



UNIVERSITY OF THE PHILIPPINES

Doctor of Philosophy in Education

ERIC DATU AGUSTIN

Students' Personal Moral Beliefs and Ways of Resolving Moral Problems

Dissertation Adviser

Maricris Acido-Muega, PhD

College of Education

University of the Philippines

Quezon City

Dissertation Reader

Michael Arthur G. Muega, PhD

College of Education

University of the Philippines

Quezon City

Date of Submission

May 2016

Dissertation Classification

F

This dissertation is available to the public.

Approval Sheet

The dissertation attached hereto, entitled “**STUDENTS’ PERSONAL MORAL BELIEFS AND WAYS OF RESOLVING MORAL PROBLEMS,**” prepared and submitted by **ERIC DATU AGUSTIN**, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education (Educational History and Philosophy), is hereby accepted.

MARICRIS ACIDO-MUEGA, PhD
Adviser

MICHAEL ARTHUS G. MUEGA, PhD
Critic/Reader

VIRGILIO U. MANZANO, PhD
Member

ARTURO M. PEREZ, PhD
Member

ROSANELIA T. YANGCO, PhD
Member

Accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education (Educational History and Philosophy).

MARIE THERESE A.P. BUSTOS, PhD
Dean

Abstract

Ethical theories are key principles that determine right decisions and actions in morally problematic situations. Virtue ethics, which attracts persistent doubts and concerns, is the ethical framework for Values Education. As such, students' personal moral beliefs and related factors were examined, in comparison to the Philippine Department of Education's virtue ethics framework, for moral problem resolution. Using phenomenological method of data collection and analysis, the interviewees revealed the essential nature, structure, content, and meaning of their personal moral beliefs and related factors in resolving their moral problems. The phenomenological analysis of data uncovered six (6) themes (1) tapping personal traits characteristically; (2) exerting influence of factors from the local contexts, (3) lived experiencing of personal moral beliefs; (4) wielding personal moral beliefs effectively, (5) externalizing moral reflectiveness when utilizing PMBs, and, (6) following through moral consistency when applying PMBs. The emergence of a phenomenological theme indicated that students' personal moral beliefs and related factors guided them to resolve heuristically, reflectively and consistently their ethical problems. The significance of the overall findings includes the need to promote, enhance and understand more students' ethical principles in resolving moral problems prior to the teaching of the subject Values Education or Ethics. It has been concluded that there is a need to focus more on individuals' moral convictions and associated life aspects for the development of holistic societal members. The findings also imply the need for school authorities and capable individuals to guide adolescent students when making decisions.

Acknowledgements

I would like to thank my dissertation adviser, Dr. Maricris Acido-Muega, for the encouragement, advice, and valuable feedback in my research.

I would also like to thank the U.P. Presidential Scholarship and U.P. College Scholarship Committees, respectively, for their financial support.

Thanks also to the members of the panel: Dr. Rosanelia T. Yangco, Dr. Virgilio U. Manzano, and Dr. Arturo M. Perez, for their insights.

Special thanks to Dr. Michael Arthur G. Muega, Research Critic, for his critical evaluation of my paper.

Thank you also to the offices of the schools division superintendent, high school principal, guidance counselor, and class adviser in a government-run high school for their approval and extended support in the conduct of the research.

I also extend my gratitude to the research participants.

To my family whom I love: my grandparents, my parents Enrique and Ofelia, my wife Robylyn, my siblings, nephews and nieces, uncle Fernando Datu and family, and other individuals who love me.

For all of us, may God's love reside in our being!

Table of Contents

	Page No.
Title Page	i
Approval Sheet	ii
Abstract.....	iii
Acknowledgements	iv
Table of Contents	v
List of Figures.....	xi
List of Tables	xii
List of Chart	xvii
List of Appendices.....	xviii
CHAPTER I: INTRODUCTION	1
Background of the Study	1
Statement of the Problem.....	4
Significance of the Study	5
Scope and Delimitation of the Study	9
CHAPTER II: REVIEW OF LITERATURE	10
Students' Personal Moral Beliefs versus Personalism.....	10
<i>Personalism</i>	10
<i>Personal Ethical Philosophies</i>	12
<i>Synthesis</i>	12
Personal Ethical Philosophies and Various Ethical Theories	13
<i>Filipino Ethical Philosophies</i>	13

<i>Western Ethical Philosophies</i>	14
<i>Synthesis</i>	31
Adolescent Students' Personal Moral Beliefs, Moral Problems, and Moral	
Resolutions.....	33
<i>Moral Problem</i>	34
<i>Moral Resolution</i>	37
<i>Synthesis</i>	38
Students' Personal Moral Beliefs and Other Factors for Problem Resolution	39
<i>Personal Characteristics</i>	39
<i>Moral Context</i>	41
<i>Moral Experience</i>	42
<i>Synthesis</i>	42
Personal Moral Beliefs, Moral Reflectiveness, and Moral Consistency	43
<i>Moral Reflectiveness</i>	43
<i>Moral Consistency</i>	43
<i>Synthesis</i>	44
Aim, Curricular Framework, and Pedagogical Approaches in Values	
Education	45
<i>Aim of Philippine Values Education</i>	45
<i>Curricular Framework of Values Education</i>	46
<i>Pedagogical Approaches in Values Education</i>	46
<i>Synthesis</i>	47
Theoretical Framework of the Study	48

<i>PMBs and related factors for heuristic moral problem resolution</i>	50
<i>Moral reflectiveness and consistency</i>	51
<i>Heuristic, reflective and consistent resolution of moral problems</i>	52
Definition of Terms.....	52
CHAPTER III: RESEARCH METHODOLOGY	54
Research Design.....	54
Study Participants	55
Research Locale	56
Ethical Considerations	56
The Research Instrument	57
Data Collection Procedure	59
Data Storing Methods	60
Data Explication and Interpretation Technique	61
CHAPTER IV: PRESENTATION, ANALYSIS, AND INTERPRETATION	64
PROBLEM 1: WHAT ARE THE PERSONAL CHARACTERISTICS (PCs) OF STUDENTS THAT INFLUENCED THEM TO RESOLVE THEIR MORAL PROBLEMS (MPs)?	67
Theme 1: Tapping personal traits characteristically	67
<i>Sub-theme 1.1: Using PCs distinctively</i>	67
<i>Sub-theme 1.2: Utilizing PCs to certain extents</i>	73
<i>Sub-theme 1.3: Employing PCs in specific MPs</i>	92
<i>Sub-theme 1.4: Applying PCs distributively</i>	98
Synthesis.....	107

PROBLEM 2: WHAT ARE THE FACTORS FROM THE LOCAL CONTEXT (FLCs) THAT HAVE INFLUENCED THE RESOLUTION OF STUDENTS' MORAL PROBLEMS (MPs)?	108
Theme 2: Exerting influence of factors from the local context	108
<i>Sub-theme 2.1: FLCs' distinguishing effects.</i>	108
<i>Sub-theme 2.2: Using FLCs to certain extents.</i>	112
<i>Sub-theme 2.3: Employing FLCs in particular MPs.</i>	127
<i>Sub-theme 2.4: Appearance and reappearance of FLCs in MPs.</i>	131
Synthesis.	140
PROBLEM 3: WHAT PERSONAL MORAL BELIEFS (PMBs) WERE INFLUENCED BY THE STUDENTS' MORAL EXPERIENCES (MEs) IN RESOLVING THEIR MORAL PROBLEMS (MPs)?	141
Theme 3: Lived experiencing of personal moral beliefs	141
<i>Sub-theme 3.1: Experiencing PMBs firsthand.</i>	141
<i>Sub-theme 3.2: Encountering PMBs to certain extents.</i>	150
<i>Sub-theme 3.3: Applying PMBs and MEs in specific MPs.</i>	174
<i>Sub-theme 3.4: Using PMBs distributively.</i>	180
<i>Sub-theme 3.5: Employing MEs within and across MPs and their themes.</i>	186
Synthesis.	194
PROBLEM 4: HOW DID STUDENTS' PERSONAL MORAL BELIEFS (PMBs) GUIDE THEM IN RESOLVING THEIR MORAL PROBLEMS (MPs)?.....	194

Theme 4: Wielding personal moral beliefs effectively	195
<i>Sub-theme 4.1: Students' resolutions of MPs using their PMBs.</i>	<i>195</i>
<i>Sub-theme 4.2: Sourcing PMBs.</i>	<i>202</i>
Synthesis.	209

PROBLEM 5: HOW MORALLY REFLECTIVE WERE (MR) STUDENTS

IN RESOLVING THEIR MORAL PROBLEMS (MPs) USING THEIR PERSONAL MORAL BELIEFS (PMBs)?	210
Theme 5: Externalizing moral reflectiveness when utilizing PMBs	210
<i>Sub-theme 5.1: Applying MR when using PMBs.</i>	<i>210</i>
<i>Sub-theme 5.2: Employing MR to certain extents.</i>	<i>217</i>
<i>Sub-theme 5.3: Using MR in specific MPs.</i>	<i>234</i>
Synthesis.	240

PROBLEM 6: HOW MORALLY CONSISTENT WERE (MCs) STUDENTS

IN RESOLVING THEIR MORAL PROBLEMS (MPs) USING THEIR PERSONAL MORAL BELIEFS (PMBs)?	241
Theme 6: Disclosing moral consistency in applying PMBs	241
<i>Sub-theme 6.1: Consistently using PMBs despite the challenges.</i>	<i>241</i>
<i>Sub-theme 6.2: Relying on PMBs to certain extents.</i>	<i>247</i>
<i>Sub-theme 6.3: Depending on PMBs when deciding over MPs.</i>	<i>263</i>
Synthesis.	269

Combined Themes 1 to 6: Adolescent students' reflective and consistent use of their PMBs that guided them to heuristically resolve their MPs.	270
---	-----

The Phenomenological Theme: Personal moral beliefs and related factors, by various extents, heuristically, reflectively, and consistently guided adolescents' decisions over their MPs.....	275
CHAPTER V: SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	277
Summary of Findings.....	277
Conclusion	281
Recommendations.....	284
Bibliography	288

List of Figures

	Page No.
Figure 1. Theoretical Framework on Students' Personal Moral Beliefs and Related Factors for Heuristic, Reflective and Consistent Moral Problem Resolution. This figure illustrates the results of the phenomenological analysis and interpretation of qualitative interview data from the participants of this study.....	50
Figure 2. Research Framework on Phenomenological Approach and Theory Building This figure show the way the research questions were addressed using the phenomenological approach for theory building.	62

List of Tables

	Page No.
Table 1. List of overarching themes and subordinate themes.....	64
Table 2. Overview of essential themes and sub-themes	66
Table 3. Variety of PCs (by individual participants)	68
Table 4. List of participants’ resolving personal characteristics (RPCs).....	73
Table 5. List of participants’ more likely tapped resolving personal characteristics (MPCs).....	77
Table 6. List of participants’ temporarily tapped personal characteristics (TPCs).....	81
Table 7. List of participants’ neutrally tapped personal characteristics (NePCs).....	84
Table 8. List of participants’ less likely tapped personal characteristics (LPCs) and non-resolving personal characteristics (NPC)	86
Table 9. Summary of personal characteristics (PCs) (by extent of resolution)	90
Table 10. List of personal characteristics (PCs) in specific moral problems (MPs).....	93
Table 11. Distribution of PCs (within individual participants’ moral problems and themes).....	98
Table 12. Distribution of PCs (across individual participants’ moral problems and their themes).....	100
Table 13. Distribution of PCs (within and across individual participants’ moral problems and their themes).....	103
Table 14. FLCs (by individual participants).....	108
Table 15. List of participants’ resolving factors from the local context (RFLCs).....	113

Table 16. List of participants' more likely tapped resolving factors from the local context (MFLCs).....	115
Table 17. List of participants' temporarily tapped factors from the local context (TFLCs).....	118
Table 18. List of participants' neutrally tapped factors from the local context (NeFLCs)	121
Table 19. List of participants' less likely tapped (LFLCs) or non-resolving factors from the local context (LFLCs)	122
Table 20. Summary of factors from the local context (FLCs) (by extent of resolution)	125
Table 21. List of factors from the local context (FLCs) in specific moral problems (MPs)	127
Table 22. Distribution of factors from the local context (FLCs) (within individual participants' moral problems and their themes).....	131
Table 23. Distribution of factors from the local context (FLCs) (across individual participants' moral problems and their themes).....	133
Table 24. Distribution of factors from the local context (FLCs) (within and across individual participants' moral problems and their themes)	136
Table 25. Individual personal moral beliefs' that were influenced by moral experiences.....	142
Table 26. List of participants' resolving personal moral beliefs (RPMBs) and resolving moral experiences (RMEs).....	150
Table 27. List of participants' more likely tapped resolving personal moral beliefs (MPMBs) and more likely tapped resolving moral experiences (MMEs).....	155

Table 28. List of participants' temporarily tapped personal moral beliefs (TPMBs) and temporarily tapped moral experiences (TMEs).....	160
Table 29. List of participants' neutrally tapped personal moral beliefs (NePMBs) and neutrally tapped moral experiences (NeMEs).....	164
Table 30. List of participants' less likely tapped personal moral beliefs (LPMBs), nonresolving personal moral beliefs (NPMBs), less likely tapped moral experiences (LMEs) or nonresolving moral experiences (NMEs)	166
Table 31. Summary of personal moral beliefs (PMBs) and moral experiences (MEs) (by extent of use)	171
Table 32. List of personal moral beliefs (PMBs) and moral experiences (MEs) in specific moral problems (MPs).....	174
Table 33. Distribution of personal moral beliefs (PMBs) (within individual participants' moral problems and their themes).....	180
Table 34. Distribution of personal moral beliefs (PMBs) (across individual participants' moral problems and their themes).....	182
Table 35. Distribution of personal moral beliefs (PMBs) (within and across individual participants' moral problems and their themes).....	183
Table 36. Distribution of moral experiences (MEs) (within individual participants' moral problems and their themes).....	186
Table 37. Distribution of moral experiences (MEs) (across individual participants' moral problems and their themes).....	188
Table 38. Distribution of moral experiences (MEs) (within and across individual participants' moral problems and their themes).....	190

Table 39. Students' PMBs as guides in the resolution of MPs.....	195
Table 40. The "Self" as a source of personal moral beliefs (PMBs)	202
Table 41. The "School" as a source of personal moral beliefs (PMBs)	203
Table 42. The "Family" as a source of personal moral beliefs (PMBs)	204
Table 43. "Religion" as a source of personal moral beliefs (PMBs)	205
Table 44. The "Media" as a source of personal moral beliefs (PMBs)	206
Table 45. "Friends" as a source of personal moral beliefs (PMBs).....	206
Table 46. Summary of sources of participants' personal moral beliefs (PMBs) and their effectiveness (e).....	206
Table 47. Moral reflectiveness (by individual participants)	211
Table 48. List of participants' moral reflectiveness (MR).....	217
Table 49. List of participants' more likely tapped moral reflectiveness (MRef).....	222
Table 50. List of participants' neutrally tapped moral reflectiveness (NeRef) with temporarily and less likely resolving PMBs	226
Table 51. List of participants' less likely tapped moral reflectiveness (LRef) and non- reflectiveness (NRef).....	229
Table 52. Summary of moral reflectiveness (MR) and extent of resolution	231
Table 53. List of moral reflectiveness (MR), extent of reflectiveness and resolutions	234
Table 54. List of participants' moral consistency (MC).....	242
Table 55. List of participants' moral consistency (RCon).....	247
Table 56. List of participants' more likely tapped moral consistency (MCon)	250
Table 57. List of participants' neutrally tapped moral consistency (NeCon).....	254

Table 58. List of participants' less likely tapped moral inconsistency (LCons) or non-resolving moral consistency (NCons).....	257
Table 59. Summary of moral consistency (MC) and extent of resolution.....	261
Table 60. List of moral consistencies (MCs), extent of reflectiveness and resolutions.....	264
Table 61. Combined themes: students' personal moral beliefs (PMBs) and related factors, as well as, moral reflectiveness (MR), and moral consistency (MC)	270

List of Chart

Page No.

Chart 1. Heuristic Factors (PMBs, PCs, FLCs, & MEs), Moral Reflectiveness, and
Moral Consistency273

List of Appendices

	Page No.
Appendix 1. Proof of Validated Research Instrument	316
Appendix 2. The Research Instrument.....	317
Appendix 3. Letter for the Schools Division Superintendent	321
Appendix 4. Parent’s / Guardian’s Consent Form	322
Appendix 5. Flowcharts of Participants’ Interview Feedback.....	323
Appendix 6. Heuristic Factors (PMBs, PCs, FLCs, & MEs), Moral Reflectiveness, and Moral Consistency	335
Appendix 7. Participants’ Interview Extracts, Codes, and Themes.....	336
Appendix 8. Adolescent Students’ Personal Moral Beliefs & Their Ways of Resolving Moral Problems	438
Appendix 9. Personal Ethical Philosophies & Related Factors for Resolving Moral Problems	439

Chapter I INTRODUCTION

Background of the Study

Ethical philosophies are topics of enduring interest in education (Fleming, 2004). They are used when resolving moral problems (i.e., conflicts, controversies, dilemmas, predicaments, and issues) to develop holistic individuals (UNESCO, 2002). In addition, philosophy of ethics deals, not just with virtues, but also with other moral concerns, such as autonomy, care, confidentiality, consequences, divine will, fairness, fidelity, goodwill, growth, justice, lawfulness, obligation, nonmaleficence, principles of human worth, respect, rights, social contract, success, veracity, inter alia. Despite a growing number of studies about ethical philosophies (Juujärvi, 2005; Riley, 2013; Sia, 2010), the Philippine Department of Education (DepEd) continues to rely on virtue ethics theory as its framework for Values Education (SEAMEO-INNOTECH, 2012). Adopting a millennia-old western virtue ethics might be a good idea, but it also attracts persistent doubts and concerns.

Many ethicists argue that Virtue Ethics alone could not accommodate moral problems because one man's happiness is relative from another individual to the other (Beauchamp & Childress, 1983; Foot, 1983; Fried, 1997; Schroeder, 2008). Likewise, no single ethical principle is clearly better than other theories or seems to work for everybody because there is no consensus on their ranking (Beauchamp & Childress, 1983; Fried, 1997). Moreover, a person who falls short in one virtue (e.g., for having chosen one among alternative virtues under dilemmatic situations), may also fall short in other virtues (McAleer, 2006). Plausibly, being a virtuous individual is more than just having one virtue. Aside from the fact that most, if not all, ethical philosophies have subtle and not-so subtle complexities and weaknesses,

using Virtue Ethics alone as a framework (i.e., to the exclusion of other ethical philosophies), implies DepEd's disregard, of individual students' personal or common sense ethical philosophies, which are derived from students' personal characteristics, daily experiences, and moral contexts.

A human person's identity has complex and multifaceted dimensions (material, socio-ethical, teleological, metaphysical, to name some) (Camp, 2016; Perry, 1975; Strohming, 2015). No one, or even several ethical philosophies, could possibly define what a single person is in his or her totality (e.g., personal moral identity, artistry, ingenuity, among others). Even with the advent of personalism, existentialism, humanism, phenomenology, and so on, a singular encapsulated conception of an individual seems not enough (Becker & Becker, 2013; Shoemaker, 2015; Williams & Bengtsson, 2009). Even with advances in knowledge, a person is still in constant pursuit of his or her essences. Although an individual's knowledge and understanding has open up meaningful discoveries and breakthroughs for himself or herself and other people, he or she remains an unfathomable being in search for a deeper self and worthwhile existence in this world (Rocca, 2014).

Considering that each person has distinct moral identity and personal moral experiences, knowing how and why a person derives or emerges out of himself or herself, as well as, in his or her everyday interactions using various personal ethical beliefs when confronted with different moral problems is, indeed, significant (Niemiowski, 2014). It seems that a person influences himself or herself (i.e., intrapersonally) as he or she interacts interpersonally with other people and surrounding, and vice versa. Out of a person's identity, personal experiences, and moral contexts come forth his or her subjectivity to be reflective both with his or her interior and exterior worlds. Thus, in the context of educational

philosophy, an individual is what he or she makes out of himself or herself. He or she is born to be self-conscious of his or her actual existence using his or her affect, intellect, freewill, and other natural endowments and entitlements, with the awareness to “moral issues that in everyday life are more often expressed by ordinary people via religious, social, and somatic idioms” (Kleinman, 1999, p. 69).

In the world where a person lives in, he or she thus keeps on searching for a meaningful existence while he or she continuously enriches his or her “interiority” proportionate with the depth of his or her personal characteristics, learning experiences, and personal [moral] growth (Magsino, 2013, p. 172). Hence, given the human person’s complexity, this study has thus attempted to discover how and why a student uses his or her own ordinary personal moral belief system when resolving moral problems, which are parts of his or her “life with others” (Das, 2012, p. 133). Specifically, this study examined why and how a student’s self-identity, everyday experiences, and moral context influence his or her ethical judgment of “local knowledge” (e.g., values, virtues, and other essences) that shaped the content and form of his or her ethical precepts (Christakis, 1992). Despite what has already been stated above, this study did not lean on any one ethical philosophies, but only analyzed and interpreted students’ personal ethical perspectives vis-à-vis previous research findings. It thus explored “the moral work of people [specifically, students] engaged in trying to create good lives for themselves and those they care about” (Mattingly, 2012, p. 301).

So far, a large gap exists in research because only a few studies specifically focused on learners’ personal moral beliefs, self-identity, moral experience, and local context as used in resolving various moral problems. Previous local studies, for instance, concerned themselves mostly on philosophical skills of pre-service education students (Acido, 2004),

students' values as influenced by familial, academic and social values (De Leon, 1995), college students' justice- and/or care-based ethics (Evangelista, 2004), integral education and a particular realist personalist philosophy (Magsino, 2013), ethical values in schools for Philippine solidarity (Mandangan, 1996), and secondary school teachers' ethical framework (Santiago, 2012). Likewise, some foreign researchers dealt primarily with Vygotsky's Collaborative Approach in teaching moral education using real-life moral dilemmas (Balakrishnan, 2009), studied moral realism and moral dilemmas (Foot, 1983), revealed the association between students' critical thinking and community of inquiry approach (Freakley & Burgh, 1998), among others. This study, on the other hand, shares its interesting and worthwhile research findings about students' personal moral beliefs and related life aspects used in resolving a variety of moral problems, as an alternative pedagogical approach in teaching the subject Values Education, Philosophy of the Human Person or Ethics.

Because DepEd instructs teachers to produce virtuous graduates in relation to other educational outcomes, the results of this study have drawn out some implications for the advancement of Values Education of, for, and by the students. Lastly, this study has somehow bridged the gap in previous research, treaded a new frontier, and contributed a novel or pioneering findings about personal moral beliefs and related factors concerning moral problem resolutions.

Statement of the Problem

This study looked into students' personal moral beliefs as guides in judging the merit of resolutions to moral problems. Critical factors that influenced the development of students' personal ethical frameworks when making decisions, ethical judgment, or

resolutions have been examined. The research questions that were addressed are the following:

1. What personal characteristics influenced students' ways of resolving their moral problems?
2. What factors from the environment have influenced students' ways of resolving their moral problems?
3. What personal moral beliefs were influenced by the students' moral experiences in resolving moral problems?
4. How did students' personal moral beliefs guide them when resolving their moral problems?
5. How morally reflective were students of their personal moral beliefs when resolving their moral problems?
6. How morally consistent were students of their personal moral beliefs when resolving their moral problems?
7. What are the implications of this study for the advancement of Values or Moral Education to students?

Significance of the Study

As a response to the personalism and virtue philosophy mandated by DepEd, this study utilized phenomenological analysis of students' personal philosophies that were used to resolve true-to-life moral problems and which led to the emergence of new knowledge and insight into the field of educational philosophy (Kezar, 2000). Just as many individuals resort to their personal moral belief systems, judgments, or convictions to resolve ethical conflicts,

so, did the students. Since personal philosophies, ethical judgment, and moral resolutions to moral problems are unavoidable, this study has been significant in better informing educational theory and practice. Additionally, this research has offered some beneficial ideas, insights, and improvement, and where a personalized eclectic teaching-learning approach to Values or Moral Education is one of the most qualified candidates in the development of virtuous and holistic learners.

Considering that so much emphasis is given on an individual's autonomy, dignity, freedom, rationality, rights, self-determination, and so forth, studying people's own conception of their values, judiciousness or injudiciousness of their decisions and actions, inter alia, from an ethical-phenomenological approach, offered a better understanding of the human person's moral self-identity; that is, given the understanding that

“no philosophical interpretation of the structure of moral experience – not even a systematic moral theory – can solve [all] moral problems; [nonetheless,] it can influence the decisions and actions of human beings who contemplate the implications, principally by virtue of its tendency to encourage self-scrutiny” (Moody-Adams, 1997, p. 170).

Hence, this study provided a meaningful understanding of each learner's personal moral learning process towards becoming a virtuous and holistic individual. This study has produced a phenomenological theme about the personal moral beliefs of students and their responses to moral problems using their own personal characteristics, lived experiences, surrounding contexts, and other factors.

Specifically, this study's contributions to the field of philosophy of education are, as follows:

Critical factors on students' personal moral beliefs and ethical judging process have been examined that led to the emergence of a phenomenological theme on personal moral beliefs and resolutions of moral problems. Rich, deep, and insightful data were collected from the students can be used to add to the repositories of knowledge on and understanding of ethical philosophies and moral problem resolutions.

In relation to the above, personal moral beliefs and ethical resolutions will help students, especially high school students, not just when they critically apply particular concepts and ethical theories in Values Education or Ethics, but also while they resolve their moral problems on their own as morally responsible individuals. Because students' moral decisions, judgments, and actions are derived from their personal identities, daily life experiences, and moral settings, parents, teachers, and other concerned individuals will most likely understand better how adolescents deal with moral problems on their own.

Subject guides or facilitators will learn how students use their personal moral beliefs when resolving moral problems under various circumstances. The implications of this study provides an alternative approach in teaching pedagogy for teachers to become more aware of their approach in teaching philosophy of ethics by putting greater emphasis on student-led discussions and learner-initiated moral discussions as they vicariously exchange ideas, claims and counterclaims, and evidences using critical thinking skills (Balakrishnan, 2009). Consequently, teachers will value more students' moral abilities, conative capacities, cognitive proficiency, and affective competencies.

On the other hand, school administrators will understanding more the ethical frameworks employed by teachers who, with their guidance, advance their students' personal moral growth by using fitting and well thought of moral convictions for moral problem

resolutions. Further, educational leaders, curricular experts, and shareholders will give more attention to various educational theories, techniques, methods, and approaches on how to frame, direct, assist, and lead on improving educational outcomes through the process of developing holistic persons who are properly guided by multiple perspectives from their own and various other ethical philosophies used in diverse moral contexts.

In addition to the aforementioned statements, policy makers, legislators, and other officials will have greater understanding of students' personal ethical worldviews required to solve moral issues, controversies, dilemmas, or problems. As a result, they will pass relevant laws and policies in the service of students, in particular, and the Philippines, in general, to have an even better society with complete moral persons (Berkowitz, 1998). In line with this study's problem statement, educational researchers may further their study, not only about students' ethical philosophies as guides for the resolutions of moral problems, but also in other areas of Values Education, Ethics, and Philosophy of the Human Person (e.g., personal ethical philosophies versus a specific moral problem, personal moral beliefs versus individual autonomy, eclectic moral beliefs versus moral maturity, critical moral convictions versus moral action, personal ethics versus epistemic responsibility).

Currently, a few local research findings were found that specifically studied Filipino students' ethical philosophies – that is, “[t]he concept of a point of view [that] is pivotal to a wide variety of philosophical issues” – in judging the merit of resolutions to true-to-life moral problems (Mandangan, 1996; Moore, *Points of View*, 1987, p. 1; Santiago, 2012). Thus, this novel and pioneering study has endeavored in offering new insights for the advancement of Values or Moral Education of students and would possibly remold better the aim, content, and pedagogy of the Philippine educational system.

