. Urban migration and the rise of nuclear families have led to a breakdown in the multi-generational living arrangements that were once common in Filipino households. In rural communities, extended families often shared close-knit bonds, offering a strong sense of intergenerational solidarity and mutual support. However, the trend toward urbanization, which focuses on individual households and privacy, has made it increasingly difficult for younger generations to maintain the same deep connections with elders and extended family members. This shift also erodes traditional practices such as *utang na loob* (debt of gratitude) and *pakikisama* (harmony), which were reinforced through daily interactions within extended family networks.

These challenges underscore the importance of deliberate efforts to preserve and adapt Filipino values in the face of modernity. As the country navigates the complexities of a globalized, digital, and urbanized world, it is essential to retain the cultural core that defines Filipino identity while also embracing the benefits of progress and innovation. This necessitates a balanced approach that integrates Filipino values with contemporary needs, ensuring their relevance for future generations.

Generational cohorts play an important role in preserving and transforming Filipino values in this modern age. Older generations, often considered the guardians of cultural heritage, are responsible for passing down traditional values through storytelling, rituals, and role modeling (Medina, 2001). They view values like *bayanihan* (community cooperation), *utang na loob* (debt of gratitude), and *kapwa* (shared identity) as foundational elements of Filipino identity. These values have been ingrained in the Filipino collective consciousness, and older generations see them as vital for maintaining social cohesion and moral integrity within the community.

However, younger cohorts, particularly those exposed to digital connectivity and global trends, often reinterpret these traditional values to better align with contemporary realities (Mendoza & Melegrito, 2018). The rise of digital media and worldwide communication platforms has accelerated the adoption of foreign cultural practices, which often conflict with traditional Filipino norms. These younger generations, influenced by global ideologies of individualism and consumerism, may view values like communal cooperation and intergenerational solidarity as outdated, instead prefer values that give priority to personal autonomy and individual success.

Pe-Pua and Protacio-Marcelino (2000) argue that this generational divide has led to differing perceptions of the relevance and application of traditional Filipino values. While older generations may see the shift in values as a decline or weakening of cultural identity, younger generations often view the evolution of these values as a necessary adaptation to a rapidly changing world. This difference in perspective underscores the tension between maintaining cultural continuity and embracing modernity.

The dynamic interplay between continuity and change in the transmission of Filipino values highlights the evolving nature of Filipino identity across generational cohorts. It is essential to understand how each generation perceives and practices these values to bridge the gap of cultural divide and ensure that Filipino traditions continue to thrive in a modern context.

This study draws upon several key theories that explain the transmission, adaptation, and decline of traditional Filipino values across different generational cohorts. This theoretical framework integrates Generational Cohort Theory, Cultural Continuity Theory, and Cultural Assimilation Theory to explain the dynamics of value transmission and the observed generational shifts in the practice and perception of Filipino traditional values.

Generational Cohort Theory

Generational Cohort Theory, introduced by Strauss and Howe (1991), offers a compelling lens for understanding differences in values and perceptions across generational cohorts. According to the theory, people born within a similar time frame are shaped by shared historical, social, and cultural events, that significantly influence their attitudes, behaviors, and worldviews. These generational cohorts develop distinct value systems that persist over time, making the theory particularly relevant for examining shifts in traditional Filipino values across generational cohorts.

In the Philippine context, rapid societal changes—including globalization, technological advancements, and urbanization—have influenced cultural norms and values. These transformations were experienced and internalized differently by generational cohorts, leading to contrasting perspectives on the preservation or decline of traditional Filipino values, such as pakikisama (social harmony), utang na loob (debt of gratitude), and respect for elders.

Pe-Pua and Protacio-Marcelino (2000) highlighted that younger generations, particularly millennials and zoomers, show a declining emphasis on traditional Filipino values compared to older cohorts. Their study attributes this shift to the exposure of younger individuals to globalized norms and individualistic ideals, contrasting the collectivist mindset of older generations. Similarly, Pertierra (2010) emphasizes the role of globalization in reshaping Filipino cultural identity, noting that younger cohorts prioritize modern values, such as personal autonomy and career aspirations, over communal traditions.

The influence of digital technology on generational perceptions is another critical factor. Pertierra (2010) found that younger Filipinos, shaped by social media and digital platforms, have adopted values centered on independence and self-expression, often challenging conventional norms upheld by older generations. These findings align with Medina's (2021) research, which revealed intergenerational differences in attitudes toward family structures and responsibilities. While older generations adhere to traditional family roles, younger cohorts increasingly advocate for egalitarian relationships and non-traditional roles within the family.

Mendoza and Melegrito (2018) provided a broader regional perspective, examining generational cohort differences in Southeast Asia, including the Philippines. Their study confirms that younger generations exhibited a preference for modern values that emphasize individual achievement and global identity, whereas older cohorts remain rooted in traditional cultural practices. These studies collectively illustrate how varying socio-historical contexts contribute to generational differences in the perception of declining traditional Filipino values.

Generational Cohort Theory provided a robust theoretical foundation for analyzing the decline in traditional Filipino values as perceived by different generational cohorts. By considering the distinct socio-historical experiences of each cohort, this approach elucidates how globalization, technological influences, and cultural shifts have redefined Filipino identity and values over time.

Cultural Continuity Theory

Cultural Continuity Theory emphasized the importance of the preservation and transmission of cultural practices and values across generations. According to this theory, cultural values were passed down through family, education, and social institutions, ensuring a sense of continuity in the face of external challenges (Cornelio, 2016). This theory also highlights that, while cultural traditions may be retained in varying degrees, they are subject to modification as each generation interprets them through the lens of their own experiences. In the Filipino context, this theory is particularly relevant as it explains how values such as kapwa (shared identity) and hiya (sense of propriety) are maintained despite rapid social and technological changes. However, the theory also acknowledges that these values may adapt or erode as younger generations encounter different cultural and global influences (Lasquety-Reyes, 2016). Thus, examining how Filipino traditional values evolve across generations can offer insights into how cultural continuity is maintained or disrupted by shifting generational perspectives.

Cultural Continuity Theory provided a framework for understanding how cultural knowledge, practices, and values are transmitted across generations to preserve a group's identity and cohesion (Rogoff, 2003). This theory underscores the role of socialization agents—families, schools, and communities—in passing down cultural traditions while recognizing that these traditions are subject to adaptation in response to external influences like globalization, modernization, and digitalization.

In the Philippine context, cultural continuity was evident in the transmission of values such as bayanihan (community cooperation), pakikisama (social harmony), utang na loob (debt of gratitude), and hiya (sense of propriety). Through the help of family rituals, religious practices, and community events these values have been traditionally reinforced. However, studies suggest that generational differences, shaped by socioeconomic changes and global influences, have challenged the persistence of these values, resulting in varying perceptions of their relevance and decline.

Cultural Continuity Theory offers a nuanced explanation of how traditional Filipino values are preserved or eroded across generations. Older cohorts actively sought to transmit values like utang na loob and pakikisama, however, younger generations, shaped by digital connectivity and global ideals, tend to reinterpret these values in ways that reflect modern realities. The interplay between continuity and adaptation creates a generational divide, with older Filipinos often perceiving the decline of values that younger cohorts may have redefined.

Cultural Continuity Theory provided a valuable framework for understanding the generational differences in perceptions of the decline of traditional Filipino values. It highlights the tension between the resilience of cultural traditions and the transformative effects of globalization, technology, and modernization. By looking at this relationship, the theory illuminates how cultural identity evolves while maintaining a connection to its roots.

Cultural Assimilation Theory

Cultural Assimilation Theory suggested that as individuals were exposed to external cultural influences, such as globalization, media, and migration, there was a chance for them to assimilate aspects of these new cultures while potentially losing or modifying elements of their original cultural identity (Bulloch, 2021). In the case of Filipino values, this theory highlights the impact of Westernization, urbanization, and digital media on the younger generations. For example, generation Z, immersed in a globalized and digitally connected world, may adopt individualistic behaviors and values that differ from the more collectivist and family-oriented values traditionally emphasized in Filipino culture (Medina, 2001). The theory underscores the tension between maintaining traditional cultural practices and adapting to the demands of modern, globalized societies.

Cultural Assimilation Theory was important for understanding how Filipino traditional values might be at risk of decline in younger cohorts as they face competing cultural narratives. The integration of external values, whether through Western media or urbanization, may lead to the devaluation of Filipino traditional norms, creating a generational divide in the practice and perception of these values (Tablan, 2021).

Cultural Assimilation Theory explains the process individuals or groups from one cultural background adopt the practices, values, and norms of another, often dominant, culture (Gordon, 1964). This theory was typically applied in the context of migration or intercultural interactions and posits that assimilation occurs through stages, including behavioral adaptation, structural integration, and eventually, identification with the dominant culture.

In the context of the Philippines, Cultural Assimilation Theory was relevant for understanding how traditional Filipino values are influenced and sometimes replaced by external cultural norms due to globalization, modernization, and technological advancements. The infiltration of Western media, global economic practices, and international migration has contributed to shifts in values such as pakikisama (social harmony), bayanihan (community cooperation), and utang na loob (debt of gratitude). These shifts often manifest more prominently among younger generations who are more exposed to global trends and less anchored to traditional cultural practices.

Cultural Assimilation Theory offers a robust framework for analyzing the perceived decline of traditional Filipino values. The theory explains how younger generations, influenced by globalization and digitalization,

adopt foreign cultural norms, often at the expense of these traditional practices. While older generations view this as a loss of identity, younger cohorts may perceive it as progress and adaptation to global realities. This generational divide underscores the complexity of cultural assimilation, where cultural change is both a challenge and an opportunity for evolving identities.

Cultural Assimilation Theory provided critical insights into the transformation of Filipino values across generations. It highlights how external influences reshape cultural norms, leading to the perception of value decline among older generations. At the same time, it underscores the dynamic nature of culture, suggesting that assimilation can coexist with efforts to preserve and adapt traditional practices.

Related Studies

This chapter presented studies previously undertaken by researchers related to the present study.

Traditional values played a fundamental role in social cohesion and identity. However, conformity to these values is not uniform across all demographic groups, for instance, age or generational cohort is taken into account. Various studies tell that age has a significant impact on how people feel about traditional values, this reflects generational shifts in cultural norms and exposure to modernization throughout generations.

Older people, as compared to younger generations, were typically more prone to maintain traditional values. The socialization processes that took place during their early years, which were less impacted by globalization and technological innovation and more heavily influenced by conservative cultural standards, are commonly blamed for this trend (Inglehart & Baker, 2000). According to Inglehart's post-materialist value shift theory, younger generations—especially those who grew up in highly economically secure societies—possess a tendency to value individual autonomy and self-expression over traditional authority and conformity (Inglehart, 1997). This influences people's attitudes toward traditional values and frequently reflects the changes in cultural norms and exposure to modernization. Furthermore, a study on societal values in Hong Kong found that older individuals were significantly more likely to endorse traditional family values than younger individuals (Schwartz, Melech, Lehmann, Burgess, & Harris, 2001).

This theory was supported by empirical evidence. According to a study by Inglehart and Norris (2003) that examined data from the European Value Survey, younger respondents were much less likely than older respondents to favor religious authority and traditional family structures. This also implies that younger generations may embrace less conventional viewpoints resulting from early exposure to these modernizing forces. This generational shift in values about authority, religion, family, and social standards has been documented in studies conducted in several different nations (e.g., Allport & Ross, 1967; Putnam, 2000). Although age and generational cohort are frequently intertwined, several studies distinguish its direct impact. For instance, religious views, which often serve as the foundation for traditional values, are typically more firmly held by older persons (Meza, 2020).

An analysis of relevant research on traditional values, which focused on the sociodemographic component of sex (or gender), repeatedly shows that men and women adhere to and express these values in quite different ways. These distinctions frequently have originated in historical gender roles, cultural standards, and societal expectations.

Research has consistently demonstrated that women were more likely to adhere to some traditional values, particularly those related to morality, religion, and family. According to Inglehart and Norris (2003), women were more likely than males to value family responsibilities, adhere to moral conservatism, and endorse religious beliefs. This trend has been noted in various cultural contexts and is frequently connected to the social roles and gendered division of work that have historically been attributed to women.

Using data from the World Values Survey, Inglehart and Norris (2003) discovered that women in both developed and developing countries were more religious and valued conventional moral norms, such as those related to family life and sexuality. Socialization processes that instill in women from an early age the values of moral responsibility, emotional work, and caregiving were partly to blame for this trend. However, men were

frequently conditioned to value independence, reason, and success, which may result in a decreased adherence to customs viewed as constrictive or collectivist (Chodorow, 1999).

However, the relationship between sex and traditional values was not uniform. In patriarchal societies, traditional values often reinforce male dominance, and men may support these norms to maintain social status and control. A study by Ghazal Read (2004) examining gender and religious values found that men in highly patriarchal cultures were more likely to endorse traditional gender hierarchies and resist egalitarian reforms. This suggests that in some settings men may align with traditional values not out of personal belief but as a strategy for maintaining their privilege.

Sex and traditional values do not, however, always go hand in hand. Traditional values frequently uphold male domination in patriarchal countries, and males may endorse these standards to preserve their position of authority and social standing. Men from more patriarchal societies were more likely to support established gender hierarchies and oppose egalitarian reforms, in a study on gender and value differences (Ghazal Read, 2004).

On the other hand, a decrease in support for traditional norms was linked to women's higher education and labor force participation. According to Beck and Beck-Gernsheim (2002), higher-educated women were less likely to support traditional gender roles underscoring the transforming potential of socioeconomic empowerment. This was aligned with feminist views and broader modernization, which contend that exposure to egalitarian ideals alters people's value systems and frequently lessens sex-based distinctions in traditionalism (Beck & Beck-Gernsheim, 2002).

Mothers' collectivistic values, and fathers' individualistic and collectivistic values, were positively associated with expectations for children's familial obligations. Fathers' individualist values predicted lower internalizing behaviors in children, whereas the valuing of conformity predicted greater paternal warmth. Future research on cultural values should unpack their dynamic meanings, processes, and associations with parenting behaviors and child adjustment (Alampay, 2014).

One of the most potent sociodemographic variables affecting traditional values is religion, it serves as a cultural system and moral framework that molds individual and group behavior. Adherence to traditional values, especially those concerning family, sexuality, authority, and social standards, has been strongly associated with religious affiliation and belief intensity throughout nations (Inglehart & Baker, 2000).

Stark and Finke (2000) asserted that religious organizations provided meaning systems that encourage adherence to standards and foster continuity and stability. This encompasses moral absolutism, gender norms, reverence for authority, and hierarchical family systems. The beliefs and practices of the main world religions, such as Christianity, Islam, Hinduism, and Judaism, were firmly based on these ideals.

Religion and traditional values, however, have a dynamic interaction. The power of religion may wane as civilizations become more contemporary, which could result in a relaxation of customs. According to Inglehart's (1997) theory of value shift, people's survival values—strongly linked to religion and tradition—tend to give way to self-expression values, it places a higher priority on autonomy and secularism, as economic security increases. However, this change was regionally specific, with religious influence still significant in some parts of Asia, the Middle East, and Africa.

Furthermore, many religions place varying emphasis on traditional values. For instance, conservative Christian organizations frequently place an emphasis on family structure and sexual morality, whereas Islamic societies may place a higher value on modesty and community than on individual autonomy (Ghazal Read, 2004). These differences show how religion produces unique value profiles by interacting with cultural context.

Related studies on traditional values, civil status—specifically, the difference between married and unmarried people—have long been an essential sociodemographic variable. As a fundamental institution in many cultures, marriage was frequently strongly linked to social norms on moral behavior, social responsibility, gender roles, and family structure. Traditional values tend to support marriage as a social and moral ideal, upholding standard for community stability, fidelity, and motherhood (Cherlin, 2004).

Empirical studies have regularly demonstrated that married people were more likely than single people to uphold conventional beliefs. Wilcox and Nock (2006) claim that marriage frequently serves to uphold conservative viewpoints, especially when it comes to gender roles, family life, and religious practice. According to their research, married people were more likely to be religious and to be against practices like cohabitation, divorce, and unconventional parenting styles.

Marriage in nature is reciprocal. In addition to the fact that marriage tends to uphold traditional values, those who subscribe to cultural ideas frequently get married and do so earlier in life. According to Lesthaeghe (2010), civil status reflects and influences value orientation in communities with strong traditional values. Marriage is seen as a rite of passage into maturity and moral citizenship in many societies, but staying unmarried or living together without getting married is frequently stigmatized.

However, the once-dominant traditional conception of marriage has been challenged by rising rates of cohabitation, delayed marriage, and divorce in many contemporary nations. According to research by Thornton and Young-DeMarco (2001) and Amato et al. (2007), attitudes toward partnerships and civil status evolve gradually toward individualism and egalitarianism, especially among younger generations. These shifts, which reflect broader cultural shifts in attitudes and lifestyles, are frequently accompanied by a drop-in support for conventional family norms.

Nonetheless, regional and cultural disparities continue to be important. Traditional civil status norms were still strong in collectivist and religious societies. For instance, civil status and social respectability are still closely related in Southeast Asia and some regions of the Middle East, where marriage is frequently seen as necessary for social legitimacy and family honor (Jones, 2012).

Educational achievement was one important sociodemographic factor that greatly influences people's value orientations, particularly adherence to traditional values. Through education, people can gain knowledge, develop their critical thinking abilities, and be exposed to various viewpoints. As such, the two functions where it can either support liberal and progressive ideas that go against accepted standards or reinforce traditional values through organized moral teaching (Haller & Hadler, 2006).

Higher education was frequently linked to less adherence to traditional values, according to a recurring result in cross-cultural research. Values related to gender roles, family structures, and religious views are particularly affected by this tendency. For example, based on data from the World Values Survey, Inglehart and Welzel (2005) shows that people with higher education were more likely to support self-expression values like gender equality, individual autonomy, and tolerance, which frequently run counter to traditionalist viewpoints based on hierarchy, conformity, and group responsibility.

Furthermore, context acts as a mediator between education and traditional values. Even higher education may be provided within ideologically conventional frameworks in conservative nations, which serves to uphold rather than undermine traditional values (Heyneman, 2003). Higher education, on the other hand, was more likely to promote pluralistic thinking and question conventional wisdom in liberal democratic contexts.

These theoretical assertions have been validated by empirical research. Higher-educated people were more inclined to favor secularism and women's rights. However, less educated people were more attached to patriarchal and religious standards, according to a Middle Eastern study by Inglehart and Welzel (2005). According to Heyneman (2003), education also increases cultural capital and encourages value system liberalization, including distrust toward established authority.

Nevertheless, it was crucial to remember that traditional values were not always undermined by education. Higher-educated people occasionally reject some conventional values while selectively upholding others, such as close family ties or community cohesion. This coexistence of contemporary knowledge systems and long-standing cultural traditions is known as "selective modernity" (Thornton, 2005).

One socioeconomic factor that significantly influences people's commitment to traditional beliefs was family income. Value systems were formed and changed through a household's financial situation, social mobility,

exposure to contemporary ideologies, and educational chances (Breen & Goldthorpe, 1997). Traditional values, such as deference to authority, family-centeredness, and gender-role conservatism, tend to be more prevalent in lower-income groups, where economic insecurity fosters reliance on familiar norms and community cohesion.

Modernization theory was frequently used in socioeconomic theory to describe the relationship between income and traditional values.

Inglehart and Welzel (2005) claimed that people move from survival values (which place an emphasis on conformity, obedience, and conventional authority) to self-expression values (which support autonomy, gender equality, and secularism) as income rises and their fundamental survival needs were satisfied. This suggests that, particularly in wealthy nations, loyalty to conventional standards was negatively correlated with higher income levels.

This pattern was supported by empirical research. For instance, based on data from the World Values Survey, Inglehart and Baker (2000) discovered that people in low-income households were more likely to accept religiously based moral standards, oppose gender equality, and support conventional family structures. On the other hand, people from wealthier households tended to think more liberally and independently. Access to media, education, and cross-cultural encounters that challenge preconceived notions are frequently made possible by economic stability.

Parenting practices and the transfer of values between generations were also influenced by family income. In her ethnographic study, Lareau (2011) explained how both middle and upper-class family's practice "concerted cultivation," which encourages kids to challenge authority and show their individuality. On the other hand, low-income and working-class households were more inclined to encourage traditionalism and obedience. These variations in value indoctrination reflect larger class-based inequalities in worldview and cultural capital.

But it's not always clear how income and traditional values have a relationship to one another. Even greater affluence may not significantly change value orientations in communities where religious or cultural institutions have a strong hold on traditional values. For example, Inglehart and Baker (2000) contended that economic growth and robust religious traditions can coexist in nations where religious institutions significantly influence public life and identity. In such contexts, high-income families may still adhere to traditional gender roles and conservative moral standards.

Additionally, traditionalism among lower-income groups may be strengthened by wealth inequality as a means of cultural resistance. Economic inequality can lead to cultural divisions, as Piketty (2014) argues when they were excluded from elite cultural narratives, lower-income groups cling to traditional values as a means of identity, purpose, and social cohesiveness

Family hierarchy, well-defined gender roles, interdependence, and filial duty were all aspects of traditional values typically instilled in people through traditional family arrangements. Cherlin (2004) asserts that because nuclear families were known for their stability and role specialization, children raised in these types of households are more likely to be exposed to traditional norms about authority, obedience, and gender roles. Historically, both governmental policies and religious teachings have supported such arrangements as the best for fostering moral growth and social cohesiveness.

According to Koroleva and Ginta (2023), thoughts on fundamental values were ingrained in the family from an early age, and their growth continues during the socialization process at school and in society, a person's values and attitude shift are processes that occur throughout their lives. Values were crucial components of a person's character that are primarily taught in the family, and their instruction greatly influences the course of that person's life. Attitudes toward the family have evolved and differ from culture to culture, much like family structures.

Furthermore, Thornton and Young (2007) asserted that family structure significantly influences how ideas change. According to their research, those who grow up in conventional, two-parent homes are more likely to absorb ideals related to intergenerational responsibility, marital commitment, and sexual restriction. Children from non-traditional family structures, including divorced or single-parent households are frequently exposed to

a wider range of alternative lifestyles and ideas, which may increase their receptivity to unconventional standards.

Despite these shifts, traditional family structure was still prevalent in many cultures, especially in collectivist countries. For instance, patriarchal authority structures and multigenerational households continue to play a significant role in family life in East and South Asian cultures, reflecting deeply embedded traditional beliefs (Croll, 2006). In these contexts, the family structure not only functions as a domestic unit but also as a moral institution that actively promotes values like gender role conservatism, respect for elders, and collective responsibility.

In addition to being affected by social context, traditional values—which emphasize obedience, respect for authority, religious conviction, and adherence to gender roles—are also influenced by the stable personality traits that people bring to their social surroundings.

The Five-Factor Model (FFM) of personality, which incorporates the qualities of agreeableness, neuroticism, extraversion, conscientiousness, and openness to new experiences, was a popular framework in this field. According to the study of McCrae (1996), stronger support for conventional values was regularly linked to low openness to experience. People with low openness were more likely to uphold established norms, practices, and hierarchies because they were less open to innovation and change.

On the other hand, those with high openness were more inclined to question societal norms and support progressive, unconventional viewpoints (McCrae, 1996). According to research conducted by Roccas, Sagiv, Schwartz, and Roccas et al. (2002), openness was adversely correlated with value preferences like tradition, conformity, and security, while conscientiousness and agreeableness were positively correlated with these same values. Support for conventional moral standards, particularly in areas of family life and social responsibility, has also been associated with the attribute of conscientiousness, which reflects a preference for order, duty, and self-discipline.

Furthermore, agreeableness, which was linked to warmth and cooperation, may also uphold traditional values to the degree that they foster interpersonal responsibilities and communal peace. However, this correlation varies by context, since agreeableness may result in a preference for inclusive and egalitarian standards over strict traditionalism in more individualistic cultures. (Caprara, Schwartz, Capanna, Vecchione, & Barbaranelli, 2006).

The relationship between personality and religiosity, which was frequently a key element of conventional value systems, has also been studied. Research indicates that while openness was inversely connected with religious orthodoxy, people who score well on conscientiousness and agreeableness were more likely to be religious as asserted by Saroglou (2002). These personality traits were extremely pertinent since religion plays a significant role in preserving and passing down traditional values.

Importantly, personality mediates how people react to conventional standards by interacting with other demographic factors including age, education, and cultural background. For instance, elderly people with high conscientiousness and low openness may be especially resistant to changes in family structure or gender roles (Altemeyer, 1998).

Bayanihan, was one of the most enduring and recognizable Filipino values, historically described as communal solidarity and collaboration. It has originated in rural traditions and was traditionally represented by neighbors physically moving a house together, signifying altruism and group effort for the benefit of all. Bayanihan still upholds traditional values that appear in various forms across Filipino society, even though its actual practice has declined in recent years. It fosters a deep sense of belonging and collective identity (Mendoza & Cruz, 2023).

Bayanihan has been revived in modern urban and digital contexts through community relief efforts, internet fundraising, and volunteerism. Through the quick mobilization of resources and teamwork, Filipinos, both domestically and internationally, showed bayanihan during national catastrophes like the COVID-19 epidemic and Typhoon Yolanda (Haiyan) in 2013. Reyes (2015) demonstrated how informal networks and grassroots

efforts filled the voids caused by institutional failures, presenting bayanihan as a contemporary manifestation of civic duty and resiliency.

Pe-Pua and Protacio-Marcelino's (2000) scholarly work highlights that although the form of bayanihan has evolved, the fundamental principle of community concern has not. It now encompasses internet solidarity campaigns, diaspora engagement, and civil society activities to demonstrate how old ideals can adapt to new situations. This flexibility supports Filipino identity and refutes the claim that traditional cultural values are being undermined by modernization.

In the digital age, Bayanihan has found new platforms. Online fundraising campaigns, crowdfunding for medical emergencies, sharing information during crises, and community groups organizing aid through social media demonstrate a modern adaptation of this traditional value (Mendoza & Melegrito, 2018; Pe-Pua & Protacio-Marcelino, 2000). In schools, Bayanihan is encouraged through group projects, volunteer work, and community service programs, fostering a sense of collective responsibility among students (Mendoza and Cruz, 2023).

Nonetheless, some scholars contend that individualism and urbanization have reduced the bayanihan's everyday visibility to some measure. Although there was still communal work, it is frequently coordinated by formal organizations (such as NGOs or barangay councils) as opposed to being a result of impromptu neighborhood-led initiatives, according to Torres (2014). This change could show that institutionalized forms of civic engagement are replacing natural, relationship-based cooperation.

Pakikisama, often translated as "getting along with others" or "smooth interpersonal relationships," was a key component of Filipino social interaction and traditional value systems. It entails the capacity to conform, cooperate, and maintain group harmony by avoiding conflict and accommodating the needs or desires of others (Enriquez, 1992). Pakikisama was a behavioral ideal that originated from collectivist orientations and continues to be practiced widely across different contexts in the Philippines.

Pakikisama remained a prevailing value in the workplace, educational institutions, and community organizations, even in metropolitan settings where modernization and individuality were becoming more prevalent. Pe-Pua and Protacio-Marcelino (2000) claimed that Filipinos frequently steer clear of outright conflict or criticism in professional settings to maintain connections and workplace cohesiveness. Cooperation may be encouraged, but there may also be drawbacks, such as avoiding responsibility or finding it difficult to voice divergent views.

Even among Filipino Americans and immigrants, Pakikisama was observed in healthcare interactions. Filipinos tend to trust clinicians who exhibited "comfortableness and getting along with others," demonstrating that relational, community-based care experiences are highly valued (Jose, Parker, Lucy, Clere, and Montecillo, 2024).

Political and organizational cultures where pakikisama was most noticeable. According to research on Filipino organizational behavior, for instance, workers frequently display respect for leadership and a hesitancy to question group decisions to preserve positive interpersonal ties (Hechanova & Franco, 2018). Because loyalty and tight relationships may be valued more highly than merit, pakikisama in politics can both foster unity and facilitate patronage networks.

But in recent years, criticisms of pakikisama have surfaced, particularly from professionals and young people in increasingly globalized or individualistic settings. While many younger Filipinos still place high importance on maintaining peace within the group, Torres (2014) observes that there has been a movement toward aggressive communication techniques, as evidenced by their increased willingness to set personal limits or voice disagreement when needed. This change reflects pakikisama's contextual adaptation rather than its extinction.

One of the most engrained traditional Filipino values was utang na loob, which was frequently translated as "debt of gratitude." It alludes to a moral duty to return a favor or act of kindness, especially when it entails substantial assistance or personal sacrifice. Maintaining interpersonal relationships characterized by loyalty,

reciprocity, and societal cohesion was based on this ideal (Enriquez, 1992). Even if its manifestation has changed with sociocultural and economic shifts, utang na loob was still a common practice in Philippine society.

Traditionally, the family structure was where utang na loob was most evident. In exchange for the sacrifices made in raising their parents, children were expected to take care of their elderly parents. Filipino expectations of caring and filial piety were based on this value (Medina, 2001). Utang na loob was not only practiced but also taught at a young age as part of moral education and character development in rural communities, where dependency was greater and extended families were more intact.

In contemporary settings, the value continues to be practiced in personal, professional, and political domains. In the workplace, utang na loob may have an impact hiring decisions, promotions, or loyalty to superiors, especially when one has received mentorship or career assistance. Pe-Pua and Protacio-Marcelino (2000) emphasized that such reciprocity can strengthen relational ties but, if misused, can also lead to nepotism or conflicts of interest.

In politics, utang na loob was occasionally exercised in the form of personalistic voting behavior, where citizens vote for a candidate out of gratitude for previous assistance or favors. This has both empowering and problematic effects: while it encourages relational accountability, it can undermine merit-based governance and facilitate patronage politics (Torres, 2014).

Additionally, research indicates that utang na loob is still prevalent among overseas Filipino workers (OFWs), and numerous of them feel a strong sense of duty to provide for their families financially to make up for the sacrifices made on their behalf. As a sense of moral obligation, it frequently influenced migration decisions and remittance activity (Asis, 2006).

Among Filipino millennials who are employed, utang na loob remains significant. It emphasizes meaningful experiences and good growth in connections with mentors, coworkers, and even total strangers (Tablan, 2021; Cleofas, 2019). Although it may result in pressure or partiality, it can also promote loyalty and a positive work atmosphere.

On the contrary, in professional settings, the expectation of utang na loob can clash with merit-based systems, leading to perceptions of favoritism or nepotism (Hechanova & Franco, 2018). This suggests a conflict between globalized, impersonal systems and traditional relational values.

Despite its timeless significance, utang na loob was being reinterpreted, particularly by newer generations who were more affected by frameworks that influence individualism or rights. Some young people, for instance, can wonder about the weight of unrequited responsibilities, especially if they include supporting unhealthy or unbalanced family dynamics (Hechanova and Franco, 2018). However, utang na loob, which moderates tradition and adaptation, still plays a significant part in forming Filipino identity and social conduct.

Hiya was a fundamental traditional value that continuously impacted Filipino social behavior in various settings and generations. It was frequently translated as "shame," "propriety," or "sense of social decency." Hiya was a psychological process that maintains group togetherness by inhibiting disruptive behavior, according to Pe-Pua and Protacio-Marcelino (2000). In the collectivist environments, this was particularly pertinent, where social acceptance and harmonious interpersonal relationships (pakikisama) were highly prized.

In traditional settings, hiya functions as a behavioral guide from an early age, instilled by parents through subtle socialization techniques such as reminders, emotional cues, or cautionary stories. According to Medina (2001), many Filipino families emphasize hiya in teaching proper behavior, particularly among young girls, who were frequently expected to be modest, reserved, and respectful.

Although hiya was still expressed in modern society, the expression of hiya remains evident but was transforming, especially among younger, urbanized Filipinos. While many still experience hiya in situations involving public exposure or failure (e.g., in school or professional environments), global cultural influences and individualistic values are declining in their traditional forms. Research by Cenizal (2019), revealed that Filipino

university students still felt hiya in academic and social situations, many took it to mean more social anxiety or performance pressure rather than a moral failure.

In a cross-sectional study (Cenizal, 2019), differences in hiya beliefs, expressions, and experiences were found among Baby Boomers, Generation X, and combined Generation Y/Z changes over time. This suggests that while hiya remains a significant value, its interpretation and manifestation may evolve in contemporary Filipino society, influenced by modern social contexts like workplaces and digital interactions (Cenizal, 2019).

Schwartz, Melech, Lehmann, Burgess, and Harris (2001) examined value transmission across three generations in European families, focusing on the interplay between parental values and those of their children and grandchildren. The study found that while core family values such as respect and solidarity persisted across generations, external influences like globalization and education led to the adoption of new values, particularly among younger cohorts. The findings highlight the role of familial and societal factors in the evolution of values, emphasizing generational differences in value priorities.

Inglehart and Baker (2000) analyzed the effects of modernization and economic development in Asia on cultural values. Using data from the World Values Survey, revealed a shift from traditional to secular-rational and self-expression values in economically advanced societies. The authors argue that as societies modernize, values become more focused on individual autonomy and personal fulfillment, often at the expense of traditional communal values. This study was particularly relevant in understanding the tension between continuity and change in value systems in rapidly developing countries.

Twenge, Martin, and Spitzberg (2019) investigated how digital media usage influences value formation among American adolescents. The study found that heavy use of social media correlates with an increased emphasis on extrinsic values, such as fame and wealth, and a decline in intrinsic values, such as community orientation and personal growth. This research illustrates the transformative role of technology in reshaping values, particularly among younger generations, and raises concerns about the long-term implications for social cohesion and interpersonal relationships.

Fischer and Schwartz (2011) conducted a cross-cultural study to compare values among students from different countries. They found significant variations in value priorities, with Western students placing higher importance on self-direction and independence, while students from Asian countries emphasized conformity and respect for tradition. The study emphasizes the role of education systems in reinforcing cultural values and shaping students' worldviews, highlighting the intersection between cultural heritage and modern educational practices.

These foreign studies collectively underscore the dynamic nature of values across different societies, shaped by cultural, generational, technological, and economic influences. They provide a comparative perspective on how values evolve and adapt in response to societal changes, offering valuable insights for analyzing similar trends in other cultural contexts, including the Philippines.

Inglehart and Welzel (2005) explored the impact of globalization on traditional value systems, emphasizing how economic development and modernization have contributed to the decline of traditional and religious values. Using the World Values Survey, they found a global trend where societies shift from survival-based values, rooted in tradition, to self-expression values focused on individual autonomy and personal achievement. This decline was most apparent in younger generations exposed to global media and secular education systems.

Norris and Inglehart (2011) analyzed how modernization has influenced the decline of communal values, particularly in developing countries. The study found that technological advancements and urbanization weaken traditional community bonds, leading to decreased emphasis on family-oriented values and collective decision-making. This research highlights the tension between modern individualism and traditional collectivism, which is critical to understanding generational value shifts.

Turkle (2011) examined the role of digital technology in reshaping value systems, particularly among youth. The study argues that the pervasive use of digital devices has contributed to the decline of face-to-face interactions, and weakens interpersonal relationships and moral values such as empathy and respect. He

highlights how constant digital connectivity fosters self-centered behaviors, reducing the importance of traditional values like community support and mutual understanding.

Pertierra (2010) studied the effects of Westernization on the value systems of South Korean youth. The research showed that exposure to Western cultural ideals through media, education, and consumerism has contributed to the decline of Confucian values such as filial piety and respect for authority. The study underscores how cultural exchange, while beneficial for global integration, often results in the decline of deeply rooted traditional values.

Fukuyama (1999) analyzed the role of economic development in transforming societal values. The study concluded that rapid industrialization and the rise of a consumer-driven economy have led to the decline of trust and traditional moral systems in many societies. Fukuyama emphasized particularly in urbanized regions that as economic priorities shift towards individual success over traditional values that prioritize collective welfare and ethical behavior diminish.

The reviewed studies collectively emphasize that the decline of value systems was a multifaceted phenomenon influenced by globalization, modernization, digital technology, and cultural exchange. These findings revealed a common trend where traditional values were increasingly replaced by modern, individualistic priorities, especially among younger generations. The implications of these shifts include weakened community ties, reduced emphasis on moral and ethical behavior, and challenges to cultural identity preservation.

NCCA (2020) explored the impact of globalization on Filipino cultural identity, emphasizing how global influences contribute to the gradual erosion of traditional Filipino values. The study found that exposure to Western media and consumerism has significantly altered the value priorities of younger Filipinos, who increasingly embrace individualism over collectivist values such as bayanihan (community cooperation) and pakikisama (social harmony).

Bulloch (2021) investigated the impact of urbanization and modernization on family-centered values in the Philippines. The study highlighted the weakening of intergenerational bonds due to urban migration and the rise of nuclear family structures, leading to the decline of paggalang (respect for elders) and utang na loob (debt of gratitude). De Leon emphasized that these changes pose a challenge to cultural continuity.

Turkle (2011) examined how digital technology has reshaped Filipino norms and behaviors, particularly among the youth. Their findings indicated that excessive use of social media and digital platforms has contributed to the decline of practice in interpersonal values such as empathy, respect, and pakikipagkapwa (regard for others). The study also noted the reduced significance of traditional rituals and practices due to the increasing preference for online interactions.

Cornelio (2016) conducted a study on the changing religious values of Filipino youth, revealing a decline in religiosity and moral adherence. The study attributed this shift to the growing influence of secular education and digital media, which promote critical thinking and individualism. Villanueva highlighted the diminishing role of religion as a moral compass among younger generations.

Tablan (2021) explored the perceived decline of Filipino hospitality in urbanized regions, linking it to the pressures of modern living and individualistic attitudes. The study found that the traditional openness and generosity associated with Filipino hospitality have been replaced by transactional relationships, particularly in metropolitan areas.

Samaco (2021) analyzed generational differences in Filipino value systems, focusing on how older and younger generations perceive the importance of traditional values. The study revealed that while older generations continue to practice values such as kapwa (shared identity) and bayanihan (community cooperation), younger generations prioritize personal growth and autonomy. Perez emphasized the role of education and media in shaping these generational divides.

Reyes (2022) examined efforts to preserve Filipino values amidst the growing influence of Western culture. The study found that while some communities actively promote cultural practices and values through education and

community activities, the pervasive impact of Western media continues to challenge these efforts. The study called for stronger initiatives to integrate Filipino values into formal education systems.

The reviewed studies collectively highlight the multidimensional nature of the decline of Filipino value systems, driven by factors such as globalization, modernization, technological advancements, and generational shifts. These findings underscore the importance of fostering cultural resilience through education, community engagement, and intentional efforts to preserve traditional values in the face of modern challenges.

Pe-Pua and Protacio-Marcelino (2000) explored generational differences in Filipino values, identifying shifts in priorities among millennials and Generation Z compared to older generations. Their findings highlighted a decline in traditional values like pakikisama (harmonious relationships) and utang na loob (debt of gratitude), replaced by individualistic and modern perspectives.

Pertierra (2010) analyzed the role of globalization in transforming Filipino cultural norms. The study emphasized the younger generation's exposure to global media, which often conflicts with traditional values upheld by older generations. Medina (2001) investigated intergenerational attitudes towards family structures and responsibilities. The study revealed that older generations, shaped by pre-globalization Philippines, were more likely to uphold traditional family roles, whereas younger cohorts leaned towards egalitarian and non-traditional structures.

Pertierra (2010) examined how digital technology reshaped Filipino youth's cultural identity. The study found that social media significantly influenced young Filipinos' values, fostering independence and challenging traditional norms. Mendoza and Melegrito (2018) conducted a regional comparison of generational cohorts, including Filipino participants. They found that younger cohorts prioritized modern values, such as career achievement and personal autonomy, over communal traditions.

Medina (2001) emphasizes that the family plays a central role in cultural continuity, with older generations acting as stewards of Filipino traditions. Through activities like storytelling and role modeling, they seek to instill values in younger cohorts. However, Medina also notes that these efforts are increasingly challenged as younger generations reinterpret traditional values to align with modern lifestyles, often influenced by globalization and digital platforms.

Pertierra (2010) builds on this by highlighting globalization's disruptive impact on cultural continuity. Younger Filipinos, exposed to global media and Western ideals, have shown a preference for individualistic values over traditional communal norms. This shift is particularly pronounced in urban areas, where modern influences are more pervasive. Torres's findings align with Pertierra (2010), who explore how digital technology accelerates cultural shifts. While social media serves as a tool for cultural preservation—enabling the sharing of traditions and practices—it also fosters global connectivity that challenges traditional Filipino values.

NCCA (2020) examined the role of education in cultural continuity, revealing that schools play a dual role. On one hand, they integrated cultural heritage into curricula, promoting values such as respect for elders and community solidarity. On the other hand, the influence of globalized content in education contributes to the growing appeal of modern values among younger generations, who increasingly prioritize career success and personal autonomy over traditional ideals.

Mendoza and Melegrito (2018) provided a broader perspective, emphasizing the resilience of some traditional values, such as bayanihan, during communal crises. Their study highlights how these values persisted in rural communities where cultural traditions remain more entrenched. However, the study also underscores the dynamic tension between continuity and change, as urbanization and technology reshape how cultural values were practiced and perceived.

Medina (2001) discussed the changing dynamics of Filipino family structures and the impact of assimilation on traditional roles and values. The study highlighted that younger generations increasingly adopt egalitarian family roles influenced by Western ideals, moving away from the hierarchical and patriarchal structures common in

older generations. This reflected the behavioral stage of assimilation, where individuals adapt to the practices of another culture.

Pertierra (2010) emphasized how globalization accelerates cultural assimilation by introducing dominant global values into everyday Filipino life. The study revealed that younger generations were expected to prioritize individualism and career-oriented goals, hallmarks of Western culture, over traditional Filipino values centered on familial and communal responsibilities.

Pertierra (2010) explored the role of digital technology as a conduit for cultural assimilation. Social media platforms expose Filipino youth to diverse traditional practices and ideologies, fostering the adoption of foreign norms and attitudes. This phenomenon aligns with the structural integration stage of assimilation, where external cultural elements are embedded within societal institutions and daily practices.

Pe-Pua and Protacio-Marcelino (2000) examined generational differences in Filipino values and found that older cohorts perceive a decline in traditional values due to cultural assimilation. The study attributes this shift to younger generations' exposure to Western entertainment, education, and economic systems, which often contradict traditional norms like *utang na loob* and *bayanihan*.

Mendoza and Melegrito (2018) provided a broader Southeast Asian perspective, noting that cultural assimilation was not uniform across generations or regions. Urbanized areas exhibit greater cultural assimilation due to increased exposure to global influences, while rural parts retain stronger ties to traditional practices. This distinction highlights the uneven impact of assimilation within the same cultural context.

The reviewed studies collectively highlight the complex and multifaceted decline of Filipino value systems due to being influenced by socio-cultural, economic, and technological factors. These insights provided a strong foundation for a research study to compare the perceptions regarding the erosion of traditional Filipino values across generational cohorts. NCCA (2020) and Reyes (2022) emphasize the pervasive influence of globalization and Westernization on Filipino cultural identity. As global media, consumerism, and secular education increasingly shape value priorities, there has been an obvious change, from collectivist values, such as *bayanihan* (community cooperation) and *pakikisama* (social harmony), to more individualistic ideals. These studies underscore the importance of examining how different generations perceive these shifts, particularly as younger cohorts may be more susceptible to these globalized worldviews. The changing value priorities of younger Filipinos may further inform the understanding of the generational differences in adherence to traditional values.

Modernization and urbanization, as explored by Bulloch (2021) and Tablan (2021), were also critical factors contributing to the decline of traditional Filipino values. The study by De Leon highlighted how the rise of nuclear families and urban migration has weakened family-centered values, including *paggalang* (respect for elders) and *utang na loob* (debt of gratitude). Similarly, Tablan (2021) identifies a decline in Filipino hospitality in urbanized regions, traditional openness and generosity have been replaced by more transactional relationships. These findings suggested that younger generations, particularly those living in urban areas, may experience a diminished connection to these values. As urbanization accelerates, it was important to compare how older generations, who may still adhere to more traditional practices, perceive these changes in contrast to younger cohorts.

The influence of digital technology on Filipino norms and values was another significant theme in the studies by Turkle (2011) and Cornelio (2016). The increasing reliance on digital platforms has led to a transformation in the ways younger Filipinos form relationships and prioritize values. Turkle (2011) argued that excessive use of social media has contributed to a decline in the practice of values such as empathy and interpersonal respect. However, Cornelio (2016) pointed to the diminished role of religion among the youth, influenced by secular education and digital media. These shifts emphasized the critical role of technology in reshaping generational perceptions of traditional Filipino values. The study's focus on generational differences was relevant, given the rapid changes in how technology impacts values, particularly among younger generations.

Furthermore, generational gaps in Filipino value systems were explored by Samaco (2021) and Cornelio (2016), who found that older generations continue to uphold traditional values like *kapwa* (shared identity) and

bayanihan (community cooperation), while younger generations placed greater importance on individual autonomy and personal growth. These intergenerational differences were further shaped by variations in education, media exposure, and social environments, suggesting that older generations may retain a stronger attachment to Filipino values, on the contrary, younger cohorts may adapt to or even reject these traditional norms. This generational divide presents a critical aspect of the research, offering an opportunity to explore how each cohort perceives and responds to the decline of Filipino values.

Lastly, Reyes (2022) discussed the efforts to preserve Filipino values, noting that while there are coordinated efforts through education and community initiatives, the overwhelming influence of Western media continues to challenge these preservation efforts. This study highlighted the importance of understanding how different generations perceive the effectiveness of these preservation efforts in combating the erosion of traditional Filipino values. The contrast in perceptions between older and younger cohorts regarding the preservation and relevance of these values was crucial for comprehending the full extent of cultural shifts in the Philippines.

Together, these studies provided a comprehensive understanding of the factors influencing the decline of Filipino value systems. The interplay of globalization, modernization, technology, and generational dynamics suggests the necessity of a comparative study to explore how different cohorts perceive the changes in traditional Filipino values. This synthesis validates the relevance of the research by identifying the critical factors at play and offers a robust framework for examining how traditional values are being transformed or lost in the face of contemporary challenges.

Conceptual Framework

This study focused on the proposed values revitalization plan based on the extent of the practice of traditional Filipino values across generations of Tayug, Pangasinan. Its primary objectives were to identify the sociodemographic profile (age, sex, religion, civil status, family monthly income, family structure, and personality) of the different generational cohorts: Baby Boomers, Generation X, Generation Y, and Generation Z and its relationship to the extent of the practice of traditional Filipino values such as bayanihan (community cooperation, pakikisama (social harmony), utang na loob (debt of gratitude), and hiya (sense of propriety); to determine if there was a decline in the practice of these values and bridge the gap through a proposed values revitalization plan.

The complex interplay between the sociodemographic profile and the challenges the different generational cohorts meet in their adherence to traditional Filipino values requires an in-depth consideration of theoretical contextualization and methodological approaches. This study has considered the relationship between the sociodemographic profile of the 421 respondents and the extent of the practice of traditional values. Furthermore, if there was a decline in their practice. A quantitative research process via a descriptive-comparative design was utilized to achieve these objectives. The study employed a clustered random sampling that ensured all the generational cohorts were fully represented. A researcher-made questionnaire that has been validated was used in the data collection. The questionnaire was used to assess the extent of the practice of the different generational groups using a five-point Likert scale. Statistical analysis that included frequency, weighted mean, percentage, classification tree analysis using Chi-squared Automatic Interaction Detection (CHAID), and multivariate analysis of variance (MANOVA). The results of the findings would serve as a basis for the proposed revitalization plan.

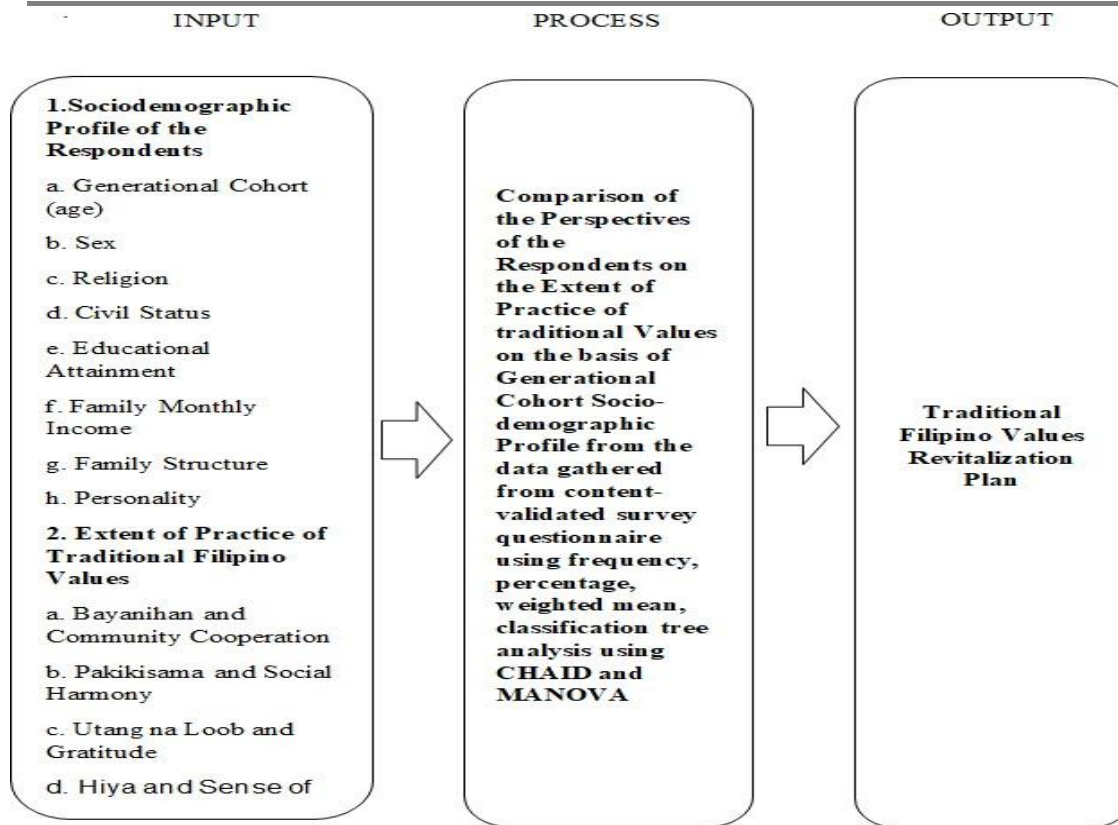


Figure 1. Research Paradigm

Figure 1 as presented from the previous page, shows the paradigm of the study, outlining the key components and their relationships. The inputs consist of two main elements: the generational cohort profile of the respondents, and the extent of practice of these values. The generational cohort profile categorizes respondents into Baby Boomers, Generation X, Millennials, and Generation Z. This demographic segmentation allows for an exploration of how different generations practice traditional Filipino values, providing a comprehensive view of the generational influences on Filipino identity. The profile of the respondents, was assessed using frequency and percentage, capturing how many of among the respondents fall into each category.

The percentage showed the proportion of the respondents within each category in relation to the total sample size. The extent to which these values were practiced in daily life was also measured with the same scale, offering insights into the actual behaviors of the respondents.

The process of the study involved comparing the perspectives of each generational cohort on the extent of practice of traditional Filipino values. This comparative analysis paved the way for the identification of generational differences and similarities in how these values were practiced. By employing statistical tools such as weighted mean, classification tree analysis using Chi-squared Automatic Interaction Detection (CHAID), and multivariate analysis of variance (MANOVA) the study would determine if there were significant differences in the adherence of these values across the generational cohorts. This approach was crucial for understanding how the younger generations' behaviors and attitudes differ from those of the older cohorts, reflecting broader cultural shifts influenced by globalization and digitalization.

The output of the study would be a plan for revitalizing traditional Filipino values. Based on the findings from the comparative analysis, the plan would offer recommendations for sustaining and adapting Filipino values, particularly targeting younger generations. The program would focus on ways to bridge the cultural divide between generations, ensuring that traditional values remain relevant and practiced in contemporary society. This plan would provide valuable insights for educators, policymakers, and cultural advocates, guiding efforts to maintain Filipino cultural identity while responding to the challenges of modernity and globalization. By addressing the generational divide, the study aimed to contribute to the ongoing dialogue about preserving Filipino heritage in a rapidly changing world.

RESEARCH METHODOLOGY

This chapter described the proposed research design, discussion about the respondents, and the methodology that employed in the conduct of this study's data collection procedure and analyses.

Research Design

The study used a predominantly quantitative approach via a descriptive-comparative research design. The predominantly quantitative approach was due to the need to provide empirical, measurable data that can systematically capture generational differences in the perceptions and practices of traditional Filipino values. Given the descriptive-comparative design of the study, the quantitative method was particularly well-suited to identify and compare trends, patterns, and differences in how various generational cohorts view and practice Filipino values (Melegrito, 2019).

Quantitative research methods were effective when the goal was to quantify and compare variables across different groups. In this study, the use of a Likert scale survey questionnaire allowed for the collection of numerical data on the extent of the practice of traditional Filipino values across generational cohorts, which ensures that the research provided measurable, statistically significant results that can be compared across different generations, facilitating the identification of generational shifts in values, particularly within the context of Pangasinan.

Furthermore, Mendoza and Melegrito (2018) highlighted that a descriptive-comparative approach was ideal for comparing attitudes or behaviors between two or more groups. This aligns with the study's purpose, as it aimed to compare the extent of the practice of Baby Boomers, Generation X, Millennials, and Zoomers of traditional Filipino values. The study ensured that each generational cohort was properly represented through the use of clustered random sampling which increased the validity and reliability of the findings.

Creswell and Creswell (2018) also emphasized the strength of quantitative research in descriptive-comparative studies, noting that this approach allows for the clear comparison of multiple variables using statistical tools. By quantifying responses, the study was able to identify significant differences between generational groups and highlight trends in the perceived decline or adaptation of traditional Filipino values. This was crucial for understanding how Filipino values have evolved in response to factors like globalization, digitalization, and urbanization, and for generating insights on how to sustain and adapt these values.

Population and Sample

The respondents of this study consisted of individuals from four generational cohorts, specifically: sixty-six (66) Baby Boomers (1946–1964), one hundred twenty-four (124) generation X (1965–1980), ninety-three (93), generation Y-millennials (1981–1996), and one hundred thirty-eight (138) generation Z-zoomers (1997–2012). These cohorts were selected to provide a comparative analysis of the importance of the practice of traditional Filipino values that have evolved. Respondents of the study were from the town of Tayug, Pangasinan. Pangasinan was known for its rich cultural heritage, strong sense of community and traditions passed down through generations. The province was a fitting context for examining the decline of traditional Filipino values, as it offers a unique perspective on how these values are maintained or adapted in rural and urban settings within the Filipino cultural landscape.

Pangasinan, a largely agricultural region, experienced a mix of traditional practices alongside rapid urbanization, especially in cities like Dagupan. This juxtaposition made it an ideal locale to explore how the various generations—Baby Boomers, Generation X, Generation Y (millennials), and Generation Z (zoomers) - extent of practice traditional Filipino values such as Bayanihan (community cooperation), Pakikisama (social harmony), Utang na Loob (debt of gratitude) and Hiya (sense of propriety).

The town's population consisted of diverse generational cohorts that offer varying perspectives on cultural values. Research conducted in this locale provided valuable insight into the specific dynamics of Filipino values in a provincial setting, contributing to a broader understanding of how cultural shifts manifest across generations.

As such, Tayug, Pangasinan served as a representative microcosm of the larger national experience, where the interplay between traditional and modern influences was particularly relevant.

The study was focused on offering context-specific findings that reflect the realities faced by Filipinos in Tayug, Pangasinan, and, by extension, other similar provinces in the Philippines, as they navigated the complexities of cultural preservation and adaptation in the modern age.

Inclusion Criteria:

Baby Boomers: Individuals born between 1946 and 1964, typically represented by the older generation who have witnessed the most substantial preservation of traditional Filipino values and practices. They have largely experienced rural living or early urbanization and may have had close ties to agricultural and familial communities.

Generation X: Individuals born between 1965 and 1980, who grew up during economic and technological changes, including the early phases of globalization and digital media influence. They may have adapted traditional Filipino values to align with the shifting socio-economic and political landscape.

Generation Y (Millennials): Individuals born between 1981 and 1996, often characterized by their exposure to rapid technological advancements, the internet, and globalization. This group was expected to have a more progressive view of traditional values, often balancing them with the influence of modern ideologies and digital platforms.