Scope and Delimitation of the Study

The scope of the study revolved around students' personal moral beliefs as guides in resolving moral problems. The limitation of the research included replicability or reliability of the phenomenological methodology that was utilized from literature review, in-depth interviews, and other qualitative evidences (e.g., field notes). Given that what was investigated in this research was assumed to be in flux, highly descriptive and contextual and multifaceted, the information obtained was a function of the researcher's competency, including the preclusion of a priori controls that helped achieve a certain degree of reliability that "in the traditional sense [was] not only fanciful but impossible" (Merriam, 1998, p. 206). Likewise, if the study were to be replicated within a reasonable timeframe, it still highly likely that the interviewees would most probably share clearly the same personal ethics and related factors for moral problem resolution given their personally perennial effects on them.

Another limitation of the qualitative study consisted in its external validity or generalizability of the findings. It will be up to another reader to generalize the results to his or her personal situation or academic life vis-à-vis this study results. For instance, another student could benefit as he or she transfers and applies his or her own daily experiences and local context with this research findings whereas others would possibly have different experiences and understanding based on other personal or related factors. Specifically, the research was limited to the interviewees and their responses as primary units of analysis (i.e., with the parents' informed consents). They are fourth year high school students from a public secondary school. Data for this study were collected during the School Year 2014-2015.

Chapter II

REVIEW OF LITERATURE

In this chapter, the literature and research findings provided a background for this study rather than directly informing the research focus, which resulted in four areas of interests. First, a point of clarification concerning adolescent students' personal moral beliefs versus personalism was conducted. Second, a comparison between personal ethical philosophy and other ethical philosophies was done. Third, an interplay among personal moral beliefs, moral problems, and moral resolution was examined. Fourth, a review of personal moral beliefs and other factors (such as personal characteristics, moral experiences, and local contexts) for moral problem resolutions were also done. Further, a discussion of the aim, curricular framework, and pedagogical approaches in Values Education was discussed.

Students' Personal Moral Beliefs versus Personalism

Personalism.

In personalism, the person is the center of morality given his or her self, identity, experience, context, relationship, and so on (Williams & Bengtsson, 2009). Likewise, a person has his or her own interiority: consciousness, mind, soul, intentionality, volition, subjectivity, degree of morality, culture, and so forth. In like fashion, a normal person has an innate capacity to reflect upon his or her selfhood and external realities. Because of a person's innate intellectual and moral capacities, he or she learns to value his or her own self as a priceless possession. He or she relates with himself or herself and others using his or her individuality, autonomy, freedom, dignity, collectivism, rights, spirituality, and so forth. Hence, an essential notion of the person is the universality of human nature, which is present

in all of humankind and that transcends personal identity, moral experiences, moral context, and other factors (Williams & Bengtsson, 2009).

Personalism has many branches: idealistic, realistic, ethical, and naturalistic (Borchert, 2006; Lachs & Talisse, 2008). Absolute idealistic personalism is expressed in three forms: absolutistic, panpsychistic, and personalistic. Absolute idealists, such as Mary Calkins, William Ernest, and Josiah Royce, claimed that reality is one absolute mind or the manifestation of it. Panpsychists, such as Charles Hartshorne and Alfred Whitehead, opposed the former and believed instead on a reality that consists of psychic entities of varying consciousness. Personalist idealists, who are theists such as Peter Bertocci, Borden Bowne, Edgar Brightman, and Leroy Loemker, contended that reality is composed of persons (Borchert, 2006; Lachs & Talisse, 2008).

Realistic personalists, such as John Crosby, Georgia Harkness, Jacques Maritain, Emmanuel Mounier, among others argued that reality is not intrinsically personal or mental. On the other hand, naturalistic personalists claimed that reality consists of organisms that manipulate the world to guide behavior by ideal norms because of their specially well-developed capacities and powers (Ferre, 2001). Lastly, ethical personalism highlights the value and dignity of persons in moral decision making. Ethical personalists include George Howison. Human nature is, hence, considered to be the basis of all, if not most, of the human sciences. In many cases, personalists believe that the aim of education is the development of a well-rounded personality (Puolimatka, 2008). Likewise, the personalist philosophers give importance to the educative process.

Personal Ethical Philosophies.

In contrast to personalism, personal ethical philosophies or individual personal moral belief systems, as used in this study, do not lean on any one particular philosophy, not even with personalism (or personalist philosophy), existentialism, subjectivism, or relativism. In contrast, it refers to the pristine belief systems of students that crystallize or change during their years of moral experiencing and moral reflectiveness in various moral contexts (e.g., family, church, school, community, media, and other moral settings).

Labeled as personal moral beliefs, students made or derived it from their own ideology, that is, without particular reliance on any one ethical philosophy. Nonetheless, students' ethical perspectives may bear resemblance to any of the existing ethical worldviews (e.g., Virtue Ethics, Deontological Ethics, Consequentialism), which happened to be the subject of this research. Further, not far removed from the literature review is that students' personal ethical system may, unintentionally or otherwise, be akin to personalist philosophers' perspectives.

Synthesis.

This study placed a demarcation between personalism (and all its variants) and students' personal ethical philosophies or personal ethical systems. Both may bear resemblance; however, the research intention is specifically about learners' own moral convictions as used to resolve moral problems. Hence, this chapter includes a review of related studies and other literature, but only for comparative analysis concerning the seeming important contributions that personal moral beliefs might have on the resolution of moral problems.

Personal Ethical Philosophies and Various Ethical Theories

In this study, theories and previous research were presented to enrich discussion regarding qualitative studies (Weinholtz & Friedman, 1985). With specific emphasis on and reference to the context of the study, ethical philosophies guide empirical investigations in education in providing the underlying premises from which individuals make moral judgment and action (Mortier, 1992). For Pollock, ethical philosophies are beyond argument because decisions are based on given fundamental propositions (2012); their disadvantages, however, include the polarization of society and societal constant changes (George, n.d.). Given said argument, the spheres of ethical worldviews are given below:

Filipino Ethical Philosophies.

Despite the existence of various eastern ethical philosophies, the researcher of this study decided to discuss Filipino philosophy under the Philippine context (Bonifacio, *Etika at Pilosopiya sa Kontekstong Pilipino*, 1995). No interviewees have come from other racial backgrounds and religious affiliations other than Christianity. I have focused on Filipino students' personal ethical philosophies or personal ethics.

Filipino Ethics. Rolando Gripaldo, Filipino university philosophy professor, in his book section, "Is there a Filipino philosophy?" (2004), claimed that the onslaught of Western and Oriental philosophies (e.g., Indian, Japanese) resulted to marginalization and formation of three forms of Filipino philosophy: traditional, cultural, and national. First, traditional Filipino philosophy is "an offshoot of [colonial] socio-cultural/historical experience" manifested through the writings of Filipino Enlightenment philosophers (e.g., Rizal, Marcelo del Pilar) (p. 227). Second, cultural Filipino philosophy is the holistic philosophical worldview that is distinctively Filipino (e.g., in Filipino "languages, folktales, folk sayings,

riddles, and the like”) (p. 228). Examples of Filipino philosophers in this second form of Filipino philosophy include Leonardo Mercado, Florentino Timbreza, et al. Third, since philosophy is universal, there are only Filipino philosophers and not Filipino philosophy. For instance, a Filipino philosopher can be an expert neo-Kantian ethicist, but not someone who knows all about German philosophy (Quito, 1990). Although universal philosophical problems require universal solutions, universal philosophical ideas can be appropriated, adapted, modified, and suited according to particular situations, cultures, among others.

Western Ethical Philosophies.

Care-Based Ethics. Care-oriented ethics highlights the importance of the “how-to” response and mutual interdependences in peoples’ lives. For care ethicists, emotions, harmonious relation, involvement, and other people’s needs take precedence in human relations rather than solely from a justice-based worldview. For care-based ethicists, relations with other individuals require need-centered, contextual, and holistic considerations. For Gilligan (1982), one of the Care Ethics’ founders, pointed out that women are more oriented on compassion and empathy rather than men who are justice-based or impartial in their perspective of treating individuals. For Tronto (2005), women play a central stage in care moral theory with its elements on attentiveness, responsibility, competence, and responsiveness.

Showing concerns for other people’s feelings and wellbeing is one of the strengths of care-based ethics. Goodwill, interest to prevent harm from occurring to a person, treatment of ill patients, management that implies responsibility for the safety of another human being, to name a few are all considered the strong points of care-based ethics.

Critics of care-based ethics, such as some feminists themselves, call for the non-reinforcement of the traditional way of stereotyping a “good woman.” In refutation, care-oriented feminists give premium to the capacity of women to care for other people’s needs; they consider the theory itself as the practical application of relational ethics (Noddings, 1989).

Divine Command Ethics. Divine Command Ethics is a God-dependent morality and based ultimately on the character of God. Man’s moral obligation is obedience to God’s commandments (Divine Command Theory, 2008). Whatever is aligned with God’s will is ultimately good; whereas, anything contrary to God’s pronouncement is bad. Although Divine Command Ethics varies according to one’s religion, man’s moral duty is ultimately to do God’s commandments revealed through the holy books (e.g., Bible), which serve as moral decision making and acting guide.

Some of the strengths of Divine Command Theory include an answer to the question, “Why be moral?” In addition, it offers an objective metaphysical basis for morality and it brings satisfaction to the moral lives of people because belief in God is not too much for people to bear unlike man-made moral requirements. Aristotle’s Euthyphro Dilemma is thought to have refuted the Divine Command Theory question: “Is an act good because God commands it?” or “God commands an act because it is good?” The answer to the first question is that an absolute moral standard is not above or merely willed by God. The answer to the second question is that moral standards are intrinsically imbedded in God’s immutable character. Therefore, whatever is good according to God is good. Gericke (2009) concluded that this theory is not present from the underlying ethical epistemology and the dilemma vanishes for being falsely dichotomous.

Despite the many advantages of this ethical theory, the opposing camps argue that morally mature individuals should choose freely what is for their best interest and not simply accept ready-to-ingest religious doctrines. Additionally, opponents claim that this theory has incoherence in that God possesses a moral virtue which He Himself commands; the question that “if God is all-powerful, what else can He not do?” and, pluralism of religions worldwide. Despite anything to that, not everyone believes in an omnipotent God; hence, the resolution for a dilemma requires the agent’s discretion that believes in or doubts God.

Refutations against the above weaknesses include divine command theorists whose retort is that, if people know God’s commandments, obeying or not obeying Him is still dependent on them. In addition, divine theorists assert that moral goodness is obligatory since God is the One who commands it. Moreover, some divine ethical theorists believe that there are things that God cannot do (e.g., lie, deny, or change Himself) because God is wholly the God of Goodness. Moreover, divine command theorists maintain that human goodness, the golden mean, and so forth are always part of most religions, except that there are indeed differences due to traditions, cultures, inter alia not present in the doctrines of other religions. Nevertheless, when dealing with one’s particular religion, the truth or falsity of people’s differing belief systems could be subjected to logic, science, and other standards to prove or disprove their religious claims and dogmas.

Duty-Based Ethics. Kant (1724-1804) placed great emphasis on persons as ends in themselves and not merely as means to ends. Kant believed in people’s innate goodness to attain the truth. He regarded that man’s most basic obligation is to treat all people for their innate worth – not as means, but as ends. He disagreed on basing regulations and laws on certain moral prescriptions rather than on man’s independent rationality and fairness. For

him, man's actions ought to emanate out of good intention, moral obligation, and human rationality, not from emotions, feelings, or desires (which are but hypothetical imperatives). A person who acts out of goodwill and "disposition to help others," Kant (1785/2005, p. 20) claimed, is doing a morally right action. Moreover, a person's morality should focus on moral reasoning, not on moral content and uncontrollable consequences (Baumeister, 2005). Any individual whose act is motivated by an unselfish motive and is performed without hope for an external reward is morally due (Heubel & Andorno, 2005). Further, Kant also pointed out that rational rule-based ethics consists of a supreme principle (self-legislated categorical imperative a person prescribes to himself or herself) such that a person ought to act as if his or her action would become a universal law (i.e., universalizability of morality or what maxims pass the test), aside from humanity as ends (and not merely as means).

Kant's Ethical Theory claims to be a practical guide to act rightly whenever there is a need to resolve moral dilemmas (Ethics Guide: Duty-based Ethics, 2013). Some strengths of Kantian Ethical Theory include regard on good motives and rules that are narrowly focused on accommodating a person's intention doing the act. Emphasis is also about respect for people's inherent worth, which is considered as the foundation for human rights. Likewise, Kantian ethics considers some acts as always wrong even when they produce good results. Further, Kant's Deontological Ethics guarantees consistent and reasonable certainty in ethical decision making despite the unpredictability of consequences.

Though Kant did not explicitly mention the ineffectiveness of his philosophy in resolving moral dilemmas, he seemed to have denied the latter's existence because he believed that what is a morally necessary obligation cannot be made otherwise by another (Kant, 1930). Opponents of deontological ethics criticize Kant's Categorical Imperative

because they believe that it lacks practical utility, imprecise, and impossible for shared experiences considering that moral dignity was raised above all empirical things (Feldmeijer, 2009). The universality of the norm of truth is also criticized because Kant considered, for example, lying to a murderer seeking his or her victim as morally wrong (Korsgaard, 1986). Other scholars, too, oppose Kantian Ethics because they claim that rationality among various cultures varies significantly.

Other than the above criticisms, the other weakness of Kant's Ethics is that it lacks feeling. In the words of David Hume, who is a utilitarianist, he presented a counterclaim in that "[r]eason is, and ought to be, the slave of the passions." Further, Kantian Ethics oversimplifies morality: it is too formal or too abstract; too absolutist; and, too rigid or insufficiently inflexible because it does not allow exceptions to moral laws. Further, Kant's Ethics has unclearness about good motives for action under a variety of contexts; disregards people's inability to know the intention behind an action; gives undue regard to some moral action as not being universalizable; and, offers ambiguity as to how to treat a person as an end and not as means only. Likewise, it disregards the relevance of the consequences of an action done on strong emotions; and, finds it hard in reconciling conflicting moral obligations or no rule to characterize adequately an action.

Some refutations against the above weaknesses are that Kantian Duty Ethics emphasize a person's goodwill as not lacking emotion. Likewise, though some ethicists view Kant's ethics as an oversimplification of morality; nonetheless, it offers the universalization of particular virtues. Moreover, though Kant's ethics is too abstract or formal, it is committed to its goal. In addition, Kant's Theory offers as its bases of morality good intention and rationality, which ought to be clear to a person performing an action. In addition, Kant's

ethics provides a person consistency in performing an action based on goodwill or intention and obligation. Likewise, a person has innate worth: and he or she is to be treated as an end and not merely as means. Likewise, Kant's Ethics views the consequences of an action as dependent on goodwill and moral obligation. Further, this ethical theory asserts that conflicting duties are not necessarily hard to reconcile because of the need to perform any act out of goodwill and moral duty (such as truth telling and beneficence). Contrary to Kant's absolutism, Ross (1988/1930), a non-absolutist deontologist, argued that an action's consequences, even under a bad maxim (e.g., lying), make it the right thing to do.

Justice Ethics. According to Justice Ethics, an individual can exercise his or her rights to liberty, property, and life given that everyone else can carry out similar rights. Socio-economic inequalities are remedied through fairness and equality with least to no damage to people. Moreover, in justice ethics, even the least-advantaged societal members should also have the benefits being enjoyed by the rest of individuals in the higher echelons of society.

Justice ethics' strengths are dependent on the application of universal rules and principles governing the impartial, equitable, and fair treatment of people. Justice is by properly appropriating to parties concerned resources, incentives, rewards, punishments, or anything due them. Another strength of morality of justice is that laws pertaining to various rights are enforced for people to enjoy what is justifiably theirs.

Lack of sufficient evidence to support a moral claim is one such weakness of justice ethics. Not all that is fair to individuals concerned are just to certain extents. Justice may also engender decisions prejudicial to others' welfare. In refutation, justice ethics is grounded on universal moral principles and values. Although evidences are not present to guarantee

support to moral claims, justice should nonetheless be warranted. Likewise, fairness is justness; hence, determination of rights should still prevail over petty matters.

Natural Law Ethics. Natural Law Ethics is a system of justice ethics common to all human beings. It emanates from nature rather than from societal rules (Anderson, 2005). Moreover, it is founded on nature and evident in human reasoning. A person who respects his or her natural inclinations (e.g., preservation of life and respect for the truth) is exercising this type of ethics. For natural law ethics, there are orderly ways of doing things and hierarchies of laws (e.g., physical, natural, civil, and moral).

Natural Law Ethics opposes views contrary to nature or reason (e.g., abortion, similar-sex marriages). Resolving any real-life problems using this theory only requires moral laws based on the unchanging attributes of the human person in his or her natural setting. Some of the strengths of natural law ethics is that it opposes the idea that an individual cannot rationally decide between right from wrong (moral relativism) or attests to the existence of universal values (skepticism). Similarly, it does not rely on any one society or culture even when everyone does something and thinks of it as right (opposite of Mill's Utilitarian Ethics); and claims the rightness or wrongness of an act apart from its outcomes. Further, it is based on rationality and does not depend on the feelings of an individual and it links morality with either belief in God or not.

To the contrary, some of natural law ethics' weaknesses are that it discounts human emotion. For example, some individuals argue that reason is not the sole basis of ethics because of man's emotional promptings. Additionally, Natural Law Ethics is unable to offer a sound foundation for moral precepts because it considers man's reason as "fallen." For adherents of this ethics, they claim that evidences of "fallenness" include the legalization of

abortion, similar-sex marriage, euthanasia, assisted suicide, inter alia. Although the Philippines does not legalize abortion, similar-sex marriage, euthanasia, assisted suicide, and other controversial topics, it is still worth the study in case for those who already experienced any of them using their moral views.

Refutations against the above weaknesses include such claims that reason is above human emotion; asserts that emotional promptings are not the sole basis for ethics, but reason is fit for many situations; and, assumes metaphorically that the orderliness of the physical world is similar to moral laws even when human reason is fallen. People use reason when they make judgment and act judiciously.

Personal, Relativist or Subjectivist Ethics. In this study, relativist or subjectivist ethics is assumed as not wholly similar for each student's personal ethical philosophy or personal ethical beliefs. Relativist or subjectivist ethicists view morality as a matter of personal feelings, private choice, or individual preference; thus, no universal moral rules and principles are applicable under all circumstances. Additionally, there is no objective standard, but only sincere belief in one's own feeling or opinion concerning what is right in resolving dilemmas. Moreover, moral subjectivism or relativism does not engage with moral issues or questions, but avoids them (Sattris, 1986). It rests on the claim that "To each his own." Subjectivism is based on a person's intellectual ability, upbringing, and culture; thus, may vary from person to person.

Some strengths of Relativist or Subjectivist Ethics include: it provides a positive view of human rationality; permits multiculturalism; adjusts to society's changing factors; and, argues that there are only personal obligation and liability. On the other hand, some weaknesses of Relativist or Subjectivist Ethics are that it leads to human anarchy; is

disastrous for the defenseless and weak individuals; and, commits the fallacy of irrelevant conclusion. Likewise, it is based on an incorrect assumption that people cannot be wrong in their moral beliefs; assumes incorrectly that moral disagreements imply the non-existence of universal moral standards; and, lacks the moral standards to base morality, hence, not accepted by some moralists as a legitimate ethical philosophy.

Rebuttals to the above weaknesses include anarchy arise only whenever a person (or group) disregard other people's morality as co-equal with his or her (or their own) or those of other people. Additionally, it claims that defenseless and weak people are dependent on other people; provided that, the latter could really be relied on. Likewise, this ethical theory asserts that conclusions are dependent on personal views and opinions so that "the fallacy of irrelevant conclusion" is simply irrelevant for this ethical theory. Moreover, it posits that a personal ethicist cannot be wrong if he or she acts on what he or she considers the right thing to do and he or she does not violate the rights of others. In addition, it puts forward the idea that even non-personal ethicists are themselves subject to moral disagreements (hence, this specific objection can stand on its own). Relativist or subjectivist ethicists also argue that, peoples' personal stance serves as their own moral "standard" and compass. Since they exercise their own freedom, air their views, and act to the best of their interests – this ethical perspective is a legitimate ethical philosophy. Some people are just too judgmental to ascribe to every decision and action a moral standard.

Respect-Based Ethics. Respect-oriented ethicists hold that certain attitudes, dispositions, and conduct merit regards from other individuals. Since respect is both given, earned, or received, it is also claimed to build over time. A caring interaction, for instance, will likely beget, maintain, or sustain an increased feeling of respect among people. For

example, when people play important roles in society (e.g., volunteering, philanthropy), they get the respect of other people. Depending on cultures, respect is demonstrated by means of courteous regard, polite gesture, or kind speech. A smile, thank you words, and other similar expressions are considered in many cultures as signs and symbols of the ethics of respect.

The strengths of respect ethics consist of showing concern to other people's feelings, displaying pleasant attitude and disposition of courtesy and admiration, feelings of endearment, and related expressions through words or in deeds. Contrariwise, considered weaknesses of respect ethics include the need to respect others in order to be respected in return. Likewise, not being consistent with one's respectful behavior may mean being disrespectful in various other settings as perceived by individuals who know a person well. Additionally, one who is respectful in one culture may mean his or her impoliteness or discourtesy in other cultures.

Morality is a set of rules of proper conduct. For individuals to gain the respect of other people, they have to show it in their manners. Also, respect has to be maintained so that other people may exercise the same way to another person concerned. Respect is a mutual obligation between or among individuals. If a person does not show respect to another individual, how can he or she expect respect in return? Further, even when different cultures have different ways of showing respect, nevertheless, it is still respect that one should respect another person in accord with a societal norm for deference.

Rights-Based Ethics. Rights-based ethics is based on the premise that people have moral entitlements, such as moral, legal, and human rights. It focuses on individuals or other peoples' actions. Its purpose is to let people pursue freely certain actions without other

peoples' interference. John Locke and Robert Nozick, philosophers, declared that all human beings have the right to life, liberty, and property (Thiroux & Krasemann, 2011).

Some of the strengths of rights-based ethics include protection of a person's entitlement, and just claim from injury. It espouses people's rights, equality among individuals, and consistency with societal moral standards. Rights-based ethicists resolve moral problems using the rights of any one's individual human rights with an equal standing to other peoples' rights. Contrarily, rights-based ethics' weaknesses include that it implies selfish behavior and fosters liberties that may interfere with productivity. The rebuttals, however, include that a person's rights are similar to every other people's rights and that liberties are rightfully owned by anyone, which could also be impediments or not to their own human productivity.

Social Contract Ethical Theory. An ethical theory wherein human self-interest to abide by societal rules sets for everyone their own protection and mutual benefit. In a nutshell, social contract ethical theory rests on the claim that "I will if you will." Social contract ethics' strengths include being focused on rights where rational individuals act for the benefit of society. Likewise, it explains why individuals act out of self-interest even with or without common agreements. Further, it offers a clear analysis of moral problems among citizens and government.

On the other hand, social contract ethical theory's weaknesses include the likely promotion of minimalist morality or the unjust treatment of individuals who cannot abide by with society's implicit social contract. Refutations to the theory's weaknesses consist of the use of rational decision and action before coming to a consensus to avoid unfair treatment even among people who cannot uphold a contract.

Utilitarian Ethics. John Stuart Mill (1806-1873) claimed that a person's worth is either greater or lesser than any other individuals (1879). He defined a moral action as good when it produces the maximum goodness for the greatest number of people (principle of utility). Likewise, he claimed that an action is moral whenever its consequences are more beneficial, favorable, or pleasurable than inaction. Mill further assumed that most actions lead to either happiness or unhappiness. In any situation where there are alternative courses of action, the morally right action leads to the greatest net increase in happiness.

Shouler (2008) claimed that Mill's Utilitarian Ethics is more compassionate than Kant's Duty Ethics because it considers both the importance of quantity and quality of happiness. Some variants of utilitarianism include hedonism (quantitative approach), pursuit of higher pleasures (qualitative approach), satisfaction of desires (preference utilitarianism), minimization of pain (negative utilitarianism), act and rule utilitarianisms, and character utilitarianism. Given the preceding variants, utilitarianism is a very straightforwardly simple and yet a very radical view about ethics because nothing can be said about abstract moral principles or laws.

Some of the strengths of Utilitarian Ethics are: it is highly influential and morally worthwhile in its approach because moral agents aim at the pursuit of happiness for the greatest number of people; it offers a utilitarian perspective in which any moral questions may be answered; and, it takes happiness or pleasure seriously, such as simply maximizing total happiness. Depending on the context, anything of utility is tantamount to happiness, advantage, profit, pleasure, good, and similar utilitarian benefits.

To the contrary, its weaknesses include being too demanding considering that it emphasizes more consequences rather than intention, attitude, and behavior (Slote, 1999).

Thus, in an extreme form of utilitarianism, each possible course of action would have to be analyzed for its countless consequences, which would quickly and practically bring all human activities to a halt. Additionally, it begets issues concerning the inter-subjective measurability of happiness or pleasure. (Example: Should a person be sacrificed for the sake of two other persons requiring emergency blood transfusion?) It is also inconsistent in the face of positive consequences as opposed to the integrity of the moral agent. Further, it could cause despotism by the majority or promotion of lawlessness because of the unequal sharing of benefits and costs among members of a society. Likewise, it may result in decisions not considered moral by many individuals (e.g., painful death in 45% of the population who will be samples for a cancer cure in 55% of the population).

In addition to the above, the preferential ineffectiveness of utilitarianism is evident whenever there is a need to select an alternative that generates the highest benefit for the greatest number of people involved. For example, Philippa Foot's (1978) Machine and Judith Thomson's (1985/1976) Trolley Dilemmas were impersonal and personal dilemmas, respectively. On an impersonal level, a trolley driver can choose to turn on a switch to divert the train to another railway where only one worker will be killed instead of five workers. The choice of killing only one individual instead of five people seems justifiable to most individuals. In the words of Joshua Greene (n.d.), a philosopher, psychologist and neuroscientist, people's utilitarian intuition (i.e., controlled rational or cold-blooded way processes) is attributable to the calculating consequences of their prefrontal cortex. On the other hand, at a personal level, a fat person who will be pushed by another person in the track or footbridge to divert the train is considered unjustifiable – and most people reject it because of their revulsion to manhandling an innocent person. For this part, Greene's findings found

that not only the prefrontal cortex but also the emotive parts (or the automatic, involuntary gut feelings) of the brain that light up during the experiencing of the conflict.

Hence, utilitarianism cannot account for finer, morally relevant differentiations between choosing a lesser evil for the greatest number of people. Even in a situation where individuals have to choose for the largest number of unknown people as against one's family was also a shortcoming of utilitarianism because it does not offer special credit on familial and friendly bonds. Hence, it implies that utilitarianism is an impersonal, counter-intuitive ethical theory about moral rights, rather than concerning the inherent personal morality of people (Greene, et al., 2009; Williams, 1973). Exceptions, nonetheless, do exist as when moral dilemma resolutions, whether at the personal or impersonal level, are on case-to-case, context-dependent, and personally or background -based.

The refutations against the above weaknesses claim that Utilitarian Ethics offers an explanation that, in an extreme form of utilitarianism, each possible courses of action would have to be analyzed for its countless consequences, but one could also resort to the contingency of the moment. It also adopts the best alternative course of action by following certain rules (e.g., avoiding maleficence), specifically, in rule-based utilitarian ethics. Moreover, utilitarianism outlaws the sacrifice of a person because many people would become afraid if the net total of human satisfaction would be diminished. Further, it has two of the most important principles: autonomy and justice.

Virtue Ethics. Aristotle's (384-322 BC) Virtue Ethics emphasizes human excellence as a desirable moral quality, and not the rightness or wrongness of an action. A virtuous person possesses these two kinds of virtues (1) an intellectual virtue (e.g., practical wisdom) owes it on birth and upbringing and (2) a moral virtue (e.g., discipline), which is a

consequence of habit (Aristotle's *Nichomachean Ethics*, n.d.). Neither of the two could arise nor exist apart from nature because no practicality wise person (*phronimos*) can have intellectual virtue (*phronesis*) without moral virtues, and vice versa (Curren, 1999; Kent, 1999). Similarly, a virtuous character is the result of good parenting (e.g., good examples, mutual respect), which is firmly constituted by adulthood (Lickona, 1992). Even natural propensity, strong habits of character, and other contributory factors (e.g., culture, education) influence a person's virtue (Roochnik, 1997).