Generation Z (Zoomers): Individuals born between 1997 and 2012, the youngest cohort in the study. Generation Z was the first generation to grow up fully immersed in digital technology, social media, and the globalized world. Their perspectives on traditional values may reflect a stark departure from previous generations, influenced by greater exposure to global cultures and modern social issues.

The study employed clustered random sampling, ensuring respondents from each generational cohort were adequately represented. This method helped guarantee that the sample reflects the diversity of perspectives from each group while controlling for bias that may arise from overrepresenting certain cohorts.

The goal of the study was to survey one hundred (100) respondents from each generational cohort, totaling four hundred (400) respondents. This sample size provided sufficient data for meaningful comparative analysis and ensured that generational differences in the extent of the practice of Filipino values were captured with statistical reliability.

Respondents from these four distinct generational cohorts, the study provided a comprehensive and nuanced understanding of how Filipino values were perceived, practiced, and adapted across different generational cohorts. This approach allowed the research to highlight the intergenerational shifts in cultural identity and values, provided insights that can inform strategies for revitalizing and preserving traditional Filipino values in the modern context.

Data Collection Instrument

Based on the research objectives, a survey questionnaire was utilized. The data gathering instrument for this study primarily consisted of a survey questionnaire designed to measure the extent of the practice of traditional Filipino values across different generational cohorts. The survey used a Likert scale format, which was commonly used in social science research to assess attitudes, perceptions, and behaviors on various topics.

The questionnaire was divided into two parts: part 1 was the socio-demographic profile of the respondents and part 2 was to measure the extent of practice of traditional Filipino values using behavioral statements. The statements for each indicator were measured on Likert scale items that were coded numerically for the extent of practice on the following specific Filipino values such as bayanihan (community cooperation), pakikisama (social harmony), utang na loob (debt of gratitude) and hiya (sense of propriety or shame).

The questionnaire was researcher-made and validated to measure its face and content validity. The instrument was validated by five experts: one Head Teacher from the Values, one from the Filipino Department, and three registered Guidance Counselors. After this, comments and suggestions were incorporated that ensure the content and face validity of the instrument.

The survey questionnaire was an effective tool for collecting large amounts of data from a wide population, especially when the researcher sought to measure attitudes, perceptions, and practices. Researcher Fraenkel, Wallen, and Fraenkel, Wallen, and Hyun (2019) claimed that surveys were one of the most commonly used instruments for collecting quantitative data, especially when the goal was to generalize findings to a larger population. The Likert scale provided a structured format for respondents to express their level of agreement with statements, making it easier to analyze and compare responses across different cohorts.

Additionally, Best and Kahn (2016) emphasize that survey questionnaires were particularly useful in descriptive-comparative research designs, as they facilitate the comparison of responses from various groups—in this case, different generational cohorts. The clear structure of Likert scale items allows the researcher to quantify attitudes toward traditional values, making it easier to identify patterns and trends across cohorts.

In the context of Filipino research in education, Mendoza and Melegrito (2018) in *Applied Research: An Introduction to Quantitative Research Methods and Report Writing* also advocated for the use of survey questionnaires in educational research as a means to obtain reliable, valid, and comparable data from a broad range of respondents. They noted that this approach was highly suitable for studies that aim to assess specific phenomena (such as the practice and perception of values) in a standardized manner across different populations.

Through this survey questionnaire, the study was able to measure the generational differences in the extent of the practice of traditional Filipino values. Thus, providing insights into how these values were evolving over time and across demographic groups.

Data Collection Procedure

After securing a permit to conduct the study from the Executive Director, the researcher submitted permission to conduct the study to the Office of the Schools Division Superintendent of the Division of Pangasinan II. With the approval of the Superintendent, the researcher then asked for permission from the Office of the Principal of Tayug National High School to float the questionnaire to the respective respondents of the study. The researcher asked for the assistance of the Senior High School Guidance Designates to float the questionnaire to senior high school students. She also requested the help of the Admin IV officer of the school to float the questionnaire to some teaching and non-teaching staff.

The researcher also sought the assistance of the Office of the Senior Citizens Association President to float the questionnaire to the elderly- Baby Boomer respondents.

The researcher also secured permission to float the questionnaire to the respective barangay captains of Tayug, Pangasinan. With the approval of the barangay captain, the researcher requested the assistance of the barangay health worker/secretary to float the questionnaire.

The sample was selected using clustered random sampling that ensured the generational cohorts (Baby Boomers, Generation X, Generation Y and Generation Z) were adequately represented from the different barangays in Tayug, Pangasinan.

After obtaining the necessary permits from concerned authorities, the researcher asked the respondents for their permission to participate in the study. Ethical principles guided the entire research process protected the rights of the participants and ensured the integrity of the research. The following ethical considerations were upheld: informed consent, confidentiality, anonymity, right to withdraw, and participation in the study were entirely voluntary. No participant was coerced into answering questions or completing the survey. Data was stored in secure, password-protected files that ensured unauthorized individuals did not gain access to sensitive information. Upon completion of the study, data was archived in compliance with institutional guidelines. The

study was conducted with sensitivity to the cultural context of the participants. Survey items were designed to respect cultural values and norms to avoid bias or offensive language.

After this, the questionnaires were administered at the level and convenience of the respondents as the questionnaires were in English and Filipino language for a better understanding of the statements used in the instrument. Retrieval of the questionnaire was conducted through the assistance of the Senior High School Guidance Designate, Admin Officer IV of Tayug National High School, President of the Office of the Senior Citizens Association of Tayug, and barangay health workers/secretary for the respondents of the different barangays. Each questionnaire was carefully checked to ensure that no item/part was left unanswered. Otherwise, the questionnaire will be returned to the respondents for completion of the needed responses. All responses were recorded confidentially and transcribed and double-checked for accuracy. The preliminary data analysis consisted of the summarized answers to each statement. Data gathered was tallied, tabulated, collated, and stored in a spreadsheet application with a password-protected file. Once all surveys were completed, the data was analyzed quantitatively by the statistician in the Research Statistics Center using descriptive statistics (e.g., frequencies, means) that was used to summarize the data, and inferential statistics (e.g., CHAID, MANOVA) was applied to compare the responses of the different generational cohorts.

Statistical Treatment of Data

The data gathered through the survey questionnaire was analyzed using appropriate statistical techniques that addressed the specific objectives outlined in the study. For the first question, which addresses the demographic profile of the respondents, frequency counts, weighted mean and percentage were used.

For the second question, which examined the extent to which traditional Filipino values were practiced by each generational cohort, responses were coded numerically using the Likert scale: 5 for "Very Highly Practice," 4 for "Highly Practice," 3 for "Moderately Practice," 2 for "Slightly Practice," 1 for "Not Practice," for the extent of practice on the traditional Filipino values. The weighted mean was calculated for each cohort to indicate the frequency with which respondents from each group practice traditional Filipino values (Fraenkel, Wallen, & Hyun, 2019).

Similarly, for the third question, to assess whether there was a significant relationship between the respondents' profile and the extent of the practice of traditional Filipino values across the generational cohorts, Classification of tree analysis using CHAID as the growing tree method was applied. This statistical test compared the mean scores across the four cohorts. A p-value of less than 0.05 suggests that there was a significant relationship between the respondents' profile and the extent of practice of traditional Filipino values (Best & Kahn, 2006).

For question number four, which investigates whether there was a significant decline in the practice of traditional Filipino values across the generational cohorts, Multivariate Analysis of variance (MANOVA) was used. The analysis compared the mean scores of each cohort's responses to determine if there were significant variations in the practice of these values. If the p-value is less than 0.05, the null hypothesis will be rejected, indicating that there was a significant difference between the generational cohorts in terms of their practice of Filipino values (Mendoza & Melegrito, 2018).

The data was processed using statistical software using SPSS or Microsoft Excel which ensured accuracy and efficiency. All results were presented with the corresponding statistical values (e.g., means, p-values), and were analyzed and interpreted to address the research questions. The findings were discussed in the context of their implications for the preservation and adaptation of Filipino values across generations, considering factors such as globalization and urbanization (Pertierra, 2010).

For research question number five, after the data had been processed and thorough analysis of the results a values revitalization plan was made.

Presentation, Analysis, And Interpretation of Data

This chapter presents the gathered data across generations, the results of the statistical analysis done, and the interpretation of data or findings. These were presented in tables following the sequence of the specific research

problem regarding the decline of traditional values across generations as perceived by the 421 respondents in the Municipality of Tayug, Pangasinan.

Tables were presented with the gathered data based on the survey - questionnaires that were given to the respondents across generations. The data were specifically analyzed and interpreted through the descriptive-comparative method to give emphasis on the statement of the problem.

The objective of the study was to determine the significant relationship between respondents' socio-demographic profiles and their adherence to traditional Filipino values, as well as investigate any significant decline in the practice of these values across different generational groups. By analyzing these relationships and trends on the declines, the study provided a foundation for the proposed Values Revitalization Plan.

Demographic Profile Variables Of The Respondents Across Generations

This part of the study presented the socio-demographic profile variables such as age (generational group), sex, religion, civil status, educational attainment, family monthly income, family structure, and personality types of the respondents.

Addressing the demographic profile variables of the respondents across generations, the researcher needed to determine the demographic profile variables of the respondents to identify the background of the groups of respondents from different generational groups. This chapter presented the summary of the acquired data from the survey questionnaire, which were analyzed using statistical tools mentioned in Chapter 3 and were interpreted with emphasis on the variables mentioned in the review of related literature.

Table 1 as presented on the next page, showed the following results on the following:

Generational Group (Age). Table 1 shows the socio-demographic profile of the respondents. Addressing the generational cohort or group of respondents, the researcher investigated the age of the respondents by categorizing their generational cohort. As shown in the table, the majority of the respondents who participated in the study were **138** from **Generation Z (Zoomers)** ages 13 to 28 years old. Generation Z got the highest percentage of 32.8% compared to the participants of the other generational cohort. The generational cohort of **Baby Boomers** ages 61 to 79 years old has **66** or **15.7%**. However, **Generation X (Xers)** ages 45 to 60 years old comprised **Generation Z** with **124** respondents (29.5%), and Generation Y (Millennials) ages 29 to 44 years old comprised 93 respondents (22.1%).

Table 1 Profile of Residents in the Municipality of Tayug, Pangasinan (n=421)

| Profile | Categories | Frequency | Percent |
|-----------------------------|----------------------|------------|--------------|
| A. Generational Group (Age) | 13-28 years old | 138 | 32.8% |
| | 29-44 years old | 93 | 22.1% |
| | 45-60 years old | 124 | 29.5% |
| | 61 to 79 years old | 66 | 15.7% |
| B. Sex | Male | 159 | 37.8% |
| | Female | 262 | 62.2% |
| C. Religion | Roman Catholic | 237 | 56.3% |
| | Born Again Christian | 46 | 10.9% |
| | Iglesia ni Cristo | 31 | 7.4% |

| | | | |
|---------------------------|--|------------|--------------|
| | Pentecostal | 61 | 14.5% |
| | Others | 46 | 11.0% |
| D. Civil Status | Single | 183 | 43.5% |
| | Married | 189 | 44.9% |
| | Widowed/Separated/annulled | 49 | 11.6% |
| E. Educational Attainment | Elementary graduate | 32 | 7.6% |
| | Highschool undergraduate | 60 | 14.3% |
| | High school graduate | 120 | 28.5% |
| | college undergraduate | 70 | 16.6% |
| | college graduate | 106 | 25.2% |
| | with earned graduate degree units | 19 | 4.5% |
| | with graduate degree/post graduate units | 14 | 3.3% |
| F. Family Monthly Income | less than ₱10,957 | 139 | 33.0% |
| | Between ₱10,957 and ₱21,194 | 136 | 32.3% |
| | Between ₱21,194 and ₱43,828 | 96 | 22.8% |
| | Between ₱43,828 and ₱76,669 | 42 | 10.0% |
| | Between ₱76,669 and ₱131,484 | 6 | 1.4% |
| | Between ₱131,484 and ₱219,140 | 2 | 0.5% |
| G. Family Structure | Nuclear Family | 274 | 65.1% |
| | Extended Family | 94 | 22.3% |
| | Joint Family | 19 | 4.5% |
| | Blended Family | 5 | 1.2% |
| | Single/Solo Family | 29 | 6.9% |
| Dominant personality | Extraversion | 9 | 2.1% |
| | Agreeableness | 95 | 22.6% |
| | Conscientiousness | 89 | 21.1% |
| | Neuroticism | 31 | 7.4% |
| | Openness | 197 | 46.8% |
| | Extraversion | 24 | 5.7% |

| | | | |
|-----------------------------|-------------------|-----|-------|
| Second dominant personality | Agreeableness | 144 | 34.2% |
| | Conscientiousness | 150 | 35.6% |
| | Neuroticism | 45 | 10.7% |
| | Openness | 58 | 13.8% |

This study implied that **Generation Z (Zoomers), aged 13 to 28, composed the largest proportion of respondents**, representing the highest percentage among all generational cohorts' studies. This suggested that Generation Z contributed greatly to the findings of the research. Thereby providing valuable insights into the current trends of traditional Filipino values from the perspective of the younger cohorts. Previous studies have shown that individuals' perceptions, attitudes, and practices of Filipino values were significantly influenced by **age**.

For instance, Inglehart and Baker (2000) post-materialist value shift theory emphasized that younger generations tend to adopt more modern, individualistic values due to globalization and technological exposure, which often results in a decline in the practice of traditional values. Similarly, the findings of Caprara et al. (2006) showed that as societies modernize, younger cohorts are more inclined to prioritize self-direction, independence, and personal achievement sometimes in contrast with collectivist values such as Bayanihan and Utang na loob.

In the Philippine context, Reyes (2015) noted a gradual decline of traditional Filipino values among the youth, citing increased Western cultural influence through media and education. Likewise, NCCA (2020) found out that younger Filipinos, while still aware of traditional values, often reinterpret or selectively practice them in ways that align with modern lifestyles and global youth culture.

Thus, the majority of Generation Z in the sample was not merely a demographic feature but a **critical analytical lens** through which the ongoing transformation of Filipino value systems can be studied. Their perspectives underscore the generational shift that might contribute to the weakening or evolution of certain traditional values, reinforcing the urgency of value revitalization efforts among the younger cohorts.

According to Inglehart's post-materialist value shift theory, younger generations, especially those who grew up in highly economically secure societies, have a chance to value individual autonomy and self-expression over traditional authority and conformity (Inglehart, 1997).

Certainly, Inglehart and Baker (2000) mentioned that compared to the younger generations older people were typically more prone to maintain traditional values. The socialization processes during their early years were less impacted by globalization and technological innovation and more heavily influenced by conservative cultural standards, which were commonly blamed for this trend.

Sex. In this study, males and females were considered a group. It was used for identifying sexuality whether the respondent belonged to the male or female group. Therefore, the sex in this study was categorized as male and female. Regardless of their generational cohort, out of 421 respondents, the majority were **female** with **262** respondents or 62.2%. However, 159 respondents were male with 37.8%.

The implication of the findings suggested that sex—whether male or female—does not significantly impede individuals from expressing their perceptions, emotions, or lived experiences related to traditional Filipino values. In this context, what emerged as more important was not the respondent's sex, but their personalized conception and practice of these values such as Bayanihan, Pakikisama, Utang na loob, and Hiya.

But, a review of existing literature shows a more nuanced picture. While the freedom to demonstrate perceptions may not be limited by sex, several studies show that men and women often interpret, internalize, and practice traditional values diversely due to gendered social roles and cultural expectations. For instance, Medina (2001) argued that Filipino gender roles heavily influence the expression of these values, like Hiya and Pakikisama, were practiced, with women often expected to embody modesty and relational harmony more strictly than men.

Similarly, Enriquez (1992), in his work on Filipino psychology (*Sikolohiyang Pilipino*), noted that women tend to show stronger relational and family-oriented behaviors, which align closely with values like *Utang na loob* and *Bayanihan*, while men may express these values more in public or communal settings.

Moreover, Inglehart and Norris (2003) claimed that women were more likely than males to value family responsibilities, adhere to moral conservatism, and endorse religious beliefs. This trend has been noted in various cultural contexts and was frequently connected to the social roles and gendered division of work that have historically been attributed to women.

Further empirical evidence supports this disparity. A study by Hechanova and Franco (2018) on Filipino youths found that female participants consistently scored higher in valuing and applying interpersonal harmony and respect-related values, such as *Pakikisama* and *Hiya*. On the contrary, male respondents exhibited a stronger emphasis on assertiveness and independence, this could indicate a shifting balance between traditional and emerging values in modern Filipino society.

Thus, while the present study suggests no overt barrier in value expression based on sex, the manner and context in which these values were understood and enacted remain gender-influenced. This difference was crucial in designing culturally responsive and gender-sensitive approaches to values education and community programs.

Religion. Religion plays a valuable role in preserving and transmitting the traditional Filipino values serving as both a moral compass and a socializing force within families and communities. In the Philippine context, where Catholicism and other Christian denominations are deeply rooted due to centuries of Spanish colonization, religious teachings often reinforce core values such as *Utang na loob* (debt of gratitude), *Bayanihan* (communal unity), *Pakikisama* (getting along with others), and *Hiya* (sense of shame or propriety).

Table 1 presented that most of the respondents were **237 Roman Catholic members**. Under this religion, Roman Catholic -56.3% at the top of the survey. However, 3 religions have a closer percentage. In the category of others composed of 11.0%, there were 18 members with 4.3% under Jehovah's Witnesses, Baptist, and United Church of Christ. There were 16 members under Christian spirits in the Philippines with 3.8%.

Furthermore, only 12 members of Faith in Christ Jesus Church made it to the lowest distribution of the percentage of 2.9%. Additionally, in other religions, the respondents were 61 members or 14.5% were Pentecostal, 46 members, or 10.9% under Born Again Christian, and 31 members or 7.4% were from Iglesia Ni Cristo.

It only implied that regardless of the generational cohort, generally, respondents were Roman Catholic members. Their number affects the survey and how they expressed their ways of practicing traditional values. Their religious belief tends to affect how they treat other people.

One of the most potent sociodemographic variables affecting traditional values was religion, it molds individual and group behavior as it serves as a cultural system and moral framework. Adherence to traditional values, especially those concerning family, sexuality, authority, and social standards, has been strongly associated with religious affiliation and belief intensity throughout nations (Inglehart & Baker, 2000).

Stark and Finke (2000) asserted that religious organizations provide meaning systems that encourage adherence to standards and foster continuity and stability. This encompasses moral absolutism, gender norms, reverence for authority, and hierarchical family systems. The beliefs and practices of the main world religions, such as Christianity, Islam, Hinduism, and Judaism, were firmly based on these ideals.

In connection to this, using data from the World Values Survey, Inglehart and Norris (2003) discovered that women in both developed and developing countries were more religious and valued conventional moral norms, such as those related to family life and sexuality. Socialization processes that instill in women from an early age the values of moral responsibility, emotional work, and caregiving were partly to blame for this trend. On the contrary, men were frequently conditioned to value independence, reason, and success, which may result in a decreased adherence to customs viewed as constrictive or collectivist (Chodorow, 1999).

In patriarchal societies, traditional values often reinforce male dominance, and men may support these norms to maintain social status and control. A study by Ghazal Read (2004) examining gender and religious values found that men in highly patriarchal cultures were more likely to endorse traditional gender hierarchies and resist egalitarian reforms.

Civil Status. Table 1 showed that **189** of 421 respondents or 44.9% have a **married** status in this study. Respondents with single status have a close frequency count to married respondents. The **single** status respondents have **183** or 43.5% while there were only 49 respondents or 11.6% were widowed, separated, and annulled. The findings revealed that civil status, particularly being married, was a notable characteristic among respondents from the older generational cohorts—specifically Baby Boomers, Generation X, and Generation Y. This shift was largely attributed to the fact that individuals within these age brackets were more likely to be in legally recognized relationships due to their stage of time in their life and societal expectations regarding family formation. As a result, married individuals constitute a valuable part of those practicing traditional Filipino values in this research.

The relationship between civil status and the extent of the practice of traditional values has been supported by previous research. According to Medina (2001), marriage in the Philippine context was not merely a legal contract but a deeply cultural and moral institution that strengthens traditional Filipino values such as *Utang na loob* (debt of gratitude), *Bayanihan* (communal cooperation), and *Pakikisama* (social harmony). In the traditional Filipino family structure, married couples often served as role models for the continued practice and transmission of these values—such as caregiving, mutual support, and community involvement.

Furthermore, Medina (2001) emphasized that Filipino married couples, especially those in older generations, play a vital role in preserving cultural norms and practices. Their study showed that married respondents were more likely to participate in community-based activities and family obligations, they are both places where traditional values are regularly practiced.

In addition, Cenizal (2019) found that traditional values tend to be more actively practiced in marital and familial relationships. For example, *Utang na loob* was often demonstrated through spousal support and intergenerational caregiving, while *Pakikisama* plays an important role in maintaining harmonious relationships within extended families and social connections.

Therefore, especially among legally aged and older cohorts, it was implied that marriage serves as a social institution that stabilizes and reinforces traditional Filipino values. The prevalence of married people in these generational groupings indicated that civil status was a cultural component that affects how values were lived and passed down.

Research studies on traditional values, and civil status—specifically, the difference between married and unmarried people—have long been seen as an essential sociodemographic variable. As a fundamental institution in many cultures, frequently marriage was strongly linked to social norms on moral behavior, social responsibility, gender roles, and family structure. Traditional values support marriage as a social and moral ideal, upholding standard for community stability, fidelity, and motherhood (Cherlin, 2004).

However, the once-dominant traditional conception of marriage has been challenged by rising rates of cohabitation, delayed marriage, and divorce in many contemporary nations. According to the research conducted by Thornton and Young-DeMarco (2001) and Thornton and Young-DeMarco (2001), especially among younger generations attitudes toward partnerships and civil status were slowly shifting in favor of individualism and egalitarianism. These shifts, which reflected broader cultural shifts in attitudes and lifestyles, were frequently accompanied by a drop-in support for conventional family norms.

Educational Attainment. Educational attainment refers to the highest level of education attained by the respondents. It plays a **vital role in** shaping individuals' understanding, interpretation, and application of traditional Filipino values. In addition to academic information, education facilitates the transmission of culture, values formation, and the advancement of moral character. Individuals with higher educational attainment often

possess a greater awareness of cultural norms, however, this awareness may manifest in diverse ways—either through the reinforcement or the critical reassessment of traditional values.

Obviously, the majority of the respondents were **120 high school graduates** or 28.5%, and **106** or 25.2% of the respondents were college graduates. Furthermore, 14 respondents, or 3.3% have college degrees with units in post-graduate. Few of them were elementary graduates (32 or 7.6%), high school undergraduates (60 or 14.3%), and college undergraduates (70 or 16.6%).

It implied that the majority of the respondents were at least high school graduates. They were able to comprehend and express their practices along with different traditional values. Furthermore, regardless of each generational cohort the percentage of respondents was still quite high under college graduate educational attainment and few were elementary graduates.

Educational achievement was one of the important sociodemographic factors particularly in the adherence to traditional values that greatly influence people's value orientations. Through education, people can gain knowledge, develop their critical thinking abilities, and be exposed to various viewpoints. As such, it has two functions: it can either support liberal and progressive ideas that go against accepted standards or it can reinforce traditional values through organized moral teaching (Haller & Hadler, 2006).

Higher education was frequently linked to less adherence to traditional values, according to a recurring result in cross-cultural research. Values related to gender roles, family structures, and religious views were particularly affected by this tendency. For example, based on data from the World Values Survey, Inglehart and Welzel (2005) show that people with higher education were more likely to support self-expression values like gender equality, individual autonomy, and tolerance, which frequently run counter to traditionalist viewpoints based on hierarchy, conformity, and group responsibility.

According to Reyes (2015), education through integrating moral and civic education into formal curricula greatly influenced the preservation and transmission of traditional Filipino values. Schools, especially at the elementary and secondary levels, serve as platforms where values such as Bayanihan, Pakikisama, Utang na loob, and Hiya were taught explicitly through classroom instruction and implicitly through school culture and teacher behavior. These values were emphasized in subjects like Araling Panlipunan and Edukasyon sa Pagpapakatao, which aim to instill patriotism, respect for others, and communal responsibility.

Furthermore, Medina (2001) argued that education fosters critical consciousness about cultural identity. Educated individuals were more likely to engage in reflective thinking about the role and relevance of traditional values in contemporary life, making them potential agents in preserving or reformulating these values for future generations.

Family Monthly Income. Family income plays a vital role in the way traditional Filipino values are understood, practiced, and passed down within households and communities. Economic status influences the level of exposure, opportunity, and necessity with which every individual engages in values such as Bayanihan (community cooperation), Utang na loob (debt of gratitude), Pakikisama (interpersonal harmony), and Hiya (sense of propriety or shame).

It can be gleaned from Table 1 that **139 or 33.0%** of the respondents were classified as **poor**. Their income in one month was less than ₱10,957. However, the **136** respondents, or 32.3% were under low income but not poor. The monthly income in this category was between ₱10,957 and ₱21,194. In connection to this, only 2 respondents, or 0.5% have high income but are not rich, and their monthly income ranges between ₱131,484 to ₱219,140. Yet, there are 96 respondents, or 22.8% under the lower middle class with a monthly income between ₱10,957 and ₱21,194 while 42 respondents, or 10.0% under the middle class with a monthly income between ₱43,828 and ₱76,669.

It implied that family monthly income affects the demonstration of traditional values. According to Breen & Goldthorpe (1997), a household's financial status affects social mobility, exposure to contemporary ideologies, and educational chances, all of these have an impact on how value systems are formed and changed.

In lower-income contexts, traditional values such as *Bayanihan* (community cooperation), *Utang na loob* (debt of gratitude), and *Pakikisama* (social harmony) often serve as social capital and coping mechanisms, especially in the absence of strong formal economic and institutional support systems. According to Medina (2001), in economically marginalized societies these values were not only cultural traditions but also practical strategies for mutual survival and support, fostering collective resilience and resource-sharing. *Bayanihan*, for instance, remains strong in poor communities as it facilitates labor exchange and cooperative work in times of need.

Additionally, Medina (2001) revealed that poverty does not diminish the observance of traditional Filipino values; rather, it often intensifies their practice, particularly in familial and community contexts where survival and emotional support systems rely heavily on interdependence. Therefore, the economic vulnerability of the majority of respondents may explain why these traditional values continue to be practiced and prioritized, especially by those in the poor and low-income categories.

The small proportion of middle to upper-income individuals also provided a contrast, potentially reflecting the influence of socioeconomic mobility on cultural values. As families move into higher income brackets, the expression of how these values were practiced may change, sometimes becoming more symbolic than functional (De Guzman and Tan, 2007). Nevertheless, in the domains of reciprocity, community cooperation, and familial responsibility the overall shift from the study reveals that economic difficulties reinforce the functional role of traditional values.

These findings were supported by the Modernization theory mentioned by Inglehart and Welzel (2005). This theory was frequently used in socioeconomic status to describe the relationship between income and traditional values. They asserted that people go from survival values (which emphasize conformity, obedience, and conventional authority) to self-expression values (which support autonomy, gender equality, and secularism) as income rises and their fundamental survival needs are met.

For instance, based on data from the World Values Survey, Inglehart and Baker (2000) discovered that people in low-income households were more likely to accept religiously based moral standards, oppose gender equality, and support conventional family structures. On the other hand, people from wealthier households tended to think more liberally and independently. Access to media, education, and cross-cultural encounters that challenge preconceived notions are frequently made possible by economic stability.

An ethnographic study by Lareau (2011) explained regarding family monthly income, how middle- and upper-class family's practice "concerted cultivation" which encourages kids to challenge authority and show their individuality. On the other hand, low-income and working-class households were more inclined to promote traditionalism and obedience. Larger class-based disparities in worldview and cultural capital were reflected in how these differences in value indoctrination.

Generally, most of the respondents came from poor families. Piketty (2014), discussed that economic inequality can lead to cultural divisions, it argues that lower-income groups cling to traditional values as a means of identity, purpose, and social cohesiveness when they are excluded from elite cultural narratives.

Moreover, Cherlin (2004) asserted that because nuclear families were known for their stability and role specialization, children raised in these types of households are more likely to be exposed to traditional norms about authority, obedience, and gender roles daily. Historically, governmental policies and religious teachings have supported such arrangements as the best for fostering moral growth and social cohesiveness.

Lastly, according to Koroleva and Ginta (2023), thoughts on fundamental values were ingrained in the family from an early age, and their growth continues during the socialization process at school and in society, a person's values and attitude shift are processes that occur throughout their lives. Values were crucial components of a person's character that were primarily taught in the family, and their instruction greatly influenced the course of that person's life. Attitudes toward the family have evolved and differ from culture to culture, much like family structures.

Family Structure. Family structure refers to the size of the family. It was a group of individuals usually living together in one house. It was composed of the head of the family or the father with mother, children, and other persons related to the head by blood or marriage. Traditional values were imparted through family structures but also influenced the depth and caliber of value development. The more integrated and unified the family unit, the more effective it can be in the transmission of traditional Filipino values across generations. Whether traditional values were upheld or not practiced depends greatly on the presence of role models within the family, the strength of intergenerational ties, and the overall functionality of the family system.

Clearly, Table 1 showed that the majority of the respondents belong to the **nuclear family** with **274** or 65.1 %. In addition, it was also presented that 94 respondents, or 22.3% were under extended family while there were only 5 respondents under blended family, or 1.2%. Moreover, 19 respondents or 4.5% belong to a joint family and **29**, or 6.9% belong to a **single/solo family**.

This implies that a huge number of respondents belong to the nuclear family. Simply, it means that the majority of the respondents were living with their parents and siblings. Medina (2001), discussed that family structure has a significant influence on how ideas change. According to the findings of their study, those who grew up in conventional, two-parent homes were more likely to absorb ideals related to intergenerational responsibility, marital commitment, and sexual restriction. Children from non-traditional family structures, including divorced or single-parent households were frequently exposed to a wider range of alternative lifestyles and ideas, which may increase their receptivity to unconventional standards.

According to Croll (2006), despite these shifts, the traditional family structure was still prevalent in many cultures, especially in collectivist countries. For instance, patriarchal authority structures and multigenerational households continue to play a significant role in family life in East and South Asian cultures, reflecting deeply embedded traditional beliefs.

The prevalence of nuclear families aligns with the increasing urbanization and modernization of Filipino communities, especially in semi-urban and rural municipalities where migration, employment, and educational opportunities affect household arrangements. According to Medina (2001), while the extended family has long been the traditional family unit in the Philippines, economic and social mobility have led to the growing dominance of the nuclear family, particularly among younger cohorts and in urbanizing communities.

The nuclear family provides a more focused environment for value socialization, where parents become the primary transmitters of traditional Filipino values such as Bayanihan (community cooperation), Utang na loob (debt of gratitude), Hiya (sense of propriety), and Pakikisama (interpersonal harmony). However, Medina (2001) caution that in smaller family units, children may have fewer opportunities to observe intergenerational dynamics, which were crucial for the transmission of values like respect for elders and kinship responsibility—values that were more deeply embedded in extended and joint family systems.

On the contrary, **extended and joint families**, while fewer in number in this study, offered a broader social context in which traditional Filipino values were lived and reinforced daily. Bulatao (2003) gave importance that values such as Utang na loob and Pakikipagkapwa (shared sense of identity) were best internalized in multi-generational households, where obligations, respect, and reciprocity were directly observed and experienced.

Furthermore, the relatively small percentage of single or solo-parent families (6.9%) and blended families (1.2%) reflects a minor but growing trend in family diversity. Studies by Parreñas (2005) have shown that children in solo-parent households—often due to labor migration—may experience fragmented value transmission, depending on the strength of alternate caregiving structures such as grandparents or older siblings. Nonetheless, these family types still function as effective venues for value formation when emotional bonds and communication are strong.

Type of Personality. The **Big Five Personality Traits—Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism**—have been extensively employed in psychological studies to understand how personality influences behavior and values across cultures. These personality traits were important indicators of how people **internalize, prioritize, and express** traditional Filipino values such as Bayanihan (community

cooperation), Pakikisama (social harmony), Utang na loob (debt of gratitude), and Hiya (sense of propriety) in the context of Filipino culture. In this study, the dominant personality and the second dominant personality were considered.

Table 1 showed that with regards to the **dominant** personality, **197** of the respondents, or 46.8% were under **openness**, and the **second dominant** personality, **conscientiousness** had **150** respondents or 35.6% and **agreeableness** had **144** respondents or 34.2%. Moreover, the **least** personality type for dominant and second dominant was **extraversion** with only **9** respondents or 2.1% and **24** respondents or 5.7% respectively.

It implied that the type of personality in this was supported by the Five-Factor Model of personality by McCrae (1996), it incorporates the qualities of agreeableness, neuroticism, extraversion, conscientiousness, and openness to new experiences, and was a popular framework in this field. Stronger support for conventional values is regularly linked to low openness to experience. People with low openness have a better chance to uphold established norms, practices, and hierarchies because they are less open to innovation and change.

In this study, the dominant personality was **openness**. It was supported by the study of McCrae (1996) that those people with high on this personality type were more inclined to question societal norms and support progressive, unconventional viewpoints. In addition, the middle dominant personality was agreeableness, according to Caprara et al. (2006), agreeableness, which was linked to warmth and cooperation, may also uphold traditional values to the degree that they foster interpersonal responsibilities and communal peace.

The prevalence of openness indicates that most respondents demonstrated a high level of **cognitive flexibility, curiosity, and willingness to explore new experiences** while maintaining cultural heritage. In the Filipino setting, this could indicate an adaptive engagement with traditional values—upholding tradition while also giving them new meanings in contemporary ways. For instance, Hiya might be defined as upholding one's integrity in digital and modern environments while avoiding humiliation. This was consistent with the findings of Church and Katigbak (2002), who discovered that openness in Filipino populations was linked to cultural flexibility and innovative reworking of conventional norms in reaction to shifting social values.

Moreover, this characteristic despite frequently being linked to innovation and curiosity has a more complex relationship to Filipino values. Individuals with high openness may be more receptive to new or modern ways of interpreting traditional values. For example, in more modern social settings people might reinterpret Hiya or Pakikisama in the expression of these values. Church, Katigbak, and Reyes (1998) claimed that Filipinos' ability to adapt their customs to changing social settings openness showed a moderate impact.

Extent Of Practice Of The Traditional Values Across Generational Cohort

The Filipino values system is a set of beliefs, principles, and behaviors that reflect the cultural identity of Filipinos, shaped by the historical, religious, and familial contexts of their society. At the core of Filipino culture are values that promote social harmony and community cohesion, including Bayanihan (community cooperation), Pakikisama (social harmony), Utang na loob (debt of gratitude), and Hiya (sense of propriety or shame). These values served as moral guidelines, deeply influencing interpersonal relationships, social conduct, and decision-making (Jocano, 1997; Medina, 2001). Filipino values were particularly notable for their emphasis on the importance of family and community, positioning collective well-being as central to individual fulfillment. For example, Kapwa (shared identity) underscores the significance of treating others with dignity and respect as part of one's extended self, fostering strong interpersonal connections (Enriquez, 1992).

Bayanihan And Community Cooperation

The Bayanihan spirit of the Filipinos was evident in the past and even up to these days. There were so many forms of Bayanihan or Filipino community cooperation that Filipinos were able to participate in the community. Furthermore, there were numerous platforms that enabled Filipinos to show the spirit of Bayanihan. Bayanihan today has become modernized because of globalization and the advancement of technology.

According to Mendoza and Cruz (2023), Bayanihan one of the most enduring and recognizable Filipino values, which was historically described as communal solidarity and collaboration. It originated in rural traditions and was traditionally represented by neighbors physically moving a house together, signifying altruism and group effort for the benefit of all. Bayanihan (even though its actual practice has declined in recent years) was still a strong traditional value that appears in various forms across Filipino society. It fosters a deep sense of belonging and collective identity.

The modern Bayanihan includes community-building initiatives that became popular in the past up to these days, advocacy, and social changes which encompass collective action for social justice and environmental protection, disaster relief and recovery, or Bayanihan after the calamity and online crowdfunding and support.

Table 2 as presented on the next page, shows the extent of the practice of the traditional values along, with the first indicator, Bayanihan (community cooperation). Helping one another through unity in a certain place creates a harmonious relationship in the community. The spirit of Bayanihan was still rampant up to these days. In this category, the researcher investigated the extent of the practice of the Baby Boomers, Generation X, Generation Y (millennials), and Generation Z (zoomers) to bayanihan (community cooperation).

It can be gleaned from Table 2 the presentation of the extent of the practice of traditional values along the first indicator. It showed that most of the respondents **moderately practiced** this value. The data indicate that regardless of generational cohorts of the respondents, Bayanihan (community cooperation) has no limit or boundaries. They can help others if they want and provide for other people's needs if they have the means.

Clearly, it can be seen in Table 2 that there were 147 respondents, or 34.90% highly practiced **item number 10**. The respondents highly believe that contributing to collective action in the community was a key aspect of their role as Filipino citizens. This statement got the highest mean of **3.75** while the lowest mean of **3.18** under **item number 8** and both were interpreted as moderately practiced.

The data revealed that **180** respondents with the **highest frequency** who **moderately practiced** personally felt comfortable volunteering their time or resources to help others in the community in Bayanihan indicating a general openness to communal engagement. **Item number 10** with the statement, “I believe that contributing to collective action in the community was a key aspect of my role as a Filipino citizen,” got the **highest mean of 3.75** as highly practiced suggesting a strong ideological endorsement of communal responsibility. However, the **lowest mean of 3.18** showed **item number 8** which tells that they have personally participated in Bayanihan activities, such as helping move a neighbor’s belongings or building a community structure that suggests a gap between belief and action. The indicator **bayanihan (community cooperation)** has an average weighted **mean of 3.41**. The statistics suggested a compelling narrative about the current state of Bayanihan, one of the most revered traditional Filipino values characterized by voluntary communal unity and cooperation. This indicated that while the value was still present its intensity and depth of practice may be limited by the setting.

Table 2 Extent of Practice of Traditional Values along Bayanihan and Cooperation N=421

| INDICATOR: Bayanihan (Community Cooperation) | VHP 5 | HP 4 | MP 3 | SP 2 | NP 1 | Mean | DE |
|--|--------------|-------------|-------------|-------------|-------------|-------------|-----------|
| 1. I actively participate in community events or activities that aim to help others in need. | 83 | 119 | 168 | 36 | 15 | | |
| | 19.7% | 28.3% | 39.9% | 8.6% | 3.6% | 3.52 | HP |
| 2. I regularly assist my neighbors or community members during times of crisis or emergency. | 54 | 139 | 167 | 50 | 11 | | |
| | 12.8% | 33.0% | 39.7% | 11.9% | 2.6% | 3.41 | MP |
| | 51 | 134 | 180 | 46 | 10 | | |

| | | | | | | | |
|--|-------|--------------|--------------|-------|-------|-------------|-----------|
| 3. I feel comfortable volunteering my time or resources to help others in the community. | 12.1% | 31.8% | 42.8% | 10.9% | 2.4% | 3.40 | MP |
| 4. I often take part in community-driven initiatives, such as fundraisers or charity drives. | 35 | 100 | 162 | 82 | 42 | | |
| | 8.3% | 23.8% | 38.5% | 19.5% | 10.0% | 3.40 | MP |
| 5. I make it a point to contribute to collective efforts for community development or improvement. | 73 | 120 | 153 | 64 | 11 | | |
| | 17.3% | 28.5% | 36.3% | 15.2% | 2.6% | 3.43 | MP |
| 6. I actively support projects that aim to uplift the welfare of the community, even if it requires extra effort. | 61 | 137 | 150 | 58 | 15 | | |
| | 14.5% | 32.5% | 35.6% | 13.8% | 3.6% | 3.26 | MP |
| 7. I am willing to collaborate with others to solve problems within my community. | 72 | 140 | 158 | 42 | 9 | | |
| | 17.1% | 33.3% | 37.5% | 10.0% | 2.1% | 3.53 | HP |
| 8. I have personally participated in “bayanihan” activities, such as helping move a neighbor’s belongings or building a community structure. | 50 | 117 | 153 | 61 | 40 | | |
| | 11.9% | 27.8% | 36.3% | 14.5% | 9.5% | 3.18 | MP |
| 9. I feel that helping others in my community is a responsibility that I try to fulfill regularly. | 50 | 142 | 168 | 49 | 12 | | |
| | 11.9% | 33.7% | 39.9% | 11.6% | 2.9% | 3.40 | MP |
| 10. I believe that contributing to collective action in the community is a key aspect of my role as a Filipino citizen. | 103 | 147 | 141 | 26 | 4 | | |
| | 24.5% | 34.9% | 33.5% | 6.2% | 1.0% | 3.75 | HP |
| Average Weighted Mean 3.41 = Moderately Practiced | | | | | | | |

Highest frequency counts are in bold face.

Legend:

4.51-5.00 = Very Highly Practiced (VHP) 3.51-4.50 = Highly Practiced (HP)

2.51-3.50 = Moderately Practiced (MP)

1.51-2.50 Slightly Practiced (SP)

1.00-1.50 = Not Practiced (NP)

This discrepancy suggested that Bayanihan as a cultural concept was still cognitively valued, but behaviorally underperformed in its traditional form. Although respondents agreed conceptually with the idea of social cooperation, they were less involved in its practical and time-consuming applications.

This disparity between comfort in volunteering (**high mean**) and willingness to exert extra effort in community projects (**low mean**) suggested a decline from communal duty to selective involvement. Filipinos may still resonate with the spirit of Bayanihan, especially in short-term or low-demand contexts, but may exhibit less engagement when sustained or institutional participation is required. Mendoza and Cruz (2023) claimed that this evolving manifestation of Bayanihan was a generational and socio-economic shift where modern Filipinos prefer spontaneous and less formal modes of participation rather than long-term or demanding civic engagements.

This result may also point to a subtle erosion of reciprocal altruism—a fundamental component of Bayanihan—especially among younger cohorts. As communities become more individualized due to urbanization, digitalization, and shifting work patterns, it tends to make people feel less accountable to the community as a whole.

According to Pe-Pua and Protacio-Marcelino (2000), traditional values have not been eradicated by the modernization of Filipino society; rather, they have been reframed, frequently reducing their power to symbolic manifestations rather than enduring, profound commitments. It now encompasses internet solidarity campaigns, diaspora engagement, and civil society activities, demonstrating how old ideals can be flexible in adjusting to new situations. This flexibility supports Filipino identity and refutes the claim that traditional cultural values are being undermined by modernization.

The study of Pertierra (2010) argued that the migration from rural to urban settings has weakened traditional community bonds, altering the expression of Bayanihan from a physical, collective labor system (e.g., house-moving or communal farming) to more symbolic or occasional forms of assistance, such as online campaigns or online fundraising. This result agrees with the study of Pe-Pua and Protacio-Marcelino (2000).

Furthermore, as per NCCA (2020), younger generations often express Bayanihan through modern forms of voluntarism—like online fundraising, relief operations, and digital advocacy—rather than traditional neighborhood-based cooperation.

Additionally, in the digital age, Bayanihan has found new platforms. Online fundraising campaigns, crowdfunding for medical emergencies, sharing information during crises, and community groups organizing aid through social media demonstrate a modern adaptation of this traditional value (Mendoza & Melegrito, 2018; Pe-Pua & Protacio-Marcelino, 2000).

Hence, although the value of Bayanihan was still culturally present, its expressions have changed, according to the moderate overall mean. Filipinos can now engage in internet advocacy, donation drives, and individual involvement as an expression to practice Bayanihan. The decreased willingness to invest significant effort, however, can indicate a decline in interdependence within the society.

Table 3 Extent of Practice of Traditional Values along Pakikisama and Social Harmony N=421

| INDICATOR: (Social Harmony) | Pakikisama | VHP 5 | HP 4 | MP 3 | SP 2 | NP 1 | Mean | DE |
|--|-------------------|--------------|-------------|-------------|-------------|-------------|-------------|-----------|
| 1. I often make efforts to ensure that there is peace and harmony in my family and social relationships. | 148 | 149 | 99 | 22 | 3 | | | |
| | 35.2% | 35.4% | 23.5% | 5.2% | 0.7% | 3.99 | HP | |
| 2. I try to avoid arguments or disagreements to maintain good relationships with others. | 139 | 151 | 105 | 23 | 3 | | | |
| | 33.0% | 35.9% | 24.9% | 5.5% | 0.7% | 3.95 | HP | |
| 3. I usually prioritize the comfort and well-being of others over my personal opinions in social settings. | 76 | 151 | 138 | 43 | 13 | | | |
| | 18.1% | 35.9% | 32.8% | 10.2% | 3.1% | 3.56 | HP | |
| 4. I make sure to be considerate of other people's feelings, especially in group or family discussions. | 107 | 151 | 133 | 24 | 6 | | | |
| | 25.4% | 35.9% | 31.6% | 5.7% | 1.4% | 3.78 | HP | |

| | | | | | | | |
|---|-------|--------------|-------|-------------|------|-------------|-----------|
| 5. I often compromise my views or preferences to maintain harmony in my relationships. | 78 | 141 | 161 | 33 | 8 | | |
| | 18.5% | 33.5% | 38.2% | 7.8% | 1.9% | 3.59 | HP |
| 6. I try to include others in group activities or social gatherings to foster unity and cooperation. | 76 | 148 | 150 | 31 | 16 | | |
| | 18.1% | 35.2% | 35.6% | 7.4% | 3.8% | 3.33 | MP |
| 7. I am willing to adjust my actions to prevent conflicts and ensure group harmony, especially in family or community settings. | 100 | 175 | 113 | 28 | 5 | | |
| | 23.8% | 41.6% | 26.8% | 6.7% | 1.2% | 3.8 | HP |
| 8. I feel responsible for keeping good relations with my colleagues and peers by avoiding confrontations. | 84 | 175 | 122 | 34 | 6 | | |
| | 20.0% | 41.6% | 29.0% | 8.1% | 1.4% | 3.71 | HP |
| 9. I often go out of my way to make others feel welcomed and included in group activities. | 102 | 170 | 120 | 25 | 4 | | |
| | 24.2% | 40.4% | 28.5% | 5.9% | 1.0% | 3.81 | HP |
| 10. I regularly help mediate conflicts within my circle of friends or family to maintain peace and unity. | 110 | 159 | 121 | 22 | 9 | | |
| | 26.1% | 37.8% | 28.7% | 5.2% | 2.1% | 3.81 | HP |
| | | | | 3.73 | | HP | |

Highest frequency counts are in bold face.

Legend:

4.51-5.00 = Very Highly Practiced (VHP) 3.51-4.50 = Highly Practiced (HP)

2.51-3.50 = Moderately Practiced (MP) 1.51-2.50 Slightly Practiced (SP)

1.00-1.50 = Not Practiced (NP)

Pakikisama And Social Harmony

One of the traditional Filipino values that unite every Filipino is the “Pakikisama” or social harmony. It was natural for each Filipino to establish Pakikisama (social harmony) in the family, in the community, and in the workplace. Pakikisama was a very powerful tool to keep the peace and order in a certain place. Pakikisama or social harmony was not a sacrifice that people tend to do but a respect to the people that everyone deserves to earn.

As established in Chapter 2, pakikisama (getting along with others) is a core Filipino behavioral value centered on group harmony, cooperation, and avoiding interpersonal conflict (Enriquez, 1992). The following analysis examines the extent to which this value was practiced across generational cohorts.

Table 3 as presented from the previous page the extent of the practice of the traditional values along with Pakikisama (social harmony). Pakikisama was observed in all people of all ages regardless of gender and socio-economic status. It was a traditional value that our ancestors passed from generation to generation to build

society. In this category, the researcher investigated the extent of the practice of the Baby Boomers, Generation X, Generation Y (millennials), and Generation Z (zoomers) on their adherence to the practice of Pakikisama (social harmony).

It was shown from Table 3 that the majority of the respondents **highly practice** the traditional values under Pakikisama (social harmony) with an overall average mean of **3.73**. **Item number 1** got the **highest** weighted mean of **3.99** with the statement "I often make efforts to ensure that there is peace and harmony in my family and social relationships," which was highly practiced by the respondents. However, only **item number 6**, with the **lowest** weighted mean of **3.33** was moderately practiced with the statement, "I try to include others in group activities or social gatherings to foster unity and cooperation." It can also be gleaned from the table that **the highest number of respondents with 175 responses** were statements under **numbers 7 and 8** which was highly practiced. Respective statements were as follows: "I am willing to adjust my actions to prevent conflicts and ensure group harmony, especially in family or community settings" for item number 7 and "I feel responsible for keeping good relations with my colleagues and peers by avoiding confrontations" for item number 8.

This finding affirmed the longstanding perspective of Filipino psychology (Sikolohiyang Pilipino), which identifies Pakikisama as a vital relational value ensuring Kapwa (shared identity) and social connectedness (Enriquez, 1992; Pe-Pua & Protacio-Marcelino, 2000). According to this framework, Pakikisama fosters cooperation, adaptability, and the suppression of individual desires for the sake of the group's unity, which is beneficial in collectivist cultures like the Philippines.

Despite significant shifts brought about by modernization and digital communication, the data indicates that Pakikisama continued to be transgenerationally appreciated. The respondents' readiness to avoid confrontations adjust behaviors to maintain group harmony, and take responsibility to maintain peace in relationships—seen in items 7 and 8 with high frequencies—indicates a deep internalization of collectivist norms, even in the face of growing individualistic tendencies. Church and Katigbak (2002) affirmed that while globalization and technological advancement have introduced more individualistic expressions among younger Filipinos, essential interpersonal values like Pakikisama remain resilient, particularly in family and community contexts.

However, the **lowest weighted mean (3.33)** for item 6, "I try to include others in group activities or social gatherings to foster unity and cooperation"—indicates a more passive method of relational maintenance. Filipinos could place more importance on avoiding conflict over proactively expanding social inclusion. This aligns with findings by Javier et al. (2014), who noted that while conflict avoidance remains a significant behavioral norm, intentional inclusivity in social contexts is less stressed, particularly when it involves individuals outside one's primary social or kinship group.

Promoting Pakikipagkapwa-tao (fellowship) in its more expansive form—where the value of Pakikisama was coupled with inclusivity and social responsibility—could strengthen social cohesion on a broader scale. As Dela Pe-Pua and Protacio-Marcelino (2000) argued that Filipino values when critically reframed, can be used as instruments for inclusive community development and civic engagements.

The findings of the study about social relationships were supported by the study of Hechanova & Franco (2018), it was mentioned that political and organizational cultures are where Pakikisama was most noticeable. According to research on Filipino organizational behavior, for instance, workers frequently display respect to leadership and a hesitancy to question group decisions to preserve positive interpersonal ties.

In contrast, Torres (2014) observed that there has been a movement toward aggressive communication techniques, as evidenced by their increased willingness to set personal limits or voice disagreement when needed. This change reflects pakikisama's contextual adaptation rather than its extinction.

Utang Na Loob And Gratitude

A deeply embedded Filipino concept, Utang na loob, or "debt of gratitude," represents reciprocal interpersonal obligations based on moral duty and thankfulness. This value was a social glue that holds people together, especially in familial, patron-client, and communal connections. In addition to preserving interpersonal

harmony, the continued practice of Utang na loob was essential for upholding a moral order founded on reciprocal compassion, trust, and relational commitment.

Enriquez (1992) asserts that Utang na loob was a uniquely Filipino virtue embedded into the larger concept of Kapwa (shared identity), in which one's identity was determined in connection to others rather than individually. Due to a profound internalized sense of appreciation rather than a simple societal expectation, this value establishes a moral need to return benefits. Studies have shown that Utang na loob was important for promoting interdependence, especially in close-knit communities and families (Pe-Pua & Protacio-Marcelino, 2000).

As shown on the next page, the findings presented in **Table 4** underscore the extent of the practice of the generational cohorts to of Utang na loob (debt of gratitude) as a traditional Filipino value, with an overall **average weighted mean of 4.00**, indicating a **high** extent of practice across generational cohorts. Notably, **item number 1**—"making sure to thank people who have helped me in significant ways, whether through a favor or support"—got the **highest weighted mean of 4.27** and was highly practiced by **213** respondents (50.6%), revealing a strong cultural emphasis on expression verbal gratitude. Meanwhile, **the lowest mean**, though still high, **3.83 in item 10**—"being conscious of the importance of maintaining relationships by repaying favors"—may point to a nuanced shift in how this value is enacted in modern contexts.

It implied that respondents **highly practiced all the items** under these Filipino traditional values. Maintaining interpersonal relationships characterized by loyalty, reciprocity, and societal cohesion is based on this ideal (Enriquez, 1992).

The Utang na loob (debt of gratitude) as highly practiced by the respondents was supported by Medina (2001), it was discussed that the family structure was where Utang na loob was most evident. Children were expected to take care of their elderly parents in exchange for the sacrifices made in raising by their parents. Filipino expectations of caring and filial piety were based on this value. Moreover, in rural areas where extended families were more common and dependency was higher, Utang na loob was not only done but also taught at a young age as a component of moral education and character formation.

Furthermore, in politics, Utang na loob was occasionally evoked in the form of personalistic voting behavior where citizens vote for a candidate out of gratitude for previous assistance or favors taken from them. This has both empowering and problematic effects, it can strengthen relational accountability, but also weakens merit-based governance, and facilitates patronage politics (Torres, 2014).

Table 4 Extent of Practice of Traditional Values Along UTANG NA LOOB AND GRATITUDE N=421

| INDICATOR: Utang na Loob (Debt of gratitude) | VHP 5 | HP 4 | MP 3 | SP 2 | NP 1 | Mean | DE |
|--|--------------|-------------|-------------|-------------|-------------|-------------|-----------|
| 1. I make sure to thank people who have helped me in significant ways, whether through a favor or support. | 213 | 133 | 56 | 12 | 7 | | |
| | 50.6% | 31.6% | 13.3% | 2.9% | 1.7% | 4.27 | HP |
| 2. I feel obligated to help those who have extended kindness or assistance to me in the past. | 120 | 164 | 105 | 22 | 10 | | |
| | 28.5% | 39.0% | 24.9% | 5.2% | 2.4% | 3.86 | HP |
| 3. I have made efforts to repay someone's kindness or help, even if it was years ago. | 141 | 163 | 92 | 17 | 8 | | |
| | 33.5% | 38.7% | 21.9% | 4.0% | 1.9% | 3.98 | HP |
| 4. I regularly express gratitude to individuals who have shown me support, even in small ways. | 164 | 147 | 90 | 13 | 7 | | |
| | 39.0% | 34.9% | 21.4% | 3.1% | 1.7% | 4.06 | HP |

| | | | | | | | |
|--|-------|-------|-------|------|------|-------------|-----------|
| 5. I feel a strong sense of duty to return favors or acts of kindness to those who have helped me. | 135 | 154 | 111 | 14 | 7 | | |
| | 32.1% | 36.6% | 26.4% | 3.3% | 1.7% | 3.94 | HP |
| 6. I believe that helping others who have helped me in the past strengthens my relationships with them. | 162 | 142 | 96 | 15 | 6 | | |
| | 38.5% | 33.7% | 22.8% | 3.6% | 1.4% | 4.04 | HP |
| 7. I actively find ways to repay the kindness or support that others have given me, regardless of the amount. | 148 | 135 | 116 | 13 | 9 | | |
| | 35.2% | 32.1% | 27.6% | 3.1% | 2.1% | 3.95 | HP |
| 8. I practice Utang na Loob by assisting those who have helped my family or loved ones in times of need. | 147 | 145 | 102 | 22 | 5 | | |
| | 34.9% | 34.4% | 24.2% | 5.2% | 1.2% | 3.97 | HP |
| 9. I feel a deep sense of gratitude towards individuals who have made a positive impact on my life, and I show it through actions. | 176 | 132 | 93 | 15 | 5 | | |
| | 41.8% | 31.4% | 22.1% | 3.6% | 1.2% | 4.09 | HP |
| 10. I am conscious of the importance of maintaining relationships by repaying favors. | 125 | 143 | 120 | 21 | 12 | | |
| | 29.7% | 34.0% | 28.5% | 5.0% | 2.9% | 3.83 | HP |
| Average Weighted Mean | | | | | | 4.00 | HP |

Highest frequency counts are in bold face.