Further, a person of integrity is someone who consistently acts from a firmly established character of doing things despite disorienting situations or unusual temptations (Wakin, 1996). His or her action is regarded as right if and only if it is characteristically performed in different situation with high degree of moral reliability (Kupperman, 1999). Virtue Ethics is also used for individuals who are thought of as uncivilized and wayward to acquire virtues through habit and much practice (Hoff-Sommers, 2002). Nonetheless, learners who are brought up with similar moral principles, habits, and inhibitions may still manifest different reinforced feelings (e.g., guilt, altruism) for effective intellectual discussions, rather than clearly laid out and distinguished forms of life (Wilson, 1998).

Kwame Anthony Appiah, in his article "The Case against Character" (2013), examined whether virtue resides in character or behavior; but inferred that, depending on various particular situations, people's ethical choices and actions are decidedly unclear. Furthermore, neuroscientist Michael Gazzaniga (2005), in his article "Toward a Universal Ethics," considered the possibility that some individuals are genetically disposed toward unethical behavior. He gave factual evidence, as opposed to "tales from the past," such that, youthful irrationality is due to an immature brain development (i.e., "the prefrontal lobe

[which govern social and antisocial behavior] does not develop fully” yet until about 21 years of age), and not simply because of character failure (Gazzaniga, 2005, pp. 415, 418).

Some of the strengths of Virtue Ethics: it centers the person at the heart of ethics and includes the whole person as an exemplar for having the right reason and habituated desires for appropriate action. Additionally, it does not emphasize right from wrong, but only the mean between any two extremes. Likewise, Virtue Ethics does not ask what a person should do, rather how one should live. It is also more realistic because it regards a person’s emotional aspects to be subject to intellectual virtues (i.e., in evaluating a situation instead of just performing it). Virtue ethics is effective, but not quite a complete, solution to everyday practical dilemmas than with itself as a theory.

Contrary to the above, Doris (2002) claimed that character in moral philosophy is deeply problematic because moral conduct is considered both a function not only of character, but also of the environment. Garcia (1990), who is also opposed to Virtue Ethics, argued that virtuous character is a derivative of virtuous conduct. Kohlberg (1966) likewise insisted that morality is not virtue- or habit-oriented, but a matter of thoughtful analysis (and not simply because of a person’s birth and upbringing). In view of consequentialism, Hooker (2002) claimed that rule-consequentialism is far superior to virtue ethics because the net benefits outweigh a possessor’s disposition. Furthermore, Schroeder (2008) claimed that virtue ethics theory cannot accommodate both the concepts of moral dilemmas and the existence of virtuous agents. He considered virtue theory as problematic, incompatible, inadequate, and irresolvable because its arguments do not follow from *eudemonia* (virtue, excellence, or happiness) where one man’s happiness cannot be equated from everyone else (Foot, 1983).

In addition to the above, Virtue Ethics' non-action-guidedness offers no clear general guidelines on what to do or how to deal with moral dilemmas (except how to be virtuous or what virtues are). In addition, Virtue Ethics provides no general agreement what virtues are: virtues are relative for other cultures, virtues perceived as vices in certain contexts, and virtues are not absolute (in other words, there are no absolute rules). Moreover, Aristotelian Ethical Theory has competing relevance, appreciation, and supererogation (exceptional goodness); it also begs the question of "what is a virtuous person?" by simply asking other people who possess such character traits. Further, Virtue Theory does not directly indicate which actions are virtuous because what is virtuous to one individual may be a vice to another, and vice versa. Other opponents of this theory of morality argue that it translates to a false sense of virtue whenever people choose a poor role model; it opens the door for bias whenever different individuals interpret virtues differently; and, it does not differentiate people's conception of eudemonia (happiness) that it may be relative from person to person.

Refutations against the above weaknesses include virtues provide specific and general guidance on how to deal with moral dilemmas in regards to a person's action; majority of people around the world agree what certain virtues are under almost all typical circumstances; and, some virtues can be called for in particular contexts even under an entirely new dilemmatic situation. Further, character traits, as manifested by particular individuals, are indeed worthy of emulation (although, there are a few exceptional cases wherein a few individuals deviate from morally established conventions). Moreover, under normal circumstances, virtuous actions are virtues because that is precisely what they are. Likewise, depending on who the role model is that people emulate, only a few exceptional cases exist, such as among specific group of people or nationality with poor role models,

black propaganda, brainwashing techniques, etc. Additionally, tolerance is the key condition whenever people deal with various interpretation of what virtues are. For Aristotle (Aristotle's Ethics, 2005), eudemonia (or happiness) is the highest good and that not all individuals attain it because of myriad factors (e.g., upbringing, status in society, and environmental constraints).

Synthesis.

Ethics is the study of morality, which consists of rules and principles. Moral rules (or standards) guide human conduct in the forms of directives (e.g., do not steal) and social policies (privacy should be respected) while moral principles are used to evaluate moral rules. Ethical philosophies are based on an actor's moral values or virtues (Aristotle), commandments from God (Divine Command), moral rules (Kant), greatest happiness (Mill), moral laws as physical laws (Natural Law), opinion or subjective views (Personal), and entitlements (Right-Based), and so forth.

Aristotle (Aristotle's Nichomachean Ethics, n.d.), in his Virtue Ethics theory, argued that a person should do that which is virtuous and avoid vices. Divine Command Ethicists claim that a person ought to do God's Will. Kant (1930) asserted in his Duty Ethics Theory that people have their innate value, that individuals ought to be respected as ends in themselves, and that humans ought to refrain from harming others. Mill (1879), in his Utilitarian principles, insisted that an individual's right is dependent on the rights of the greatest number of people. Natural Law Ethicists put forward that man's moral action should be based from reason, just like the orderly workings of the universe. Personal Ethicists require that morality should be in accord to an individual's self-valuation of a situation.

Rights-Based Ethicists argue that a person has inviolable rights, which ought to be respected by anyone.

The ethical philosophies mentioned above serve as guides in resolving various morally problematic situations. A person's virtue to find the mean between two extremes, obey God's law, be truthful at all time, act for the greatest number of people's happiness, deviate not from nature, resort to one's opinion, and/or tolerate other people's rights would all stand the chance of resolving morally problematic scenarios. Even when McConnell (1978) argued that the examination of moral dilemmas is problematic for ethical philosophies because all of them are entirely overruled once the dilemma is a matter of life or death or other forms of negative alternative resolutions, this is simply a probable challenge for this research.

As an instance, for one, both Kant (1785) and Mill (1879) argued that Virtue Ethics offers no guidance for action, but the virtue ethicists countered it with the argument that virtues precede moral conducts because virtues are imbedded in a person's character through habits. On the other hand, Kitchener (1985) and Lampkin and Gibson (1999) considered ethical principles from various philosophical school of thoughts as represented by a continuum from inflexibility (absolute) to prima facie (should be followed but breakable if justifiable) to relative flexibility (no repercussions if broken).

The ethical theories highlighted their individual moral-guiding rules and principles. On the other hand, matters regarding their respective strengths, weaknesses, and refutations are in-exhaustive; hence, the need to leave further elaboration to other peoples' and expert's theorizing. Furthermore, in understanding the influence of various factors (e.g., personal moral conviction, personal characteristics, moral experience, and factors from the local

context), engaging in ethical-philosophical analysis is needed. Implicitly, the subject of this study is to examine individuals who evaluate arguments, lend support to claims, accept or discard a position, offer consistent rationalization for one's or other people's beliefs and thus, engage in worthwhile dialogues or meaningful exchanges.

Adolescent Students' Personal Moral Beliefs, Moral Problems, and Moral Resolutions

The term person is derived from the Latin word *persona*, which means actor and/or mask. It also refers to human dignity in relation to other people. The heart of this study is the person and his or her personal moral beliefs because of the need “to create fair-minded critical [and ethically deciding, judging and acting members of] societies” (Elder & Paul, 2010). In this study, personal ethical philosophy or personal moral belief is referred to as the “individual's projection of a certain ethical philosophy [or morality]” (Muega, personal communication, 2013). According to Dimitri Landa (Toleration on Trial, 2008), once a person receive his or her “basic moral values as projections of feelings, attitudes, tastes, etc., those projections commit them to particular epistemic positions, to which they respond in a broadly Bayesian fashion” (p. 56).

Smith (2002) justified the person “as an ultimate category for any accurate and meaningful description of reality” (p. 464). He considered the person as a self-conscious ego, as a series of awareness bound together by memory and woven into some sort of identity, as a historical being manifesting itself in a temporal pattern, and as a system of purposes and meanings with an intention expressed through its body, other people, and environment.

In this study, students' ethical philosophies are the research focus because most, if not all, ethical theories are ideal yet inexact. They need to be utilized “on a continuum”

considering that the shift to other moral belief systems depends on individual traits, experiences, situations, reflection, consistency, and interpretation of various moral encounters, problems, conflicts, controversies, dilemmas, and/or issues (Ferrell, Fraedrich, & Ferrell, 2011, p. 165). Nevertheless, also important to explore is where students derive their own ethical philosophies. Various authors and researchers have considered various ethical philosophical models, approaches, and/or frameworks as sources of ethical decisions and judgments. Examples of the sources of ethical philosophies are a person's a priori moral insights, those of family members, religion, school, community, to name a few. Whatever the source/s of a person's ethical philosophies, ideally, ethical judgment "must be made on which criteria deserve the highest priority in [a] particular circumstance" (Baker, 1992, p. 7).

Moral Problem.

A moral problem (i.e., moral conflict, controversy, dilemma, issue, and similar one) arises when a decision, judgment, behavior, action, or resolution breaches a morally binding ethical principle that an individual professed and/or generally agreed upon by the majority or most, if not all, members of a particular community or society. In a morally problematic situation, an individual violates an ethical principle when equally competing ethical principles conflict with one another. A person could be either in conflict or in a stalemate with himself or herself, other individuals, society, and/or situation when solving a moral problem. In cases where a person experiences a moral dilemma, for instance, he or she is also not morally permitted to choose simultaneously both or all of the alternative resolutions even when he or she is mandated or morally bounded to do so. The absence of a morally overriding justification to choose only one alternative as against equally competing alternatives results to an agent's crisis of conscience (guilt), anguish, indecisiveness,

helplessness, moral unbearability, or trap (McConnell, 2010). Nonetheless, the rightness (or goodness) or wrongness (or badness) of the consequences of a person's perception and action are dependent on his or her internal moral beliefs and external moral standards that may evoke affective reactions (e.g., guilt), which consequently become his or her moral problem (Higgins, 1987).

Real-life moral problems have poignant and profound effect on people who have experienced them first-hand. However, Wark and Krebs (2000) claimed that the construction of moral problems (especially dilemmas) in daily life may be weak, ambiguous, multidimensional or complex; whereas, others may be strong, clear, unidimensional or simple. Additionally, they revealed that people have different perspectival tendencies on the features of moral problems as compared to their saliency or the importance attached to them. Hence, though an individual may construct a personal narrative, he or she is not the narrative considering that he or she may be only internalizing the external world (Renner, 2010).

As an example to the aforesaid statements, in a research finding by Varavarn (n.d.), he found out that youngsters' daily analysis of real-life moral dilemmas boosted their self-esteem, sharpened their critical thinking abilities, fostered moral development, and reduced violent incidents. To the contrary, studying real-life moral dilemmas poses a problem for being individually significant and different in various conventional, moral, or even practical concerns (Skoe, Eisenberg, & Cumberland, 2002). For Gilligan's (1982), the use of many personalized real-life moral dilemmas has proved unusable for other individuals. Nevertheless, this study examined the students' own encounter of real-life moral problems and not hypothetical ones.

In the school setting, moral problems are not only part of the lessons teachers teach to students about values/moral education, but are an integral part of students' lives or people in general. In the case of made-up moral problems, such as hypothetical dilemmas, they do not necessarily entail that a person will behave accordingly like in a true-to-life dilemma even when he or she knows the morally right thing to do (Krebs & Denton, 2005). Other than personal characteristics, social background, and spirituality, the kind of moral problems that a person deals with greatly influences his or her moral orientation (Evangelista, 2005). Additionally, economic situation, cultural background, and moral competence strongly affect the resolution of moral problems. Further, practical resolutions for moral problems counteract threats to a person's integrity (Bagnoli, 2000). Nonetheless, self-conscious emotions, such as sadness and grief rather than negatively self-assessing emotions ought to guide a moral agent to act in his or her best ability when confronted with moral problems, dilemmas, or challenges (Swedene, 2005).

This research is about the personal moral beliefs of students and thus, did not use hypothetical (fictional) moral problems, dilemmas, or controversies, which are inadequate in their emotionality, motivation, significance, and reality for adolescents to solve as compared to their own personal moral problems. Even when contrary findings on hypothetical problems have greater significance than realistic ones because of their compelling nature and for being more effective for democratic and moral learning; nevertheless, the emotions evoked using hypothetical and true-to-life moral problems still vary because of the latter's greater relevance from person to persons (Lind, 2011; Skoe, Eisenberg, & Cumberland, 2002).

Moral Resolution.

Individuals decide, judge or resolve certain moral problems using a certain kind of moral perspective to guide them (Muega, personal communication, 2013). Ethical decision making, resolution or judgment is invoked when an individual or group responds to a moral problem, experiences a moral situation, and interprets the said problem as it is resolved (Wark & Krebs, 2000). Individuals are the ones who identify for themselves whether their respective problems are moral or not and whether they have a stake for them to resolve their own moral problems.

Even when students have not encountered an unfamiliar moral predicament before, they adapt to their surroundings and come up with their own resolutions they believe will help them resolve the problem. The kind of ethical commitment students has attest to their personal understanding of their personal and social moral situations. As they progress and mature in life, they continue to seek after improved resolutions to moral conflicts as they adjust or remain to sequential levels of moral development (Kohlberg, 1981). Nonetheless, researchers reported that ethical reasoning, judgments, or resolutions vary with the content of moral problems, not to mention that “the notion of moral development seems to be multidimensional vis-à-vis unidimensional, as originally proposed by Piaget and later by Kohlberg” (Cortese, 1987, p. 373; Krebs, Vermeulen, Denton, & Carpendale, 1991; Walker, de Vries, & Trevethan, 1987). Further, competency in judging morally differs to some extent on the moral problem being resolved, the moral experience, the moral context, and other factors (Krebs & Denton, 2005).

Since ethical decision making, judgment, or resolution is the evaluative capacity of an individual to assess moral problems with an end-view of drawing sound inferences or

conclusions as basis for his or her actions, one or more personal ethical philosophies or personal ethics could possibly be used by him or her. For instance, in a study conducted by Zakaria & Lajis (2012), they concluded that Kant's Duty Ethics (deontology) is more likely to be used in the formation of ethical judgment than Utilitarianism (teleology) even though they both have a significant positive effect on ethical judgment. In terms of the ethical judgment among nominals, devouts, and skeptics and their narcissistic tendencies, Cooper and Pullig (2013) revealed that, overall, the latter demonstrated the worst ethical judgment. However, this study did not focus on the wrongness or rightness of students' personal philosophies, but only examined them in view of students' moral problem resolutions.

Synthesis.

In this study's assumption, although students have never studied previously and formally the various ethical philosophies in their everyday life interactions, this study initially assumed that students develop their own moral projections and arrive at their own resolutions. They resolve moral problems using as basis their moral schemas, moral intuition and insight, innate moral sense, personal outlook, moral experience, and local setting.

In this study, the results added up to "the efficacy of [research in] education in enhancing ethical judgment," that is, on the basis of what kind of ethical philosophies students use in their everyday life" (Cloninger & Selvarajan, 2010, p. 4). Presumably, in this study, Fukukawa and Ennew (2010) based their statement on the result of their empirical study that "ethical judgment is not sufficient, by itself, to explain ethically questionable behavior;" hence, the need to analyze students' personal ethical philosophies or personal moralities.

Students' Personal Moral Beliefs and Other Factors for Problem Resolution

Ethical philosophies and moral beliefs are embodied on the reflective and consistent stance of an individual when subjected to various favorable or adverse factors (e.g., personal, familial, economic, social and religious) in their particular environment (Williams & Bengtsson, 2009). These factors exert a positive, neutral, or negative effect on the development of students' ethical judgment or moral perspectives. Taking as given a variety of factors during an evaluative process of ethical learning, students are actively involved in directing the courses of their studies, as well as, personal and social life in line with their meaningful existence in any given locality. For the most part, students' personal identity, daily moral experiences and socioeconomic background affect their personal moral beliefs, moral reasoning, ethical judgment, and/or philosophical worldview (Caravita et al, 2012; Haidt, Roller, & Dias, 1993).

Because both internal and external factors impact on students' personal wellbeing, what [they] experience as a moral problems vary systematically and that their moral growth can either been boosted or hampered (Frimer, 2006). Since no consensus as to a single philosophy that would fully develop good moral agents, this study assumed that students, as members of a moral community, have their own internalized strong ethical beliefs that they acquired, learned, or adopted to within or outside of themselves.

Personal Characteristics.

According to Olson (2010), problems regarding personal characteristics (such as attributes, identity, qualities or traits) abound and can be thought of in the form of "loosely connected questions" (n.p.). Examples of these questions include: What is it to be a [moral] person? Who am I? How do people find out who is who? What does it takes for a [virtuous]

person to persist one time to another? and a lot more. In another perspective, philosophical investigations concerning personal identity and characteristics are being linked to a person's morality (e.g., moral intuition), which is hardwired from birth or embedded in the neural architectural moral network; hence, lead people to infer that morality is universal among human beings because they share biological structure.

To the contrary, people's personal moral identity is also claimed not to be hardwired but resulted due to one's rational deliberation or critical thinking. As such, morality is believed to come about from people's conscious intention as they engage with themselves and/or other people when they solve life's problem. For example, in terms of an individual's personal characteristics, Wark (1996) found no difference in the moral judgment of his research participants, except that their judgment varies across moral problems.

In another study, Agerström, Möller, & Archer (2006) revealed that moral solutions are influenced by a person's gender and affective state. In other extreme cases, for instance, neuroscientist and neurobehaviorist Antonio Damasio and his team of neuroscientists, found out that a person's certain neural part has relation to morality (e.g., empathy), whereas a damaged prefrontal cortex has connection to uncaring, antisocial, and/or criminal behavior, which led them to suggest that "moral judgment fails without feelings"; thus, neurology might offer the true guideline for ethics (Damasio, 1994; Damasio, Tranel, & Damasio, 1990; Koenigs, 2012; Marziali, 2007, n.p.; Pontin, 2014).

Blasi (1983) claimed that at the center of people's personal identity, which adheres to moral judgment, is their morality. Broderick (2009), on the other hand, stated that people's own identity and characteristics may adhere to or not to their stated moral judgments. For Wark and Krebs (2000), people's personal differences (for example, personal experience,

internal cognitive valuing, field dependence/independence, and complexity) make them interpret moral problems (specifically, moral dilemmas) in different or similar ways. In recap, personal characteristics form part of one's identity formation brought about by the influence of the changes in time, experiences, and situations. Added to these ideas and study findings are the multitude of related research results that both nature and nurture play "interactive influences" in human development (Lee & Jordan, 2015, p. 234). In this study, I explored how students' personal characteristics influenced their ways of deciding over moral problems.

Moral Context.

Is ethics or morality only a product of the moral contexts or culture? Some ethical theorists claim that morality arise as systems of social conventions for positive interactions. In today's postmodern society, almost all students confront quite a number of moral problems, challenges, and obstacles in their local contexts due to complex changes brought about by the people, media, technologies, and a variety of other factors. Hence, issues regarding students' rights, unethical modeling and conducts, eroding morals, multiculturalism, and technological advances are just among the challenges that may aggravate the moral problems confronting students.

The moral context is practically rooted in and bound up by familial ties, lifestyle, school rules, communal commitment, and other sorts of health, societal and religious norms (Pinker, 2008). Students' handling of moral problems is either made less known or complicated by the local context. By the time these issues come to the knowledge of parents, guardians, and/or teachers, the situations are usually extremely complex as proposed courses of action are likely to have taken more far-reaching consequences for the students, home,

school, community, religion, and media. How do then students respond when confronted with their own moral problems? That is precisely the question that was explored in this study.

Moral Experience.

Moral experience is dedicatedly studied in moral phenomenology, which deals with the “experiential dimension of moral inner life – of the phenomenal character of moral mental states” (Kriegel, 2013). Questions that are related to moral experience include: What role does our daily life experiences play in shaping individuals’ moral lives? How much of our mental life is experiential? Which of our moral mental states have a phenomenal character? What is the appropriate phenomenological analysis for each of our moral experience? What are the implications of the theoretical underpinnings of people’s moral experience?

Moral experiences yield moral decisions or judgments, and a posteriori, vice versa. Hence, it can also be stated that moral judgments are not caused by moral reasoning, which “is usually a post hoc construction, generated after a judgment has been reached” (Haidt, 2001, p. 814). Moreover, emotions sometimes run ahead of judgments and should not mistake the tail for the dog, but others claim otherwise given man’s rationality. Hence, people’s differences can sometimes be attributed not only to affection, but also to the “balance of the experiential and the intellectual in the causal and evidential grounding of [people’s] moral judgments” (Audi, 1998, p. 363). In this study, students’ daily moral experiences were examined as they affected the resolutions of moral problems.

Synthesis.

Other than students’ personal ethical philosophies or personal moral belief systems, this study also investigated the influencing effects of other factors for moral problem

resolution. Specifically, the additional factors (i.e., personal characteristics, moral experience, and moral context) that were examined have potential influence among students. Personal characteristics is about the learners attributes, traits, and other qualities. On the other hand, moral experience refers to individual conscious encounter of right and wrong in their lives. Lastly, moral context is about the environment where an individual interacts morally with others.

Personal Moral Beliefs, Moral Reflectiveness, and Moral Consistency

Moral Reflectiveness.

Ethical judgment requires ethical reflection (Lasley, 1997). Students' level of reflectiveness of the possible strengths or weaknesses of their system of moral principles, nevertheless, guides them during moral conflict resolution. Students' moral perspectives influence their personal decisions, attitudes, and conduct towards themselves, other individuals, and surroundings (British Broadcasting Corporation, 2013). Learners' internal moral schemas offer evidences on their degree of reflectiveness whenever they resolve moral problems using independent thinking, critical-mindedness, and/or collaborative efforts. Kilpatrick (1992) asserted that individuals should "[reflect or] think for themselves and act in accordance with their best thinking" (p. 419). Alternately, Macniven (1993) said that individuals should exercise their rational/reflective thinking for intellectual self-development.

Moral Consistency.

Students project their own internalized moral outlook consistent with their personal belief system and thereby subsequently develop ethical points-of-view that are of philosophical importance (Cushman & Young, 2009). However, when students merely act as

passive recipients to learning materials and instructions and ready-to-ingest moral principles, they only develop superficial or even artificial understanding of what was learned by rote memory, paper-and-pen tests, and externally imposed understanding (Balakrishnan, 2009). Afterwards, students do not imbibe within themselves the real interest to learn, relearn, or unlearn externally-imposed moral principles; thus, they simply are indoctrinated and later become bored and hate the subject Values Education (Balakrishnan, 2009). They then fail to exercise the moral consistency to judge dilemmas on the basis of their own ethical perspectives and not just simply in conformity with those enforced upon them by pressures and other restraining factors from the outside world (Habermas, 1984).

Synthesis.

As unique individuals, in a student-centered education, students are given the opportunities to figure out and interpret values for themselves considering that teachers themselves have varying conceptions about Values Education (Muega, 2010). Moreover, learners resort to their own moral perspectives, reflectiveness, and consistency when solving ethical problems because they cannot mostly rely on teachers with preconceived notions about the subject (i.e., teachers who are simply value indoctrinators and philosophical thought experimenters) (Balakrishnan, 2009; UNESCO, 2002). Moreover, learners employ their own moral understanding and reasoning on various ethical conflicts so that their personal moral growth does not depend on teachers who lack professional knowledge to teach Values Education (i.e., those who spoon-feed learners with their own unplanned and reactive, unconsciously performed, and embedded perceptions and practices about daily life) (Thornberg, 2008). As students use their own moral perspectives during the moral problem resolution, they are assumed to arrive at rationally motivated agreement (Habermas, 1987)

without the artificially imposed constraints and power relations (Habermas, 1984). Like what Nelson and Obremski (1990) have revealed, learner-led discussions are more effective compared to teacher-led discussions because learners are not merely passive recipients to the cold objectivity of learning answers to some moral problems. Instead, “[w]hen opportunities occur for students to reason using different ethical perspectives, educators should be aware of their students' and their own moral views to optimally facilitate [learner’s moral and intellectual] growth” (Caswell & Gould, 2008, p. 205).

Aim, Curricular Framework, and Pedagogical Approaches in Values Education

Aim of Philippine Values Education.

The Philippine Values Education has adopted Virtue Ethics and personalism for its K to 12 curriculum framework (Franco, 2013). Specifically, Values Education aims to strengthen Filipino’s moral fiber, develop a strong sense of nationalism, and produce responsible and productive citizens under a just, humane and progressive society (Quijano, 2011). Some of the basic human rights and fundamental freedom include innate human goodness; right to truth and justice; worth and dignity as a person; capacity for love and compassion; sacredness and identity as a person; freedom to make choices and decisions; rights such as peace, happiness and development; freedom from ignorance, fear, prejudices, poverty, cruelty, and abuses; freedom to choose, believe, love, and act according to one’s convictions and values; and, so on. Concisely, the aim of values education is to develop a well-rounded personality where both nature and nurture work best for individuals in their personal growth and social development as human persons (Lee & Jordan, 2015).

Curricular Framework of Values Education.

Values Education should gear towards the use, not only of virtue ethics and personalism, but also other ethical philosophies in resolving moral problems. DepEd allots two (2) hours per week for the Values Education subject for Grades 7 to 10 (Department of Education, 2012). Additionally, Republic Act 10533 or the Enhanced Basic Education Act of 2013 requires DepEd to adhere to a curricular standard that is learner-centered, inclusive, developmentally appropriate, research-based and contextualized (Government of the Philippines, 2013). Specifically, from Grades 7 to 10, junior high school students have Values Education (*Edukasyon sa Pagpapakatao*). In grade 10, for example, the topical domains or components during the first to fourth quarter are: “Moral Person” (*Ang Moral na Pagkatao*), “Human Conduct” (*Ang Makataong Kilos*), “Values and Virtues” (*Pagpapahalaga at Mabubuting Asal*), and “My Position in Moral Issues” (*Ang Aking Posisyon sa mga Isyung Moral*), respectively (Department of Education, 2013).

In the senior high school (SHS) or grades 11 and 12, subjects include “Personal Development” and “Introduction to the Philosophy of the Human Person.” In turn, the Commission on Higher Education’s General Education courses (GECs) are: “Understanding the Self” and “Ethics” (Commission on Higher Education, 2013; Department of Education, 2015). This study’s significance on Moral / Values Education for the K to 12 and GECs, in similar manner, investigated the students’ personal beliefs, as well as, the personal characteristics, experiences, and local contexts used to decide over various moral problems.

Pedagogical Approaches in Values Education.

For the most part, Values Education teachers resort to character education, value indoctrination, and hypothetical moral situations and problems when teaching the subject

rather than focusing more on learners' personal moral beliefs, moral problems, characteristics, experiences, local context, moral resolutions, and moral reflectiveness and consistency (Balakrishnan, 2009). The use of the traditional approaches of value inculcation, transmission, and indoctrination undermines an individual's freedom for reasoned judgment. Pre-configured hypothetical problems and values, which come from various authorities, plague textbooks. Learners are simply told to do this and not that; thus, could bring either positive or negative results when moralizing children instead of listening to their wisdom (Association for Living Values Education International, 2012; Kirschenbaum, 1992).

Students should use their own moral intelligence, reasoning, and understanding in resolving real-life moral problems instead of teachers resorting to a mortar and brick approach in teaching values. For Lipman (2003), telling children what is right from wrong is wrong. Despite most people consider vices or disvalues as inherently self-destructive, bad, or wrong, some teachers with no proper training on the subject rely primarily on textbooks, teachers' manuals and modules, and personal experiences and are themselves victims of these types of biased approaches in teaching the subject. On the other hand, teachers who use value inculcation or indoctrination because their students are still immature and cannot decide yet on their own moral terms concerning their own moral problems should reconsider that students themselves are moral beings who have their own independent rationality and ways of resolving moral problems.

Synthesis.

To gain an understanding of the aim, content, and pedagogy for Values Education in actual scenarios, this study explored and reflected on the various characteristic and experiential factors (e.g., personal, familial, social, economic, etc.) that influence students'

ways of resolving their moral problems (Williams & Bengtsson, 2009). These factors exert a positive, neutral, or negative effect on the development of students' ethical judgment using their own moral philosophies. Taking as a given a variety of factors during an evaluative process of moral problem resolution, students are by themselves actively involved in directing the course of their moral experiencing, especially, in line with their meaningful existence in a particular locality. For the most part, students' personal characteristics and daily moral experiences affect their moral reasoning, ethical decision or judgment, and/or philosophical worldview (Caravita, Giardino, Lenzi, Salvaterra, & Antonietti, 2012; Haidt, Roller, & Dias, 1993).

Because both internal and external factors impact on students' personal wellbeing, what they experience as moral problems vary systematically and that their moral growth could either be boosted or hampered (Frimer, 2006). Since no consensus as to a single philosophy that would fully develop good moral agents, students adopt and internalize what they learned and live with it as their guiding moral principle in life. Hence, this study has looked upon the effect these factors have on students' moral sense, insights, and intuition when resolving their own moral problems.

Theoretical Framework of the Study

The theoretical or analytical framework of this study shows individuals' personal moral beliefs (PMBs) and related factors (i.e., personal characteristics or PC; moral experience or ME; and, factors from the local context or FLCs) for heuristic, reflective and consistent moral problem resolution. After an examination of PMBs and related factors that influenced the resolution of MPs, a phenomenological analysis of the meaning and reasoning

behind specific moral encounters was done. Hence, as a phenomenological research, qualitative data were not manipulated or controlled, but collected in their natural setting for the emergence of themes and sub-themes from the data (known as essences, which unified apparent diversities and uncovered core meanings that students attached to the resolution of their moral problems using their personal moral beliefs). Specifically, this study was on students' personal moral beliefs and related factors that guided the resolution of moral problems. Although there are existing ethical theories in the world (e.g., virtue ethics, divine ethics, duty ethics, and so forth); individually, students internalized their moral convictions, which turned out to be many in this study.

Considering the important role students' personal moral beliefs, personal characteristics, moral experiences, and local contexts contribute to the advancement of Values/Moral Education, much has been explored, examined, and analyzed “not only [to] foreground inherited traditions and already articulated practices of subjugation, [but also to be] equally attentive to the processes of ethical judgment grounded in singular events and the formation of selves who have their own particular historicity” (Mattingly, 2012, p. 180).

The Theoretical or Analytic Framework discloses the adolescent interviewees' existing axiological perspectives as answers to the research problems of this study and the implications for further studies. Specifically, the framework describes students' personal characteristics (PC), moral experience (ME), and factors from the local context (FLC), as well as, personal moral beliefs (PMB) and their moral reflectiveness (MR) or nonreflectiveness (first subscript n) and moral consistency (MC) or nonconsistency (second subscript n) for moral problem resolutions (i.e., RMP, TMP, NeMP, & NMP). The illustration and detailed explanation of the theoretical framework, specifically the

relationships among PMBs and related factors for the resolution or non-resolution of MPs is depicted below:

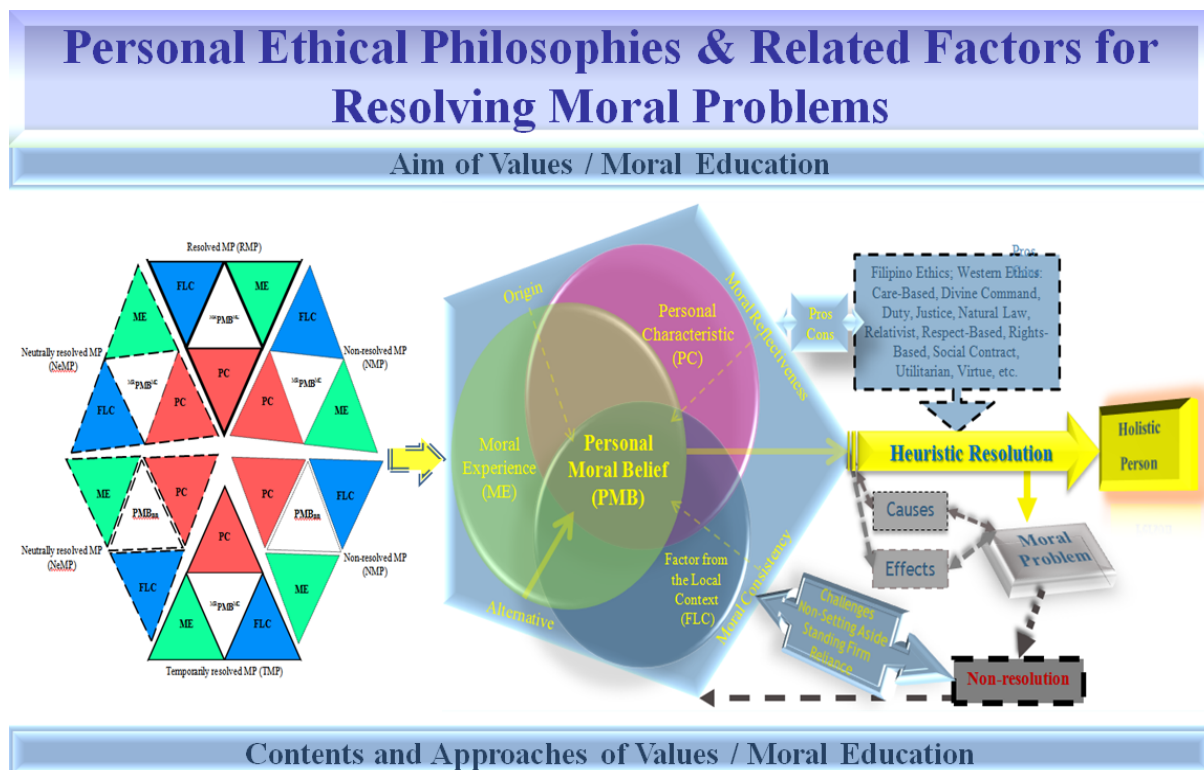


Figure 1. Theoretical Framework on Students' Personal Moral Beliefs and Related Factors for Heuristic, Reflective and Consistent Moral Problem Resolution. This figure illustrates the results of the phenomenological analysis and interpretation of qualitative interview data from the participants of this study.

Note: The theoretical framework's distinctively magnified views are given in Appendices 8 and 9, respectively.

PMBs and related factors for heuristic moral problem resolution.

Personal moral belief (PMB) is an individual's moral projection of a certain kind and is represented in white color. PC means personal characteristics, which is represented in red color; ME means moral experience, represented in green; FLC means factors from the local context, in blue. For the sake of simplicity in representation, the (shape of the) triangle were used for all four factors: PMB, PC, ME, and FLC.

Noteworthy in this study's findings is that individual participants heuristically use the interconnectedness of the factors, such that moral resolution is either made or the other way around (i.e., momentarily, undecidedly, or unresolvingly). Other colors and shapes, which may include their respective hues, textures, patterns, shapes, sizes, and related variations, may also be considered in future studies on the use of PMBs and related factors for moral problem resolution. However, the essential nature and content of the factors may remain the same with the addition or subtraction of some essential sub-contents given the number of participants, their interview and related responses.

Moral reflectiveness and consistency.

The proximity of each of the six triangles, which formed a hexagon, to one another means moral reflectiveness and moral consistency (i.e., resolvingly, temporarily, neutrally, or unresolvingly). When the factors fit together, there is moral reflectiveness and consistency. On the other hand, the farther they are far apart, the lesser are the participants' reflectiveness and consistency in their use of respective PMBs. However, proximity does not generally imply resolvability of moral problems. For instance, even when they are closely knit, an MP may still be less likely to be unresolved. Nonetheless, unresolved MP would more likely generate unreflectiveness and inconsistency in the use of PMBs, and by extension, of PCs, MEs, and FLCs. Stated otherwise, in this study's findings, moral reflectiveness and consistency were not always directly linked to resolvability. Nevertheless, a few participants with unresolved moral problem were more likely to be morally unreflective and inconsistent in their use of PMBs (i.e., as referred to in the figure as PMB_{nn} , where the first subscript n is for nonreflectiveness and the second subscript n is for nonconsistency).

Heuristic, reflective and consistent resolution of moral problems.

Lines of the triangles represent any of the following: solid bold lines means resolvability; simple lines means temporary or patch-up resolution; long dashes mean neutral, undecided, or ambivalent resolution; and, imaginary lines (round dotted dashes) means non-resolvability. Disarranged or unorganized triangles means ambivalently to unreflectively and/or ambivalently to inconsistently used PMBs with temporary, neutral, or unresolved MPs. In some cases, unorganized or disorderly triangles also mean being reflective and consistent but having temporary, neutral, less likely to unresolved MPs. Each triangle in the hexagon represents an individual's PMBs and related factors when deciding over a specific MP. Furthermore, a participant may have any one or more of the individual triangles that depict his or her moral encounter. Lastly, majority of the participants in this study represented the heuristic, reflective and consistent use of their PMBs and related factors (i.e., PCs, FLCs, and MEs) for moral problem resolution.

Definition of Terms

Some terms used throughout this dissertation were operationally defined below:

Ethics is the philosophical investigation of moral contents, rules, codes, inter alia.

Factor from the Local Context (FLC) is the set of circumstances, events, and people in a moral scenario that influence the resolution of a moral problem.

Morality refers to the code of principles that guide a person's decision and action. It is determined by moral rules of proper conduct that individuals follow based on their conception of goodness or badness.

Moral Consistency (MC), as inferred by the researcher, is the manner in which a personal moral belief could be reliably used when deciding over moral problems.

Moral Experience (ME) refers to the moral apprehension of an activity that influences the resolution of moral problem.

Moral Problem (MP) is a state of moral conflict between what is right or wrong, good or bad, inter alia about a particular situation.

Moral Reflectiveness (MR) is the contemplative leaning between the weighed advantages and disadvantages, pros and cons, or favorableness and unfavorableness on a moral decision and action using ethical conviction and related influencers as deciding factors over the resolution of a moral problem.

Heuristic Moral Resolution is the evaluative process of quickly and efficiently determining the outcome of a certain ethical decision and action.

Personal Characteristic (PC) is the distinguishing moral attribute and related identifying mark of a person's identity, which affect the resolution of a moral problem.

Personal moral belief (PMB), also referred to here in this study as personal ethics, personal moral conviction or personal ethical philosophy, is the individual projection of a certain kind of ethical conviction, rule, or principle between what is moral and not that guide human conduct.

Phenomenology is the philosophical inquiry technique and research process of inductively, iteratively, and idiographically analyzing and interpreting students' reflective and consistent use of personal moral beliefs and related factors for moral problem resolution.

Chapter III

RESEARCH METHODOLOGY

This chapter presents the research design, participants of the study, ethical considerations, research instruments, data collection procedure, data storing methods, and method of data analysis and interpretation (Hsieh & Shannon, 2005). The study used phenomenological research methodology because it described in details participants' personal experiences and offered insights into an understanding of the accurate descriptions of individual interviewees' experiences. In other words, the phenomenological approach in this study recognized the significance of the students' subjective narrative experience, lived moral resolution, and reinterpretation of meanings and essences (Patton, 2002). Likewise, it provided an in-depth, rich, rigorous, reliable, valid, credible, and illuminating representation of adolescents' personal moral beliefs, individual characteristics, moral experiences, and factors from the local contexts. Further, it focused on students' reflectiveness and consistency using moral convictions concerning moral problem resolution.

Research Design

Phenomenological research design was used in explicating and interpreting the respondents' use of their personal moral beliefs as guides in resolving morally problematic situations in the context of their lives. In researching on students' multi-layered moral lifeworld, rich and deep reflective narratives and not the testing of a pre-determined set of hypothesis were obtained from them. As such, the findings of the phenomenological approach on students' lived experiences were within the context of educational philosophical research and literature used in this study's interpretation in view of previous findings.

The phenomenological approach investigated the phenomenon, described the themes obtained from and within each student's interview feedbacks, examined the relationship between themes, and then interpreted patterns as the phenomenological theme emerged from the overall findings. The approach revealed how each student's response was unique and different given the ultimate essence of their experience. As a result, a variety of perspectives and multiple lenses to view the lived moral worlds of the adolescent students were highlighted, hence, making the personal, "not necessarily private" (Küpers, 2009, p. 71).

Phenomenology was used in investigating the phenomenon (i.e., "a thing that show itself") by returning to the "things themselves," that is, through phenomenological reduction of presuppositions, examination of the relationship of the essences (core meaning) of a person's experience, and exploration of the inseparable connectedness of meanings, and interpretation of an individual's lifeworld with other peoples' lifeworlds (Heidegger, Macquarrie, & Robinson, 2005; Husserl, 1900/1970; Husserl, 2015; Merleau-Ponty, 1962).

Students' description of their personal moral beliefs were depicted as a structure of underlying and precipitating factors for what they have experienced so far in their life (Merriam, 1998). As a systematic approach, a paradigm based on the data was used. From the interview research method used and data gathered, key points as notes, codes, and concepts were marked and then grouped into similar categories, patterns, and themes.

Study Participants

Purposeful research sampling was a key decision point in maximizing the utility of specific information obtained from the small sample size which, according to Englander (2012), "is irrelevant due to the fact that [this] research is qualitative and not quantitative"

(p. 20). Maximum variation sampling, or quota selection, illuminated the various facets of the research problems that obtained the broadest range of students' views and information.

Since validity has not been an issue in this phenomenological study, but relevance, workability, modifiability, and fit, twelve (12) students participated voluntarily for the individual in-depth interview research proper (Smith & Osborn, 2003; Starks & Trinidad, 2007). Hence, the validity of the research findings, which is the accurate representation of the phenomenon from the recommended number of two to 10 participants in a phenomenological research, was ensured (Boyd, 2001; Creswell, 2013; Englander, 2012).

The interviewees were fourth year high school students from a public high school. They were chosen as interviewees because of their homogeneity (e.g., cream of the crop), school's philosophy of developing holistic individuals, and school's non-religious affiliations. The names of each participant were changed into numbers to safeguard confidentiality. The interview sessions were conducted during the School Year 2014-2015.

Research Locale

This study was conducted in a public high school at Quezon City. The school was chosen because it is located at the heart of Metro Manila, National Capital Region. Moreover, the school is a government-owned institution, hence, required only approval letters to conduct the research from a nearby schools division. Also, it is near the researcher's residence at the time of the study; hence, the efficient use of personal and other resources.

Ethical Considerations

The rules that were adhered to by the respondents of the study are voluntary participation, general knowledge of the study and option to withdraw anytime from the

research. Additionally, the rules that were followed included: First, approval of the letters from authorities (e.g., dissertation supervisor, schools division superintendent, school principal) was obtained before the conduct of this research. Second, clear, non-technical and complete information to consenting parties (e.g., parents, guidance counselor, class adviser, student-participants) was given prior to the tasks.

Third, explained to the interviewees were the following: research purpose; benefits and disadvantages; right to withdraw anytime without debriefing sessions; duration of the study; confidentiality of information; anonymity or privacy; financial implications; research objectives; research procedures; research methods; data recording; researcher's qualification; data use; and, other non-prejudicial treatment to participants. Fourth, working ethically with all the study participants was ensured. Lastly, the respondents' answers were treated with utmost confidentiality.

The Research Instrument

The research instrument was an in-depth, open-ended interview questionnaire that allowed for a holistic understanding of the participant's feedback, as well as, explored areas for further investigation. It triggered a rediscovering of the self through a dialogic and reflective questioning and answering at a conscious level. As an expertly validated instrument, it was constructed to get in-depth interviewees' feedbacks about subjective elements of expression, reflection, analyses, and evaluation of lived moral experiences in various educative processes and contexts (Jupp, 2006). Since phenomenological research puts an emphasis on effective research questioning concerning personal and social meanings,

the interview questions focused on individual participants' moral problem resolution with respect to their moral convictions and related factors (Moustakas, 1994; van Manen, 1990).

Specifically, the interview questionnaire was a free attitude, non-directive, and non-controlled research instrument (Bates, Droste, Cuba, & Swingle, n.d.). Its interview questions did not hint on fixed answers, but on individual students who shared ways of viewing their own experiences by means of thick, in-depth descriptions. Apparently, the instrument helped in obtaining from the interviewees their opinions without fear of intimidation (i.e., in a natural setting) (Bailey, 1996; Wanat, 2006). Likewise, the interview technique generated from the respondents "select[ed] details of their experience from their stream of consciousness" (Seidman, 1998, p. 1). Thus, the mediating method of phenomenological interview instrument served in diminishing the distance between the private and public spheres, which were laid thoroughly examined for public understanding (Rogers, 1983).

Prior to the data collection proper, three experts in different fields of specialization validated the interview questionnaire. Relevant literature about phenomenological interview technique was used that enhanced research skill in conducting one-on-one interviews. The in-depth interview helped in obtaining real, informative and rich data about students' ethical philosophies and related influencers as they resolve moral problems.

Moreover, each in-depth interview offered a thorough examination of an interviewee's thoughts, opinions, understanding, and feelings about moral problems, issues or controversies. Additionally, the interview allowed for the adaption of the questions in unstructured way, clarification of doubts, and assurance of proper understanding of each feedback through follow up questions, repetition, or rephrasing of the respondents' feedbacks.

Data Collection Procedure

There were twelve (12) fourth year high school student interviewees for this study (Smith & Osborn, 2003; Starks & Trinidad, 2007). Before doing the interview, permission of proper authorities (e.g., schools division superintendent, school principal, class adviser, parents and students themselves) was gained. Upon the approval of the letter of request or informed consent of parties concerned, each participant was interviewed based on agreed-upon schedules. During the individual interview session, each student-interviewee was oriented regarding the data gathering procedure. Each of them was informed of his or her voluntary participation, study's aims and procedures, use of voice recording, and inclusion of his/her feedback in the field notes. Each one-on-one in-depth interview lasted for more than one to four hours (Englander, 2012). Each of the students was given instructions, as well as, definition and examples of concepts (e.g., personal moral beliefs and moral problems). As much as necessary, each interview started in informal conversational tone for the participant to forget somehow that he or she is being interviewed.

During the interview, rapport and trust was maintained to get from the respondent in-depth, rich verbal, and non-verbal data. Each of the participants confided his or her own moral problems that he or she experienced or keeps on experiencing as of the time of the interview. Prompts, leading, and follow up questions regarding a participant's personal characteristics, moral experience, factors from the local setting, personal moral beliefs, inter alia were offered to him or her. Each interviewee expressed his or her own views, feelings, and thoughts in his or her own words (Esterberg, 2002). Within each interview's duration, carefully reflected queries that aimed to clarify, stimulate, and summarize was resorted

whenever necessary. Given the interview guide, open-ended, probing, and follow up questions were asked that further generated useful and rich data. Documentation materials were retrieved immediately and stored safely before being transcribed verbatim.

Data Storing Methods

Equipment failure, environmental conditions, and related serious threats to the research undertaking were always taken into account (Easton, McComish, & Greenberg, 2000). For each interview, a recording device was ensured to function well at all times during the interview, such that, even a back-up voice recorder was also made always available. Likewise, the interview setting was, as much as possible, made sure to be free from background noise and other distractions.

In reiteration, with permission from the interviewees, voice recording was done during each interview (Bailey, 1996). Additionally, each interview was assigned a code (e.g., “Interviewee No. __, 1 October 2014”). During each interview, a field note was used as secondary back up data storage method. Because of human memory lapses, non-judgmental and non-evaluative field notes were crucial to retain the essentials in the individual interviews. Immediately after each interview, the voice recording was transferred securely and password-protected to various online data storage accounts (e.g., Google Drive, Dropbox). Approved parental informed consent forms and manually written field notes were subsequently scanned. After that, each page of the field notes was typed in the MS Word computer program. Scanned copies and field notes were also uploaded securely online to safeguard them.

A transcription tool (i.e., InqScribe) was used that aided in the transcription of each voice recording into an interview transcript (Inquirium, LLC, 2013). Beside each page of a transcript, keywords, key phrases, and other feedbacks were also inserted into the comment section of a word processor and related programs. Subsequently, interview data and field notes were sorted and collated that avoided repetition of answers from each research sub-questions. Data were then coded using qualitative data analysis software (i.e., Prosuite: WordStat, QDA Miner, and SimStat) (Provalis Research, n.d.).

Data Explication and Interpretation Technique

In the explication and interpretation of the interview transcripts using the phenomenological process, evidences were accurate and replicable digital recordings of the subsequently transcribed, reread, open coded, clustered and categorized, and thematized interviewees' responses as to how the participants made meanings of their lived moral worlds. Accuracy criteria for data explication included trustworthiness (reliability), conformability (objectivity), credibility (internal validity), and transferability (external validity). Content of the interviews, codes, categories, themes, and patterns were given to two faculty members, which provided their expert opinions on qualitative researches.

Subsequently, narratives and themes were presented that reliably represented the participants' own voice. Giorgi's (1988) data analytic method was used in this study where member checking or validation of the findings by the participants (or even by external judges) was no longer necessary or was "inappropriate since [the participants] had described their experiences from an everyday perspective" (p. 137). Instead, given that there is no definitive answer to validity and reliability issues, to reduce element or lone researcher bias

and make data analysis more rigorous, data analysis was done as systematic, rigorous and thorough as possible (i.e., including not only significant findings but also outliers, deviant or contrary cases in providing meaning and significance to the phenomenon of interest).

Likewise, a qualitative researcher (who served as peer critic, peer debriefer, or peer reviewer) analyzed independently the data and thus even offered additional insights into further theme and theory development (Burnard, Gill, Stewart, Treasure, & Chadwick, 2008). Below is the simplified illustration of data explication and interpretation technique, as well as, further explanation of it:

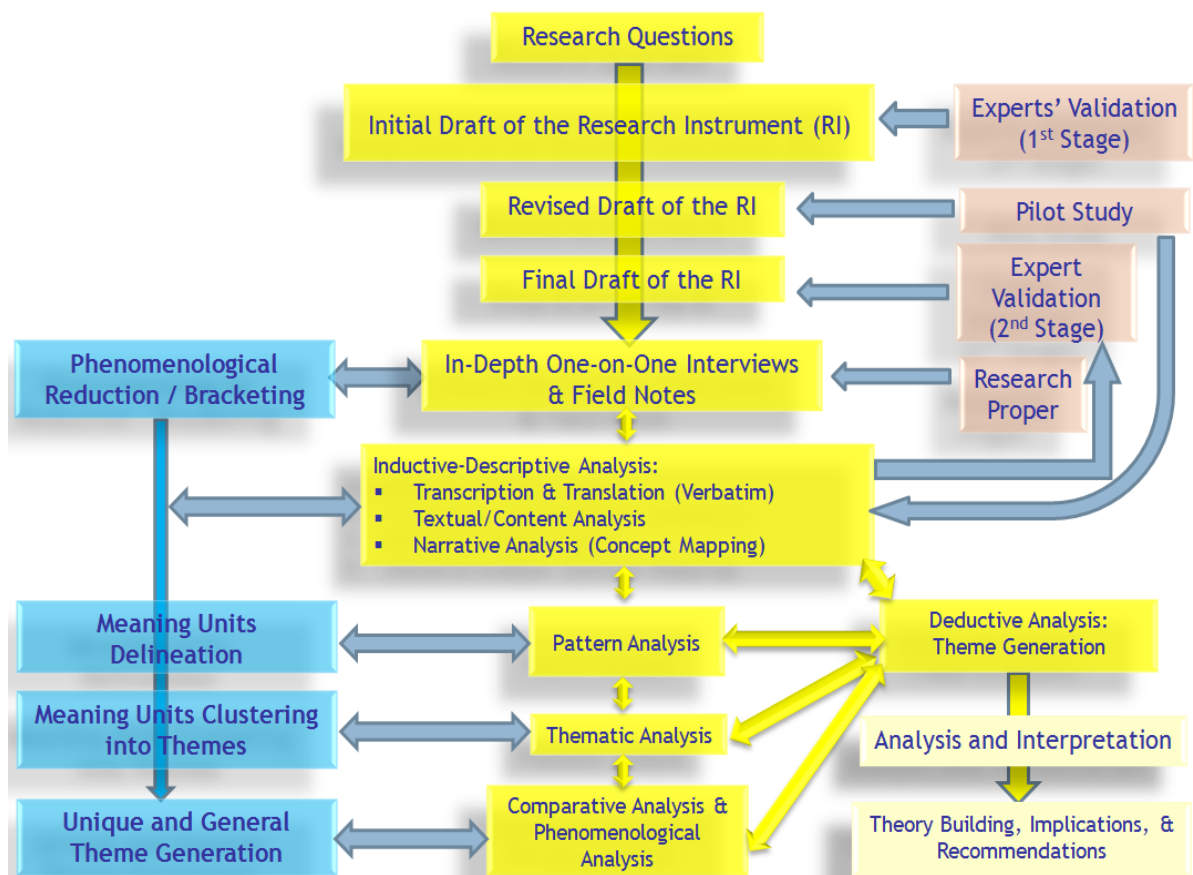


Figure 2. Research Framework on Phenomenological Approach and Theory Building This figure show the way the research questions were addressed using the phenomenological approach for theory building.

Specifically, a multi-stage rigorous reiterative and idiographic phenomenological analysis was used where data were organized, transcription/data were read many times until immersion was done, transcripts were divided into meaningful units, and then common and different patterns were recognized within an individual's narrative and across individuals' narratives. Additionally, the meaning units were transformed into sub-themes, themes, and phenomenological theme for deeper understanding of the lived experience. Subsequently, themes were checked by going back to the transcripts to ensure the connection with what or that each respondent actually said was preserved. Meanings were then further synthesized from each interview, summary were written to explain the themes, data were presented and analyzed as interpretation were formed of them. Then, a phenomenological theme was formulated concerning the personal ethical beliefs and moral problem resolution of the adolescent participants (Clarke, et al., 2014; Creswell, 2013; The Pell Institute, 2015).

In the data analysis and interpretation chapter, a much deeper inductive and iterative explication of qualitative data was done wherein textual/content analysis, thematic analysis, and pattern analysis were combined with narrative analysis (Bazeley, 2009). The phenomenological theme provided new ground, insights, and possibilities in understanding the students who resolved (or not resolved) their moral problems using their moral beliefs, personal characteristics, moral experiences, and factors from the local context.

Chapter IV PRESENTATION, ANALYSIS, AND INTERPRETATION

This chapter provides the presentation, analysis, and interpretation of qualitative research findings from high school student-interviewees' personal moral beliefs (PMBs) as guides in the resolution of their moral problems (MPs). Likewise, participants' personal characteristics (PCs), factors from the local context (FLCs), and moral experiences (MEs) were also examined concerning their contribution in the generation of the overarching, subordinate, and phenomenological themes. Table 1 shows the said themes that emerged from the analysis of the data from the 12 participants (Lichtman, 2013):

Table 1. List of overarching themes and subordinate themes

Overarching themes	Subordinate themes
1. Tapping personal traits characteristically	1.1 Using PCs distinctively 1.2 Utilizing PCs to certain extents 1.3 Employing PCs in specific MPs 1.4 Applying PCs distributively
2. Exerting influence of factors from the local context	2.1 FLCs' distinguishing effects 2.2 Using FLCs to certain extents 2.3 Employing FLCs in particular MPs 2.4 Appearance and reappearance of FLCs in MPs
3. Lived experiencing of personal moral beliefs	3.1 Experiencing PMBs firsthand 3.2 Encountering PMBs to certain extents 3.3 Applying PMBs and MEs in specific MPs 3.4 Using PMBs distributively 3.5 Employing MEs within and across MPs and their themes
4. Wielding personal moral beliefs effectively	4.1 Utilizing PMBs effectively 4.2 Sourcing PMBs
5. Externalizing moral reflectiveness	5.1 Applying MR when using PMBs 5.2 Employing MR to certain extents 5.3 Using MR in specific MPs
6. Following through moral consistency	6.1 Consistently using PMBs despite the challenges 6.2 Relying on PMBs to certain extents 6.3 Depending on PMBs when deciding over MPs
Combined Themes 1 to 6: Adolescent students' reflective and consistent use of their PMBs and related factors that helped resolve their MPs	
The Phenomenological Theme: Personal moral beliefs (PMBs) and related factors, by various extents, heuristically guided adolescents' reflective and consistent decisions over their MPs	

The essential themes and sub-themes were derived from the participants' narrative accounts as they decided over their MPs using various factors or influencers (e.g., PCs, FLCs, MEs, & PMBs). The interviewees' own voices and perspectives helped in illuminating, explaining, understanding, and finding a common pattern of their personal attributes, moral experiences, environmental influence, and moral conviction when deciding over MPs. Nevertheless, this study was not specifically for generalization outside of the context of this particular research in arriving at a phenomenological theme (Taylor-Powell & Renner, 2003).