Legend:

4.51-5.00 = Very Highly Practiced (VHP)

3.51-4.50 = Highly Practiced (HP)

2.51-3.50 = Moderately Practiced (MP)

1.51-2.50 Slightly Practiced (SP)

1.00-1.50 = Not Practiced (NP)

In the study of Tuason, Taylor, Rollings, Harris, and Martin (2007), modern Filipino expressions of Utang na loob, were changing, especially among younger cohorts, who may no longer feel as morally obligated to materially return favors. Even so, the essence of gratitude and relationship maintenance remains robust, albeit adapted to contemporary cultural and socioeconomic conditions. This illustrates how adaptable and resilient the value is in Filipino social life; it changes form but retains its essential purpose.

Additionally, although Utang na loob remained a practiced virtue, its expression and intensity differ depending on the situation and the generation. According to research, Generation Y and Generation Z may reinterpret or minimize the traditional expectations connected with it, while previous generations, like Baby Boomers and Generation X, exhibit higher levels of practice (Samaco, 2021). Utang na loob was frequently reframed as universal thankfulness rather than a legally binding duty for younger Filipinos nurtured in more autonomous, metropolitan, and globalized environments.

Lastly, research indicated that Utang na loob was still prevalent among overseas Filipino workers (OFWs), many of whom feel a strong sense of duty to provide for their families financially to make up for the sacrifices made on their behalf. A sense of moral obligation greatly influenced migration decisions and remittance activity (Asis,

2006). Because of its ongoing significance, Utang na loob should be contextualized as an ethical concept of thankfulness, respect for others, and civic duty rather than only being preserved as a cultural artifact in schools and communities. According to Tablan (2021), cultivating thankfulness within the framework of Filipino values helps improve social responsibility, particularly when it is connected to civic involvement and moral growth.

Hiya Or Sense Of Propriety

As discussed in Chapter 2, hiya functions as a psychological and social regulator of behavior in collectivist Filipino settings, inhibiting disruptive conduct and maintaining group cohesion (Pe-Pua & Protacio-Marcelino, 2000). The results below reveal how hiya was practiced across generational cohorts in Tayug, Pangasinan.

According to Medina (2001), in traditional settings, hiya functions as a behavioral guide from an early age, instilled by parents through subtle socialization techniques such as reminders, emotional cues, or cautionary stories. Many Filipino families emphasize Hiya as a way of teaching proper behavior, particularly among young girls, who are frequently expected to be modest, reserved, and respectful.

The responses of the respondents were carefully analyzed as shown in **Table 5** (presented on the previous page), the investigation conducted by the researcher on the extent of the practice of Filipino traditional values along with Hiya (sense of propriety) of Baby Boomers, Generation X, Generation Y, and Generation Z. It revealed that the overall average weighted **mean of 3.43** showed that the respondents **moderately practiced hiya (sense of propriety)**.

In the table, it can also be noted that the **highest weighted mean of 3.69 was item number 8**. These respondents felt ashamed if they were unable to meet their obligations to their family or community as mentioned in item number 8. Evidently, the close weighted mean of 3.68 under item 6 and weighted mean of 3.67 under item seven item 7 were both highly practiced by the respondents in this indicator.

Therefore, in item 6, respondents were more inclined to stay silent and avoid conflict than to speak what was in their minds even if they felt strongly about something. This behavior was consistent with the Filipino value of Pakikisama, which prioritizes preserving peace and preventing conflict in interpersonal interactions (Torres, 2014). Such conduct promotes a harmonious and calm social atmosphere, but it also highlights the possible drawbacks of repressing one's feelings or opinions in the name of harmony. Programs for the community and education might stress the value of respectful debate, teaching people how to voice their thoughts without splintering society.

Table 5 Extent of Practice of Traditional Values Along HIYA AND SENSE OF PROPRIETY N=421

| INDICATOR: Hiya (Sense of propriety) | VHP 5 | HP 4 | MP 3 | SP 2 | NP 1 | Mean | DE |
|---|-------|-------|--------------|-------|------|-------------|-----------|
| 1. I find it uneasy to oppose someone, even if I have a different opinion. | 42 | 131 | 150 | 67 | 31 | | |
| | 10.0% | 31.1% | 35.6% | 15.9% | 7.4% | 3.20 | MP |
| 2. I would rather avoid a situation where I might be seen as doing something wrong, even if it results in losing out on an opportunity. | 57 | 131 | 159 | 54 | 20 | | |
| | 13.5% | 31.1% | 37.8% | 12.8% | 4.8% | 3.36 | MP |
| 3. I feel pressured to conform to what my friends and family expect of me, even when it contradicts my personal beliefs. | 37 | 106 | 178 | 63 | 37 | | |
| | 8.8% | 25.2% | 42.3% | 15.0% | 8.8% | 3.10 | MP |
| | 79 | 121 | 147 | 53 | 21 | | |

| | | | | | | | |
|---|-------|-------|-------|-------|------|-------------|-----------|
| 4. I am quite aware of how people view me and try to avoid doing anything that might make me look bad. | 18.8% | 28.7% | 34.9% | 12.6% | 5.0% | 3.44 | MP |
| 5. I fear how others will perceive me if I make a mistake or fail in public. | 73 | 104 | 151 | 59 | 34 | | |
| | 17.3% | 24.7% | 35.9% | 14.0% | 8.1% | 3.29 | MP |
| 6. I am generally more inclined to stay silent and avoid conflict than to speak my mind, even if I feel strongly about something. | 108 | 134 | 127 | 40 | 12 | | |
| | 25.7% | 31.8% | 30.2% | 9.5% | 2.9% | 3.68 | HP |
| 7. I feel obligated to help my family and friends, even if it requires putting my own needs aside. | 94 | 144 | 139 | 37 | 7 | | |
| | 22.3% | 34.2% | 33.0% | 8.8% | 1.7% | 3.67 | HP |
| 8. I feel ashamed if I am unable to meet my obligations to my family or community. | 103 | 137 | 139 | 31 | 11 | | |
| | 24.5% | 32.5% | 33.0% | 7.4% | 2.6% | 3.69 | HP |
| 9. I would feel ashamed to seek assistance from others, even if I am struggling. | 69 | 131 | 144 | 60 | 17 | | |
| | 16.4% | 31.1% | 34.2% | 14.3% | 4.0% | 3.42 | MP |
| 10. I am more likely to follow the rules and avoid taking risks because I am afraid of appearing irresponsible to others. | 88 | 132 | 129 | 48 | 24 | | |
| | 20.9% | 31.4% | 30.6% | 11.4% | 5.7% | 3.50 | MP |
| Average Weighted Mean | | | | | | 3.43 | MP |

Note: Highest frequency counts are in bold face.

Legend:

4.51-5.00 = Very Highly Practiced (VHP)

3.51-4.50 = Highly Practiced (HP)

2.51-3.50 = Moderately Practiced (MP)

1.51-2.50 Slightly Practiced (SP)

1.00-1.50 = Not Practiced (NP)

However, in item 7, with a mean of 3.67, they felt obligated to help their family and friends even if it required putting their own needs aside. Helping others, especially family members, was a fundamental component of social responsibility in the Filipino culture, which values Bayanihan (community collaboration) and Utang na loob (debt of gratitude) (Torres, 2014). Although this sense of obligation was commendable, there was a risk that individuals may neglect their well-being, which can result in stress, burnout, or resentment. This research implies that individual self-care and collective duty must be balanced.

Additionally, **item 3** got the **lowest weighted mean of 3.10** which was moderately practiced as they felt pressured to conform to what their friends and family expected help from them even when it contradicts their personal beliefs. Moreover, **item 3**, had the highest frequency with **178 respondents** or a weighted mean of **42.3%**. This high-frequency response of 42.3% indicated a cultural problem to the need to avoid rejection or disgrace, a crucial component of hiya, over personal autonomy (Church, Katigbak, & Reyes, 1998). People may act against their principles or repress their genuine emotions as a result of this pressure to fit in, which can cause internal conflict or emotional distress. It also draws attention to the conflict between societal norms and the

increasing value placed on personal authenticity in modern society. To address this, interventions aimed at promoting assertiveness and personal boundaries within Filipino communities could assist individuals in striking a balance between standing up for their own opinions and showing respect for others.

Lastly, **item 1** got the second lowest weighted mean of 3.20. Respondents found it uneasy to oppose someone, even if they have a different opinion. This reflects the broader Filipino cultural inclination to respect authoritative figures and seniority while avoiding conflict. The value of *hiya* places a significant emphasis on preserving face and avoiding confrontation, particularly in relationships with elders or authority figures (Torres, 2014). Although this helps maintain social order, it can also prevent different points of view from being expressed, which can impede constructive dialogue and problem-solving in both family and community contexts. Educating individuals on the importance of how to respectfully disagree while maintaining social harmony could be an essential part of modernizing the practice of *hiya*, allowing individuals to engage in meaningful dialogue without sacrificing respect for others.

It supports to the findings of this study; Cultural Continuity Theory emphasizes the preservation and transmission of cultural practices and values across generations. According to this theory, cultural values are passed down through family, education, and social institutions, ensuring a sense of continuity in the face of external challenges (Cornelio, 2016).

Moreover, in the Filipino context, this theory is particularly relevant as it explains how values such as *kapwa* (shared identity) and *hiya* (sense of propriety) are maintained despite rapid social and technological changes. However, the theory also acknowledges that these values may adapt or erode as younger generations encounter different cultural and global influences (Lasquety-Reyes, 2016).

The result suggested that, collectively, these values remain highly practiced, underscoring the resilience of cultural preservations despite ongoing modernization. Among the values measured, *Utang na loob* (debt of gratitude) was the most frequently observed, with a weighted mean of 4.00, followed by *Pakikisama* (social harmony) at 3.73. On the other hand, *Hiya* (sense of shame or propriety) and *Bayanihan* (community cooperation) were slightly less emphasized, receiving weighted means of 3.43 and 3.41, respectively. These latter values fall into the category of being moderately practiced by the respondents.

Table 6 Summary of Extent of Practice of Traditional Values N-421

| Indicators | Average Weighted Mean | Description |
|--|-----------------------|-----------------------------|
| A. Bayanihan and community cooperation | 3.41 | Moderately Practiced |
| B. Pakikisama and Social Harmony | 3.73 | Highly Practiced |
| C. Utang na Loob and Gratitude | 4.00 | Highly Practiced |
| D. Hiya and Sense of Propriety | 3.43 | Moderately Practiced |
| Grand Mean | 3.65 | Highly Practiced |

The collectivist orientation of Filipino culture, which values peace within the group, harmonious interpersonal relationships, and the avoidance of confrontation, is also in line with the strong practice of *Pakikisama* (Jocano, 2001). This value may continue to be highly expressed among responders, especially in family and community settings, due to the emphasis on collaboration, conformity, and relational sensitivity. Highly practiced Filipino traditional values of the respondents were supported by the study of Reyes (2022). According to the result of the examined efforts to preserve Filipino values amidst the growing influence of Western culture. The study found that while some communities actively promote cultural practices and values through education and community activities, the pervasive impact of Western media continues to challenge these efforts. The study called for stronger initiatives to integrate Filipino values into formal education systems.

Davi, Bugarin, and NCCA (2020) explored generational differences in Filipino values, identifying shifts in priorities among Generation Y and Generation Z compared to older generations. Their findings highlighted a decline in traditional values like Pakikisama (harmonious relationships) and Utang na loob (debt of gratitude), replaced by individualistic and modern perspectives.

Lastly, in the study of Mendoza and Melegrito (2018) conducted a regional comparison of generational cohorts, including Filipino participants. They found that younger cohorts prioritized modern values, such as career achievement and personal autonomy, over communal traditions.

Significant Relationship Between The Profile And Extent Of Practice Of Traditional Values Across Generational Cohorts

A reliable and perceptive technique for determining the most important predictors of how traditional Filipino values were applied across various population segments is the utilization of a classification tree model, namely CHAID (Chi-squared Automatic Interaction Detection). CHAID offers a visual and statistically sound method for comprehending the intricate relationships between sociodemographic and psychological factors that impact behavior in the context of Filipino cultural studies.

CHAID divides populations into uniform subgroups according to their replies is one of its main advantages. For example, CHAID can show that religion and generational cohort are the most important factors when examining the breadth of Bayanihan practices—information that conventional regression models could overlook. These sections aid in customizing policy initiatives, cultural programming, and values education for particular populations (Nisbet, Markowitz, and Kotcher, 2015).

The classification tree analysis using CHAID (Chi-squared Automatic Interaction Detection) revealed key socio-demographic predictors of the extent to which residents in Tayug, Pangasinan practice the traditional Filipino value of *Bayanihan*. Among the eight profile variables analyzed—generational group, sex, religion, civil status, educational attainment, family income, family structure, and dominant personality—**only generational group and religion** emerged as **statistically significant predictors**. This finding underscores the **role of age and religious affiliation** in shaping communal and cooperative behavior among individuals.

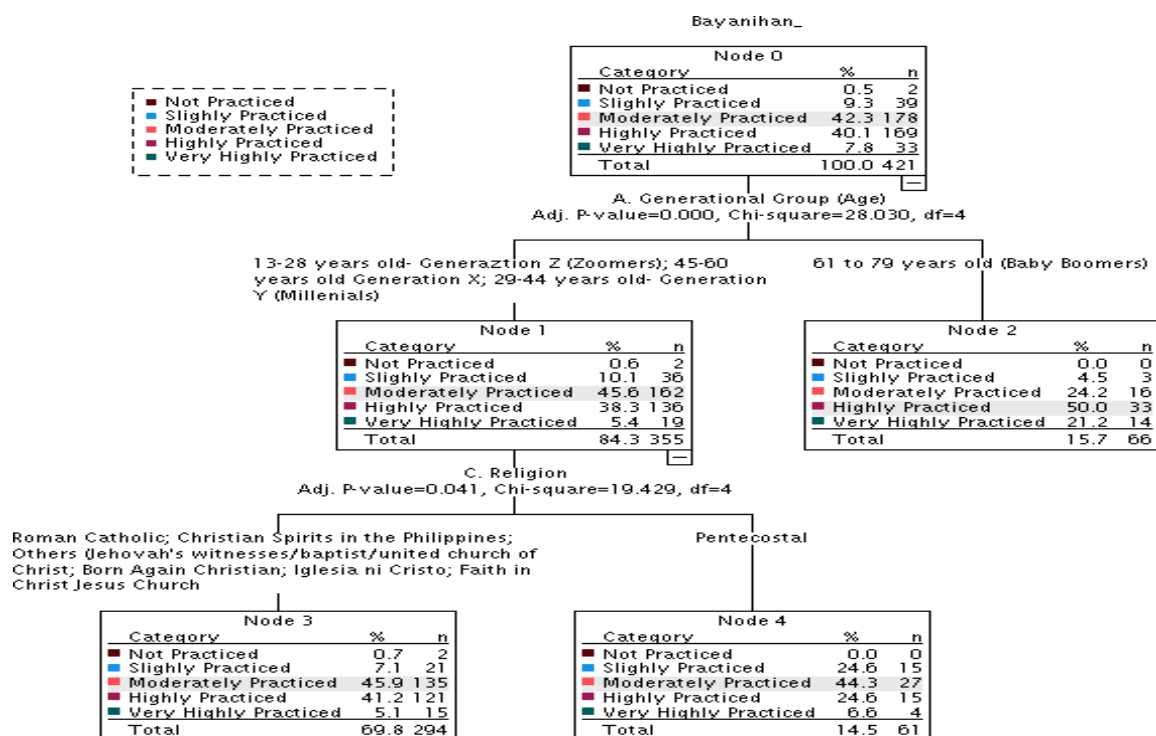


Figure 2. Classification tree model for the extent of practice of traditional Filipino values Along Bayanihan

The first and most significant split in the classification tree was based on **generational group** ($p = 0.000$, $\chi^2 = 28.030$, $df = 4$), highlighting the strong influence of **age on the practice of *Bayanihan***. Individuals aged 13 to 60 years—comprising Generation Z (13–28 years), Generation Y or Millennials (29–44 years), and Generation X (45–60 years)—were clustered into Node 1. This group represented the majority of the sample (84.3%). Within this node, 45.6% were identified as moderately practicing *Bayanihan*, 38.3% were highly practicing, and only 5.4% very highly practiced it. In contrast, Node 2 comprised respondents aged 61 to 79, representing the Baby Boomer generation. This group demonstrated stronger adherence to the traditional value, with over 50% reported as highly practicing and a remarkable 21.2% classified as very highly practicing *Bayanihan*—the highest across all generational cohorts. This suggests a clear generational decline in the intensity of *Bayanihan* practice, with older individuals preserving and engaging more deeply in communal support systems than their younger counterparts.

Among younger generational cohorts (Node 1), **religion served as a secondary splitting factor** ($p = 0.041$, $\chi^2 = 19.429$, $df = 4$). Node 3 included Roman Catholics and other Christian denominations such as Born-Again Christians, Iglesia ni Cristo, Jehovah's Witnesses, Baptists, and others. The majority in this group moderately (45.9%) or highly (41.2%) practiced *Bayanihan*, with only 5.1% reporting very high levels of practice. Meanwhile, Node 4 represented Pentecostal respondents. This group showed a more varied pattern: 24.6% slightly practiced *Bayanihan*, 44.3% moderately practiced it, 24.6% highly practiced, and 6.6% very highly practiced. Compared to other religious affiliations, Pentecostals had a higher proportion of respondents in the slightly practiced category, suggesting that denominational beliefs or practices may influence how *Bayanihan* was interpreted and enacted within communities.

Overall, the results indicated that **age was the strongest predictor** of *Bayanihan* practice, with older generations (Baby Boomers) consistently upholding it. **Religion also plays a notable role**, particularly among younger cohorts, by shaping variations in their extent of practice. Other profile variables such as **sex, civil status, educational attainment, income, family structure, and personality type did not show significant predictive influence** in the model, suggesting they exert a relatively weaker impact on the extent to which respondents engage in *Bayanihan*.

These findings revealed that the practice of *Bayanihan* was primarily generational, with older respondents serving as the main bearers of this traditional Filipino value. This was consistent with theories of cultural modernization that contend that as countries grow more urbanized, digitalized, and internationally interconnected, traditional collectivist values—like *Bayanihan*—tend to fade (Inglehart & Welzel, 2005).

The **impact of religion** introduces additional diversity in how *Bayanihan* is practiced, especially among younger populations. Accordingly, it was imperative to implement reinforcement programs that engage all generational cohorts to preserve and revitalize traditional Filipino values. This supports findings from other studies showing that, depending on doctrinal teachings and community involvement systems, religious affiliation can either strengthen or impair communal attitudes (Putnam & Campbell, 2010). For example, whereas churches based on Catholic social teachings or liberation theology may actively promote community-based engagement and solidarity, those that emphasize individual salvation and personal piety may inadvertently decrease communal participation (Cornelio, 2016).

Interventions such as school-based value formation activities, intergenerational dialogues, and faith-based community projects may help bridge the gap and ensure that *Bayanihan* remains a living, shared practice in Tayug, Pangasinan. This finding was shown in the study of Heyneman (2003) stated that the younger generations can be assisted in internalizing communal ideals by school-based value formation programs, particularly those incorporated into civic education.

The researcher reached this part of this study to further investigate the significant relationship between the profile variables and the extent of the practice of traditional values across generational cohorts. In this part of the study, the profile variables such as age (generational group), sex, religion, civil status, educational attainment, family monthly income, family structure, and personality types of the respondents and extent of the practice of the traditional values such as *Bayanihan* (community cooperation), *Pakikisama* (social harmony), *Utang na loob* (debt of gratitude) and *hiya* (sense of propriety).

Table 7 Gains for the nodes of the extent of practice of traditional Filipino values Along Bayanihan N=421

| Target Category | Node | Node | | Gain | | Response | Index |
|--------------------------------|----------|------------|--------------|------------|---------------|--------------|---------------|
| | | N | Percent | N | Percent | | |
| Not Practiced | 3 | 294 | 69.8% | 2 | 100.0% | 0.7% | 143.2% |
| | 2 | 66 | 15.7% | 0 | 0.0% | 0.0% | 0.0% |
| | 4 | 61 | 14.5% | 0 | 0.0% | 0.0% | 0.0% |
| Slightly Practiced | 4 | 61 | 14.5% | 15 | 38.5% | 24.6% | 265.4% |
| | 3 | 294 | 69.8% | 21 | 53.8% | 7.1% | 77.1% |
| | 2 | 66 | 15.7% | 3 | 7.7% | 4.5% | 49.1% |
| Moderately Practiced | 3 | 294 | 69.8% | 135 | 75.8% | 45.9% | 108.6% |
| | 4 | 61 | 14.5% | 27 | 15.2% | 44.3% | 104.7% |
| | 2 | 66 | 15.7% | 16 | 9.0% | 24.2% | 57.3% |
| Highly Practiced | 2 | 66 | 15.7% | 33 | 19.5% | 50.0% | 124.6% |
| | 3 | 294 | 69.8% | 121 | 71.6% | 41.2% | 102.5% |
| | 4 | 61 | 14.5% | 15 | 8.9% | 24.6% | 61.3% |
| Very Highly Practiced | 2 | 66 | 15.7% | 14 | 42.4% | 21.2% | 270.6% |
| | 4 | 61 | 14.5% | 4 | 12.1% | 6.6% | 83.7% |
| | 3 | 294 | 69.8% | 15 | 45.5% | 5.1% | 65.1% |
| Growing Method: CHAID | | | | | | | |
| Dependent Variable: Bayanihan_ | | | | | | | |

Table 7 presented a detailed breakdown of the gains for the nodes of the extent of the practice of traditional Filipino values along Bayanihan and community cooperation. The **Gain Table** provides strong empirical support for the findings derived from the CHAID classification tree, as it quantifies the predictive strength of each demographic segment—referred to as nodes—in determining the extent of Bayanihan practice. The table presents key metrics including Gain, Response Percent, and Index across five levels of Bayanihan engagement, from “Not Practiced” to “Very Highly Practiced.”

Specifically, it focused on three primary nodes: **Node 2**, represented by **Baby Boomers** (ages 61–79); **Node 3**, comprised of **younger generations affiliated with Roman Catholic and other Christian denominations**; and **Node 4**, consisted of **younger Pentecostal respondents**. Additionally, **Node 3** contains 294 cases (69.8% of the total sample) while Nodes 2 and 4 contain fewer cases (66 and 61 about 15% each)

Collectively, the gain table reinforced the CHAID model's conclusion, as shown in **Figure 2**, that **age was the most influential predictor** of **Bayanihan** practice. Baby Boomers (Node 2) demonstrated the highest levels of engagement, particularly in the “Very Highly Practiced” category, where their index score peaks at 270.6—indicating they are over two and a half times more likely than average to practice Bayanihan at this level. In contrast, religion became a secondary but meaningful differentiator among the younger cohorts. Pentecostals (Node 4) tend to lower intensity in Bayanihan participation, with a concentration in the “Slightly Practiced”

category, and Christian groups (Node 3) show more consistent engagement in the “Moderately” to “Highly Practiced” category.

These patterns underscored a **generational shift in cultural participation**, suggesting that while traditional communal values like Bayanihan remained strong among older Filipinos, they were becoming less intensely practiced among the youth. The role of religious affiliation further nuances this generational divide. Consequently, these findings highlight the need for targeted cultural revitalization initiatives—including values-based education and intergenerational community programs—to ensure the sustainability of Bayanihan as a living tradition across all generational cohorts.

Nonetheless, according to Torres (2014), some scholars contended that individualism and urbanization have reduced the Bayanihan's everyday visibility to a certain degree. Although there was still communal work, it was frequently coordinated by formal organizations (such as NGOs or barangay councils) as opposed to being a result of impromptu neighborhood-led initiatives. These changes could be a sign that institutionalized forms of civic engagement are replacing natural, relationship-based cooperation.

Chua, Ryes, and Samaco (2021) according to their study highlights how these changes have brought about shifts in generational attitudes toward traditional values, with younger generations increasingly adopting modern ideals that may not align with the values upheld by older cohorts.

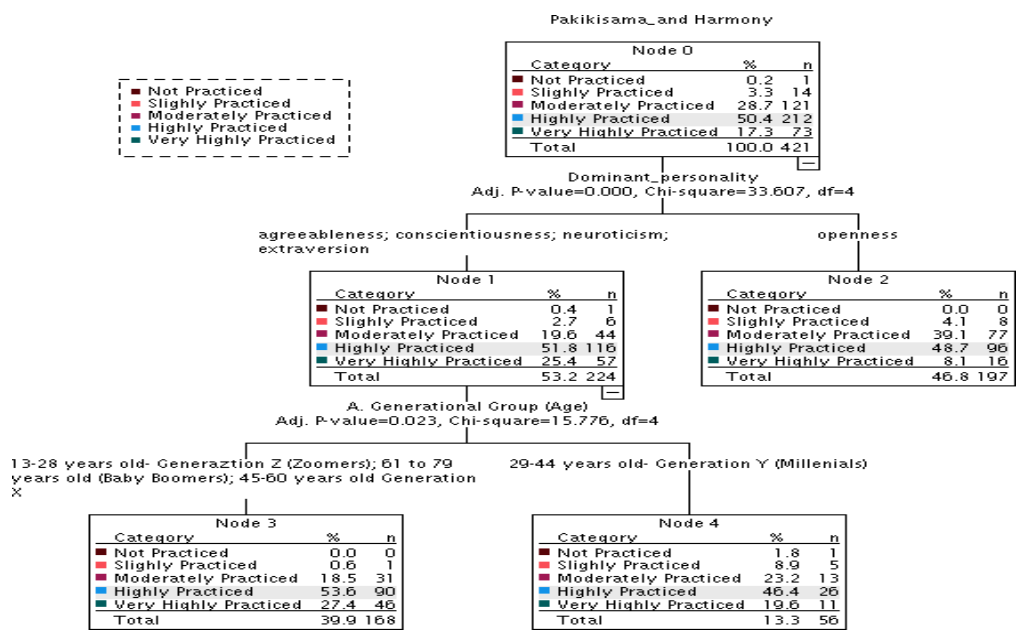


Figure 3. Classification tree model for the extent of practice of traditional Filipino values Along Pakikisama and Harmony

The findings offered significant new insights into applying Pakikisama, a cornerstone of interpersonal interactions in the Philippines, to various personality types and generational cohorts. These deeply ingrained traditional values, which frequently manifest as peace, avoiding confrontation, and fostering unity, were influenced by age, personality features, and the current situation as shown in Figure 3 from the previous page.

Figure 3 shows the classification tree's first and most important split was based on **dominant personality** ($p = 0.000$, $\chi^2 = 33.607$, $df = 4$), highlighting the strong influence of personality type on the practice of Pakikisama (social harmony). **Node 1** comprised respondents with **dominant personality types of agreeableness, conscientiousness, neuroticism, and extraversion**. These respondents had the highest rates of Pakikisama, with 25.4% very highly practiced the value and 51.8% highly practiced it. This supports earlier research that found a correlation between agreeableness and collaboration, prosocial conduct, and interpersonal warmth (Graziano & Eisenberg, 1997). According to McCrae and Costa (2003), conscientious people were more likely to act in ways that foster group cohesion since they were frequently goal-oriented and considerate of conventions.

Node 2 was composed of respondents with **openness** as their **dominant personality type**. Those with openness type as the dominant trait had slightly lower practice rates (48.7% highly practiced; 8.1% very highly practiced). According to McCrae and Sutin (2009), openness was generally linked to independence, inventiveness, and a desire for new experiences. Although they were not inherently opposed to Pakikisama, people with high levels of openness might value their own uniqueness and self-expression more than following societal norms, which could result in their engaging less actively in more conventional harmony-based standards.

These results aligned with researchers' showing that agreeable and conscientious traits were more predictive of collectivist behaviors compared with openness, which was often associated with autonomy and self-direction—values more aligned with individualist cultures (Triandis, 2001; Roccas et al., 2002).

Figure 3 also showed generational differences among people who did not have openness as a major personality trait: **Node 3** (generation Z, generation X, and Baby Boomers): With 53.6% highly practicing and 27.4% very highly practicing, this group showed the highest level of pakikisama participation. These findings implied that collectivist beliefs were still prevalent among older generations and, in certain situations, were being maintained by younger people, such as Generation Z, as a result of traditional community influence and close family upbringing (Medina, 2001).

However, **Node 4**, which represents Millennials or Generation Y demonstrated a significant drop-in practice, with only 46.4% of them highly practicing and 19.6% very highly practicing. This was supported by the findings of the research by Madrona et al. (2023), who found that while Filipino millennials still value societal harmony, they frequently balance it with more contemporary, individualistic goals motivated by globalization, urban living, and digital lifestyles.