In the presentation, explication, and interpretation of research questions, interview extracts, and illustrations, respective themes and their sub-theme were used to discuss significant key cases and outlying representative samples. For example, under Themes 1 to 6 and their sub-themes 1.1, 2.1, 3.1, 4.1, 5.1, and 6.1, two representative samples were used: Participant 1 who resolved three (100%) MPs and Participant 7 who did not resolve any (0%) MPs; that is, using their respective PCs, FLCs, MEs, and PMBs. In other words, Participant 1 (a key case) and Participant 7 (an outlier) were used as representatives in resolving or not resolving their MPs using phenomenological data analysis or the processes of coding, categorizing, and making sense of qualitative data.

In addition to the above, under Themes 1 to 6 and their sub-themes: 1.2, 2.2, 3.2, 4.2, 5.2, and 6.2; 1.3, 2.3, 3.3, 4.3, 5.3, and 6.3; and, 1.4, 2.4, 3.4, and 4.4, Participants 3 and 6, 10 and 11, 8, 5, 4 and 9, as well as, 2 and 12 were also used as representative subjects under the different extent to which they used similar or different PCs, FLCs, MEs, and PMBs to reflectively and consistently resolve or not their similar or different MPs. Further, additional sub-themes that emerged aided in the analysis and interpretation of the study results. Overall,

all participants were included in the exhaustive discussion of the findings in the emergence of the research's phenomenological theme for a holistic understanding of the local moral worlds of the adolescent students. In Table 2, here is what it looks like:

Table 2. Overview of essential themes and sub-themes¹

Participant no.	Total MPs ² resolved (TMR ³)	Sample MP used ⁴	Theme	Sub-theme	Categorization / Classification ⁵	4-Factor / Heuristic Resolution, Reflectiveness; Consistency	Table no.			
1	100%	Bullying	1) PC 2) FLC 3) ME 4) PMB 5) MR 6) MC	By individual participants	Key case	R, Re, C	3, 14, 25, 36, 47, 54			
7	0%				Outlier	N, Re, C				
3	33%	Church-going			By extent of resolution	a, c, e	R, Re, C	4, 15, 26, 37, 48 ⁶ , 55 ⁷		
6	67%						R, Re, C			
10	100%	Bullying				By extent of resolution	b, e	R, Re, C	5, 16, 27, 38, 49, 56	
11	67%							Filial sassing		R, Re, C
8	100%	Familial lyings		By extent of resolution			c	T, Re, C	6, 17, 28, 39, _ ^{8,9}	
5	84%	Shyness						T, NeR, NeC		
4	33%	Academic cheating			By particular moral problems			d, e	Ne, Re, NC	7, 18, 29, 40, 50 ^{10,11} , 57 ¹²
9	67%								Bullying	
2	67%	Physical defect				By particular moral problems		c.2, d.2	N, Re, C	8, 19, 30, 41, 51 ¹³ , 58 ¹⁴
12	33%	Academic cheating							N, No, NC	
1-12	100%-0%	All MPs	By distribution	Not applicable		Not applicable	1, 2, 9, 11- 13, 20, 22-24, 31, 33-39, 4-046, 52, 59, 61			

Legend 1: PC = personal characteristics; FLC = factors from the local context; ME = moral experience; PMB = personal moral belief; MR = moral reflectiveness; MC = moral consistency.

¹ For more details regarding Table 2, please see the Themes, Sub-themes, tables, analysis, and interpretation in the body of this chapter.

² Each participant has shared three (3) MPs or the 12 participants mentioned a total of 36 MPs.

³ The "Total MPs resolved (TMR)" column refers to the percentage of resolved MPs over total MPs by each participant.

⁴ The "Sample MP used" column refers to the significant representative qualitative MPs used for the various presentations, analyses, and interpretations under all themes and sub-themes.

⁵ "Categorization / Classification" of samples is for comparison and contrast of the participants' use of PCs, FLCs, MEs, and PMBs as they decided over their MPs. For the keys to the legends/labeling, please see their respective tables.

⁶ Participant 6 did not reappear in this category.

⁷ Participant 6 did not reappear in this category.

⁸ No table for temporary moral reflectiveness; hence, no representation of Participants 8.

⁹ No table for temporary moral reflectiveness; hence, no representation of Participants 8.

¹⁰ In this table for neutral moral reflectiveness, non-re-appearance of Participant 5; hence, use of Participant 4 instead.

¹¹ In this table for neutral moral reflectiveness, non-re-appearance of Participants 4 and 9; hence, use of Participant 12 instead.

¹² Participant 5 did not reappear in this category, as such, use of Participant 4 instead.

¹³ Participants 4 and 9 did not reappear in this category.

¹⁴ Participants 4 and 9 did not reappear in this category, as such, use of Participants 2 and 12 instead.

Legend 2: R = resolved; T = temporarily resolved; Re = reflective, NeR = neutrally/ambivalently reflective; NRef = nonreflective; Con = consistent; NeRef = neutrally/ambivalently reflective.; NCon = not consistent or inconsistent

Overall, all participants were included, such that their interview responses were contextually analyzed and thematically synthesized and interpreted in the succeeding sections of this paper to understand ways of resolving MPs to arrive at the phenomenological theme that PMBs and related factors guided the resolution of MPs. Hence, for a complete understanding of the use of Table 2, research questions and their answers were presented in themes and sub-themes hereunder:

PROBLEM 1:¹⁵ WHAT ARE THE PERSONAL CHARACTERISTICS (PCs)¹⁶ OF STUDENTS THAT INFLUENCED THEM TO RESOLVE THEIR MORAL PROBLEMS (MPs)¹⁷?

Theme 1: Tapping personal traits characteristically

For a detailed answer to Problem 1, sub-themes, tables, narrative excerpts, qualitative analysis, and interpretation were employed concerning the participants' characteristic use of a variety of PCs for their MPs. In particular, Sub-themes 1.1, 1.2, 1.3, and 1.4 are the following: using PCs distinctively, utilizing PCs to certain extents, employing PCs in specific MPs, and applying PCs distributively.

***Sub-theme 1.1: Using PCs distinctively.*¹⁸**

Table 3 provides individual participants' distinctive use of a variety of PCs that influenced in various ways the resolution or non-resolution of their respective MPs. Some

¹⁵ For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

¹⁶ No PCs were merged with one another for purposes of preserving the participants' words.

¹⁷ Each of the 12 participants shared three of their MPs.

¹⁸ For Sub-theme 1.1, the representative narrative extracts came from Participant 1 and 7; considering that, in the succeeding themes and sub-themes, all participants were equally represented in the entire study.

participants utilized PCs that resolved all their MPs while others only resolved two, one, or none of their MPs. Specifically, using their PCs (i.e., resolving PCs, more likely tapped PCs, and temporarily tapped PCs), some participants have resolved their MPs while others who used less likely tapped PCs (LPCs) and non-resolving PCs (NPCs) did not. Below is the set of data:

Table 3. Variety of PCs (by individual participants)

Participant no.	Moral problem (MP)	Personal characteristics (PC)	Extent of PC	Non-resolving PC (NPC)
1	Arrogance	Acceptance of one's mistake, humility, easily notice wrong deed, and easily apologize	RPC	- Nothing mentioned -
	Bullying	Acceptance of one's mistake, humility, and tolerance	RPC	- Nothing mentioned -
	Familial lying	Discipline	RPC	- Nothing mentioned -
2	Academic cheating	Conscientiousness	RPC	- Nothing mentioned -
	Clinginess	- nothing mentioned -	NPC	Clinginess
	Physical defect	Easily get over, not dwell on past, and move on	RPC	- Nothing mentioned -
3	Churchgoing	Fear God and helpfulness	RPC	- Nothing mentioned -
	Filial sassing	- nothing mentioned -	NPC	Disrespect, impudence, and indiscipline
	Uttering expletives	- nothing mentioned -	NPC	Hardheadedness
4	Academic cheating	Intelligence	LPC	Wanting to get even, intolerance, and annoyance (90%)
	Bullying	Respect (my fellow beings)	NPC	[Unresolved]
	Computer addiction	Discipline	RPC	- Nothing mentioned -
5	Computer addiction	Being responsible, right action, and wisdom	RPC	- Nothing mentioned -
	Filial sassing	Temperance, love, and understanding (75%)	MPC	- Nothing mentioned -
	Shyness	Courage, facing fear, and being responsible (50% resolved)	NePC	- Nothing mentioned -
6	Academic cheating	Conscientiousness, hardworking, and seriousness	NPC	[Selfishness]
	Churchgoing	Love for God, respect for tradition, and churchgoing	RPC	- Nothing mentioned -
	Filial sassing	Temperance, conscientiousness, and respect (60%)	MPC	Lack of self-control
7	Bullying	Forgiveness, patience, pity, and given to crying	NPC	[Unacquaintance, tiresome, and other-change]
	Computer	- nothing mentioned -	NPC	Being spoiled, lack of self-

Participant no.	Moral problem (MP)	Personal characteristics (PC)	Extent of PC	Non-resolving PC (NPC)
	addiction			control, and happy-go-lucky
	Distrust	- nothing mentioned -	NPC	Ambivalently trusting, and talkativeness
8	Academic negligence	Courage, self-change, straightening myself, and studiousness	RPC	- Nothing mentioned -
	Familial lying (1)	Thoughtfulness or Care	TPC	Fearing for her father's life
	Familial lying (2)	Friendliness (friends' benefits)	TPC	Cowardice, fear of being hurt, and pain
9	Academic cheating	Futurism and independence (70%)	MPC	Temptation
	Bullying	Empathy, pity, and sympathy	LPC	[60%]
	Familial un-openness	Openness and love	RPC	- Nothing mentioned -
10	Bullying	Tolerance, generosity, indulgence, and kindness (75%-90%)	MPC	Being less defensive
	Parental expectation	Respect and obedience (75%)	MPC	- Nothing mentioned -
	Time mismanagement	Versatility (75%)	MPC	Cramming, not prioritizing, and talkative
11	Academic cheating	- nothing mentioned -	NPC	Fear
	Filial sassing	Tolerance (65%)	MPC	Disrespect
	Pinching a 3-year old nephew	Kindness (70%)	MPC	- Nothing mentioned -
12	Academic cheating	Intelligence	NPC	[Parental disappointment] pride, and selfishness (100%)
	Bullying	- nothing mentioned -	NPC	Friendliness [sic negative comradeness] and frankness [sic tactlessness]
	Uttering expletives	Reverence to God, intelligence, respect, and politeness (70%)	MPC	- Nothing mentioned -

Legend: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC

Table 3 shows individual participants' variety of PCs that they utilized to decide over their MPs. As a representative interviewee among those who resolved all or most of their MPs, Participant 1's PCs included "Acceptance of one's mistake, humility, easily notice wrong deed, and easily apologize" against "Arrogance," "Acceptance of one's mistake, humility, and tolerance" versus "Bullying," and "Discipline" contra "Familial lying." In other words, Participant 1's RPCs has resolved three (100%) out of his three MPs (i.e., without

even mentioning any LPCs and NPCs). Yet to be seen in the other themes is whether a participant who used only resolving factors (e.g., PCs), indeed, did not cite any non-resolving factors in the resolution of his or her MPs. The specific finding implies that a person may resolve all his or her MPs without even hinting on LPCs or NPCs. A sample narrative account from Participant 1 is presented hereunder concerning his bullying problem and the RPCs that he used to resolve it:

Participant 1 on Bullying (RPCs: Acceptance of one's mistake, tolerance, and humility): As friends [classmates] this 4th year high school, we look for the weaknesses of a person. When we found out of a person's infirmities, that's the time that we tease him or her. As if what we do is wrong. [...] Yes, only [he that we bully]. [...] To jest or tempt him for his weaknesses. [...] Yes, [my friends are 4th year students]. [...] Yes, [they are] my classmates also. [...] Like our classmates who are male, as if they are like girls when they act. [...] Wrongness in acting. [...] Yes [when we learned, for example, that he is gay]. [...] We tease him. [...] He also teases us back. Sometimes, we also speak tactlessly even when it hurts [other people's] feeling, we still tell him his weaknesses. [...] We said that he is gay. We told him that he would never ever join us. [...] Yes. [...] He teases us also and then laughs at us. He retaliates when we tease him. [...] I accept my mistakes. Also, learn to accept or tolerate other mistakes whom I come to contact with. [...] [I have] humility.

Participant 1 divulged having resolved his bullying problem by accepting his mistake being a faultfinder of his classmate's infirmities. He acknowledged the fact that bullying or making fun of a classmate's gender preference (i.e., acting like a female when in fact he is a male) was wrong. Their bully, on the other hand, retaliated by teasing. Nevertheless, Participant 1 admitted that his peer victimization resulted to hurting the feelings of his bully. Consequently, he said his RPCs helped him resolve his bullying problem through his acceptance of his mistake, humility, and tolerance (Lee J. , 2014). Participant 1's narrative implies not bullying a person for who or what he or she is, as well as, understanding of the short and long-term negative repercussions of bullying for himself and his bully (Ma, Stewin, & Mah, 2001). On the other hand, Participant 7 has not resolved any of her problems, such as bullying:

Participant 7 on Bullying (NPCs: Forgiveness, patience, pity, and given to crying, unacquaintance, tiresome, and other-change): She is the daughter of a teacher who helped me. The said teacher is my adviser in 3rd year [HS]. She persevered and really helped me to be transferred in section 1 [4th years HS]. "...You support each other because [they are united against her]." I said yes because [her daughter] seems kind. Then, when we are already classmates, I am always with her because I have no [friends] in section 1. Then, it just came to my attention that she calls me with names [e.g., such as "neighbour," which means a seatmate who cheats from her seatmate]. [...] I am really given to so much crying. [...] But when there is a new issue, then, I will cry again. Then, it is already tiresome. I do not know why I still have to cry over it. [...] I should know by now that I should be acquainted already with what she does to me. [...] The next day, I will lie low again. Then, I will again be quiet. Then, perhaps, after a week, another new [issue]. Even when I distance myself from them, the same thing again. I do not know what else I should do. [...] I am afraid to be hurt again. I do not know how many times she hurt me. [...] All I want is for her to change... She already [hurt] others [too, such as my classmates]. Even to my best friend, that is what she did to [my best friend]. [...] Sure, I will not avenge myself. [...]. She should not malign others. When that is what she does, I will be happy. [...] Yes. Others are not true to her. That is why I also pity her. [...] She does not realize that she no longer have true friends. Even the one she treats as her best friend is also like that [untrue to her]. That best friend of hers also shares various things to me [about her]. She does not notice it. She [also] does not notice that the problem is in her. [...] No, she is still like that. [...] I just ignore her. Keeps on repeating like a cycle. I can do nothing about it. [...] She should realize that what she does [negatively] affect others. [...] I am patient. [...] For example, you did me wrong. You just say sorry. Sometimes, you are not yet apologizing, even when I am taken advantage of, after that, it is already okay with me, as if... [...] But unlike that, when it is repeatedly done, you know, I will just cry until my anger subside. [...] Then, my mother also advises me to let things be [and prove to them instead that I am not a cheater and thus deserve my grades]. [...] But, perhaps, [my bully] has a deeper problem.

As an outlying sample on a related problem on bullying, Participant 7 narrated using her NPCs (i.e., forgiveness, patience, pity, and given to crying) to resolve her bullying problem, but to no avail. Participant 7 confided that as if she has never learned from her bully's recurring negative conduct. She already felt tired and did not know anymore what else to do. Consequently, she wanted to surrender of her wish that her bully would ever change. In her own analysis, Participant 7 thought that, perhaps, her bully has a deeper problem. Be that as it may, bullying was "less as the product of individual characteristics but an outgrowth of unique interactive chemistry" (Marano, 2013). The particular interview feedback further suggests that an individual may easily give up in resolving his or her MP because of his or her self-identified PCs has not yet impacted on another person's behavior.

From the two representative samples above, Participant 7 was bullied while Participant 1 was a bully. Participant 1 resolved his bullying problem, whereas Participant 7 did not. At a closer analysis, Participant 1's PCs affected his decision over his MP; however, Participant 7 has not done so because the problem did not emanate and continue with her. In these specific scenarios, the specific feedbacks from Participants 1 and 7 imply that it is easier for an individual to resolve his own problem rather than to resolve a problem created and sustained by another bullying individual. Hence, it is sufficient for a person (such as Participant 1) to accept his own mistakes, be humble and tolerate other people's weaknesses rather for someone (such as Participant 7) to forgive, be patient, feel pity and cry over his problem when her bully does not want to admit or realize her own mistake. Further in the analysis of data, Participant 7 did not state other ways of looking for solutions to resolve her bullying problem. She confided her problem to her mother and friends, but not to the school authorities out of debt of gratitude to the bully's mother. Should Participant 7 have resorted to other means of resolving her problem (e.g., confided her MP to school authorities), she would have seen a different yet definitive outcome because in schools where bullying mostly occurs, enactments (R.A. 10627 or Anti-Bullying Act) and policies (e.g., Child Protection Policy) prevent or minimize bullying (Philippine Department of Education, 2013).

Collectively, Participants 1 to 12 resorted to a variety of and varying extent of using PCs as they encountered many MPs. Participants used one or more similar or different PCs to resolve or not resolve their MPs in line with Wark's (1996) finding that individual participants' PCs and their uses vary across MPs. In other words, students' variety of PCs was more likely the result of how they interpreted in resolving their MPs in various ways by also taking into consideration other factors (e.g., affective state, people in their surrounding)

(Agerström, Möller, & Archer, 2006; Damasio, 1994; Damasio, Tranel, & Damasio, 1990; Koenigs, 2012; Marziali, 2007, n.p.; Pontin, 2014; Wark and Krebs, 2000). Thus, as evidenced from the specific findings, at the center of individuals PCs was his or her morality; nonetheless, a holistic approach to understanding a person should further be taken into consideration, such as by examining also his or her MEs, FLCs, and PMBs, which were dealt with in the entirety of this study (Blasi, 1983; Broderick, 2009; Sue, 2001).

Sub-theme 1.2: Utilizing PCs to certain extents.¹⁹

Tables 4 to 9 present the variety of PCs that, by certain extent of use, influenced in various ways the resolution or non-resolution of MPs. Some participants used resolving PCs (e.g., RPCs, MPCs, and TPCs), whereas others utilized non-resolving PCs (e.g., LPCs and NPCs). Each table shows the extent of resolution or non-resolution, as well as, the similarities and differences of, for example, similar RPCs for similar MPs, similar MPCs for different MPs – prior to in-depth analyses and interpretations.

Table 4. List of participants' resolving personal characteristics (RPCs)

Participant no.	Moral problem (MP)	Resolving personal characteristics (RPC)	Less likely tapped PC (LPC) or non-resolving PC (NPC)
1	Arrogance	Acceptance of one's mistake, easily notice wrong deed, easily apologize, humility	- Nothing mentioned -
	Bullying	Acceptance, humility, tolerance	- Nothing mentioned -
	Familial lying	Discipline	- Nothing mentioned -
2	Academic cheating	Conscientiousness	- Nothing mentioned -
	Physical defect	Easily get over, not dwell on past, move on	- Nothing mentioned -
3	Churchgoing	Fear God and helpfulness	- Nothing mentioned -
4	Computer addiction	Discipline	- Nothing mentioned -
5	Computer addiction	Being responsible, right action, wisdom	- Nothing mentioned -
6	Churchgoing	Love for God, respect for tradition, churchgoing	- Nothing mentioned -
8	Academic negligence	Courage, self-change, straightening	- Nothing mentioned -

¹⁹ For Sub-theme 1.2, the representative narrative extracts came from the following: Participants 3 and 6; 10 and 11; 8; 5; as well as, 4 and 7 considering that all participants were represented equally in this research.

Participant no.	Moral problem (MP)	Resolving personal characteristics (RPC) myself, and studiousness	Less likely tapped PC (LPC) or non-resolving PC (NPC)
9	Familial un-openness	Openness, love	- Nothing mentioned -
8 (67%)		= Total =	11 (31%)

In Table 4, eight (67%) of the 12 participants used RPCs in deciding over their 11 (31%) out of the 36 MPs. In other words, majority of adolescent students resolutely used only nearly a third of their RPCs and none hinted on LPCs or NPCs to resolve their MPs. For additional comparison, contrast, and in-depth analysis, participants' individual interview responses regarding their RPCs were classified using the categorization below:

- a) similar RPC (e.g., P3's Fear/love God & helpfulness & P6's Fear/love for God, respect for tradition, & churchgoing) for similar MP (i.e., Churchgoing);
- b) similar RPC (e.g., P1's & P4's Discipline) for different MPs (i.e., Familial lying & Computer addiction, respectively);
- c) different RPCs (e.g., P4's Discipline; P5's Being responsible, right action, and wisdom) for similar MP (i.e., Computer addiction);
- d) different RPCs (e.g., P1's Acceptance; P5's Being responsible, right action, and wisdom) for the different MPs (i.e., Bullying & Computer addiction, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

As significant representatives from the eight participants, Participants 3's and 6's use of similar and different RPCs for resolving their respective MPs (categories a, c, &/or e), are given below:

Participant 3 on Churchgoing problem (RPCs: Fear of God, inter alia): I think I go to church not to ask for forgiveness. Oftentimes, I just go to church to accompany my mother because of her physical defect. Is it right to go to church just to accompany my mother? [...] My relation with God, as if I do not give value to it. As if I only approach Him, almost always, only when I need something from Him. [My mother] is a churchgoer. However, one thing that irritates me is that she goes to church to listen to a sermon and then/yet I see her eyes closed. I am irritated and rebuke her. [...] She sleeps while the sermon is ongoing. [She sleeps late at night because] she is in front of a computer (e.g., Facebook), always. She does not take care of us properly. As in, I discover her acts. [...] [For me] [g]oing to church is not a measure of the goodness of a person. [The goodness of an individual is measured] by his good deeds. I dislike going to church. [I can value my relationship with god] by doing good deeds every day. Every night I pray. I leave all my problems to god. Then, I also ask for his forgiveness. [...] I have fear in God. [...] I think I have solved [my churchgoing problem], except that of my mother.

Participant 3 has resolved his churchgoing problem using his fear of God by means of good deeds. Although not ironic given Participant 3's rationalization, he disliked going to church only to assist his mother whom he considered as disrespectful when she takes nap inside the church and the reason she does it. For Participant 3, setting apart his problem with his mother's conduct inside the church has already resolved his churchgoing problem by first, praying to God every night and, second, by doing good deeds. For him, he has resolved his churchgoing, but not that of his mother's church conduct. Participant 3's narrative suggests that his RPCs helped him resolve his own MP and not that of his mother. Although he mentioned his own moral perspective and reasoning on how he arrived at such a judgment based on his observation and experience, resolving his mother's churchgoing attitude was nevertheless a maternal-filial case. On the other hand, another participant (No. 6) also shared his churchgoing problem using his love for God, as shown below:

Participant 6 on Churchgoing problem (RPCs: Love for God, inter alia): In the church, I am a scholar. Then, you are required that for you to get your allowance, you have to attend the preaching. So, sometimes, I am bad, isn't it? Sorry, sometimes I go to church just to get my allowance. So, sometimes, I am bad, isn't it? Sometimes, for instance, I am already attending the [preaching]; then, I need to understand the [question from the preaching to prove that I am listening]. Sometimes, when I have a seatmate that I know, [we] chitchat. [...]. I no longer listen [to the preaching]. Sometimes, when I attend church, it is simply to get my allowance. Is it right to go to church just to get my allowance? [...] [Before I became a church scholar, I always go to church.] I really go to church. The church is very near us. I am still a churchgoer. [...] But in the evening, when I did not go to church in the morning, I attend in the evening. [...] I really go to church. I go to church because I want to. [We have to respect tradition [and] Love God.

Participant 6's RPC of being a churchgoer was an evidence of his love for God and respect for tradition. She really likes going to church, which is near her family's residence, given the time flexibility to attend church activity either in the morning or in the evening. However, she realized her churchgoing problem when she felt like she goes to church and then simply chitchats with her seatmate. She then narrated an instance wherein she used her

own techniques not to be caught not listening to a preacher prior to the release of her allowance as a church scholar. When asked what was talked about in the preaching, she passed on to others or paraphrased what was said by a previous recitee. She admitted of her MP going to church just to get her allowance, but still quick to justify her habit of attending religious services given the flexibility of church activity schedules with her own schedule. In doing so, she affirmed her love for God, respect for tradition, and church attendance, and inferred that she has resolved her churchgoing problem. The specific result implies that an individual may have resolved his or her said MP given her traits having to deal with them. Nevertheless, when there is a way, there should also be a will or other options (ways) to actualize the resolution of an MP. Hence, Participant 1's claimed to have resolved much her problem.

From the two representative samples above, Participants 3 and 6 shared similar RPCs (fear of or love for God) for similar MP (churchgoing problem), as well as, mentioned different RPCs (P3, helpfulness; P6, respect for tradition, churchgoing) for the same MP. First, Participant 3 mentioned disliking going to church if not out of his own accord; instead, he would rather pray each night and perform good deeds. Second, Participant 6, on the other hand, really likes going to church out of her respect for tradition, taking as a given that she can choose to go to church in the morning or in the evening. At a closer analysis, Participants 3 and 6, on their own accord or free will, do not really have a problem going to church. Their churchgoing problem lies in the way they view or do things (such as Participant 3 having to accompany a physically handicapped mother who shows disrespect inside the church or Participant 6 having to go to church to get his stipend as a church scholar but chitchatting while a preaching was ongoing). Both participants stated having their MPs resolved using

their RPCs, excluding other external and internal factors, respectively. The specific findings imply that the resolution of an MP is dependent on an individual doing his or her obligation out of his or her own accord, appropriately.

Collectively, Participants 1, 2, 3, 4, 5, 6, 8, and 9 have used similar RPC for different MPs, different RPCs for similar MP, different RPCs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping use of RPCs, the eight participants have used RPCs to resolve their MPs. Said participants resolved one, two, or three of their MPs using one or more of their RPCs without hinting on less likely tapped or non-resolving PCs. Thus, participants may determine for themselves the RPCs, or parts of their personal moral identity, that would influence them to decide on their MPs. According to Gardiner (2000), moral character (e.g., love) – other than moral sensitivity, moral judgment, and moral motivation as components of moral action – help resolve moral problems.

Table 5. List of participants' more likely tapped resolving personal characteristics (MPCs)

Participant no.	Moral problem (MP)	More likely tapped resolving PC (MPC)	Less likely tapped PC (LPC) or non-resolving PC (NPC)
5	Filial sassing	Temperance, love, understanding (75%)	- Nothing mentioned -
6	Filial sassing	Temperance, conscientiousness, respect (60% ²⁰)	Lack of self-control
9	Academic cheating	Futurism, independence (70%)	Temptation
10	Bullying	Tolerance, generosity, indulgence, kindness (75%-90%)	Being less defensive
	Parental expectation	Respect and obedience (75%)	- Nothing mentioned -
	Time mismanagement	Versatility (75%)	Cramming, not prioritizing, talkative
11	Filial sassing	Tolerance (65%)	Disrespect
	Pinching a 3-year old nephew	Kindness (70%)	- Nothing mentioned -
12	Uttering expletives	Reverence to God, intelligence, respect, politeness (70%)	- Nothing mentioned -

²⁰ Originally, in the ratio 6:10 and then converted to percentage (60%:100%). The participant requested to use ratio because she had a hard time using percentage.

Participant no.	Moral problem (MP)	More likely tapped resolving PC (MPC)	Less likely tapped PC (LPC) or non-resolving PC (NPC)
6 (50%)		= Total =	9 (25%)

In Table 5, six (50%) of the total 12 participants resorted to various MPCs that helped them decide over their nine (25%) of the 36 MPs. In another way of stating it, half of the students used only a quarter of their MPCs and some of them hinted on LPCs or NPCs that nonetheless still more likely resolve their MPs. Out of comparison, contrast, and in-depth explication, participants' MPCs were classified into:

- a) similar MPC (e.g., P5's & P6's Temperance) for similar MP (i.e., Filial sassing, respectively);
- b) similar MPC (e.g., P10's & P11's Tolerance) for different MPs (i.e., Bullying & Filial sassing, respectively);
- c) different MPCs (e.g., P5's Love & P6's Conscientiousness) for similar MP (i.e., Filial sassing);
- d) different MPCs (e.g., P9's Futurism & P10's Versatility) for the different MPs (i.e., Academic cheating & Time mismanagement, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Sample narrative accounts from Participants 10 and 11, for example, used (b & e)

similar and different MPCs for their different MPs:

Participant 10 on Bullying (MPCs: Tolerance, generosity, indulgence, kindness): [My classmates] [...] are also pessimist.... [T]hey are fond of putting down a person. [...] And they are judgmental. [...] They are happier when they put down a classmate. [...] Because when I was in 2nd year [HS], which is the worst year of my life. [...] Even when it is not my fault, I just say it to them as a defense. "Can [I] not change?" But, as if, I still have not defended myself. So, as if I have admitted that it is really my fault in 1st year. [...] I am weak when it comes to defending myself. [...] Do you think it is justifiable not to defend myself when your reason is not to make matter worse? [...] Yes [it is reasonable not to defend myself from them anymore]. You know that should you defend yourself, they will be angrier or the situation will worsen. [...] As in, it is like fellowship with friends... to fellow [human beings]. Like that. [...] Yes. Lowering pride [humility] to calm down the situation. [...] My feeling is, it is like that – verbal bullying. [...] As of me, since I have not cleared [the issue], I really feel that no one would listen to me anymore even if I defend myself. [...] [The teacher] did not investigate the incidence [thoroughly]. [...] [S/he said that I was irresponsible] in front of our class. [...] [Nevertheless,] because of my tolerance.... their treatment of me has changed also. They became kind to me. [...] Being kind. [...] Generous, tolerant, indulgent.

Participant 10 used tolerance and other MPCs (e.g., generosity, kindness, and indulgence) against bullying. According to her, her teacher showed biased toward her for not investigating an incidence thoroughly and by calling her in class as an irresponsible group

leader the reason some of her group mates and classmates started to distance themselves from her. Given her weak self-defense, which she narrated as among her unaccounted for PCs, she would rather lower her pride not to make matters worse against her bully classmates.

According to the Southern Poverty Law Center (n.d.), classmates and teachers can be biased and that bias is where bullying comes from. Nevertheless, tolerance and act of kindness can act as moral compasses to start a chain of reaction in character education (Hollingshead, Crump, Eddy, & Rowe, 2009). Tolerance, specifically, was also used in other MPs (for example, back talking or mouthing off) by Participant 11 to her parents:

Participant 11 on Filial Sassing (MPC: Tolerance): Answering back my parents. [What they can do themselves, they] pass it to me [even when] I am also doing something. [...] Is it wrong to answer [them back]? [...] For example, I have to hand in the remote [control of the TV to them when] they [themselves] are [just] there near the TV. They can get it on their own and yet they still order me [to get it]. As in, as in, they are perhaps lazy to stand up. [...] [Another] example, I am doing something and they will suddenly order me such as prepare the milk for my nephew. They can do it. They are not doing anything. [...] [...] 65% [of the time] I do not answer them back. [...] [When annoyed, I stamp my feet]. Tolerance. [...] I am disrespectful when I answer back.

Participant 11, likewise, used her tolerance as her PC to counter her filial sassing problem. However, she has not totally resolved her MP as she found it disrespectful talking back to her father. Moreover, Participant 11 simply opted to obey her father as an authority figure even when she felt like not following his order. She manifested her annoyance by stamping her feet and by not sassing most of the time. She just has to obey her parent even when she feels not to –and that resolved her MP most of the time. Hence, the specific finding imply that other than an affected person's PCs, another close individual's authoritative attributes (e.g., as a father figure) influence others.

From the two representative samples above, Participants 10 and 11 gave similar MPC (i.e., tolerance) for different MPs (i.e., bullying and filial sassing). Although Participant 10

explicitly identified tolerance and other MPCs that helped her resolve her bullying problem, she also mentioned having a weak self-defense personal characteristic so as not to make matters worse, which caused her not to fully resolve her MP, but paid off after some time wherein those who were aloof to her began being kind to her. On the other hand, Participant 11 only mentioned tolerance as a PC that helped her resolve her problem. She realized that answering back her father was disrespectful and thus chose not to talk back to him most of the time. Hence, both participants gave in to others to contain the matter (i.e., not to worsen a situation by being kind to those who disliked her and by not answering back her father, respectively). At an in-depth analysis, Participant 10 cannot do anything more to defend herself against her detractors and thus the need to cool off instead, wait for wounds to heal and show kindness; whereas, Participant 11 simply has to be subservient to the request or order of an authority figure.

Collectively, Participants 5, 6, 9, 10, 11, and 12 have used similar MPC for similar MPs, similar MPCs for different MPs, different MPCs for different MPs, and/or a combination of all four categories. Other than an overlapping or non-overlapping used of RPCs, the participants used MPCs that resolved their MPs in relation to their lived MPs. The six participants resolved one, two, or three of their MPs using one or more of their MPCs (i.e., despite Participants 6, 9, 10, and 11 mentioning NPCs and even when others (i.e., Participants 5 and 12) did not. Despite of that, said participants still managed to use more their MPCs to prevail over their NPCs in resolving their MPs. Hence, the participants have utilized their overpowering MPCs to resolve, to a greater extent, their MPs – whether with accompanying NPCs or not.

Table 6. List of participants' temporarily tapped personal characteristics (TPCs)

Participant no.	Moral problem (MP)	Temporarily tapped resolving PC (TPC)	Non-resolving PC (NPC)
8	Familial lying (1)	Thoughtfulness or Care	Fearing for her father's life
	Familial lying (2)	Friendliness	Cowardice, fear of being hurt, pain
1 (8%)		= Total =	2 (8%)

In Table 6, one (8%) of the total 12 participants used various TPCs that temporarily influenced the resolution of two (6%) out of the total 36 MPs. Put in a similar manner, only one (8%) participant for the meantime used one (3%) TPC for her two (6%) MPs that, while hinting on LPCs or NPCs, temporarily resolved her respective MPs. Out of comparison, contrast, and in-depth explication, the participants' TPCs were classified into:

- a) similar MPC (e.g., none) for similar MP (i.e., none);
- b) similar MPC (e.g., none) for different MPs (i.e., none);
- c) different MPCs (e.g., P8's Thoughtfulness & Friendliness) for similar MP (i.e., Familial lying);
- d) different MPCs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

The outlying narrative accounts of Participant 8, wherein she was the only respondent who used TPCs for her similar MPs, are provided below:

Participant 8 on Familial Lying (1) (TPC: Thoughtfulness/care): Is it wrong to lie to my father that long? [My father] does not know [that I fell in love and thus negatively influenced my studies]. My family members [who also lied to my father by not deciding to inform him about my school transfer]. My father knows that I am still in my former school. But the truth is, I am really studying in this [school]. My father does not know [about my transfer]. Since 3rd year, I am already studying here. [...] [My father is] different. He is the type of person that goes berserk when angry. [...] When in abroad, it is not allowed to drink alcohol. When my father is depressed, he drinks. And when he drunk a lot, he freaks out. He freaks out when he has a problem, especially when it is severe. [...] What my father does not want from us is when we lie to him. He becomes angry because of that. [My personal characteristic that temporarily resolved my familial lying problem is:] being thoughtful. The reason we lie to [my father] because we do not want him to be harmed [while he is abroad]. Even when he becomes angry with us when he goes back here, at least, nothing bad happened to him.

Participant 8's "Familial lying 1" problem resulted when she fell in love with a guy and consequently became her boyfriend. She neglected her studies and was transferred to another high school. Because Participant 8's father works in a foreign country, she lied to her

father about her previous academic negligence and her other family members' action who transferred her to another school. Based on her own and family members' previous experience with him, letting her father know about her past mistake of neglecting her studies would most likely depress him and cause him to drink and then freak out; hence, they decided to prevent him from knowing it. For Participant 8 and her family, what Participant 8's father does not know would not harm him; hence, lying was only a temporary solution. They would rather lie to him so that they would not worry so much about him while abroad. In anticipation, even when Participant 8's father would become angry later toward her or them when he returns from abroad upon knowing the truth, at least nothing untoward happened to him while overseas. The particular finding suggests that an individual and other concerned individuals prevaricate or have MPs because of their own creation and consequently hide the matter to another involved individual for his or her own safety, protection or welfare; hence, the use of provisional PC for an MP. In view of her preceding lying problem, Participant 8 narrated:

Participant 8 on Familial Lying (2) (TPC: Friendliness/friends' benefits): The truth is... my parents does not know that I currently have my Facebook [(Fb)] account. [...] What I know is that, my [Facebook account] was deleted because of the incident [falling in love with the guy]. Yes, my [mother] does not want me to contact the guy. [...] Is it right to lie to [my family]? Sometimes, Facebook helps me because when I have to inquire to my classmates, I can use it. [...] [When I lie, *I feel guilty*. Yes. Sometimes, I can't help [to use Fb]. Because sometimes, I have to ask my classmates. [...] I am deeply in love with [a new guy]. But I will not repeat what happened before neglecting [my studies]. I am no longer neglecting my studies. [My aunt is the one who deleted my old Facebook account]. [My former boyfriend] is the one who reactivated [my Facebook account]. [...] Yes, [when he reactivated it], I was surprised. I am the one who changed [my old Facebook account password]. [...] No one in my family knows about my reactivated Facebook account. [...] I changed [my Facebook account name] when we broke up. [...] I cannot say [whether it is *right or wrong* to keep it as a secret to my family about my reactivated Facebook account]. [...] *I am a coward* because when they learned about [my reactivated Fb account], they may hurt me. [...] My mother hit me [when he learned about my previous relationship then]. [...] I have blocked [my family] in my reactivated [Facebook] account. [...] For my new friends only.

In her “Familial lying 2 problem,” Participant 8 lied to her family, despite feeling guilty and coward to tell the truth, for the sake of sustaining her online communication with her friends regarding course updates and not for contacting her former boyfriend whom her auntie has found later to be a two-timer. As of the interview, Participant 8 has changed and does not neglect her studies with her new boyfriend, unlike with her ex-boyfriend before. With her present boyfriend, she was unsure whether to also keep the matter a secret to her family or not, that is, not to mention about her reactivated social account. What she was sure of was that she feels guilty and coward to let her mother know about her reactivated social media account and then possibly hurt her again. The specific result suggests that temporary PCs are used, not just to sustain a clandestine activity, but more significantly, out of greater personal and social benefit, as well as, out of guarding oneself and others against possible harm.

At a deeper examination, Participant 8 valued her TPCs of thoughtfulness/care for her father and benefits derived out of online social media friendship. As long as Participant 8 cares for her father and herself, she would buy in lying. Her narrative have demonstrated that she opted for a lesser evil (such as white lie over possible harm to her father’s life and lying to her mother versus academic gain in the use of internet social media). Nevertheless, despite of her lying issues, Participant 8 has only resorted to temporary RPCs and still waited for an opportune time to tell the truth out of guilt. As such, Participant 8 employed (c) different TPCs for similar MPs given the nature, timeliness, and context of her predicament. She temporarily resolved or provided a patched-up resolution to her MP because she was caught between the horns of her dilemmas. In recap, whether to lie or not and to whom, as well as,

under what circumstances, adolescents value honesty, but sometimes “subordinate it to moral and personal [and related] concerns” (Perkins & Turiel, 2007, p. 609).

For Kosslyn (2015), a professor at Harvard University, lying is a complex mental process wherein its different types use distinct brain areas. Likewise, a difference exists between a spontaneous lie as compared to a rehearsed lie, which uses the episodic brain area. Regarding Participant 8’s familial lying problems, she used rehearsed lies given her prior experiences with the persons involved in her MPs (for example, prevaricated to her father and mother because of the ways they handle MPs). It suggests that a person lies because of the previously experiencing a disadvantageous consequence or untoward treatment she or he incurred in the process of telling the truth. At some instance, some people indeed fib about themselves and others about other people, as well as, some individuals view lies as justifiable and distinct considering their different moral perspectives on an issue or possible consequent incidence. Further, people lie or keep a secret or things private considering their significantly individual PCs and many other factors add up to complications, which, at an extreme end would more likely turn out to be destructive, such as among some compulsive liars (Donath, 2010).

Table 7. List of participants’ neutrally tapped personal characteristics (NePCs)

Participant no.	Moral problem (MP)	Neutrally tapped PC (NePC)	Less likely tapped PC (LPC) or non-resolving PC (NPC)
5	Shyness	Courage, facing fear, being responsible (50%)	- Nothing mentioned -
1 (8%)		= Total =	1 (3%)

Table 7 shows that one (8%) of the 12 participants used NePCs that neutrally resolved one (3%) of the total 36 MPs. He mentioned NePCs but not LPC or NPC. Similarly stated, only a single (8%) adolescent ambivalently used his PCs, did not mention an LPC or NPC,

when he decided over his MP. For an in-depth explication, Participant 5's NePCs fell under the last category (f):

- a) similar NePC (e.g., none) for similar MP (i.e., none);
- b) similar NePC (e.g., none) for different MPs (i.e., none);
- c) different NePCs (e.g., none) for similar MP (i.e., none);
- d) different NePCs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Participant 5, another outlier, was the only one who used different NePCs that ambivalently resolved his shyness problem. In other words, Participant 5 has not taken advantage of his PCs (e.g., courage) out of his diffidence. The specific finding suggests that an individual's ambivalently tapped PCs may not resolve his MP. Participant 5 narrated:

Participant 5 on Shyness (NePCs: Courage, facing fear, being responsible): Is shyness a problem? I do not talk to them. I just do not mingle with them. [...] When they need your help and you are there, there is interaction from one another because you need it. For example, in group work... I have to ask for [collect] their share; [however] I cannot say it even when I have to. I just ask for assistance [from my group mates]. [I am] 50% [shy]. [My personal characteristics that helped me neutrally resolve my shyness include:] Being responsible (I need to do it. It needs to be done, so why feel shy?), facing fear, and courage.

Participant 5 was unsure in utilizing his NePCs for his specific MP because it was how he viewed himself when he dealt with his shyness problem. There were times when he asked assistance in performing a task rather than feel diffident. Explicably, Participant 5 did not greatly utilize his PCs to resolve his shyness; nonetheless, he gave his own analysis on how to deal with it. He explained that despite undecidedly resolving his shyness because of his over-competing self-PC (e.g., his own shyness), he still has to show courage, face fear and be responsible.

The particular qualitative results that shyness problem may not be decidedly obliterated as part of one's personality indeed need the use of other PCs to counter it from time to time. For Khazaie, Shairi, Heidari-Nasab, and Jalali (2014), high school students with

low to moderate assertive PCs have higher levels of shyness as compared to their counterparts – and that both cognitive ability and temperament are causal agents for shyness, not to mention parental bonding (Wolfe, Zhang, Kim-Spoon, & Bell, 2014).

Table 8. List of participants' less likely tapped personal characteristics (LPCs) and non-resolving personal characteristics (NPC)

Participant no.	Moral problem (MP)	Less likely tapped PC (LPC)	Non-resolving PC (NPC) ²¹
2	1. Clinginess	- nothing mentioned -	Clinginess
3	2. Filial sassing	- nothing mentioned -	Disrespect, impudence, indiscipline
	3. Uttering expletives	- nothing mentioned -	Hardheadedness
4	4. Academic cheating	Intelligence (90%)	Wanting to get even, intolerance, annoyance
	5. Bullying	Respect (my fellow beings)	- nothing mentioned -
6	6. Academic cheating	Conscientiousness, hardworking, seriousness	[Selfishness]
7	7. Bullying	Forgiveness, patience, pity, given to crying	Unacquaintance, tiresome, other-change
	8. Computer addiction	- nothing mentioned -	Being spoiled, lack of self-control, happy-go-lucky
	9. Distrust	- nothing mentioned -	Ambivalently trusting, talkativeness
9	10. Bullying	Empathy, pity, sympathy (60%)	- Nothing mentioned -
11	12. Academic cheating	- nothing mentioned -	Fear
12	13. Academic cheating	Intelligence	[Parental disappointment,] pride, and selfishness (100%)
	14. Bullying	- nothing mentioned -	Friendliness [sic negative comradeness] and frankness [sic tactlessness]
8 (67%)		= Total =	13 (36%)

In Table 8, eight (67%) of the 12 participants did not resolve 13 (36%) of the 36 MPs using various LPCs given their NPCs. In like manner, majority (67%) of the adolescent students used their LPCs and/or NPCs when they decided on more than a third of their individual MPs. As a point of comparison, contrast, and rich analysis, participants' LPCs were classified into:

- a) similar LPC/NPC (e.g., P4's & P9's Pity) for similar MP (i.e., Bullying);

²¹ Participants' PCs, whether LPCs or NPCs, led to either less likely resolved or unresolved MPs.

- b) similar LPC/NPC (e.g., P4's & P10's Respect) for different MPs (i.e., Bullying & Parental expectation, respectively);
- c) different LPCs/NPCs (e.g., P4's Respect & P7's Forgiveness) for similar MP (i.e., Bullying);
- d) different LPCs/NPCs (e.g., P4's Intelligence & P9's Empathy, pity, & sympathy) for the different MPs (i.e., Academic cheating & Bullying, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Significant representative interviewees' interview excerpts from the eight participants, wherein, for example, Participants 4 and 9 used (d &/or e) different LPCs/NPCs for resolving different MPs, are given hereunder:

Participant 4 on Academic cheating (LPC: Intelligence): [...] During quizzes, for example, surprise quizzes, cheating may not be avoided. [...] [I sometimes cheat] in [three subjects]. [My MP is] 10% resolved. In our section, it is too typical to cheat. Even when there is a teacher around [students cheat]. They find ways [to cheat]. That is why we are annoyed. Some even made it to the top 10 when they just cheated. They are toadying the teachers and they are making it to the top. I think I am more intelligent than they are. [...] We would not allow that they cheat and outclass us. That's why we also cheat. [...] I can say that those in top 1 to 4 are truly bright. [...] In terms of outputs [and other] projects, they spend too much. Likewise, last week they won a competition and were given plus five. [...] There was a time when a student teacher in English administered a test. That was also the time when I did not review my lesson. My company, who is also my seatmate, opened his notes. Because I saw him and he was afraid that I would report him, he gave his answers to me. Then, we saw the student teacher [come] and s/he scolded us and deducted our score. [...] [Recalling his previous experience:] Plus nine directly in the card. [...] The plus nine is too high.

Participant 4 believed that he was intelligent and should not cheat. However, his unpreparedness during unannounced quizzes inevitably dragged himself to become dishonest; hence, he did not resolve his academic dishonesty. Other than being unprepared and desperate to cheat, he also did not want being outsmarted by the commonality of cheating in their classes. Claiming that he was more intelligent than his classmates who were in the top 6 to 10 of the class and yet cheat, he also cheats. He claimed further that expensively completed and submitted individual class projects were a disadvantage for him who cannot spend that much like those who can afford to do so. Additionally, winning a competition was also impartial to students who were not given the chance to compete and win, hence, no additional point directly in the student's report card. Ironic it may have

seemed, Participant 4's intelligence as being among the student in the cream-of-the-crop section of that entire urban high school, his NPCs (such as wanting to get even, intolerance, and annoyance) nonetheless got along the way in resolving his academic dishonesty. The specific finding suggests that an intelligent person wants to perform fairly and squarely, but then drives himself or herself into the same problem; hence, he or she may not resolve it by himself or herself. Another participant with different LPCs and MP is given as an additional representative example:

Participant 9 on Bullying (LPCs: Empathy, pity, sympathy): Sometimes, I also bully. [...] But for me, I do not consider that as bullying. But others say, it is bullying. Because my friends, I keep on teasing them. [...] As in I: Is it wrong or not, but for them, it is wrong. [...] [I bully] my friends. [...] They say it is wrong. [...] I just tease him/her. For instance, his/her physical appearance. S/he is fat, that's all. [...] Because as if [teasing them] is too much. Then, they say that it is too noisy for them. [...] They are humiliated. [...] Not really. S/he only has flabby tummy. As if [they have] men's waists. [...] Small body fats, but because s/he tall. Then, chubby. But not really too fat. I just tease him/her. [...] Perhaps, I do not bully [them] 40% [of the time]. [...] Not [real bullying]. For them, it is bullying, but for me, it is not. [...] Being, sometimes, I also pity them. When I am bullied, I feel [depressed]. As in, I put myself [on the shoes of] others. I sympathize with them. [...] That's what they feel [when bullied]. Better not do it. Like that.

Participant 9 narrated that, according to other people, he bullies or keeps on teasing his friends. For Participant 9, he did not consider it as bullying and, thus, not wrong; however, for others, it was already bullying and hence, should not be done. For example, he bullies a friend most of the time for too much about his/her fatty tummy. Nonetheless, for Participant 9, when the person he/ bullied felt humiliated, he pitied him because he also have the same feeling. For Participant 9, bullying should rather not be done. However, Participant 9's LPCs were not sufficient for him to overcome his bullying habit. The specific finding implies that an individual's lack of resoluteness to use his or her PCs may not actually cease from doing the same problem even when told about its unwholesome effect toward others. Hence, additional studies need to be done along this line of reasoning and action.

From the two samples above, Participants 4 and 9 gave different LPCs for different MPs. First, Participant 4's LPC was intelligence, which is proved by being in the creamiest section, against academic dishonesty. However, he cheats because he feels injustice in class. For instance, Participant 4 mentioned that the lower range of the top 10 in class cheats, so, he also cheats. Likewise, he implied that there is no proper selection of a contestant in their class for a science competition. Afterwards, when the science competitor wins, he/she even gets additional plus grade directly in the grading card. Not to mention projects in class wherein students who submitted expensively crafted output get highest grade when, in actuality, not all students can afford to do the same. In short, Participant 4's intelligence, as compared to those in the honor roll, was not enough for him to be in the top 10 given, as well, extraneous factors. On the other hand, Participant 9's LPCs against bullying included empathy, pity, and sympathy. He used them but was not sufficient to curtail his bullying problem. The underlying reason was that he did not think of his action as bullying even when others already told him that it was so. Nonetheless, having fellow feeling of experiencing what it was like to be bullied was enough for him to say that bullying should never be resorted. The specific findings suggest that self-assessment of one's intelligence and related matters (for example, cheat because others do it) and LPCs that are used coupled with the same old idea and habit, as well as, by not listening to other people's advice and without acknowledging one's mistake may not suffice to resolve a particular MP. In other words, LPCs and NPCs – or more specifically, the manner in which students use them – makes an MP irresolvable. Explicably, both Participants 4 and 9 used their respective LPCs for their individual MPs; however, they do not have the resoluteness to discontinue totally their negative conduct. Nonetheless, specifically on bullying, to combat it, there should be an “increased emphasis

on empathy development in bullying prevention programs” (You, Lee, Lee, & Kim, 2015, p. 594) and better awareness among teachers never to ignore a bullying incident but should rather be approached as teachable moments (Graham, 2010).

Collectively, Participants 2, 3, 4, 6, 7, 9, 10, 11, and 12 have used similar LPC for similar MP, different LPCs for similar MP, different LPCs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping used of LPCs, the nine participants have most likely used LPCs with accompanying NPCs; hence, unresolved or recurring MPs. In other words, said participants did not resolve their MPs because they used mostly LPCs and overpowering NPCs. Thus, the particular collective findings imply that individuals may use LPCs that could be weakened or overridden by NPCs; hence, making an MP hard to resolve.

Table 9. Summary of personal characteristics (PCs) (by extent of resolution)

Personal characteristics (PC) and extent of resolution	Participants no. and number of moral problem (MP)												Total participants and MPs	
	1	2	3	4	5	6	7	8	9	10	11	12		
RPCs	a. RPCs	3	2	1	1	1	1		1	1				8, 11
	b. RPCs & LPCs/NPCs													0, 0
	c. MPC					1				1	1	1		4, 4
	d. MPCs & LPCs/NPCs						1		1	2	1			4, 5
	e. TPCs													0, 0
	f. TPCs & LPCs/NPCs							2						1, 2
	Total	3	2	1	1	2	2	3	2	3	2	1		11, 22
NePCs	g. NePCs					1								1, 1
	h. NePCs & LPCs/NPCs													0, 0
	Total					1								1, 1
NPCs	i. LPCs								1					1, 1
	j. LPCs & NPCs							1						1, 1
	k. NPCs		1	2				1			1	1		5, 6
	l. NPC & LPCs				2		1	1				1		4, 5
	Total		1	2	2	1	1	3		1		1	2	9, 13

Legend: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC

Research Question 1 was framed to obtain from the respondents PCs that influenced the resolution of their MPs; however, some participants still mentioned LPCs and NPCs because they were asked first about their MPs. Table 9 shows extent of resolution of PCs: RPCs, MPCs, TPCs, NePCs, LPCs, and NPCs, that helped resolve or not the 36 MPs of the 12 participants. Individually, three (25%) participants (Nos. 1, 8, and 10) resolved their respective three (100%) MPs using RPCs only and/or with derivatives; five (42%) participant (Nos. 2, 5, 6, 9, and 11) individually resolved two (67%) MPs; three (25%) participant (Nos. 3, 4, and 12), on a case to case basis, resolved only one (33%) MP; and, one (8%) participant (No. 7) did not resolve (0%) her MPs. The specific finding implies that an individual's use of his or her PCs may resolve all or none of his or her MPs. Specifically, across the categories and sub-categories of PCs, the data revealed the following:

- a) Eight (67%) participants (Nos. 1, 2, 3, 4, 5, 6, 8, & 9) utilized RPCs (without LPC & NPC) that helped resolved 11 (31%) of 36 MPs;
- b) No (0%) participant used RPC (with LPC & NPC);
- c) Four (33%) participants (Nos. 5, 10, 11 & 12) resorted to MPCs (without LPC & NPC) that helped solved four (11%) of 36 MPs;
- d) Four (33%) participants (Nos. 6, 9, 10, & 11) employed MPCs (with LPC & NPC) that helped resolved five (14%) of 36 MPs;
- e) No (0%) participant utilized TPC (without LPC & NPC);
- f) One (8%) participant (No. 8) used TPCs (with LPCs & NPCs) that helped temporarily solved two (6%) of 36 MPs;
- g) One (8%) participant (No. 5) resorted NePC (without LPC & NPC) that helped neutrally resolved one (3%) of 36 MPs;
- h) No (0%) participant employed NePCs (with LPCs & NPCs);
- i) One (8%) participants (No. 10) utilized LPCs (without NPC) that less likely helped resolved one (3%) of 36 MPs;
- j) One (8%) participants (No. 7) used LPCs (with NPCs) that less likely helped resolved one (3%) of 36 MPs; and,
- k) Five (42%) participants (Nos. 2, 3, 7, 11, & 12) resorted to NPCs (without LPCs) that did not help resolve six (17%) of 36 MPs; and,
- l) Four (33%) participant (Nos. 4, 6, 7, & 12) resorted to NPCs (with LPCs) that did not resolve five (14%) out of the 36 MPs.

Further in the recap regarding extent of resolution in the use of PCs, under category (a), eight (67%) participants individually used various RPCs without mentioning an NPC,

which may suggest that they only answered the question that was asked of them about PCs that helped them to resolve their 11 (31%) out of 36 MPs. Category (b) shows that no participant used an RPC with NPC. Combining RPCs (a & b), MPCs (c & d), and TPCs (e & f), 11 (92%) participants resolved 22 (61%) out of 36 MPs. Moreover, category (g) reveals that one (8%) participant ambivalently dealt with her one (3%) MP, and, (i), (j), and (k) shows that eight (67%) participants did not resolve 13 (36%) out of 36 MPs. In another simplified enumerative form:

- a) Eleven (92%) of the 12 participants used RPCs, MPCs, and TPCs that influenced the resolution of 22 (61%) of the 36 MPs.
- b) One (8%) of the 12 participants employed NePCs that helped him neutrally resolve one (3%) of the 36 MPs.
- c) Nine (75%) of the 12 participants utilized LPCs in combination with NPCs, or purely NPCs, which caused them not to resolve 13 (36%) of the 36 MPs.