Given that exposure to international media, education, and professional mobility may weaken the internalization of traditional standards like Pakikisama, this generational change emphasizes the necessity to interpret cultural values within contemporary influences (Enriquez, 1994; Pe-Pua & Protacio-Marcelino, 2000).

Overall, the majority of the respondent's practice **Pakikisama** (social harmony) at a high level: 50.4% reported "Highly Practiced" and 17.3% "Very Highly Practiced." Only a small percentage indicated low levels: 0.2% "Not Practiced" and 3.3% "Slightly Practiced." **Personality dimensions** (agreeableness, conscientiousness, neuroticism, extraversion, openness) **were the most significant predictor** (Chi-square = 33.607, $p < .001$).

Individuals classified under **Node 1** (likely scoring higher in traits aligned with social harmony, e.g., agreeableness and conscientiousness) reported greater practice, with 51.8% "Highly Practiced" and 25.4% "Very Highly Practiced." Among Node 1 individuals, **age group** (generational group) was a **significant secondary predictor** (Chi-square = 15.776, $p = .023$). Generation Z (13–28), generation X (45–60), and Baby Boomers (61–79) showed higher adherence (Node 3), with 53.6% "Highly Practiced" and 27.4% "Very Highly Practiced." Millennials (Generation Y, ages 29–44) showed slightly lower practice levels (Node 4), with 46.4% "Highly Practiced" and 19.6% "Very Highly Practiced."

Participants less aligned with dominant personality traits for social harmony showed lower engagement, with only 8.1% "Very Highly Practiced" and 39.1% "Moderately Practiced."

Table 8 Gains for Extent of practice of traditional Filipino values Along Pakikisama and Harmony N=421

| Target Category | Node | Node | | Gain | | Response | Index |
|-----------------|------|------|---------|------|---------|----------|--------|
| | | N | Percent | N | Percent | | |
| Not Practiced | 4 | 56 | 13.3% | 1 | 100.0% | 1.8% | 751.8% |
| | 2 | 197 | 46.8% | 0 | 0.0% | 0.0% | 0.0% |
| | 3 | 168 | 39.9% | 0 | 0.0% | 0.0% | 0.0% |

| | | | | | | | |
|--|----------|------------|--------------|-----------|--------------|--------------|---------------|
| Slightly Practiced | 4 | 56 | 13.3% | 5 | 35.7% | 8.9% | 268.5% |
| | 2 | 197 | 46.8% | 8 | 57.1% | 4.1% | 122.1% |
| | 3 | 168 | 39.9% | 1 | 7.1% | 0.6% | 17.9% |
| Moderately Practiced | 2 | 197 | 46.8% | 77 | 63.6% | 39.1% | 136.0% |
| | 4 | 56 | 13.3% | 13 | 10.7% | 23.2% | 80.8% |
| | 3 | 168 | 39.9% | 31 | 25.6% | 18.5% | 64.2% |
| Highly Practiced | 3 | 168 | 39.9% | 90 | 42.5% | 53.6% | 106.4% |
| | 2 | 197 | 46.8% | 96 | 45.3% | 48.7% | 96.8% |
| | 4 | 56 | 13.3% | 26 | 12.3% | 46.4% | 92.2% |
| Very Highly Practiced | 3 | 168 | 39.9% | 46 | 63.0% | 27.4% | 157.9% |
| | 4 | 56 | 13.3% | 11 | 15.1% | 19.6% | 113.3% |
| | 2 | 197 | 46.80% | 16 | 21.9% | 8.1% | 46.8% |
| Growing Method: CHAID | | | | | | | |
| Dependent Variable: Pakikisama and Harmony | | | | | | | |

Table 8 shows the distribution of how Pakikisama (social harmony) was practiced among different generational cohorts. The **Gain Table** provides strong empirical support for the findings derived from the CHAID classification tree, as it quantifies the predictive strength of each demographic segment—referred to as nodes—in determining the extent of Pakikisama practice.

The table focuses on the 3 nodes. **Node 2** showed the dominant personality which was **openness**, **Node 3** was the generational group (age) under Generation Z (13-28 years old), Baby Boomers (61 to 79 years old), and Generation X (45 to 60 years old). However, **Node 4** constitutes Generation Y (29-44 years old).

Additionally, in the Node distribution, Node 2 has 197 respondents with 46.8% as the largest segment, Node 3 has 168 respondents with 39.9% as the second largest segment, and Node 4 has only 56 respondents with 13.3% considered as the smallest segment. The **Gain N** and percent as shown in Figure 3, reveals the number of respondents in each node fall into practice per category. Undeniably, **dominant personality was the most influential predictor in the practice of Pakikisama** with 197 as the biggest number of respondents. It was presented under **Node 2** that **openness was the dominant personality** that demonstrated a moderate practice of the values. This was consistent with earlier psychological research showing that openness type was linked to flexibility and readiness to interact with others in various social settings (McCrae & Costa, 2003). Even though open people were socially curious, they might not always fit in with the conventional Pakikisama norms, that prioritize social peace, conformity, and conflict avoidance (Enriquez, 1992). Their modest level of practice may be explained by the fact that they were eager to engage in social cooperation but may defy conventional norms if they interfere with their individuality or creativity.

Node 4, Generation Y (millennials) has the **highest index score** of 751.8% that does not practice and another index score of 268.5 that slightly practiced Pakikisama (social harmony). This prominent disparity might indicate Millennials' social habits are changing because they are more independent, use digital ways to connect, and exposure to international cultures that value individuality and set boundaries above conformity (Arnett, 2000). The reluctance of millennials to engage in Pakikisama may be a sign of the rising conflict between individuality and a sense of community.

Node 3 composed of Generation X, Generation Z, and Baby Boomers shows the highest index score of 157.9% on very high practice. This result implied a significant adherence to Pakikisama. This showed that this value was still prevalent because maintaining social harmony was a core cultural value (Pe-Pua & Protacio-Marcelino, 2000).

The results revealed that when promoting traditional Filipino values like Pakikisama they should consider personality type/traits when planning educational and community activities. For example, those with high levels of openness might gain more from open dialogue and self-reflection than from norm-driven actions.

Furthermore, Millennials exhibit the lowest adherence to Pakikisama today so targeted interventions (such as peer-led discussions or values-based mentorship) may be required to revive its significance.

This may mean redefining pakikisama as cooperation and respect for one another instead of simply going along without thinking. This was aligned with the study of Cruz and de De Guzman and Tan (2007) which says programs should be explored in which this can be meaningfully practiced in this modern context with various online platforms by the younger cohorts, especially the millennials and Generation Z.

The overall pattern under Pakikisama (social harmony) was generally practiced at moderate to high levels of the respondents. The Zoomers, Baby Boomers, and Generation X represent the “traditionalists” with the strongest adherence to the Pakikisama. However, the dominant personality (openness) shows moderate practice. Lastly, the millennials show the most variation including both the least and some highly practicing individuals.

These findings were supported by the study of Mendoza and Melegrito (2018) which provided a broader regional perspective, examining generational cohort differences in Southeast Asia, including the Philippines. Their study confirms that younger generations exhibit a preference for modern values that emphasize individual achievement and global identity, whereas older cohorts remain rooted in traditional Filipino values. These studies collectively illustrate how varying socio-historical contexts contribute to generational differences in the perception of the decline of traditional Filipino values.

Regarding this, the Cultural Continuity Theory offers a nuanced explanation of how traditional Filipino values were preserved or eroded across generations. Older cohorts actively seek to transmit values like Utang na loob and Pakikisama. However, younger generations influenced by digital connectivity and global ideals often adapt these values based on today’s context. The interplay between continuity and adaptation creates a generational gap between the older Filipinos often perceiving it as the decline of values while younger cohorts may have simply redefined it.

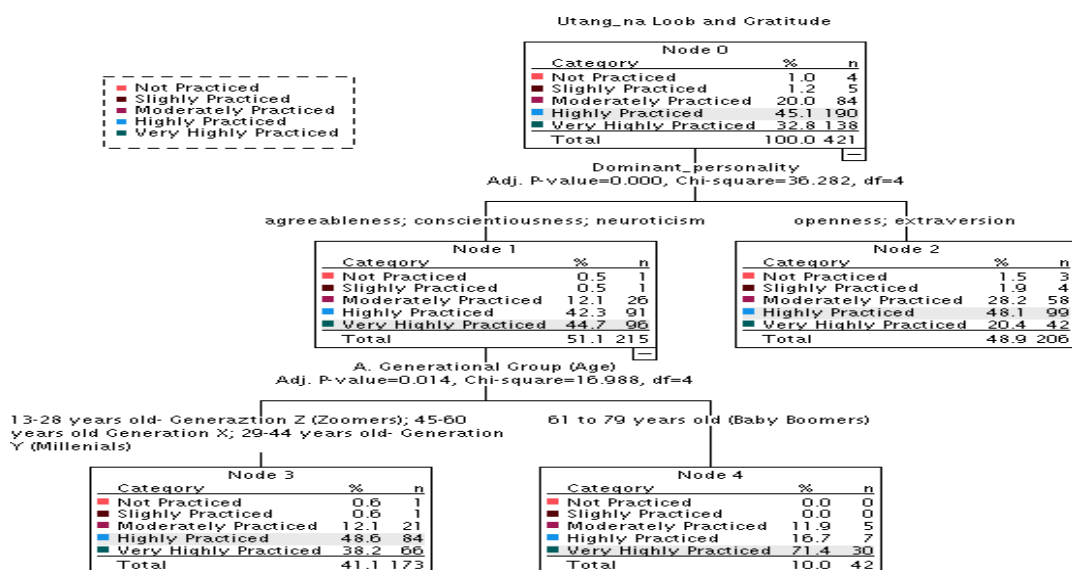


Figure 4. Classification tree model for the extent of practice of traditional Filipino values Along Utang na Loob

Utang na loob and gratitude are key components of Filipino interpersonal relationships rooted in social harmony and group cohesion. They are applied across diverse personality types and age groups.

The results offer significant new information on this topic. Age-based social habits, lasting personality traits, and present situations influence traditional values often exhibited by smooth interpersonal relationships, conflict avoidance, and promoting unity.

Figure 4 shows the classification tree's first and most essential split based on **dominant personality** ($p = 0.000$, $\chi^2 = 36.82$, $df = 4$), demonstrating the significant impact of personality type/trait with traditional Filipino values like Utang na loob and gratitude. **Node 1** comprised respondents with **dominant personality types (agreeableness, conscientiousness, and neuroticism)**. These respondents had the highest rates of Pakikisama, with very highly practiced value with a mean of 44.7% and 42.3% highly practiced it.

This result was consistent with the Five-Factor Model of personality, which shows that cooperation, empathy, and altruism were strongly correlated with agreeableness (McCrae & Costa, 2003). According to Pe-Pua and Protacio-Marcelino (2000), people with high agreeableness were to exhibit prosocial actions indicative of Pakikisama, which prioritizes harmonious interpersonal relationships and communal cohesion. Traditional values like Utang na loob (showing gratitude by reciprocal action) may also be in line with the moral and social obligations of conscientious people who value duty, organization, and responsibility (John & Srivastava, 1999)

However, neuroticism can also make people more sensitive to social norms and feedback, even if it is frequently associated with emotional instability. Therefore, to prevent social conflict or rejection, certain people with stronger neurotic tendencies may adhere more rigorously to ideals like Pakikisama and Hiya (Soto & John, 2017).

Node 2 refers to respondents with **openness and extraversion** as their **dominant personality type**. Those with openness and extraversion as the dominant trait had slightly lower practice rates with a mean of 48.1% which means highly practiced and 20.4% very highly practiced. This finding implies that although Utang na loob was still practiced by this group, it may be less intense or conventional than for people with other personality traits like conscientiousness or agreeableness.

McCrae and Costa (2003) describe openness to experience as being characterized by attributes like creativity, curiosity, and a preference for variety and novelty. People with high openness might be more inclined to challenge or reinterpret conventional norms in contemporary settings, this might lead to a lesser adherence to culturally prescribed behaviors like Pakikisama, which frequently prioritizes communal peace and conformity over individual expression.

The way people reinterpret or modernize traditional values like Utang na loob might be shaped by their openness to experience, which refers to intellectual curiosity, a taste for novelty, and a propensity to question tradition (McCrae & Costa, 2003). People with high levels of openness may perceive thankfulness as contextual, reciprocal, or more transactional rather than as an unchangeable responsibility passed down through the generations. This could challenge hierarchical or duty-bound presentations of this value.

In contrast, extraversion entails a strong tendency toward sociability, assertiveness, and outward-directed energy (Soto & John, 2017).

Although extraverts might participate in social interactions similar to Utang na loob, their motivations were often driven more by maintaining social connections, expanding their networks, or winning favors in return than by moral obligation or cultural responsibility." This difference may explain the decline in very high levels of practice within this group."

Among those with respondents with agreeableness, conscientiousness, and neurotic as their dominant personality type (Node 1), Figure 4 showed that generational group (age) was their secondary splitting factor ($p = 0.014$, $\chi^2 = 16.988$, $df = 4$). This group showed a varied pattern with a mean of 38.2% very highly practiced, 48.6% highly practiced, 12.1% moderately practiced, and 0.6 % slightly practiced and not practiced.

However, **Node 4**, which represents Baby Boomers. Unexpectedly, 71.4% of the respondents very highly practiced Utang na loob (debt of gratitude). This finding was notable and supports generational theories that contend older generations were more firmly entrenched in traditional cultural norms. This was probably because of stronger socialization during earlier life stages when Filipino society was less impacted by globalization and digital individualism and more collectivistic."(Jocano, 1999).

Baby Boomers' strong Utang na loob practice was consistent with their lived experiences in an era when reciprocal obligations, extended family structures, and collective responsibility were more common. Utang na loob, according to Enriquez (1992), was a profoundly moral and emotional duty to recognize the kindness and sacrifices of others. These values were ingrained in older generations through family, religion, and communal upbringing. It goes beyond simply repaying favors.

The argument that Utang na loob may serve as a generationally-bound value—more inherent to those who grew up in the post-war or early post-colonial Philippines, where society survival mostly depended on interdependence, moral debt, and trust—is supported by this generational finding. On the other hand, younger generations that grew up in a more individualistic and globalized setting might be moving toward transactional or contextual expressions of thankfulness (Pe-Pua & Protacio-Marcelino, 2000).

In the context of culture and practice, the results suggested that educators and advocates of traditional Filipino values should consider modifying their interventions for the younger generation that emphasize the relevance of *Utang na Loob* in modern society. It also entails that psychologists and counselors: Particularly in collectivist-oriented societies, an awareness of personality and generational distinctions might enhance culturally relevant therapeutic interventions. Promoting leadership based on Filipino traditional values may help build community trust and integrity, particularly in situations involving inter-generations.

Table 9 Gains for the nodes of the extent of practice of traditional Filipino values Along Utang na Loob and Gratitude N=421

| Target Category | Node | Node | | Gain | | Response | Index |
|----------------------|----------|------------|--------------|-----------|--------------|--------------|---------------|
| | | N | Percent | N | Percent | | |
| Not Practiced | 2 | 206 | 48.9% | 3 | 75.0% | 1.5% | 153.3% |
| | 3 | 173 | 41.1% | 1 | 25.0% | 0.6% | 60.8% |
| | 4 | 42 | 10.0% | 0 | 0.0% | 0.0% | 0.0% |
| Slightly Practiced | 2 | 206 | 48.9% | 4 | 80.0% | 1.9% | 163.5% |
| | 3 | 173 | 41.1% | 1 | 20.0% | 0.6% | 48.7% |
| | 4 | 42 | 10.0% | 0 | 0.0% | 0.0% | 0.0% |
| Moderately Practiced | 2 | 206 | 48.9% | 58 | 69.0% | 28.2% | 141.1% |
| | 3 | 173 | 41.1% | 21 | 25.0% | 12.1% | 60.8% |
| | 4 | 42 | 10.0% | 5 | 6.0% | 11.9% | 59.7% |
| Highly Practiced | 3 | 173 | 41.1% | 84 | 44.2% | 48.6% | 107.6% |
| | 2 | 206 | 48.9% | 99 | 52.1% | 48.1% | 106.5% |
| | 4 | 42 | 10.0% | 7 | 3.7% | 16.7% | 36.9% |
| | 4 | 42 | 10.0% | 30 | 21.7% | 71.4% | 217.9% |

| | | | | | | | | |
|---|--------|---|-----|-------|----|-------|-------|--------|
| Very Practiced | Highly | 3 | 173 | 41.1% | 66 | 47.8% | 38.2% | 116.4% |
| | | 2 | 206 | 48.9% | 42 | 30.4% | 20.4% | 62.2% |
| Growing Method: CHAID | | | | | | | | |
| Dependent Variable: Utang_na Loob and Gratitude | | | | | | | | |

The findings generally indicated that personality trait/type was the strongest predictor of Utang na loob (debt of gratitude) practice. Baby boomers emerged as the most valued bearers of traditional values. Additionally, age appeared to affect the adherence to this value especially with younger generations.

Sociocultural transition theories were consistent with generational disparities. Influenced by their socialization in more localized and less globalized environments, older generations exhibited stronger adherence to traditional values (Inglehart and Baker, 2000; Tuason, Taylor, Rollings, Harris, and Martin, 2007). Modernization and Western influence may cause younger generations to embrace more individualistic attitudes and may weaken traditional values gradually (Jocano, 2001).

Table 9, as shown from the previous page, revealed distinct patterns in how traditional Filipino values Utang na loob (debt of gratitude) were practiced across three generational cohorts. The **Gain Table** provided strong empirical support for the findings derived from the CHAID classification tree, as it quantifies the predictive strength of each demographic profile—referred to as nodes—in determining the extent of the practice of *Utang na loob*. The table presented key metrics including Gain, Response Percent, and Index across five Likert levels of the practice of *Utang na loob*, from “Not Practiced” to “Very Highly Practiced.”

The table presented the CHAID analysis of the traditional Filipino values under Utang na loob (debt of gratitude). **Node 2** corresponded to the dominant personality under “openness and extraversion.” **Node 3** encompassed the generational group age under Generation Z or Zoomers ages 13-28, Generation X (ages 45 to 60), and Generation Y or Millennials (ages 29-44). **Node 4** was represented by the Baby Boomers ages (61 to 79).

Moreover, in the node distribution, **Node 2** comprised the largest segment with 206 respondents (48.9%), followed by **Node 3** with 173 respondents (41.1%). **Node 4**, representing the smallest group, has only 42 respondents (10.0%).

As illustrated in **Figure 4**, the CHAID analysis of *Utang na Loob* (debt of gratitude) identified the dominant personality traits openness and extraversion as the most influential predictors of *Utang na Loob* practice. This was further supported by **Table 9** as shown from the previous page, which showed a substantial number of respondents 206 who practiced these traits.

Furthermore, **Node 2**, which was composed of the largest group of respondents, characterized by mixed adherence, demonstrated moderate to high levels of *Utang na Loob* practice. As depicted in **Figure 4**, 28.2% of respondents practiced *Utang na Loob* at a moderate level (index = 141.1%), 48.1% at a high level (index = 106.5%), and 20.4% at a very high level (index = 62.2%).

Overall, the findings about *Utang na Loob* (debt of gratitude) reveal a predominantly positive trend, with most respondents falling within the moderate to very high practice categories. Baby Boomers emerged as the 'traditionalist' cohort, demonstrating significantly strong adherence to this value. Meanwhile, Generations X, Y, and Z were marked by sustained high levels of practice.

Lastly, the dominant personality traits—**openness and extraversion**—exhibited the greatest variation, encompassing both moderate to high practitioners as well as the majority of low practitioners. This analysis effectively illustrates the distribution of traditional values across different generational cohorts. While standing out emerging as the group most deeply committed to these traditional values was **Node 4** "

According to Tablan (2021) and Cleofas (2019), utang na loob remains significant among employed Filipino millennials, emphasizing meaningful experiences and reciprocal growth in connections with mentors,

coworkers, and even total strangers. Although it may result in pressure or perceived partiality, it promotes loyalty and a positive work atmosphere when practiced virtuously.

Supporting the findings of this study, socio-demographic factors were closely linked to the preservation of traditional Filipino values. Saroglou (2002) explored the relationship between personality traits and religiosity—a central component of many traditional value systems. The research indicates that openness tends to be negatively connected with religious orthodoxy, whereas individuals high in conscientiousness and agreeableness tend to exhibit strong religious commitment. These personality traits were particularly relevant, given religion’s significant role in preserving and transmitting traditional values.

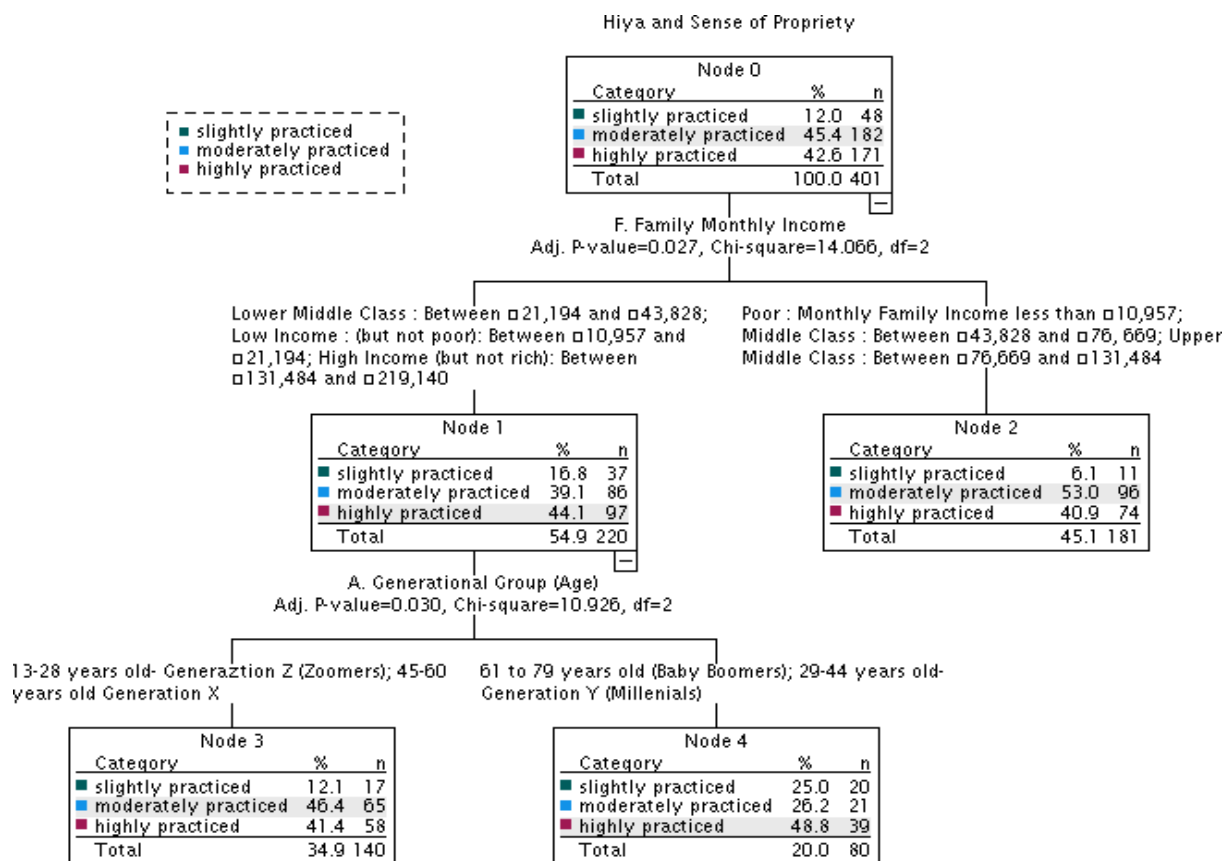


Figure 5. Classification tree model for the extent of practice of traditional Filipino values Along Hiya and Sense of Propriety

For the purpose of analysis, the original five response categories for the extent of the practice of traditional Filipino values were reduced to three. This adjustment was made because no significant predictors emerged when all five categories were retained in the model. Specifically, the categories "Not Practiced" and "Slightly Practiced" were combined into a single group labeled "Slightly Practiced," while "Highly Practiced" and "Very Highly Practiced" were merged into one category termed "Highly Practiced." The category "Moderately Practiced" was maintained as a distinct group. This reclassification allowed for a more robust and interpretable analysis of generational differences in value orientation.

Important socio-demographic determinants of the degree to which people in Tayug, Pangasinan, uphold the traditional Filipino value of hiya and sense of propriety were identified by the classification tree analysis employing CHAID (Chi-squared Automatic Interaction Detection). **Figure 5** as shown in the previous page revealed that among the eight profile variables analyzed—generational group, sex, religion, civil status, educational attainment, family income, family structure, and dominant personality—**family income and generational group emerged as statistically significant predictors along hiya and sense of propriety.**

The first and most significant split in the classification tree was determined by **family income** ($p = 0.027$, $\chi^2 = 14.066$, $df = 2$), underscoring its strong influence on the practice of hiya (sense of propriety). **Node 1** included 54.9% of respondents, primarily from the lower middle class, low-income, and high-income (but not rich) brackets. Within this node, 44.1% reported high levels of practice, 39.1% moderate practice, and 16.8% slight practice of *hiya* and sense of propriety.

In contrast, **Node 2** consisted of respondents from the poor, middle class, and upper middle class. This group exhibited stronger adherence to the traditional value, with 53% reporting moderate practice, 40.9% high practice, and only 6.1% slight practice of hiya and sense of propriety.

These results suggest that the degree to which traditional Filipino values, such as hiya, are upheld or articulated was **influenced by economic position**. Those in **Node 2**, which includes the poor and middle classes, exhibit a greater propensity to uphold and adhere to this firmly ingrained cultural norm, even though both groups exhibit notable engagement. In socioeconomic groups where social cohesion and interdependence are crucial, this lends credence to the notion that hiya, a social mechanism that regulates conduct through concern for collective judgment and appropriateness, maybe more salient among people (Enriquez, 1992).

Furthermore, increased exposure to individualistic ideologies, education, and professional settings may cause value shifts in people in higher or transitional income brackets (e.g., "high income but not rich"), leading them to adapt hiya expression to more contemporary or Westernized contexts (Jocano, 2001; Tuason, Taylor, Rollings, Harris, and Martin, 2007).

These results were aligned with earlier studies that indicate socioeconomic circumstances affect the transmission of values, particularly in collectivist societies where reliance on interpersonal harmony and societal conformity was heightened by economic fragility (Hofstede, 2001; Reyes, 2002). To ensure that culturally grounded activities are tailored to the lived reality of various social groups, public policy, education, and mental health interventions that seek to maintain cultural continuity should take these class-based dynamics into account.

Within **Node 1**, generational group (**age**) emerged as a **secondary splitting factor** ($p = 0.030$, $\chi^2 = 10.926$, $df = 2$). **Node 3** comprised individuals from Generations Z and X. In this group, 46.4% moderately practiced hiya (sense of propriety), followed closely by 41.4% who practiced it highly, and 12.1% who practiced it slightly. In contrast, **Node 4** included Baby Boomers and Generation Y, where 48.8% reported high levels of practice, 26.2% moderate practice, and 25.0% slight practice of hiya (sense of propriety).

Based on the findings, the practice of hiya (sense of propriety) was **primarily affected by family income and secondarily influenced by age**. Hiya (loosely translated as shame, dignity, or sense of propriety) plays a key role in maintaining social harmony and compliance with societal norms in Filipino culture (Pe-Pua & Protacio-Marcelino, 2000).

Higher affluent groups, on the other hand, might have more personal autonomy because of their education, mobility, and work obligations, which could cause traditional values like Hiya to be reframed or weakened (Jocano, 2001). The traditional social function of Hiya may become less significant in behavior and decision-making if people from affluent families become more self-reliant and less dependent on communal identity.

This was consistent with the cultural aspect hypothesis of Hofstede (2001), which stated that community-oriented attitudes endure more firmly under situations of economic insecurity whereas increased income and education were linked to more self-oriented values.

The finding also indicated that age, as represented by generational grouping, was the secondary element in hiya (sense of propriety). According to research, older generations that grew up in more collectivist, less globalized cultures were more likely to be deeply rooted in traditional norms (Tuason, Taylor, Rolling, Harris, and Martin 2007; Reyes, 2002). Furthermore, this was supported by the results that older respondents consistently demonstrate a stronger inclination to uphold and practice these principles.