The specific findings indicated that most participants (92%) resolved majority (61%) of their MPs using their RPCs. On the other hand, evidence also revealed that many (75%) of them did not resolve less than half (36%) of their MPs. Hence, most students use their respective PCs that resolved majority of their MPs; whereas, other students did not. The specific finding suggests that majority of PCs is important and should be employed in the context of its use in resolving MPs. Concisely, PCs are individually self-identified moral traits that either inhibited or facilitated ethical decision and behaviour (Hartshorne & May, 1928) (i.e., taking into consideration the person concerned and other people's PCs, related internal and external factors, as well as, short and long term consequences of people's decisions) (Nelson-Jones & Strong, 1977).

Sub-theme 1.3: Employing PCs in specific MPs.

Table 10 provides the variety of PCs that students employed for their particular MPs.

Table 10. List of personal characteristics (PCs) in specific moral problems (MPs)

No. of participant	Participant no., personal characteristics (PC), and extent of resolution	Extent of resolution			Estimated unique PC	Moral problem (MP)
		RPC/ MPC/ TPC	NePC	LPC / NPC		
6	2, Conscientiousness, RPC; 4, Intelligence, intolerance and annoyance, LPC; 6, Conscientiousness, hardworking, seriousness [and selfishness, NPC; 9, Futurism, independence, temptation, MPC; 11, [Classmate's kindness and] fear, NPC; 12, Intelligence, [parental disappointment,] proud and selfish, NPC	2	0	4	6	1) Academic cheating
6	1, Acceptance of other people, humility, and tolerance, RPC; 4, Tease not so as not to be teased [Respect] [and classmate's lying], NPC; 7, Forgiveness, patience, pity, given to crying,, unacquaintance, tiresome and [other-change], NPC; 9, Empathy, pity and sympathy, LPC; 10, Generosity, indulgence, tolerance and less defensiveness, MPC; 12, Friendliness and frankness, NPC	2	0	4	13	2) Bullying
4	3, Disrespect, impudence and indiscipline, NPC; 5, Love your neighbour, temperance and understanding, MPC; 6, Conscientiousness, respect, temperance and lack of self-control, MPC; 11, Tolerance and disrespect, MPC	3	0	1	6	3) Filial sassing
3	4, Discipline (Self), RPC; 5, Being responsible, right action and wisdom, RPC; 7, Being spoiled, lack of self-control, happy-go-lucky and laziness, NPC	2	0	1	4	4) Computer addiction
3	1, Discipline (Self), RPC; 8, Thoughtfulness / Care, TPC; 8, Friendliness (friends' benefits), cowardice, fear of being hurt, pain and friendliness, TPC	3	0	0	3	5) Familial lying
2	3, Fear God and helpfulness, RPC; 6, Love for God, respect for tradition and churchgoing / religiosity, RPC	2	0	0	5	6) Churchgoing
2	3, Hardheadedness, NPC; 12, Reverence to God, intelligence, respect and politeness, MPC	1	0	1	4	7) Uttering expletives
1	8, Courage, self-change, straightening myself, studiousness	1	0	0	5	8) Academic negligence

No. of participant	Participant no., personal characteristics (PC), and extent of resolution	Extent of resolution			Estimated unique PC	Moral problem (MP)
		RPC/ MPC/ TPC	NePC	LPC / NPC		
	and non-negligence, RPC					
1	1, Acceptance, easily notice his wrong deed, easily apologize, humility, RPC	1	0	0	4	9) Arrogance
1	2, Easily get over, not dwell on past and move on, RPC	1	0	0	3	10) Physical defect
1	9, Openness and love, RPC	1	0	0	2	11) Familial un-openness
1	11, Kindness, MPC	1	0	0	1	12) Pinching a 3-year old nephew
1	10, Versatility, cramming, not prioritizing, and talkative, MPC	1	0	0	1	13) Time mismanagement
1	5, Courage, facing fear, and being responsible, NePC	0	1	0	5	14) Shyness
1	10, Respect and obedience, MPC	1	0	0	2	15) Parental expectation
1	7, Trustfulness, NPC	0	0	1	1	16) Distrust
1	2, Clinginess [and independence (infrequent)], NPC	0	0	1	0	17) Clinginess
36	= Total =	22	1	13	65	

Legend: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC

Based on Table 10, participants have similar or different resolving or non-resolving PCs for their particular MPs. As a point of comparison, contrast, and rich analysis, participants' PCs were categorized into:

- a) similar PC (e.g., P3's & P6's Fear/love for God) with similar extent of resolution (i.e., RPC) for similar MP (i.e., Churchgoing);
 - a.2 similar PC (e.g., P2's & P6's Conscientiousness) with different extent of resolution (i.e., RPC & NPC, respectively) for similar MP (i.e., Academic cheating);
- b) similar PC (e.g., P1's & P4's Discipline) with similar extent of resolution (i.e., RPC) for different MPs (i.e., Familial lying & Computer addiction, respectively);
 - b.2 similar PC (e.g., P6's Conscientiousness, etc.) with different extent of resolution (i.e., MPC & LPC, respectively) for different MPs (i.e., Filial sassing & Academic cheating, respectively);
- c) different PCs (e.g., P1's Acceptance & P5's Being responsible) with similar extent of resolution (i.e., RPC) for similar MP (i.e., Computer addiction);
 - c.2 different PCs (e.g., P2's Conscientiousness & P12's Intelligence) with different extent of resolution (i.e., RPC and NPC, respectively) for similar MP (i.e., Academic cheating);
- d) different PCs (e.g., P1's acceptance & P5's being responsible, etc.) with similar extent of resolution (i.e., RPC) for the different MPs (i.e., Bullying & Computer addiction);
 - d.2 different PCs (e.g., P2's Conscientiousness & P9's Empathy, pity, and sympathy) with different extent of resolution (i.e., RPC & LPC, respectively) for the different MPs (i.e., Academic cheating & Bullying, respectively);

- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

For all participants to be represented in this study, Participants 2 and 12 also served as significant representative samples. The aforementioned categorization, with the inclusion of a sub-category, was used. Using an example sub-category in this specific sub-theme resulted in comparing and contrasting Participants' PCs and different extent of resolution for similar or different MPs. As such and as an example, Participants 2 and 12 utilized (c.2) different PCs with different extent of resolution for similar MP, as given below:

Participant 2 on Academic cheating (RPC: Conscientiousness): It cannot be avoided that my companies or classmates will have the tendency to cheat. Others who do not want to cheat, cheat. Because I knew that what I was doing is wrong, I tried my best. Bit by bit, I depended on my own answers. I did not rely on others. I did not copy their answers. [Nevertheless,] [c]heating helped me. [...] One of my classmates did not study his or her lesson. S/he copied my answers. I thought that s/he really needed to pass or have a high score in the test. [...] My seatmates noticed that she keeps on glancing on my paper. [...] Each time she looks at my paper, she writes something on her paper. [...] I already advised him or her that next time, s/he has to study his/her lesson. S/he has to review his/her lesson about the test so that s/he will not rely on us. [...] I was also in a rush while taking the test so I have not advised her. After the test, I talked to her. I told her that next time she has to review her lesson or ask me what to do so that I can help her. [...] Sometimes, I think she might get offended. [...] But when I know that what she is doing is wrong, I do not care if she would get offended. [...] We are seatmates. I do not allow her to cheat. I folded my paper. It just happened that I was rushing then. [...] I easily get conscience-stricken.

Participant 2 used conscientiousness that helped her resolve her academic cheating problem. She said how contagious dishonesty was as her other classmates also cheated, hence, dragged her likewise to commit it. Nonetheless, her knowledge of what is wrong and how to avoid resorting to cheating again made her to resolve her MP by doing her best out of conscientiousness. In the case of Participant 2's classmate who cheated on her, in the first instance, she advised the cheater not to cheat again; however, in the second instance, she was rushing to finish her test and was not able to advise her cheater. Afterwards, she still admonished the cheater not to cheat from her again. For Participant 2, she did what she thought to be the right thing to do. The specific finding suggests how an individual has the

resoluteness to decide over her problem and to them who would be affected by it. Another participant (no. 12) with different PCs and extent of resolution, on the other hand, has less likely resolved his MP, and his narrative account is given as another representative example:

Participant 12 on Academic cheating (LPCs: Intelligence, etc.): Copying [cheating]. [...] Is it wrong to cheat? ...because they do it also. [...] I ask or get the paper of my classmate [to cheat]. [...] Yes [I have the permission of my classmate when I cheat]. [...] But even when you get their paper, as in, they will not be angry because [cheating] is done. I do not know why such is missing. Like that. But one of my classmates, s/he really does not cheat. Even when you say that s/he will be the lowest in class. [...] Of course, [I cheat] to catch up with [high] grades. I think that even the valedictorians also cheats. [...] Of course, for your parents to be happy. They will say... but others even when they cheat, to whom you cheat is not really bright. So, you sin then there is no good assurance [that you will get high grade]. [...] I think that even when I do not cheat, they say that I am also intelligent. [...] I have brain if used it. [...] I am not in section 1 [then]. I was surprise during 1st year [HS] because I am just in section 3. Then, they have honor, valedictorian. The valedictorian was not... [...] One of my classmates is a valedictorian, of course, you will be: "Oh! This one is bright!" As if, you will envy them. Then, as if it is difficult to study here because some are amazed with the valedictorian, but s/he is not really bright. [...] S/He is not intelligent. S/he is just "*bibo*" [keen, alert]. [...] As in, s/he hitches only [in the honor list now]. [...] S/he is my classmate from 1st year until now. [...] No longer on top of our class now. [...] ...You would expect that he is so intelligent because he is a valedictorian. [...] According to my teacher, grade is not really the basis of being bright. [...] What you will achieve in life [is the basis of being intelligent]. Because if you are intelligent, isn't it that you should be "*madiskarte*" [good in strategizing]? [...] Because being intelligent has many meanings. [...] It is like "brain without beauty; beauty without brain." As if they are just both the same. Both, you may use the 2: beauty, brain. [...] It is just luck to marry a wealthy individual. [...] She is a scholar running for cum laude. [...] Yes. But s/he is... Her father is a tricycle driver then her mother has no job. [...] And she grew up being poor. She knows about [being poor]. [...] His allowance is even meager. [...] She maintains her grades. [...] [She was not the valedictorian when she graduated here in this high school]. [...] None [I have not resolved my cheating problem yet]. [...] Yes [when I do not want to get a low score and I want to make my parents happy, I still cheat]. [...] [I am] [p]roud, [s]elfish. [...] I do not think of the result. [...] I have not been caught [cheating] yet. [...] Of course, you cannot share your natural intelligence.

Participant 12, on the other hand, claimed to be intelligent and yet has not resolved her academic cheating problem. He justified cheating when others also did it in to increase their rating. Additionally, he even mentioned being permitted by his classmate to cheat from him. Even so, Participant 12 also disclosed that he has a classmate who never cheats, no matter what (i.e., even when garnering the lowest yet still a passing score). Ironically, Participant 12 assumed that even a valedictorian might cheat. His reason for supposing was his experience with a former valedictorian

whom he thought to be really smart but, as years passed by, was not (i.e., as he later went below the honor roll). Then again, Participant 12 offered another instance where a non-valedictorian high school graduate later became a cum laude after college. For him, intelligence equates to being a good strategist in life. After giving instances of being intelligent, he maintained that he has not resolved yet his academic cheating problem because of his pride and selfishness. The particular result suggests that a person knows the PCs that might help resolve his MP, but is restrained by less likely resolving PCs.

From the two samples above, Participants 2 and 12 gave different RPCs and LPCs as they decided over their similar MPs. First, Participant 2's RPC, which was conscientiousness, was sufficient for her to resolve her academic dishonesty. Even when she has previous experience cheating, she resolutely decided not to resort to it once more out of guilt. On the other hand, Participants' LPCs, which were intelligence, pride, and selfishness, ran in the way of his resolution. He claimed that when pride and selfishness get in his way, his intelligence may not suffice to resolve his academic cheating problem. The specific findings imply the need for guilt feeling, (better use of) intelligence, humbleness, and unselfishness to resolve academic dishonesty. Nonetheless, when it comes to resolving academic cheating, Murphy and Lee (1994) found out that PC, such as "conscientiousness is the best predictor of scores on well-research integrity tests" and that a number of other traits were likely related to integrity test scores (p. 413).

Collectively, the participants used similar or different resolving and non-resolving PCs for similar or different MPs. Most likely than not, majority of the participants used

resolving PCs and not non-resolving PCs. Nonetheless, even when they have similar MP, they may or may not use similar PCs and they may or may not resolve their MPs because of their own will, influence of others, and related factors. Hence, other than an overlapping or non-overlapping use of RPCs or NPCs, participants employed MPCs and LPCs. In other words, some participants have resolved their MPs because they used mostly RPCs, MPCs, and TPCs; whereas, other participants have been overpowered by NPCs when they used LPCs. Thus, the particular collective findings imply that individuals may have used either MPCs or LPCs that could be strengthened or weakened by either RCPs or NPCs, respectively; hence, making MPs likely to be resolved or not.

Sub-theme 1.4: Applying PCs distributively.²²

Tables 11 to 13 provide the variety of PCs, by distribution (i.e., within, across, and within and across MPs and themes), that either helped resolve or not resolve participants' MPs.

Table 11. Distribution of PCs (within individual participants' moral problems and themes)

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), themes, and extent of resolution	Extent of resolution			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
4	Respect	4, Bullying, PC, PMB, PMB/A, MR/P, MR/R, MC/A, MC/Com, MC/Re, NPC; 6, Churchgoing, PC, RPC; 6, Filial sassing, PC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/Com, MC/Re, MPC; 10, Parental expectation, PC, MC/A, MPC; 12, Uttering expletives, PC, MC/Ra, MPC	4	0	1	5	4
3	Love	5, Filial sassing, PC, ME, PMB, PMB/A, MC/Cy; MC/Com, MC/Re, MPC; 6, Churchgoing, PC, RPC; 9, Familial un-openness, PC, RPC	3	0	0	3	4
3	Intelligence	4, Academic cheating, PC, LPC;	1	0	3	3	4

²² Other than the Theme on PCs, themes such as MEs, FLCs, PMBs, MRs, and MCs were discussed in the succeeding parts of this research paper

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), themes, and extent of resolution	Extent of resolution			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
		7, Bullying, MPD; PC, NPC; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NPC; 12, Uttering expletives, PC, PMB, MC/Com, MPC					
3	Tolerance	1, Bullying, PC, RPC; 4, Bullying, PC, MC/C, NPC; 10, Bullying, PC, PMB, PMB/S, MR/C, MPC	2	0	1	1	4
2	Conscientiousness	2, Academic cheating, PC, RPC; 6, Filial sassing, PC, MPC; 6, Academic cheating, PC, ME, NPC	2	0	1	2	2
2	Discipline	1, Familial lying, PC, MC/A, MC/Com, RPC; 4, Computer addiction, PC, RPC	2	0	0	2	2
2	Temperance	5, Filial sassing, PC, MPC; 6, Filial sassing, PC, MPC	2	0	0	1	1
2	Courage	5, Shyness, PC, NePC; 8, Academic negligence, PC, RPC	1	1	0	2	1
2	Pity	7, Bullying, PC, NPC; 9, Bullying, PC, ME, LPC	0	0	2	1	2
1	Acceptance	1, Arrogance, PC, RPC; 1, Bullying, PC, RPC	2	0	0	2	1
1	Being responsible	5, Shyness, PC, MR/A, NePC; 5, Computer addiction, PC, MC/Com, RPC	1	1	0	2	3
1	Change [Positive self-]	8, Academic negligence, MP, PC, ME, FLC, PMB, PMB/A, MC/S, MC/Re, RPC	1	0	0	1	5
1	Prioritization	10, Time mismanagement, MP, PC, PMB, MC/A, MC/Com, MPC	1	0	0	1	3
1	Understanding	5, Filial sassing, PC, MC/Cy, MC/Re, MPC	1	0	0	1	2
1	Obedience ²³ (to parents)	10, Parental expectation, PC, MR/Co, MPC	1	0	0	1	2
1	Obedience	10, Parental expectation, PC, MR/Co, MPC	1	0	0	1	2
1	Hardworking ²⁴	6, Academic cheating, MP, PC, MC/S, NPC	0	0	1	1	2
1	Humility	1, Arrogance, PC, RPC; 1, Bullying, PC, RPC	2	0	0	1	1
1	Independence	9, Academic cheating, PC, MPD, MPC	1	0	0	1	1
1	Honor (parents)	6, Filial sassing, PC, MPC	1	0	0	1	1

²³ Variants: obey, obedient

²⁴ Variants: industry, diligence, hard work

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), themes, and extent of resolution	Extent of resolution			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
1	Religious activity ²⁵	6, Churchgoing, PC, RPC	1	0	0	1	1
1	Forgiving	7, Bullying, PC, NPC	0	0	1	1	1
36		= Total =	30	2	10	35	49

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 11, individual participants' PCs were mentioned within their respective MPs and themes (i.e., PC, FLC, PMB & ME, MR, & MC). For example, "Respect" was originally found in problems such as "Bullying" (Participant 4), "Churchgoing" (Participant 6), "Filial sassing" (Participant 6), "Parental expectation" (Participant 10), and "Uttering expletives" (Participant 12), as well as, in their respective themes. The specific result suggests that a particular PC may be utilized, not just for a specific MP, but within their themes, too. As such, PCs may be present in MPs and within their themes because of their usefulness (Murphy & Lee, 1994; Nelson-Jones & Strong, 1977).

Table 12. Distribution of PCs (across individual participants' moral problems and their themes)

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
6	Obedience	3, Filial sassing, PMB, NPC; 5, Computer addiction, PMB/A, RPC; 6, Filial sassing, FLC, MPC; 7, Distrust, ME, NPC; 10, Bullying, MC/Ra, MPC; 11, Filial sassing, ME, FLC, PMB, MR/S,	5	0	2	6	5

²⁵ Variants: religious experience, being religious, religiosity, or churchgoing

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
		MC/Com, MPC; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MPC					
5	Religious activity	1, Familial lying, ME, FLC, PMB/S, RPC; 4, Academic cheating, FLC, LPC; 9, Academic cheating, FLC, MPC; 9, Bullying, MR/Co, MC/S, LPC; 10, Bullying, PMB, MPC; 12, Uttering expletives, FLC, MPC	4	0	2	4	4
5	Love	5, Computer addiction, MC/Com, RPC; 6, Filial sassing, PMB, MPC; 8, Academic negligence, FLC, RPC; 10, Bullying, MC/A, MPC; 12, Bullying, PMB, NPC	4	0	1	4	3
5	Acceptance	2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RPC; 2, Academic cheating, MR/S, MC/Re, RPC; 2, Clinginess, MC/A, NPC; 4, Bullying, MC/A, MC/Com, NPC; 4, Academic cheating, MC/Com, LPC; 7, Distrust, MR/Ch, NPC; 8, Familial lying (2), MC/Com, TPC; 10, Bullying, MPD, MPC	3	1	4	6	4
4	Conscientiousness	1, Familial lie, MR/P, MC/Re, RPC; 4, Bullying, FLC, NPC; 6, Churchgoing, MC/Re, RPC; 8, Academic negligence, MP, RPC	3	0	1	4	4
3	Change [Positive self-]	1, Familial lying, MR/Ch, RPC; 10, Bullying, MP, ME, PMB, MR/P, MPC; 12, Uttering expletives, ME, MPC	3	0	0	3	3
3	Respect	5, Filial sassing, MP, PMB/A, MR/P, MPC; 5, Shyness, MR/Ch, NePC; 10, Bullying, MR/P; MR/R, MPC; 12, Bullying, MC/A, NPC	2	1	1	3	3
3	Honor (parents)	3, Filial sassing, PMB, NPC; 5, Filial sassing, PMB, PMB/S, MPC; 10, Parental expectation, PMB, MC/A, LPC	1	0	2	2	2
3	Understanding	5, Computer addiction, PMB, RPC; 8, Familial lying (1), PMB, TPC; 10, Parental expectation, PMB/A, MPC	2	1	0	3	1
2	Independence	2, Academic cheating, MC/Re, RPC; 2, Clinginess, ME, FLC,	2	0	2	3	5

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
		PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NPC; 2, Physical defect, MC/S, RPC; 6, Academic cheating, PMB, MC/A, NPC					
2	Intelligence	2, Academic cheating, FLC, MC/S, RPC; 7, Distrust, MC/Cy, NPC	1	0	1	2	2
2	Hardworking	7, Computer addiction, ME, NPC; 10, Time mismanagement, FLC, MPC	1	0	1	2	2
2	Honoring parents	5, Filial sassing, PMB, PMB/S, MPC; 10, Parental expectation, PMB, MC/A, LPC	1	0	1	2	2
1	Pity	9, Academic cheating, MR/C, MPC; 9, Familial un-openness, MR/C, RPC	2	0	1	2	1
1	Being responsible	10, Time mismanagement, FLC, PMB/A, MPC	1	0	0	1	2
1	Prioritization	5, Computer addiction, MC/A, RPC	1	0	0	1	1
1	Forgiving	10, Bullying, FLC, MPC	1	0	0	1	1
1	Humility	10, Bullying, MPD, MPC	1	0	0	1	0
1	Discipline (Self)	12, Academic cheating, FLC, NPC	0	0	1	1	1
1	Tolerance	4, Bullying, MC/C, NPC	0	0	1	1	1
52		= Total =	38	3	21	52	47

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 12, even when individual participants' PCs were only originally mentioned within their respective MPs and themes, analysis of narratives showed, implicitly stated, PCs' appearance in other MPs and themes. For example, "Respect" was found in other MPs, such as in "Bullying" (Participants 10 & 12), "Filial sassing" (Participant 5), and "Shyness" (Participant 5). Hence, as individual participants shared their narratives, latent PCs

became evident or emerged in other MPs and themes. The specific result suggests that specific PCs may not explicitly be brought out as PCs for deciding over MPs, and yet surface within other MPs and their themes because of their usefulness (Murphy & Lee, 1994; Nelson-Jones & Strong, 1977).

Table 13. Distribution of PCs (within and across individual participants' moral problems and their themes)

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
6	Love	5, Filial sassing, PC, ME, PMB, PMB/A, MC/Cy; MC/Com, MC/Re, MPC; 5, Computer addiction, MC/Com, RPC; 6, Churchgoing, PC, RPC; 6, Filial sassing, PMB, MPC 8, Academic negligence, FLC, RPC; 9, Familial un-openness, PC, RPC; 10, Bullying, MC/A, MPC; 12, Bullying, PMB, NPC	7	0	1	7	5
6	Acceptance	1, Arrogance, PC, MR/Ch, MR/Co, RPC; 1, Bullying, PC, PMB, PMB/A, MR/Co, MC/Cy, MC/Com, RPC; 2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RPC; 2, Academic cheating, MR/S, MC/Re, RPC; 2, Clinginess, MC/A, NPC; 4, Bullying, MC/A, MC/Com, NPC; 4, Academic cheating, MC/Com, LPC; 7, Distrust, MR/Ch, NPC; 8, Familial lying (2), MC/Com, TPC; 10, Bullying, MPD, MPC	5	1	4	7	5
5	Conscientiousness	1, Familial lie, MR/P, MC/Re, RPC; 2, Academic cheating, PC, RPC; 4, Bullying, FLC, NPC; 6, Filial sassing, PC, MPC; 6, Academic cheating, PC, ME, NPC; 6, Churchgoing, MC/Re, RPC; 8, Academic negligence, MP, RPC	5	0	1	6	6
5	Obedience (to parents)	3, Filial sassing, PMB, NPC; 5, Computer addiction, PMB/A, RPC; 6, Filial sassing, FLC, MPC; 7, Distrust, ME, NPC; 10,	6	0	2	6	6

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
		Parental expectation, PC, MR/Co, MPC; 10, Bullying, MC/Ra, MPC; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MPC; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MPC					
5	Respect	4, Bullying, PC, PMB, PMB/A, MR/P, MR/R, MC/A, MC/Com, MC/Re, NPC; 5, Filial sassing, MP, PMB/A, MR/P, MPC; 5, Shyness, MR/Ch, NePC; 6, Churchgoing, PC, RPC; 6, Filial sassing, PC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/Com, MC/Re, MPC; 10, Parental expectation, PC, MC/A, MPC; 10, Bullying, MR/P, MR/R, MPC; 12, Uttering expletives, PC, MC/Ra, MPC; 12, Bullying, MC/A, NPC	6	1	2	6	4
4	Change [Positive self-]	1, Familial lying, MR/Ch, RPC; 8, Academic negligence, MP, PC, ME, FLC, PMB, PMB/A, MC/S, MC/Re, RPC; 10, Bullying, MP, ME, PMB, MR/P, MPC; 12, Uttering expletives, ME, MPC	4	0	0	4	6
4	Intelligence	2, Academic cheating, FLC, MC/S, RPC; 4, Academic cheating, PC, LPC; 7, Bullying, MPD; PC, NPC; 7, Distrust, MC/Cy, NPC; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NPC; 12, Uttering expletives, PC, PMB, MC/Com, MPC	2	0	4	4	5
4	Independence	2, Academic cheating, MC/Re, RPC; 2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NPC; 2, Physical defect, MC/S, RPC; 6, Academic cheating, PMB, MC/A, NPC; 9, Academic cheating, PC, MPD, MPC, MPC	4	0	2	3	6
4	Honor (parents)	3, Filial sassing, PMB, NPC; 5, Filial sassing, PMB, PMB/S, MPC; 6, Filial sassing, PC, MPC; 10, Parental expectation, PMB, MC/A, MPC	3	0	1	2	3

No. of unique participants	Personal characteristics (PC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RPC	TPC / NePC	LPC / NPC	MP	Theme
3	Discipline	1, Familial lying, PC, MC/A, MC/Com, RPC; 4, Computer addiction, PC, RPC; 12, Academic cheating, FLC, NPC	2	0	1	3	3
3	Hardworking	6, Academic cheating, MP, PC, MC/S, NPC; 7, Computer addiction, ME, NPC; 10, Time mismanagement, FLC, MPC	1	0	2	2	5
3	Tolerance	1, Bullying, PC, RPC; 4, Bullying, MC/C, NPC; 10, Bullying, PC, PMB, PMB/S, MR/C, MPC	2	0	1	1	4
2	Being responsible	5, Shyness, PC, MR/A, NePC; 5, Computer addiction, PC, MC/Com, RPC; 10, Time mismanagement, FLC, PMB/A, MPC	2	1	0	3	5
2	Pity	7, Bullying, PC, NPC; 9, Bullying, PC, ME, LPC; 9, Academic cheating, MR/C, MPC; 9, Familial un-openness, MR/C, RPC	2	0	2	3	3
2	Prioritization	5, Computer addiction, MC/A, RPC; 10, Time mismanagement, MP, PC, PMB, MC/A, MC/Com, MPC	2	0	0	2	3
2	Understanding	5, Filial sassing, PC, MC/Cy, MC/Re, MPC; 5, Computer addiction, PMB, RPC; 8, Familial lying (1), PMB, TPC; 10, Parental expectation, PMB/A, LPC	2	1	1	2	3
2	Courage	5, Shyness, PC, NePC; 8, Academic negligence, PC, RPC	1	1	0	2	1
2	Humility	1, Arrogance, PC, RPC; 1, Bullying, PC, RPC; 10, Bullying, MPD, MPC	3	0	0	2	1
2	Forgiving	7, Bullying, PC, NPC; 10, Bullying, FLC, MPC	1	0	1	1	2
2	Temperance	5, Filial sassing, PC, MPC; 6, Filial sassing, PC, MPC	2	0	0	1	1
68		= Total =	62	5	25	67	77

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RPC = resolving PC; MPC = more likely tapped resolving PC; TPC = temporarily tapped PC; NePC = neutrally tapped PC; LPC = less likely tapped PC; NPC = non-resolving PC
Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 13, the PCs that influenced the resolution of individual students' MPs re-emerged within MPs and their themes (i.e., PC, FLC, ME, PMB, MR, & MC), as well as, across the other MPs' themes. For example, "Respect" was originally found in problems such as "Bullying" (Participant 4), "Churchgoing" (Participant 6), "Filial sassing" (Participant 6), "Parental expectation" (Participant 10), and "Uttering expletives" (Participant 12), as well as, in their respective themes. The specific result suggests that a particular PC may be utilized, not just for a specific MP, but within their themes, too. Additionally, "Respect" was also found in other MPs, such as in "Bullying" (Participants 10 & 12), "Filial sassing" (Participant 5), and "Shyness" (Participant 5). Hence, as individual participants shared their narratives, latent PCs became evident or emerged in other MPs and themes. In this study's specific findings, "Respect," as a PC, contributed greatly in resolving or not resolving adolescents' respective MPs.