Younger generations—particularly Generation Z and Millennials— were exposed to liberal social norms, Western cultural narratives, and digital media. These influences commonly portray Hiya as restrictive or outdated, challenging or altering their interpretation and performance of this values (Pertierra, 2010). However, hiya's existence was still noticeable even among younger generational cohorts, indicating that it continues to play a part, albeit in different forms.

Given the results, any effort aimed at reaffirming Filipino values must take socioeconomic background into account. In developing of an effective and culturally responsive interventions necessitates that cultural educators, policymakers, and mental health professionals possess a deep understanding of how economic and generational differences shape value systems.

Psychosocial services should incorporate an understanding of how Hiya 'manifests differently across different generational cohorts and socioeconomic strata to support practitioners in addressing shame-based emotions within culturally appropriate frameworks

Table 10 Gains for the nodes of the extent of practice of traditional Filipino values Along Hiya and Sense of Propriety N=421.

| Target Category | Node | Node | | Gain | | Response | Index |
|---|------|------|---------|------|---------|----------|--------|
| | | N | Percent | N | Percent | | |
| Slightly Practiced | 4 | 80 | 20.0% | 20 | 41.7% | 25.0% | 208.9% |
| | 3 | 140 | 34.9% | 17 | 35.4% | 12.1% | 101.4% |
| | 2 | 181 | 45.1% | 11 | 22.9% | 6.1% | 50.8% |
| Moderately Practiced | 2 | 181 | 45.1% | 96 | 52.7% | 53.0% | 116.9% |
| | 3 | 140 | 34.9% | 65 | 35.7% | 46.4% | 102.3% |
| | 4 | 80 | 20.0% | 21 | 11.5% | 26.2% | 57.8% |
| Highly Practiced | 4 | 80 | 20.0% | 39 | 22.8% | 48.7% | 114.3% |
| | 3 | 140 | 34.9% | 58 | 33.9% | 41.4% | 97.2% |
| | 2 | 181 | 45.1% | 74 | 43.3% | 40.9% | 95.9% |
| Growing Method: CHAID | | | | | | | |
| Dependent Variable: Hiya and Sense of Propriety | | | | | | | |

Table 10 shows the distributions of traditional Filipino values of hiya (sense of propriety) across three generational cohorts. The **Gain Table** provides strong empirical support for the findings derived from the CHAID classification tree, as it quantifies the predictive strength of each demographic segment—referred to as nodes—in determining the extent of hiya (sense of propriety) *practice*. The table presents key metrics including Gain, Response Percent, and Index across three levels of hiya engagement, from “Not Practiced and Slightly Practiced” were combined into a single group labeled “Slightly Practiced” while “Highly Practiced” and “Very Highly Practiced” were merged into one category termed “Highly Practiced” The category “Moderately Practiced” was maintained as a distinct group. This reclassification allowed for a more robust and interpretable analysis of generational differences in value orientation.

Table 10 presents the CHAID analysis results related to the traditional Filipino values of hiya (sense of propriety), the distribution across three primary nodes. **Node 2** refers to family monthly income categories, including 'poor' (monthly income below ₱10,957), 'middle class' (₱43,828–₱76,669), and 'upper middle class'

(₱76,669–₱131,484). **Node 3** comprised respondents from Generation Z (ages 13–28) and Generation X (ages 45–60). In contrast, **Node 4** includes individuals from the Baby Boomer cohort (ages 61–79) and Millennials (ages 29–44).

Furthermore, within the node distribution, **Node 1** accounted for the largest proportion of respondents, comprising 220 individuals (54.9%). **Node 3** represented the intermediate segment with 140 respondents (34.9%), while **Node 4** constituted the smallest group, with 80 respondents (20.0%)."

Undoubtedly, as shown in Figure 5 CHAID analysis of hiya (sense of propriety), **family income was the most influential predictor.**

Additionally, **Node 1**, representing the largest segment, was characterized by strong to moderate adherence to hiya values. As shown in **Figure 5**, 39.1% of respondents in this group reported moderate practiced (index = 116.9%), 44.1% reported high practiced (index = 95.9%), and only 6.1% reported slight practiced (index = 50.8%). **Node 3**, representing the middle segment, exhibited a relatively balanced pattern of adherence. In this group, 46.4% moderately practiced hiya (index = 102.3%), 41.4% practiced it highly (index = 97.2%), and 12.1% slightly practiced it (index = 101.4%). In contrast, **Node 4** displayed a more polarized pattern of adherence. Respondents in this group reported high practice at 48.7% (index = 114.3%), while 25.0% slightly practiced hiya (index = 208.9%), more than double the average. Meanwhile, 26.2% reported moderate practice (index = 57.8%).

The overall insights under hiya (sense of propriety values) were predominantly practiced at moderate to high levels across all generations with moderate practice being most common. Respondents from the poor, middle class and upper middle class show the **highest** concentration of moderate practitioners. However, Generation Z and Generation X most closely mirror the average distribution. While, the Baby Boomers and Generation Y or millennials show the most polarization with both high practitioners and a significant proportion of slight practitioners.

Moreover, it was noteworthy that, unlike other Filipino values examined in earlier analyses, this table does not include the categories 'Not Practiced' or 'Very Highly Practiced,' suggesting that Hiya was a universally observed value to some extent. However, cases of extreme adherence remain relatively uncommon. This analysis reveals how Hiya remains significant across the different generational cohorts with varying degrees of practice.

In support of the findings of the study, Inglehart and Baker (2000) discussed that it's not always clear how income and traditional values relate. Even greater affluence may not significantly change value orientations in communities where religious or cultural institutions have a strong hold on traditional values. In the study, it was contended that in nations where religious institutions significantly influence public life and identity, economic growth and robust religious traditions can coexist. In such contexts, high-income families may still adhere to traditional gender roles and conservative moral standards.

Table 11 Multivariate test for Extent of Practice of Traditional Filipino Values across generational cohorts N=421

| Effect | | Value | F | Hypothesis df | Error df | Sig. |
|--------------------------------------|--------------------|-------------------------|-------|---------------|----------|------|
| Generational Group Age | Pillai's Trace | .120 | 4.334 | 4 | 414 | .000 |
| Test Between Subjects Effects | | | | | | |
| Source | Dependent Variable | Type III Sum of Squares | df | Mean Square | F | Sig. |

| | | | | | | |
|------------------------|--|---------------|----------|--------------|--------------|-------------|
| Generational Group Age | A. Extent of Practice of Bayanihan | 13.251 | 3 | 4.417 | 9.399 | .000 |
| | B. Extent of Practice of Pakikisama and Social Harmony | 2.948 | 3 | .983 | 2.181 | .090 |
| | C. Extent of Practice of Utang na Loob and Gratitude | 7.971 | 3 | 2.657 | 4.832 | .003 |
| | D. Extent of Practice of Hiya and Sense of Propriety | 5.468 | 3 | 1.823 | 3.493 | .016 |

Table 11 presents the results of the **Multivariate Test and the Tests of Between-Subjects Effects**, examining the extent to which traditional Filipino values were practiced across different generational cohorts. The primary objective of the study was to determine whether generational cohort (age group) significantly influences the extent to which traditional Filipino values—namely Bayanihan, Pakikisama, Utang na loob, and Hiya—were practiced. The results revealed an important pattern in traditional Filipino value transmission.

Obviously, at the multivariate level, **there was a statistically significant overall effect of the generational group** on the combined dependent variables (all four Filipino values) as shown by the **Pillai's Trace = 0.120, F (4, 414) = 4.334, p = .000**. This means that taken together, **generational cohorts significantly differ in how they practice these cultural values**. This confirms the importance of age as a sociocultural determinant of value orientation (Hofstede, 2001; Tuason, Taylor, Rollings, Harris, and Martin, 2007).

Additionally, the Tests of Between-Subjects Effects revealed **statistically significant** generational differences in the practice of **Bayanihan**. This reinforced the finding that older generations (especially Baby Boomers) show a higher extent of practice than younger groups. According to earlier research, elder Filipinos were raised in more collectivist, community-driven environments where collaboration and support from one another were crucial for day-to-day survival (Jocano, 1997; Pe-Pua & Protacio-Marcelino, 2000). Younger generations, on the other hand, may place a higher value on individual success and autonomy due to their upbringing in more individualistic and technologically advanced environments, which could result in a lower level of participation in group activities (Tuason, Taylor, Rollings, Harris, and Martin, 2007).

Utang na loob was also significantly influenced by age, indicating a **gradual decline in this value** in younger generations. The expression of Utang na loob varied significantly by generation as well, suggesting that this value **gradually decreased among younger generational cohorts**. Although it still exists, its intensity seems to be declining, maybe as a result of modern Filipino society's shift toward more transactional social connections and merit-based values (Pertierra, 2010). In contrast to the more strict and long-term commitments upheld by previous generations, younger generations may construe Utang na loob in more flexible or situational terms (Agbayani, 1992; Enriquez, 1992).

On the other hand, **hiya was still significant**, but the effect was more modest. It **showed some generational variation**, possibly indicating evolving expressions of propriety and shame in modern contexts. According to Pe-Pua and Marcelino (2000), younger Filipinos may soften, adapt, or even fight the traditionally constraining parts of Hiya as they become more familiar with Western ideas of assertiveness and self-expression. Even though its shape is changing, its ongoing significance indicates that it was rooted in culture.

Lastly, **Pakikisama** showed **no statistically significant difference**, which suggests that **interpersonal harmony remains consistently valued across generations**, possibly due to its foundational role in daily social interactions. This may be because Pakikisama plays a fundamental tool for fostering relational harmony in traditional and modern Filipino contexts, facilitating group cohesion and reducing conflict (Enriquez, 1992). Its adaptability to various social settings—from family and school to workplace and online communities—may explain its cross-generational stability. Its cross-generational stability may be attributed to its adaptability across diverse social contexts, including the family, educational settings, workplaces, and digital communities.

Furthermore, the enduring nature of values such as Pakikisama implies that some cultural characteristics might be resilient because of their practical use in day-to-day interactions (Jocano, 2001). However, the loss of values like Bayanihan and Utang na Loob would suggest that cultural education and reinforcement are needed, particularly in community activities and school curricula that try to conserve Filipino Indigenous psychology.

Pe-Pua and Protacio-Marcelino (2000) highlight that younger generations, particularly millennials and Generation Z, show a declining emphasis on traditional Filipino values compared to older cohorts. Their study attributes this shift to the exposure of younger individuals to globalized norms and individualistic ideals, contrasting the collectivist mindset of older generations. Similarly, Pertierra (2010) emphasizes the role of globalization in reshaping Filipino cultural identity, noting that younger cohorts prioritize modern values, such as personal autonomy and career aspirations, over communal traditions.

In addition to this, Pe-Pua and Protacio-Marcelino (2000) argue that this generational divide has led to differing perceptions of the relevance and application of traditional Filipino values. While older generations may see the shift in values as a decline or weakening of cultural identity, younger generations often view the evolution of these values as a necessary adaptation to a rapidly changing world.

Table 12 Multiple Comparisons of Extent of Practice of Filipino Values based on Generational Group Age N=421

| Dependent Variable | (I) A. Generational Group (Age) | (J) A. Generational Group (Age) | Mean Difference (I-J) | Std. Error | Sig. |
|---|--|--|-----------------------|-------------|-------------|
| Extent of Practice of Bayanihan | 13-28 years old- Generazion Z (Zoomers) | 29-44 years old- Generation Y (Millenials) | .099 | .092 | .764 |
| | | 45-60 years old Generation X | -.003 | .085 | 1.000 |
| | | 61 to 79 years old (Baby Boomers) | -.4503* | .103 | .000 |
| | 29-44 years old- Generation Y (Millenials) | 45-60 years old Generation X | -.102 | .094 | .759 |
| | | 61 to 79 years old (Baby Boomers) | -.5491* | .110 | .000 |
| | 45-60 years old Generation X | 61 to 79 years old (Baby Boomers) | -.4472* | .104 | .000 |
| Extent of Practice of Pakikisama and Social Harmony | 13-28 years old- Generazion Z (Zoomers) | 29-44 years old- Generation Y (Millenials) | .080 | .090 | .852 |
| | | 45-60 years old Generation X | .098 | .083 | .705 |
| | | 61 to 79 years old (Baby Boomers) | -.145 | .100 | .554 |
| | 29-44 years old- Generation Y (Millenials) | 45-60 years old Generation X | .018 | .092 | .998 |
| | | 61 to 79 years old (Baby Boomers) | -.225 | .108 | .228 |

| | | | | | |
|---|--|--|----------------|-------------|-------------|
| | 45-60 years old Generation X | 61 to 79 years old (Baby Boomers) | -.244 | .102 | .130 |
| Extent of Practice of Utang na Loob and Gratitude | 13-28 years old- Generazion Z (Zoomers) | 29-44 years old- Generation Y (Millenials) | -.026 | .099 | .996 |
| | | 45-60 years old Generation X | .065 | .092 | .917 |
| | | 61 to 79 years old (Baby Boomers) | -.3503* | .111 | .020 |
| | 29-44 years old- Generation Y (Millenials) | 45-60 years old Generation X | .091 | .102 | .850 |
| | | 61 to 79 years old (Baby Boomers) | -.325 | .119 | .062 |
| | 45-60 years old Generation X | 61 to 79 years old (Baby Boomers) | -.4156* | .113 | .004 |
| Extent of Practice of Hiya and Sense of Propriety | 13-28 years old- Generazion Z (Zoomers) | 29-44 years old- Generation Y (Millenials) | .228 | .097 | .139 |
| | | 45-60 years old Generation X | .226 | .089 | .095 |
| | | 61 to 79 years old (Baby Boomers) | -.003 | .108 | 1.000 |
| | 29-44 years old- Generation Y (Millenials) | 45-60 years old Generation X | -.001 | .099 | 1.000 |
| | | 61 to 79 years old (Baby Boomers) | -.231 | .116 | .269 |
| | 45-60 years old Generation X | 61 to 79 years old (Baby Boomers) | -.230 | .110 | 0.228 |

* The mean difference is significant at the .05 level.

As presented in the previous page, **Table 12** shows the **Multiple Comparisons of Extent of Practice of Filipino Values** based on **Generational Group (Age)**. To further assess whether significant differences existed in the practice of the four traditional Filipino values across generational cohorts, a post hoc analysis using the Scheffé test was conducted. The table presents generational comparisons, highlighting distinct patterns of cultural continuity and decline in value adherence.

Bayanihan

As indicated in the table, there was a statistically significant difference in the extent of *Bayanihan* practice across generational cohorts. The negative mean differences suggest that older generations demonstrate a higher level of adherence to this value compared to their younger counterparts. Specifically, the mean difference between Generation Z and Baby Boomers was -0.4503 ($p < .001$), Generation Y and Baby Boomers was -0.5491 ($p < .001$), and Generation X and Baby Boomers was -0.4472 ($p < .001$), all of which reflect statistically significant differences.

The analysis revealed a significant generational decline in the practice of traditional Filipino values, particularly *Bayanihan*. Baby Boomers (aged 61–79) were found to practice *Bayanihan* at significantly higher levels compared to Millennials, Generation X, and Generation Z. However, no statistically significant differences were observed among Generation Z, Millennials, and Generation X, indicating relatively similar levels of practice among these younger cohorts.

The findings highlight clear generational trends in the application of traditional Filipino values. In particular, there was a notable generational drop in *Bayanihan*, a value based on cooperation and solidarity. According to statistically significant mean differences ($p = .000$), older generations—especially Baby Boomers—consistently reported higher levels of *Bayanihan* participation than younger cohorts (Gen Z, Gen Y, and Gen X). This implies that young Filipinos may be losing the sense of community that has historically been essential to their lives, maybe as a result of contemporary trends toward individualism and digital socializing (Pertierra, 2010).

However, in the digital age, *Bayanihan* has found new platforms. Online fundraising campaigns, crowdfunding for medical emergencies, sharing information during crises, and community groups organizing aid through social media demonstrate a modern adaptation of this traditional value (Mendoza & Melegrito, 2018; Pe-Pua & Protacio-Marcelino, 2000).

In schools, *Bayanihan* was encouraged through group projects, volunteer work, and community service programs, fostering a sense of collective responsibility among students (Mendoza and Cruz, 2023).

In conclusion, to restore this value in ways that are pertinent to the current context, community-based initiatives that involve younger people in intergenerational cooperation—like neighborhood clean-ups, relief drives, or civic projects—need to be revived.

Pakikisama

This traditional Filipino value is considered the most stable value across generations. **It reveals in the table that there were no significant differences** between any generational groups (all $p > 0.05$). *Pakikisama* appears to be **equally practiced across all generational cohorts**, suggesting it remains a stable and enduring Filipino value regardless of age.

Pakikisama remains a prevailing value in the workplace, educational institutions, and community organizations, even in metropolitan settings where modernization and individuality are becoming more prevalent. Pe-Pua and Protacio-Marcelino (2000) claim that to maintain connections and workplace cohesiveness, Filipinos frequently steer clear of outright conflict or criticism in professional settings. Cooperation may be encouraged, but there may also be drawbacks, such as avoiding responsibility or finding it difficult to voice divergent views.

Furthermore, it was discovered that the value of *Pakikisama* was constantly upheld by all generations, indicating that it has sustained cultural relevance across different ages. This suggests that some values may have changed in how they were expressed, but they were still relevant since they were useful in day-to-day relationships with other people (Enriquez, 1992; Pe-Pua & Protacio-Marcelino, 2000). As a result, *Pakikisama* might be better equipped to adjust to shifting social contexts, including the office, social media, and educational institutions.

Utang Na Loob And Gratitude

According to Enriquez (1992), one of the most engrained traditional Filipino values was *Utang na loob*, which was frequently translated as "debt of gratitude." It alludes to a moral duty to return a favor or act of kindness, especially when it entails substantial assistance or personal sacrifice. Maintaining interpersonal relationships characterized by loyalty, reciprocity, and societal cohesion was based on this ideal. Even if its manifestation has changed in tandem with sociocultural and economic shifts, *Utang na loob* was still a common practice in Philippine society.

Table 12, previously presented, **Utang na loob** (debt of gratitude) **detected a moderate generational shift**. A significant difference was observed in the practice of *Utang na Loob* between generational cohorts. Specifically,

Baby Boomers demonstrated significantly higher levels of practice in comparison with both Generation Z (Mean Difference = -0.3503 , $p = .020$) and Generation X (Mean Difference = -0.4156 , $p = .004$), indicating stronger adherence among the older cohort. Although differences with Generation Y were not statistically significant, the trend suggests a **generational decline** in this value as well.

As shown in Table 12, the practice of *Utang na Loob* (debt of gratitude) exhibited a moderate generational shift. A statistically significant difference was found between Baby Boomers and both Generation Z (Mean Difference = -0.3503 , $p = .020$) and Generation X (Mean Difference = -0.4156 , $p = .004$). Baby Boomers demonstrate a higher degree of adherence to this traditional value. While the difference between Baby Boomers and Generation Y did not reach statistical significance, the observed trend still points toward a generational decline in the practice of *Utang na Loob*.

These findings reflect broader societal shifts in how responsibilities and expressions of appreciation are negotiated in contemporary contexts. Influenced by individualistic and rights-based frameworks, younger generations may favor more situational or pragmatic forms of reciprocity over enduring obligations (Jocano, 1999; Reyes, 2015). To preserve the relevance of *Utang na Loob*, it was increasingly important to reframe the concept within modern contexts such as civic duty, volunteerism, and mentorship.

Hiya And Sense of Propriety

The practice of traditional Filipino values along with *hiya* or sense of propriety has **no statistically significant differences** among generational groups (all $p > 0.05$). Like **pakikisama**, **hiya was relatively stable across generations**, possibly due to its strong roots in family upbringing and social norms.

Despite showing significance in the multivariate test, the post-hoc comparisons show no significant pairwise differences. It suggests more subtle generational variation that doesn't reach significance in direct comparisons. The analysis revealed a clear pattern of selective cultural erosion.

In particular, differences in *hiya* beliefs, expressions, and experiences were found among Baby Boomers, Generation X, and combined Generation Y/Z in a cross-sectional study on *hiya* changes over time by Cenizal (2019). The study suggests that while *hiya* remains a significant value, its interpretation and manifestation may be changing in contemporary Filipino society, influenced by modern social contexts like workplaces and digital interactions.

Using the World Values Survey, they found a global trend where societies shift from survival-based values, rooted in tradition, to self-expression values focused on individual autonomy and personal achievement. This decline is most apparent in younger generations exposed to global media and secular education systems. (Inglehart and Welzel, 2005).

Table 13 Summary of Traditional Values on Generational Age Group Differences N=421

| Traditional Value | Significant Generational Differences? | Trend |
|----------------------|---------------------------------------|--|
| Bayanihan | Yes (Boomers > All others) | Strong decline in practice among youth |
| Pakikisama | No | Consistent across all generational cohorts |
| Utang na Loob | Yes (Boomers > Gen Z & Gen X) | Declining trend, especially in younger cohorts |
| Hiya | No | Remains stable across generations |

As summarized in **Table 13**, clearly outlines which traditional Filipino values were experiencing generational shifts and which remain stable over time. Notably, Bayanihan and Utang na Loob exhibit statistically significant generational differences. Among these, Bayanihan demonstrates the most substantial decline, with Baby Boomers practicing it significantly more than younger cohorts. This pattern highlights a pronounced erosion of this core communal value among the youth.

In connection to this, **Pakikisama** (social harmony) and **hiya** (sense of propriety) **have no significant difference** and were **consistent** across all generational cohorts. The interpersonal value of maintaining harmonious relationships remains relatively stable and resilient to generational change.

Additionally, **Utang na loob has a significant difference**. The data indicate that baby boomers practice more than Generation Z and Generation X. There was a declining trend, especially in the younger cohorts. This value of reciprocal obligation shows moderate generational erosion.

In a manner, the practice of traditional Filipino values along with **hiya or sense of propriety has no significant differences**. It only means that the practices of the respondents remain stable across generations. This value related to social shame and proper conduct maintains consistent importance across generational cohorts.

The findings indicate a selective pattern in the intergenerational transmission of traditional Filipino values. Values such as Bayanihan (communal unity) and Utang na Loob (debt of gratitude), which are rooted in collectivist and obligation-based frameworks, show a statistically significant generational decline, suggesting cultural erosion. In contrast, Pakikisama (social harmony) and Hiya (sense of propriety) demonstrate relative stability across generations, indicating their continued relevance and cultural persistence.

Furthermore, the findings suggested that the values directly related to social relationships and personal behavior show more resilience to generational change than those requiring broader community engagement or traditional obligation systems.

According to Medina (2001), generational cohorts play a pivotal role in both the preservation and transformation of Filipino values. Older generations, often considered the guardians of cultural heritage, are responsible for passing down traditional values through storytelling, rituals, and role modeling. They view values like Bayanihan (community cooperation), Utang na loob (debt of gratitude), and Kapwa (shared identity) as foundational elements of Filipino identity. These values have been ingrained in the Filipino collective consciousness, and older generations see them as vital for maintaining social cohesion and moral integrity within the community.

In general, **Bayanihan has experienced the most pronounced generational decline while Utang na loob shows moderate generational differences**. The values of Pakikisama (social harmony) and Hiya (sense of propriety) exhibit notable intergenerational resilience, maintaining consistent levels of practice across age cohorts. These findings suggest that while certain traditional Filipino values remain stable over time, others—most notably Bayanihan (communal unity)—are undergoing significant generational shifts. Baby Boomers consistently report higher levels of adherence compared to younger generations.

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presented the summary, conclusions and recommendations based from the previously presented, analyzed and interpreted data on the decline of traditional Filipino values across all generational cohorts.

Summary of Findings

This study examined the extent of practice of the decline of traditional Filipino values across all generational cohorts. The respondents of the study were the 421 residents of the Municipality of Tayug, Pangasinan.

The results of this study provided an effective guide in planning, making decisions, formulating policies and values revitalization plans in the academe, community, and to the generational groups – Baby Boomers,

Generation X, Generation Y (Millennials), and Generation Z (Zoomers), to the values education educators and future researchers.

This study aimed to examine whether a generational decline exists in the practice of traditional Filipino values. Specifically, it sought to assess the extent to which different generational cohorts adhere to these values by analyzing the significant relationships between demographic profile variables and the practice of traditional Filipino values. The research further aimed to identify patterns of cultural continuity or decline across generations.

A descriptive-comparative research design was employed in this study, utilizing a survey questionnaire as the primary data collection instrument. To ensure the validity of the questionnaire, content validation procedures were conducted. The study involved a total of 421 respondents, comprising 138 individuals aged 13–28 (Generation Z), 93 individuals aged 29–44 (Generation Y or Millennials), 124 individuals aged 45–60 (Generation X), and 66 individuals aged 61–79 (Baby Boomers). It was implied in the study that the largest number of respondents came from the Generation Z.

In the profile of the respondents, vast numbers of the respondents were from Generation Z (Zoomers), followed by Generation X, Generation Y (millennials), and Baby Boomers. The majority of the respondents were **female** and members of the **Roman Catholic** church. Moreover, there was close frequency and percentage between married and single. More than 25% were high school graduates and majority of them were **poor and have a close percentage to low income**. The majority of them were **living with their parents and siblings**. The dominant personality was **openness** and the second dominant personality was **conscientiousness**.

The extent of the practice of the traditional Filipino values along with **Bayanihan** was **moderately practiced, highly practiced in Pakikisama, highly practiced in Utang na loob, and moderately practiced in Hiya**. **Overall**, the extent of the practice of traditional Filipino values across generational cohorts was **highly practiced**.

The CHAID (Chi-squared Automatic Interaction Detection) analysis identified the **main factors** that influence the extent of practice of Bayanihan. The results show that **age** is the strongest factor influencing the practice of **Bayanihan**, with older generations (Baby Boomers) maintaining it more consistently. **Religion** also affects how younger people practice it, while other factors like sex, civil status, education, income, family structure, and personality have little to no impact. This means that a person's age group and religious affiliation play an important role in shaping their sense of community cooperation and willingness to help others.

In the extent of practice of **Pakikisama** (social harmony), showed that **openness** was the **dominant** personality type of the respondents that denotes a very low percentage of highly practicing this value. The significant secondary predictor was **age group**. **Generation** has the highest index score that does not practiced Pakikisama (social harmony). In contrast, Generation X, Generation Z and Baby Boomers shows the highest index score on adherence to this value.

With regard to the practice of **Utang na Loob** (gratitude), **openness and extraversion** as the dominant personality type is the strongest predictor. **Age** also seems to influence how this value is practiced particularly among younger generations but marked by sustained high levels of practice, Meanwhile, Baby Boomers demonstrate a strong and consistent adherence to Utang na Loob.

Findings shows that **family income** and **generational group** emerged as statistically significant predictors along with the extent of practice of **Hiya** (sense of propriety). The value of Hiya (sense of propriety) was practiced at moderate to high levels across all generations, with moderate practice being the most common. Respondents from the poor, middle, and upper-middle classes were mostly moderate practitioners. Generation Z and Generation X closely reflected the average distribution, while Baby Boomers and Generation Y (Millennials) showed more polarization, with a mix of high practitioners and a notable portion of those practicing it only slightly.

At the multivariate level, **there was a statistically significant overall effect of generational group** on the combined dependent variables -all four Filipino values -as shown by the **Pillai's Trace = 0.120, F(4, 414) = 4.334, p = .000**, indicating that generational group membership had a meaningful impact on the collective practice of these values.

The **Tests of Between-Subjects Effects** indicated significant generational differences in the practice of **Bayanihan**, with older generations—especially Baby Boomers—demonstrating higher engagement than younger groups. Similarly, **Utang na Loob** was significantly influenced by age, suggesting a gradual decline in its practice among younger generations. **Hiya** remained significantly practiced across ages, while **Pakikisama** showed no statistically significant differences among the generational cohorts.

The post hoc analysis using Scheffé's test revealed a **significant difference** in the extent of the practice of the traditional Filipino values **Bayanihan across generational cohorts**. While in **Pakikisama**, there were **no** significant differences between any generational groups. **Utang na Loob** detected a moderate generational shift showing a **significant** difference among generational groups in its practice. **Hiya** on the other hand shows no statistically significant differences across generations in their practice of this value.

The analysis revealed a **strong decline** in the practice of **Bayanihan**), particularly among younger cohorts. On the other hand, **Utang na Loob** shows a **declining trend** especially among youth. In contrast, **no significant** generational differences were found in the practice of **Pakikisama** and **Hiya**. Notably, **Pakikisama** demonstrated consistent adherence across generational cohorts, while **Hiya** exhibited generational stability, indicating its continued relevance irrespective of age.

Conclusions

Following a comprehensive research process and thorough data analysis, the researcher was able to formulate **clear and well-founded conclusions** that directly respond to the **study's research questions**. These conclusions provide valuable insights into the key variables examined, offering a deeper understanding of their impact and relevance to the study's objectives.

As shown on the findings of the study, it can be concluded that the practice of traditional Filipino values is influenced by a combination of generational, demographic, and personality-related factors. The predominance of respondents from Generation Z, along with the shared characteristics of being mostly female, Roman Catholic, and belonging to lower-income households, suggests that the manifestation of these values is shaped by both social environment and life conditions.

Furthermore, the study established that specific Filipino values are significantly associated with particular variables. The practice of Bayanihan is influenced by age and religious affiliation, indicating that both generational perspective and faith orientation play important roles in sustaining communal cooperation. In practice, Baby Boomers in Tayug still recall organizing neighborhood-led bahay-kubo relocations and communal rice harvests (gamal), reflecting bayanihan as a lived, face-to-face tradition. By contrast, Generation Z respondents in this study demonstrated bayanihan primarily through digital platforms—sharing fundraising links, participating in community Facebook groups during emergencies, and coordinating volunteer activities via social media—suggesting that while the spirit of communal solidarity persists, its form has shifted from physical to virtual collective action (Mendoza & Cruz, 2023; Cornelio, 2016). Pakikisama is linked to openness and generational cohort, suggesting that social harmony is affected by both personality disposition and generational cohort. In practice, Baby Boomers demonstrated pakikisama through tangible community acts—lending resources to neighbors, participating in barangay clean-ups, and mediating family disputes quietly. Generation Z respondents more often expressed pakikisama digitally: refraining from contentious posts on community pages, supporting peers' fundraisers online, and maintaining group harmony in chat threads. This digital adaptation reflects pakikisama's resilience while confirming its evolving expression (Torres, 2014; Madrona et al., 2023). Meanwhile, Utang na Loob is shaped by openness, extraversion, and generational differences, highlighting the role of interpersonal traits in fostering reciprocity. For instance, Baby Boomers routinely demonstrated utang na loob through lifelong filial care obligations—supporting aging parents financially and physically. Among Generation Z respondents, this reciprocity was more selectively expressed,

often through career-driven financial remittances rather than physical co-residence, indicating a pragmatic rather than unconditional reinterpretation of the value (Bulloch, 2021; Tablan, 2021). Lastly, Hiya is significantly related to family income and generational cohort, implying that economic conditions and age influence one's sense of propriety.

The findings indicate that traditional Filipino values continue to play a significant role in the daily lives of respondents. Specifically, *Pakikisama* and *Utang na Loob* are highly practiced, while *Bayanihan* and *Hiya* are practiced at moderate levels. Overall, these values remain strongly upheld across all generational cohorts, demonstrating the enduring presence of Filipino cultural values despite variations in individual expression.

The practice of *Utang na Loob* (gratitude) is strongly influenced by personality traits, particularly openness and extraversion. Although younger generations show some variation in how they practice this value, they still maintain relatively high adherence. Baby Boomers, meanwhile, demonstrate a consistently strong commitment to *Utang na Loob*, highlighting its lasting importance across generations.

Similarly, the practice of Hiya (sense of propriety) is significantly shaped by family income and generational group. Across all generations, this value is practiced at moderate to high levels, with moderate practice being the most common. Generation Z and Generation X largely reflect the average pattern, while Baby Boomers and Generation Y (Millennials) exhibit greater variation, with a mix of high practitioners and a notable portion practicing it only slightly. These findings suggest that both economic background and age influence how Hiya is expressed.

In contrast, the study revealed a marked decline in the practice of Bayanihan and a gradual decrease in Utang na Loob among younger generations, indicating a weakening of these traditional values over time. This highlights the urgent need for a **revitalization plan** aimed at restoring and strengthening Bayanihan and Utang na Loob, particularly among the youth. While the sustained practice of Pakikisama and Hiya provides a strong cultural foundation, the decline in Bayanihan underscores the importance of deliberate interventions to reintroduce and reinforce this value in contemporary Filipino society.

Recommendations

Based on the findings of the study, the researcher proposes the following recommendations:

1. Values Teachers should implement the Values Revitalization Program and incorporate the activities in their values subject per quarter and coordinate it with the local government unit.
2. The guidance counselors / guidance designate should incorporate the findings of the study on the school guidance program.
3. Future research should conduct follow-up studies on the practice of traditional Filipino values in neighboring municipalities of Pangasinan and employ longitudinal designs capable of tracking value change over time. Researchers may also investigate how digital technology and social media reshape the expression of core Filipino values among Generation Z, using mixed-methods approaches to capture whether traditional values are being adapted or abandoned in contemporary Filipino society (Bulloch, 2021; Madrona et al., 2023).



Proposed Values Revitalization Plan

"6P's — *Panukala ng Pagpapanibago: Pagpapahalagang Pilipino Pagtibayin sa Gitna ng mga Pagbabago*"

Rationale

The findings of this study confirmed a statistically significant generational decline in the practice of *Bayanihan* (community cooperation) and a gradual erosion of *Utang na Loob* (debt of gratitude) among younger Filipinos in Tayug, Pangasinan (Pillai's Trace = 0.120, $F(4, 414) = 4.334, p = .000$). While *Pakikisama* (social harmony) and *Hiya* (sense of propriety) demonstrated greater generational resilience, their expression is evolving — shifting from physical, face-to-face forms toward digital and virtual manifestations among Generation Z.

These findings underscore a critical juncture: traditional Filipino values are not entirely disappearing, but they are being reinterpreted — sometimes inadequately — by younger cohorts who lack structured platforms to connect with their cultural heritage. Left unaddressed, this gap risks a progressive cultural disconnect that weakens national identity, social cohesion, and moral citizenship.

This plan — the **6P's: *Panukala ng Pagpapanibago: Pagpapahalagang Pilipino Pagtibayin sa Gitna ng mga Pagbabago*** — responds directly to the empirical evidence. It is an evidence-based, intergenerational, and community-anchored values revitalization program designed specifically for the Municipality of Tayug, Pangasinan, but replicable across comparable Filipino communities. It operates on the principle that values are not taught through lectures alone — they are lived, modeled, practiced, and transmitted across generations through shared experience.

Goals And Objectives

General Goal: To develop a sustainable, intergenerational, and culturally grounded plan that revitalizes the declining practice of *Bayanihan* and *Utang na Loob*, while reinforcing the continuity and contemporary relevance of *Pakikisama* and *Hiya* across all generational cohorts in Tayug, Pangasinan.

Specific Objectives:

| # | Objective | Values Addressed |
|---|---|------------------|
| 1 | Raise awareness of generational differences in traditional Filipino value practices through intergenerational dialogue and data-driven advocacy | All four values |
| 2 | Revitalize the declining practice of <i>Bayanihan</i> through community-based and digital cooperative activities | Bayanihan |
| 3 | Reinforce <i>Utang na Loob</i> by creating structured platforms for intergenerational recognition and gratitude expression | Utang na Loob |
| 4 | Sustain and deepen the practice of <i>Pakikisama</i> by nurturing empathy and social harmony across generational divides | Pakikisama |
| 5 | Reframe <i>Hiya</i> as a value of dignity and social responsibility — not shame — through mentoring, arts, and youth engagement | Hiya |
| 6 | Document, monitor, and evaluate the transmission of Filipino values through both traditional and digital approaches | All four values |

Theoretical Basis

This plan is grounded in **Wallace's (1956) Revitalization Movement Theory**, which holds that deliberate, organized, and culturally resonant efforts are necessary to restore values that have been disrupted by rapid social change. It is further anchored in the **Ecological Systems Theory (Bronfenbrenner, 1979)**, which positions values transmission as occurring across multiple interacting systems — family, school, community, and broader society — requiring intervention at all levels simultaneously.

The plan additionally draws from the study's CHAID findings, which identified **generational cohort, religion, personality openness, extraversion, and family income** as the key variables shaping value practice — ensuring that activities are designed to engage these specific predictors.

Implementation Framework: The 6p's Club

The plan shall be implemented by a standing body called the **6P's Club**, composed of representatives from all key sectors:

| Role | Represented By |
|---------------------------|--|
| Program Lead / Researcher | Rubelyn S. Fagel |
| School Guidance Lead | Guidance Counselor / Guidance Designate |
| Youth Sector | SBM (Sangguniang Bayan ng mga Mag-aaral) President |
| Senior Citizen Sector | OSCA (Office for Senior Citizens Affairs) President |
| Local Government | One (1) LGU Representative |
| School Administration | School Governance Presidents, Tayug NHS & Panganiban NHS |
| Program Advisers | School Principals of both National High Schools |

Digital Infrastructure: An Official 6P's Club Facebook Page shall serve as the primary digital hub for posting activities, sharing documentation, facilitating online challenges, and reaching Generation Z and Millennial participants.

Before each quarterly activity:

- A planning meeting shall finalize activity guidelines and disseminate them to all stakeholders.
- A monitoring tool shall be drafted and deployed post-activity.
- A feedback mechanism shall be administered to continuously improve implementation.

Activity Matrix

The following consolidated table presents all planned activities across all four quarters, organized by value, objective, activity, target group, persons responsible, expected outcomes, and time frame:

Table 1. 6P's Values Revitalization Activity Matrix

| Value | Specific Objective | Activity | Description | Target Group | Persons in Charge | Expected Outcome | Time Frame |
|--|--|------------------------------|---|--------------------|--|---|--------------------|
| Bayanihan (Community Cooperation) | Revive communal support and volunteerism in both physical and digital contexts | "Barangay nihan Week" | A week-long community initiative where all generations collaborate on clean-up drives and food drives. Participants document and post their barangay activities on Facebook and tag the 6P's Club page. | All generations | Barangay officials, LGU, DSWD, Values Ed. Teachers, 6P's Club officers, OSCA | Strengthened community ties; renewed experience of face-to-face bayanihan | 1st Quarter |
| | | Online "Help Threads" | Digital mutual aid initiative — crowdfunding campaigns, emergency aid posts, and peer-support threads posted on social media and tagged to the 6P's Club Facebook page | Gen Z, Millennials | 6P's Club officers, Values Ed. Teachers, SBM | Normalization of digital bayanihan among youth | |

| | | | | | | | |
|------------------------------------|---|-------------------------------------|--|------------------------------------|---|--|--------------------|
| | | "Kwento ng Kabayanihan" | Participants write or post on Facebook a personal story of a witnessed or experienced act of <i>bayanihan</i> , tagged to the 6P's Club page | All generations | 6P's Club officers, Values Ed. Teachers | Broader awareness and appreciation of everyday bayanihan | |
| | | "Halina, Tara Na!" Symposium | School-based symposium where senior citizens serve as resource speakers sharing their lived experiences of traditional <i>bayanihan</i> | Students, Faculty, Senior Citizens | OSCA officers, School Principals, Values Ed. Teachers | Intergenerational transmission of bayanihan values; elder voices heard and honored | |
| Pakikisama (Social Harmony) | Foster empathy and harmony in interpersonal and intergenerational relationships | "Anong Kwentong Kape Mo?" | Intergenerational storytelling session — a grandparent and grandchild discuss how each generation understands and practices the four core values | All generations | Barangay officials, OSCA, 6P's Club officers | Mutual appreciation and deeper understanding across generations | 2nd Quarter |
| | | "Tara, Usap Tayo" | Seminar-workshop on navigating and bridging the generational gap in values expression | Students, parents, teachers | Guidance Counselors, Values Ed. Teachers | Improved intergenerational communication and empathy | |
| | | "Halina, Sayaw Tayo" | Cross-generational Zumba activity open to all ages — promoting shared joy, physical wellness, and social bonding | All generations | LGU, Barangay Officials, DSWD | Community-wide experience of pakikisama through shared activity | |

| | | | | | | | |
|----------------------------------|--|----------------------------------|--|-------------------|--|--|--------------------|
| | | "Sama-sama sa Pagsayaw" | Cross-generational dance competition with teams composed of members from at least two different generational cohorts | All generations | 6P's Club officers, SBM, OSCA | Teamwork, mutual respect, and generational solidarity | |
| | | "Lights, Camera, Action!" | Short-play competition where participants portray characters from different generation, building perspective-taking and empathy | Students, faculty | Values Ed. Teachers, Guidance Counselors | Increased generational empathy and creative cultural expression | |
| Utang na Loob (Gratitude) | Reinforce recognition and reciprocity of kindness across generations | "Bayan Patroller" | Participants document acts of kindness they witnessed and how the recipient responded — posted on the 6P's Club Facebook page as a running archive of community goodwill | All generations | 6P's Club officers, Values Ed. Teachers | Public culture of gratitude and positive social reinforcement | 3rd Quarter |
| | | "Gabi ng Parangal" | A community thanksgiving night honoring individuals who have made significant contributions to society — selected following published | All generations | LGU, Barangay Officials, DSWD, OSCA, 6P's Club | Formal recognition of unsung community contributors; reinforcement of utang na loob as a civic value | |

| | | | | | | | |
|----------------------------------|---|---|---|--------------------|--|---|--------------------|
| | | | committee guidelines | | | | |
| | | "Bida Ka sa Aking Buhay" | Youth post videos or written tributes honoring mentors, parents, or community members who helped shape their lives | Gen Z, Millennials | Values Ed. Teachers, Guidance Counselors, SBM | Youth articulation of gratitude; bridges generational gap through personal testimony | |
| | | #Pagtanaw NgUtangNa Loob Challenge | Social media challenge encouraging students to create a short video expressing their personal <i>pagtanaw ng utang na loob</i> — shared publicly and tagged to the 6P's Club page | Gen Z, Millennials | 6P's Club officers, SBM | Viral transmission of gratitude culture; generation Z engagement through digital platform | |
| Hiya (Sense of Propriety) | Reframe <i>hiya</i> as social dignity and responsibility across all cohorts | "Kagandahan ng Loob" Seminar | Values seminar reframing <i>hiya</i> not as shame but as moral self-awareness, social dignity, and responsibility — facilitated through dialogue and case studies | Students, youth | Guidance Counselors, Values Ed. Teachers | Shift in youth understanding of <i>hiya</i> from negative restraint to positive social value | 4th Quarter |
| | | "Tagapayong Bayan" Mentoring Program | Structured mentoring program pairing older adults (Baby Boomers, Generation X) with youth to guide them in navigating real-life moral and social | Youth, Seniors | OSCA officers, Barangay Officials, School Principals | Strengthened intergenerational mentoring relationships; practical transmission of <i>hiya</i> | |

| | | | | | | | |
|--|--|---|---|-----------------|---|---|--|
| | | | decisions with propriety | | | | |
| | | "Pagpapakumbaba Festival" | Cultural showcase of poetry, dance, spoken word, and storytelling pieces that highlight humility, modesty, and self-respect — open to all generations | All generations | Values Ed. Teachers, SBM, 6P's Club officers | Artistic affirmation of hiya as a cultural strength; community pride in Filipino values | |
| | | "Ako'y Nahihya" Short Film Contest | Short-film competition where participants create entries depicting positive, constructive applications of hiya in contemporary life | Students, Gen Z | Guidance Counselors, SBM, Values Ed. Teachers | Creative reinterpretation of hiya; youth ownership of the value through storytelling | |

Monitoring And Evaluation Framework

To ensure accountability, sustainability, and continuous improvement, the following M&E structure shall govern implementation:

| Phase | Mechanism | Responsible | Frequency |
|-----------------------|---|--|--------------------------------|
| Planning | Pre-activity meetings; guideline drafting and dissemination | 6P's Club Officers | Before each quarterly activity |
| Implementation | Activity documentation (photos, videos, social media posts) | All Persons in Charge | During each activity |
| Monitoring | Post-activity monitoring tool; participant observation checklist | 6P's Club Officers | After each activity |
| Feedback | Participant feedback forms (digital and printed); reflection discussions | Guidance Counselors, Values Ed. Teachers | After each activity |
| Evaluation | Quarterly review meeting; assessment of outcomes vs. objectives; documentation report | 6P's Club Officers, School Principals, LGU | End of each quarter |
| Annual Review | Full-year impact assessment; recommendation for next-cycle adjustments | Researcher, Advisers, LGU, School Administration | End of Year 1 |

Implementation Timeline

| Quarter | Core Value | Key Activities | Lead Implementors |
|-------------|--|---|--|
| 1st Quarter | <i>Bayanihan</i> — Community Cooperation | Barangayanihan Week, Online Help Threads, Kwento ng Kabayanihan, Halina Tara Na Symposium | LGU, Barangay Officials, OSCA, 6P's Club, Values Ed. Teachers |
| 2nd Quarter | <i>Pakikisama</i> — Social Harmony | Anong Kwentong Kape Mo?, Tara Usap Tayo, Halina Sayaw Tayo, Sama-sama sa Pagsayaw, Lights Camera Action | Guidance Counselors, LGU, OSCA, 6P's Club, SBM |
| 3rd Quarter | <i>Utang na Loob</i> — Gratitude | Bayan Patroller, Gabi ng Parangal, Bida Ka sa Aking Buhay, #PagtanawNgUtangNaLoob Challenge | LGU, DSWD, Values Ed. Teachers, 6P's Club, SBM |
| 4th Quarter | <i>Hiya</i> — Sense of Propriety | Kagandahan ng Loob Seminar, Tagapayo ng Bayan, Pagpapakumbaba Festival, Ako'y Nahihya Film Contest | Guidance Counselors, OSCA, Values Ed. Teachers, SBM, 6P's Club |

Expected Outputs And Outcomes

| Output | Outcome |
|---|---|
| 16 structured activities conducted across 4 quarters | Year-round, sustained engagement with all four traditional Filipino values |
| 1 active 6P's Club operational across two national high schools | Institutionalized leadership for values revitalization in schools and community |
| 1 official 6P's Club Facebook page maintained | Digital platform that engages Generation Z in values transmission |
| Quarterly monitoring reports and feedback documentation | Evidence base for continuous improvement and replication |
| At least 2 intergenerational events per quarter | Meaningful cross-generational dialogue and relationship-building |
| Annual impact assessment report | Foundation for scaling the program to neighboring municipalities |

Resources

All activities shall be funded primarily through **community donations** solicited from barangay officials, the local government unit, partner organizations, and voluntary contributions from school stakeholders. Additional resources may be sourced through partnerships with DSWD, NCCA, and the DepEd Division of Pangasinan II.

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APPENDIX J

Questionnaire

Republic of the Philippines

PANGASINAN STATE UNIVERSITY

SCHOOL OF ADVANCED STUDIES

Urdaneta City, Pangasinan

Name (Optional): _____

PART I. Demographic Profile:

Directions: Please answer this questionnaire carefully and honestly by checking (/) to indicate your choice or by supplying the information asked for.

A. Generational Group: Kindly indicate your age. _____

B. Sex: _____ Male _____ Female

C. Religion: Please Indicate: _____

D. Civil Status: _____ Single _____ Married _____ Widowed _____ Separated _____ Annulled

E. Educational Attainment:

- Elementary undergraduate
- Elementary graduate
- High school undergraduate
- High school graduate
- College undergraduate
- College graduate
- Graduate Degree Unit Earner
- Graduate Degree
- Post Graduate Unit Earner

F. Family Monthly Income

- Poor:** Monthly family income less than ₱10,957;
- Low Income (but not poor):** Between ₱10,957 and ₱21,194;
- Lower Middle Class:** Between ₱21,194 and ₱43,828;
- Middle Class:** Between ₱43,828 and ₱76,669;
- Upper Middle Class:** Between ₱76,669 and ₱131,484;
- High Income (but not rich):** Between ₱131,484 and ₱219,140; and
- Rich:** At least ₱219,140 and above

G. Family Structure

- Nuclear Family.** In nuclear families, the father and mother are usually present to guide and teach their children proper values and good behavior
- Extended Family.** This consists of three or more generations, including grandparents, parents, children, and great-grandchildren.
- Joint Family.** This is an extended version of the nuclear family. Siblings live under the same roof along with their respective families.
- Blended Family.** When a married couple has children from previous relationships and lives together in one household, there may be differences in the values upheld by the children.
- Single/Solo Family.** This type of family faces additional challenges in instilling values in their children, as a single parent takes on the responsibilities typically shared by two parents.

H. Personality Type: Here are a number of characteristics that may or may not apply to you. For example, do you agree that you are someone who likes to spend time with others? Please write a number next to each statement to indicate the extent to which you agree or disagree with that statement.

1 - Strongly Disagree 2 – Disagree

3 - Neither Agree nor Disagree

4 – Agree

5 - Strongly Agree

I see Myself as Someone who...

| | | | |
|---|--|---|---|
| — | 1. Is talkative | — | 23. Tends to be lazy |
| — | 2. Tends to find fault with others | — | 24. Is emotionally stable, not easily upset |
| — | 3. Does a thorough job | — | 25. Is inventive |
| — | 4. Is depressed, blue | — | 26. Has an assertive personality |
| — | 5. Is original, comes up with new ideas | — | 27. Can be cold and aloof |
| — | 6. Is reserved | — | 28. Perseveres until the task is finished |
| — | 7. Is helpful and unselfish with others | — | 29. Can be moody |
| — | 8. Can be somewhat careless | — | 30. Values artistic, aesthetic experiences |
| — | 9. Is relaxed, handles stress well | — | 31. Is sometimes shy, inhibited |
| — | 10. Is curious about many different things | — | 32. Is considerate and kind to almost everyone |
| — | 11. Is full of energy | — | 33. Does things efficiently |
| — | 12. Starts quarrels with others | — | 34. Remains calm in tense situations |
| — | 13. Is a reliable worker | — | 35. Prefers work that is routine |
| — | 14. Can be tense | — | 36. Is outgoing, sociable |
| — | 15. Is ingenious, a deep thinker | — | 37. Is sometimes rude to others |
| — | 16. Generates a lot of enthusiasm | — | 38. Makes plans and follow through them |
| — | 17. Has a forgiving nature | — | 39. Gets nervous easily |
| — | 18. Tends to be disorganized | — | 40. Likes to reflect, play with ideas |
| — | 19. Worries a lot | — | 41. Has few artistic interests |
| — | 20. Has an active imagination | — | 42. Likes to cooperate with others |
| — | 21. Tends to be quiet | — | 43. Is easily distracted |
| — | 22. Is generally trusting | — | 44. Is sophisticated in art, music, or literature |

PART II: Extent of Practice on Traditional Filipino Values

Directions: Please indicate your level of practice on Filipino Traditional Values to the following statements by putting a check mark on the particular level.

| Number | Descriptive Background | Interpretation |
|--------|----------------------------------|---|
| 5 | VHP Very Highly Practiced | The value is consistently and actively observed in daily life, shaping personal behaviors and interactions. |
| 4 | HP Highly Practiced | The value is frequently demonstrated in actions, though there may be occasional lapses. |
| 3 | MP Moderately Practiced | The value is sometimes practiced but not consistently applied in all situations. |
| 2 | SP Slightly Practiced | The value is rarely demonstrated, with minimal influence on behavior and decisions. |
| 1 | NP Not Practiced | The value is almost never or never practiced, with little to no relevance in personal or community life. |

| A. BAYANIHAN | | Rating Scale | | | | |
|--------------|---|--------------|----|----|----|----|
| | | 5 | 4 | 3 | 2 | 1 |
| Statements | | VHP | HP | MP | SP | NP |
| 1 | I actively participate in community events or activities that aim to help others in need. | | | | | |
| 2 | I regularly assist my neighbors or community members during times of crisis or emergency. | | | | | |
| 3 | I feel comfortable volunteering my time or resources to help others in the community. | | | | | |
| 4 | I often take part in community-driven initiatives, such as fundraisers or charity drives. | | | | | |
| 5 | I make it a point to contribute to collective efforts for community development or improvement. | | | | | |
| 6 | I actively support projects that aim to uplift the welfare of the community, even if it requires extra effort. | | | | | |
| 7 | I am willing to collaborate with others to solve problems within my community. | | | | | |
| 8 | I have personally participated in “bayanihan” activities, such as helping move a neighbor’s belongings or building a community structure. | | | | | |

| | | | | | | |
|---|--|---------------------|-----------|-----------|-----------|-----------|
| 9 | I feel that helping others in my community is a responsibility that I try to fulfill regularly. | | | | | |
| 10 | I believe that contributing to collective action in the community is a key aspect of my role as a Filipino citizen. | | | | | |
| B. PAKIKISAMA AND SOCIAL HARMONY | | Rating Scale | | | | |
| | | 5 | 4 | 3 | 2 | 1 |
| Statements | | VHP | HP | MP | SP | NP |
| 1 | I often make efforts to ensure that there is peace and harmony in my family and social relationships. | | | | | |
| 2 | I try to avoid arguments or disagreements in order to maintain good relationships with others. | | | | | |
| 3 | I usually prioritize the comfort and well-being of others over my personal opinions in social settings. | | | | | |
| 4 | I make sure to be considerate of other people's feelings, especially in group or family discussions. | | | | | |
| 5 | I often compromise my views or preferences to maintain harmony in my relationships. | | | | | |
| 6 | I try to include others in group activities or social gatherings to foster unity and cooperation. | | | | | |
| 7 | I am willing to adjust my actions to prevent conflicts and ensure group harmony, especially in family or community settings. | | | | | |
| 8 | I feel responsible for keeping good relations with my colleagues and peers by avoiding confrontations. | | | | | |
| 9 | I often go out of my way to make others feel welcomed and included in group activities. | | | | | |
| 10 | I regularly help mediate conflicts within my circle of friends or family to maintain peace and unity. | | | | | |
| C. UTANG NA LOOB AND GRATITUDE | | | | | | |
| 1 | I make sure to thank people who have helped me in significant ways, whether through a favor or support. | | | | | |
| 2 | I feel obligated to help those who have extended kindness or assistance to me in the past. | | | | | |
| 3 | I have made efforts to repay someone's kindness or help, even if it was years ago. | | | | | |
| 4 | I regularly express gratitude to individuals who have shown me support, even in small ways. | | | | | |

| | | | | | | |
|---------------------------------------|--|---------------------|-----------|-----------|-----------|-----------|
| 5 | I feel a strong sense of duty to return favors or acts of kindness to those who have helped me. | | | | | |
| 6 | I believe that helping others who have helped me in the past strengthens my relationships with them. | | | | | |
| 7 | I actively find ways to repay the kindness or support that others have given me, regardless of the amount. | | | | | |
| 8 | I practice Utang na Loob by assisting those who have helped my family or loved ones in times of need. | | | | | |
| 9 | I feel a deep sense of gratitude towards individuals who have made a positive impact on my life, and I show it through actions. | | | | | |
| 10 | I am conscious of the importance of maintaining relationships by repaying favors. | | | | | |
| D. HIYA AND SENSE OF PROPRIETY | | Rating Scale | | | | |
| | | 5 | 4 | 3 | 2 | 1 |
| Statements | | VHP | HP | MP | SP | NP |
| 1 | I find it uneasy to oppose someone, even if I have a different opinion. | | | | | |
| 2 | I would rather avoid a situation where I might be seen as doing something wrong, even if it results in losing out on an opportunity. | | | | | |
| 3 | I feel pressured to conform to what my friends and family expect of me, even when it contradicts my personal beliefs. | | | | | |
| 4 | I am quite aware of how people view me and try to avoid doing anything that might make me look bad. | | | | | |
| 5 | I fear how others will perceive me if I make a mistake or fail in public. | | | | | |
| 6 | I am generally more inclined to stay silent and avoid conflict than to speak my mind, even if I feel strongly about something. | | | | | |
| 7 | I feel obligated to help my family and friends, even if it requires putting my own needs aside. | | | | | |
| 8 | I feel ashamed if I am unable to meet my obligations to my family or community. | | | | | |
| 9 | I would feel ashamed to seek assistance from others, even if I am struggling. | | | | | |
| 10 | I am more likely to follow the rules and avoid taking risks because I am afraid of appearing irresponsible by others. | | | | | |