Further, the specific results suggest that specific PCs may re-emerge within and across MPs and their themes given their usefulness (Murphy & Lee, 1994; Nelson-Jones & Strong, 1977). As such, the particular findings strongly suggest that virtues should be applied, and by extension taught, in the context of their use. Since majority of participants also shared PCs that defined strong characters, such as honesty, humility, responsibility, self-discipline, courage, self-reliance [independence], and long-term thinking [futurism] (Reed, 2011), personally and socially binding personal attributes should not be subtracted from an individual character; otherwise:

“When a person spurns his conscience and fails to do what he knows is right, he subtracts from his character. When he evades his responsibilities, foists his problems and burdens on others, or fails to exert self-discipline; when he allows or encourages wrongdoing on any scale; when he attempts to reform the world without reforming himself first [...] he subtracts from his character -- and drags the rest of us down, too” (n.p.).

Furthermore, essentially noteworthy were students who believed that RPCs can be developed help to promote in them resilient mindsets in the face of academic and social challenges, thus, predict study outcome and enhance school performance (Van Bragt et al., 2011; Yeager & Dweck, 2012). Furthermore, based on a multitude of research, both nature (i.e., heredity factor) and nurture (i.e., environmental influences) should be considered as playing “interactive influences” in the determination of personal characteristics and attributes (Lee & Jordan, 2015, p. 234).

Synthesis.

Based on the qualitative data presentation, analysis and interpretation, a variety of PCs influenced in various ways the resolution of participants’ MPs. Moreover, PCs, whether similar or dissimilar, impacted on MP resolution. Further, RPCs mentioned under particular MPs re-emerge within and across MPs and their themes. Concisely, Theme 1 and its sub-themes revealed that students’ PCs influenced in various ways the resolution of majority of MPs, and the inverse was more likely untrue.

PROBLEM 2:²⁶ WHAT ARE THE FACTORS FROM THE LOCAL CONTEXT (FLCs)²⁷ THAT HAVE INFLUENCED THE RESOLUTION OF STUDENTS' MORAL PROBLEMS (MPs)²⁸?

Theme 2: Exerting influence of factors from the local context

For an ample answer to Problem 2, sub-themes, tables, narrative excerpts, qualitative data analysis, and interpretation were used regarding the exerting influence of FLCs among student participants' decisions over the resolution or non-resolution of their respective MPs. In particular, Sub-themes 2.1, 2.2, 2.3, and 2.4 include the following: FLCs' distinguishing effect; using FLCs to certain extents; employing FLCs in particular MPs; and, appearance and reappearance of FLCs in MPs.

Sub-theme 2.1: FLCs' distinguishing effects.²⁹

Table 14 presents, by individual participants, the FLCs that impacted on various ways the resolution or non-resolution of MPs. Some participants utilized their FLCs to resolve all their MPs while others only resolved two, one, or none of their MPs. Specifically, using their FLCs (i.e., RFLCs, MFLCs, and TFLCs), some participants resolved their MPs while others who used LFLCs and NFLCs did not. Below is the set of data on participants' FLCs:

Table 14. FLCs (by individual participants)

Participant no.	Moral Problem (MP)	Factor from the local context (FLC)	Extent of FLC	Non-resolving FLC (NFLC)
1	Arrogance	Admonishment by classmates	RFLC	- Nothing mentioned -
	Bullying	Pain [Empathy]	RFLC	- Nothing mentioned -
	Familial lying	Religious activity	RFLC	- Nothing mentioned -
2	Academic cheating	Intelligence of classmate	RFLC	- Nothing mentioned -

²⁶ For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

²⁷ No FLCs were merged with one another for purposes of preserving the participants' words.

²⁸ Each of the 12 participants shared three of their MPs.

²⁹ For Sub-theme 2.1, the representative narrative extracts came from Participant 1 and 7; considering that, in the succeeding themes and sub-themes, all participants were represented equally in the entire study.

Participant no.	Moral Problem (MP)	Factor from the local context (FLC)	Extent of FLC	Non-resolving FLC (NFLC)
	Clinginess	- Nothing mentioned -	NFLC	Independence, infrequent (best friends' shifted attention)
	Physical defect	Parental treatment (mother's words)	RFLC	- Nothing mentioned -
3	Churchgoing	Grandmother's religious teaching	RFLC	- Nothing mentioned -
	Filial sassing	Religious Education	NFLC	Parental treatment (e.g., undisciplined childhood) and angeriness
	Uttering expletives	- Nothing mentioned -	NFLC	Classmates and playmates
4	Academic cheating	Religious teaching and spiritual activeness	LFLC	90%
	Bullying	Conscientiousness and pain (friends' hurt feeling)	NFLC	100%
	Computer addiction	Parental treatment (paternal discipline)	RFLC	- Nothing mentioned -
5	Computer addiction	Consequence (negative) (parental treatment: maternal scolding)	RFLC	- Nothing mentioned -
	Filial sassing	Parental treatment (filial luckiness)	MFLC	- Nothing mentioned -
	Shyness	Consequence (positive; enjoyment with others)	NeFLC	- Nothing mentioned -
6	Academic cheating	Deal with co-cheater	NFLC	- Nothing mentioned -
	Churchgoing	Parental treatment (e.g., mother's reminder) and friend's influence	RFLC	- Nothing mentioned -
	Filial sassing	[Obedience] non-sassing brother	MFLC	- Nothing mentioned -
7	Bullying	Advice-receiving	NFLC	- Nothing mentioned -
	Computer addiction	Parental treatment	NFLC	Friends' influence
	Distrust	- Nothing mentioned -	NFLC	Parental treatment (upbringing)
8	Academic negligence	Parental treatment (family support) and school support	RFLC	- Nothing mentioned -
	Familial lying (1)	Family advice to lie [possible harm avoidance]	TFLC	- Nothing mentioned -
	Familial lying (2)	Benefit: Updates from her friends	TFLC	- Nothing mentioned -
9	Academic cheating	School peer counseling	MFLC	- Nothing mentioned -
	Bullying	- Nothing mentioned -	LFLC	School seminar – 60%
	Familial un-openness	Parental treatment (family get-together)	RFLC	- Nothing mentioned -
10	Bullying	Best friend's defense	MFLC	- Nothing mentioned -
	Parental expectation	Parental treatment (best friend's case) – 75%	MFLC	- Nothing mentioned -
	Time mismanagement	Role models: Industrious, responsible and quick classmates	MFLC	- Nothing mentioned -
11	Academic		NFLC	Parental expectation

Participant no.	Moral Problem (MP)	Factor from the local context (FLC)	Extent of FLC	Non-resolving FLC (NFLC)
	cheating			
	Filial sassing	Obedience (non-sassing cousins)	MFLC	- Nothing mentioned -
	Pinching a 3-year old nephew	Parental treatment (likelihood of being blamed)	MFLC	- Nothing mentioned -
12	Academic cheating	Non-cheater	NFLC	Cheaters – 100%
	Bullying	Pain (victim's humiliation)	NFLC	- Nothing mentioned -
	Uttering expletives	Religious activity	MFLC	- Nothing mentioned -

Legend: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC

Table 14 displays individual participants' FLCs that they used to judge over their MPs. As a representative sample among those who resolved all or most of their MPs, Participant 1's FLCs included "Pain [Empathy]" versus "Bullying," "Admonishment by classmates" against "Arrogance," and "Religious activity" contra "Familial lying." For Participant 1, he has resolved three (100%) of his MPs using his RFLCs (i.e., without mentioning any LFLCs and NFLCs). The specific finding implies that an individual may resolve all his or her MPs without even hinting on LMEs or NMEs. A sample narrative extract from Participant 1 is given below concerning his particular bullying problem and the RFLCs that he used to resolve it:

Participant 1 on Bullying (RFLCs: Pain, empathy): The factor is when he cried. We realized that we were already hurting another person's feeling.

Participant 1 realized that he or his group mates already caused pain or hurt feeling (i.e., manifested through crying) to his or their bully. For Participant 1, crying is an expression of a person's hurt feeling; hence, empathy or shared emotion helped him resolved his bullying problem. In Participant 1's previous responses, he acknowledged that bullying was wrong because he used vulgar words and discriminated against his classmates by reason of his gender preference (i.e., being a gay). Even when the classmate they bullied retaliated

by teasing, not resorting to bullying is its own limits when another person is already being harmed emotionally. As such, Participant 1 realized that bullying was wrong when it already inflicts pain on another person. The specific response of Participant 1 suggests the need at the onset for self-realization to prevent bullying from occurring. On the other hand, Participant 7 did not resolve any of her problems, such as bullying problem:

Participant 7 on Bullying (NFLC: Advice receiving): My parents and also... [...] Church and my mother. The reason I mentioned church because we have a group. Then, we have sharing there. Then, they advised me that is what I should rather do [that is, ignore the kvetch of my [former] close friend]. [...] They also said that I should not avenge myself. I just leave things as such. [...] My friends.

As an outlying sample on bullying problem also, Participant 7 recounted using her NFLCs, that is, advice received from her parents, church mates, and friends. Specifically, among her church mates and friends, she was advised to let things be and not avenge herself since she cannot change how her bully treats her. From Participant 7's narrative extract, she confided her MP to people close to her. Although she did not explicitly mention following their advice, she acted so. Her parents, church mates, and friends' advice played an important role in deciding over her MP; unfortunately, she has not resolved her bullying problem, which suggests that she and her parents should have consulted school authorities (e.g., class adviser, counsellor, head teacher) as options regarding anti-bullying.

From the two representative samples above, Participant 7 resolved being a bully whereas Participant 1 has not resolved being bullied. Out of empathy or feeling of pain toward the person whom he bullied and cried, Participant 1 decided not to bully his classmate again. On the other hand, despite Participant 7's desire not to be bullied, her bully continues to bully her. When Participant 7 received advice from her mother and church mates, they told her just to ignore her bully. Hence, Participant 1 has, within his power, to stop his bullying;

whereas, Participant 7 does not have the same advantage as Participant 1 because a different person or personality is directly affecting her. Despite Participant 7's personal attempts to stop being bullied and advice from people close to her, they have nothing better to suggest stopping the bully. As such, parents and other individuals should also attend seminars about bullying and on how to prevent it so that they can also offer better advice to children, adolescents, and other individuals who are victims of bullying in schools.

Collectively, Participants 1 to 12 used their FLCs to decide over their MPs. Participants used one or more similar or different FLCs to resolve or not resolve their MPs. The specific findings suggest that individual participants may encounter many problems and in the process resort to varying extent of FLCs. According to Pinker (2008), moral context is practically rooted in and bound up by familial ties, lifestyle, school rules, communal commitment, and other sorts of health, societal and religious norms, which suggests that not all MPs can be solved by FLCs alone, but also by other factors.

Sub-theme 2.2: Using FLCs to certain extents.³⁰

Tables 15 to 20 show the FLCs that, by extent of use, have influenced the moral judgment of participants over their respective MPs. Some participants used resolving FLCs (e.g., RFLCs, MFLCs, and TFLCs) whereas others utilized non-resolving FLCs (e.g., LFLCs and NFLCs). Each table shows the extent of moral judgment, as well as, the similarities and differences of, for example, similar RFLCs for similar MPs, similar MFLCs for different MPs – prior to in-depth analyses and interpretations.

³⁰ For Sub-theme 2.2, the representative narrative extracts came from the following: Participants 3 and 6; 10 and 11; 8; 5; as well as, 4 and 7 considering that all participants were represented equally in this research.

Table 15. List of participants' resolving factors from the local context (RFLCs)

Participant no.	Moral problem (MP)	Resolving factor from the local context (RFLC)	Less likely tapped FLC (LFLC) or non-resolving FLC (NFLC)
1	1. Arrogance	Admonishment by classmates	- Nothing mentioned -
	2. Bullying	Pain [Empathy]	- Nothing mentioned -
	3. Familial lying	Religious activity	- Nothing mentioned -
2	4. Academic cheating	Intelligence of classmate	- Nothing mentioned -
	5. Physical defect	Parental treatment (mother's words)	- Nothing mentioned -
3	6. Churchgoing	Grandmother's religious teaching	- Nothing mentioned -
4	7. Computer addiction	Parental treatment (paternal discipline)	- Nothing mentioned -
5	8. Computer addiction	Consequence (negative) (parental treatment: maternal scolding)	- Nothing mentioned -
6	9. Churchgoing	Parental treatment (e.g., mother's reminder) and friend's influence	- Nothing mentioned -
8	10. Academic negligence	Parental treatment (family support) and school support	- Nothing mentioned -
9	11. Familial un-openness	Parental treatment (family get-together)	- Nothing mentioned -
8 (67%)		= Total =	11 (31%)

In Table 15, eight (67%) of the 12 participants used RFLCs in deciding over their 11 (31%) of the 36 MPs. In other words, majority of adolescent students resolutely used only nearly a third of their RFLCs and none hinted on LFLCs or NFLCs to resolve their MPs. As a point of comparison and contrast in the use of RFLCs, participants' respective interview narratives concerning their FLCs were categorized into:

- a) similar RFLC (e.g., P4's & P5's Parental treatment) for similar MP (i.e., Computer addiction);
- b) similar RFLC (e.g., P2's & P8's Parental treatment) for different MPs (i.e., Physical defect & Academic negligence, respectively);
- c) different RFLCs (e.g., P3's Grandmother's religious teaching & P6's Mother's reminder) for similar MP (i.e., Churchgoing);
- d) different RFLCs (e.g., P1's Admonishment by classmates & P5's Parental treatment such as maternal scolding) for the different MPs (i.e., Arrogance & Computer addiction, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Significant representative interviewees' extracts for the eight participants wherein Participants 3 and 6, for example, used similar and different RFLCs for resolving their respective MPs (categories c & e), is provided below:

Participant 3 on Churchgoing (RFLC: Grandmother's religious teaching): I simply cannot afford [not to care about or feel compassion to] my mother. [...] My grandma is old. Many times, she learned that I often answer back my parents. She narrates to me stories from the bible. Because of that, I learned the importance of God. She also takes me to watch films in their church. [...] One reason why I do not want to go to our church is that as if it is lifeless attending the mass. Even the religious leader seems to be asleep, such as his voice. Even the religious leader seems to fall asleep while having a preaching. Then, in another church gathering, it is lively.

Participant 3's factor from the local context that helped him resolved his churchgoing problem was his grandmother's religious teaching. Because Participant 3's grandma learned that he talks back to her mother, stories from and movies about biblical stories were relayed to him. As such, he learned about God's importance, which means respecting his mother. Further, Participant 3 related his churchgoing problem the way church activities were conducted. For Participant 3, he implied preferring a lively church gathering rather than a boring one. On the other hand, another participant (No. 6) also shared his churchgoing problem using his love for God, as shown below:

Participant 6 on Churchgoing (RFLC: Mother's reminder): My mother often tell me to go to church, which is just near our house. [...] Do not be lazy. [...] Because of friends' influence (cell group, youth jam, etc.). [...] During [preaching], the voice of the religious leader is sleepy to hear.

Participant 6's resolving FLC was her mother's reminder to her to attend church gathering. Her mother often tells her to be active attending church gatherings. Not only that, her friends, too, influenced her to go to church. She confided, on the other hand, that she feels dozy listening to a preacher's somnolent voice. Participant 6's mother's reminder helped her to resolve her MP, but hinted on a related matter (that is, listening to a dull or sleepy voice of a preacher).

Individually, representative Participants 3 and 6 were influenced by the same familial factors in resolving their MP. Participant 3 learned the importance of church or fellowship with God through his grandmother's religious teaching and Participant 6, on the other hand, has to go often to church out of her mother's reminder. Additionally, for Participant 6, her cell group and youth jam mates were also resolving factors for her churchgoing problem. Hence, familial and interpersonal influences are contributory factors in the resolution of churchgoing problem. They both confided that age-related group church activities and the preacher should be lively. Further, a parent who model Christian act at home (Participant 3) and friends' influence (Participant 6) are factors that also significantly impact on a more positive attitude toward church (Francis & Craig, 2006).

Collectively, Participants 1, 2, 3, 4, 5, 6, 8, and 9 have used similar RFLC for different MPs, different RFLCs for similar MP, different RFLCs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping use of RFLCs, participants used RFLCs to resolve their MPs with influence from their environment. The eight (67%) participants resolved one, two, or three of their MPs using one or more of their RFLCs without hinting on less likely tapped or non-resolving FLCs. The said participants determined the RFLCs that influenced them to decide on their MPs.

Table 16. List of participants' more likely tapped resolving factors from the local context (MFLCs)

Participant no.	Moral problem (MP)	More likely tapped resolving factor from the local context (MFLC)	Less likely tapped FLC (LFLC) or non-resolving FLC (NFLC)
5	1. Filial sassing	Parental treatment (filial luckiness) (75%)	- Nothing mentioned -
6	2. Filial sassing	[Obedience] non-sassing brother (60%)	- Nothing mentioned -
9	3. Academic cheating	School peer counseling (70%)	- Nothing mentioned -
10	4. Bullying	Best friend's defense (75-90%)	- Nothing mentioned -

Participant no.	Moral problem (MP)	More likely tapped resolving factor from the local context (MFLC)	Less likely tapped FLC (LFLC) or non-resolving FLC (NFLC)
	5. Parental expectation	Parental treatment (best friend's case) (75%)	- Nothing mentioned -
	6. Time mismanagement	Role models: Industrious, responsible and quick classmates (75%)	- Nothing mentioned -
11	7. Filial sassing	Obedience (non-sassing cousins) (65%)	- Nothing mentioned -
	8. Pinching a 3-year old nephew	Parental treatment (likelihood of being blamed) (70%)	- Nothing mentioned -
12	9. Uttering expletives	Religious activity (70%)	- Nothing mentioned -
6 (50%)		= Total =	9 (25%)

In Table 16, six (50%) of the 12 participants resorted to MFLCs that helped them to resolve nine (25%) of the 36 MPs. In another way of reporting it, half of the students used only a quarter of their MFLCs and did not cite LFLs or NFLCs. As a point of comparison and contrast in the use of RFLCs, participants' feedback can be categorized into:

- similar RFLC (e.g., P5's & P11's Obedience) for similar MP (i.e., Filial sassing);
- similar RFLC (e.g., P5's & P11's Parental treatment) for different MPs (i.e., Filial sassing & Pinching a 3-year old nephew, respectively);
- different RFLCs (e.g., P5's Parental treatment & P6's Obedience) for similar MP (i.e., Filial sassing);
- different RFLCs (e.g., P10's Best friend's defense & P11's Obedience) for the different MPs (i.e., Bullying & Filial sassing, respectively);
- a combination of two or more of the preceding categories; and/or,
- none of the above category.

Representative narrative excerpts from Participant 10 and Participant 11, for example, used (d) different MFLCs for their different MP:

Participant 10 on Bullying (MFLC: best friend's defense): [...] They did something wrong to me then, now they are kind to me. However, my treatment of them is just like before. For me, when I do not want to glance at you, that is my point that you still have arrears to me. [...] I am not that [type of person] who quarrel another person or say something behind her back. [...] Yes [I am indulgent]. [...] I was voted as the director for the Romeo and Juliet [play]. Then, there are two groups [and] I was the director of the first group. What the director does is to choose his/her group mates. Then, when I have no, of course, they are friends because I know that they do not want me. But when there are only remainders, [...] [I have no more classmates so close to me,] I just chose anyone. One of my classmates got angry with me. S/he hid himself/herself under the table when I am choosing [my group mates]. I noticed that. But, as if, I noticed nothing. When I have chosen him/her because there is no one else to choose from because others have chosen them already, s/he stamped his/her feet. Then, my best friend in 1st year whom I became my enemy, s/he accompanied him/her outside the room. They slammed the door. I cried then because my classmate told me that they were passing a paper where it is written [...] that they want to evict me as their director. [...] I cried

hard because I do not know anything about it and I was doing nothing wrong. [...] That is why I cried. Then, that's it. My [new] best friend [...] who fought for me. But I just cried. She said: "You should defend yourself."

Participant 10 was influenced by her best friend's defense of her. She recalled how she was treated by some of her classmates due to a previous incidence. They do not want her again to be their leader that is why they made efforts not to belong in her group. They did things she did not expect, hence, caused her to feel disliked. However, someone from their class stood beside and defended her. She advised her to learn to defend herself. The specific finding implies that an individual may expect that a friend who could be depended on in need (e.g., for moral support) is a friend indeed. On the other hand, obedience was a factor for a participant (No. 11) to resolve her back talking or mouthing off problem:

Participant 11 on Filial Sassing (MFLC: Obedience): As if, all of my cousins, in our compound, are relatives. Then, as if all my cousins do not answer back their parents, as if like that. But I feel guilty when I answer back [my parents].

Participant 11 observed that all of her cousins in their compound do not sass their parent. On her part, she feels guilty about having to answer back her parents. In other words, the factor from her environment that helped her resolved her problem was also obedience, just like in her moral experience resolution. The finding implies that other people learn by observing other individuals' conduct by means of being obedient to family figures.

Individually, representative Participants 10 and 11 gave different MFLCs for different MPs. Participant 10 was defended against her bullies by one of her classmate who was her best friend. She was advised to defend herself and that is what she used later on, though not fully. On the other hand, Participant 11 learned from her observation how her relatives were obedient to their parents by not sassing to them. For her also, obedience was a better option not to feel guilty. At a closer analysis, Participant 10 was advised and tried to be defending of

herself against her bullies; whereas, Participant 11 has to be obedient like her cousins to avoid guilt feelings. Participant 10 has her best friend's support; whereas, Participant 11 has relatives that serve as her role models. The specific results suggest that beneficial social support and good role models are important for resolving MPs.

Collectively, Participants 5, 6, 9, 10, 11, and 12 have used similar MFLC for similar MPs, similar MFLCs for different MPs, different MFLCs for different MPs, and/or a combination of all four categories. Other than an overlapping or non-overlapping used of RFLCs, the two participants used MFLCs that resolved their MPs in relation to their lived MPs. The six participants resolved one, two, or three of their MPs using one or more of their MFLCs: such that, participants 6, 9, 10, and 11 mentioned NFLCs, while others (Participants 5 & 12) did not. Despite of that, most of them still managed to use more their MFLCs to prevail over their NFLCs in resolving their MPs. Hence, the participants utilized their overpowering MFLCs to resolve their MPs.

Table 17. List of participants' temporarily tapped factors from the local context (TFLCs)

Participant no.	Moral problem (MP)	Temporarily tapped resolving factor from the local context (TFLC)	Less likely tapped FLC (LFLC) or non-resolving FLC (NFLC)
8	1. Familial lying (1)	Family advice to lie [possible harm avoidance]	- Nothing mentioned -
	2. Familial lying (2)	Benefit: Updates from her friends	- Nothing mentioned -
1 (8%)		= Total =	2 (8%)

In Table 17, one (8%) of the 12 participants used TFLCs that temporarily influenced the resolution of two (6%) of the 36 MPs. Put in a similar manner, only one (8%) participant for the meantime used one (3%) TFLC for her two (6%) MPs without hinting on LFLCs or NFLCs. Out of comparison, contrast, and in-depth explication, the participant's TFLCs were classified into:

- a) similar MFLC (e.g., none) for similar MP (i.e., none);
- b) similar MFLC (e.g., none) for different MPs (i.e., none);
- c) different MFLCs (e.g., P8's Family advice & Benefit from friends) for similar MP (i.e., Familial lying);
- d) different MFLCs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

The outlying narrative accounts of Participant 8, wherein she was the only respondent who used TFLCs for her similar MPs, are provided below:

Participant 8 on Familial Lying (1) (TFLC: family advice to lie): [My family] told me that we should not inform yet my father about my transfer because they really know my father's attitude. We will just inform him when he goes back here.

In her "Familial lying 1" problem, Participant 8 was advised by her family to lie to her father who is abroad because she previously neglected her studies and was transferred to another high school when she fell in love with a guy. Participant 8 lied to her father because her family (e.g., grandmother and mother) wanted to prevent him from being punished should he learn of her daughter's (Participant 8's) previous mistake and then drink too much intoxicator and run berserk, which might cause him to be caught by strict law enforcers in the foreign land where he is presently working; thus, most likely make her family members to worry less as a result. For Participant 8, heeding to her family's advice to prevaricate was just a patch-up solution. She chose the middle between two extremes – lying or inflicting possible indirect harm to her father – and decided on the former, for the time being, believing that what her father does not know would not hurt him. The specific findings suggest how an individual and/or parties involved in a particular moral problem may resort to TFLCs without the concerned person's knowledge about the real issue. In other words, TFLCs provide only patch-up resolution to an MP for a person, individuals or group to most possibly be protected, cared for, or even sidetracked.

Participant 8 on Familial Lying (2) (TFLC: Updates from friends): [The reason I do not let my family know about my reactivated Fb] is because of my friends. My classmates, as if, because I am also updated about the happenings [around]. Updated about the latest events and about our lessons [in class].

Participant 8's familial lying problem 2 was temporarily resolved because it served her purpose of reactivating her online social media account to get updates from her friends. With the updates, she knows what is happening around her, as well as, about class lessons. At a deeper analysis, lying was outweighed by the benefits derived from using her online account. She learned to weigh the advantages of lying (e.g., benefits derived from her interaction with her friends online) and not lying (i.e., possible harm of being hit by her mother who has learned of her daughter's secret having a boyfriend). Again, what Participant 8's family members do not know would not harm them. In other words, not letting another person to know about a personal issue is better chosen than its opposite.

Participant 8 has employed (c) different TFLCs for similar MPs given the different people involved in her MP, as well as, surrounding circumstances. She temporarily resolved her MP by lying to the people she cares about (e.g., father and herself). For example, in her "Familial lying 1 problem," her family members advised her not to tell the truth to her father. On her "Familial lying 2 problem," lying about her re-activated social networking account helped her to get updates from her friend-classmates rather than what her family members assumed that she might contact again her ex-boyfriend. Participant 8's interview responses, when briefly analyzed and interpreted, mean that she lies to outweigh the supposed disadvantages of her MPs and turn them into beneficial ones. The specific finding implies that the very purpose of lying is for people to save themselves from harm, to "appear likable

[and competent],” and to avoid fear, which differ in degree (University of Massachusetts Amherst, 2002).

Table 18. List of participants’ neutrally tapped factors from the local context (NeFLCs)

Participant no.	Moral problem (MP)	Neutrally tapped factor from the local context (NeFLC)	Less likely tapped FLC (LFLC) or non-resolving FLC (NFLC)
5	Shyness	Consequence (positive; enjoyment with others)	- Nothing mentioned -
1 (8%)		= Total =	1 (3%)

In Table 18, one (8%) of the 12 participants has neutrally tapped FLCs that partially resolved one (3%) of the 36 MPs. Participant 5 mentioned NeFLCs but not LFLC or NFLC. Similarly stated, only a single (8%) adolescent ambivalently used his FLCs and did not mention an LFLC or NFLC as he decided over his MP. For an in-depth explication,

Participant 5’s NeFLCs fell under the last category (f):

- a) similar NeFLC (e.g., none) for similar MP (i.e., none);
- b) similar NeFLC (e.g., none) for different MPs (i.e., none);
- c) different NeFLCs (e.g., none) for similar MP (i.e., none);
- d) different NeFLCs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Since Participant 5 has ambivalently decided on his MP and some of his moral experienced led to lost opportunities and subsequently regret feelings, doing the opposite (such as using courage to face his shyness) yielded positive consequences. He felt enjoyment mingling with others. Participant 5 said:

Participant 5 on Shyness [NeFLC: Positive consequence]: The enjoyment when you mingle with others. I am not afraid anymore [to] do things like recitation. [...] Games like amazing race by section. [I joined the game] because all participated. My classmates are there. Whole section [participated in the Amazing Race].

Participant 5 realized that not being shy brought positive effect (such as happiness). He learned that he does not have to be afraid of, such as participating in class and related non-curricular activities (e.g., Amazing Race). It seems that when his grades are at stake, he

has to act upon (e.g., reciting). For example, when other students are part of a group game, he does not have to feel shy. The specific finding implies that Participant 5 has low self-image when dealing with other people on his own. In other words, on his own, he was diffident and abashed unlike when involved in a social activity.

The feedback from Participant 5 further suggests that an individual who is shy may actually need a group to feel belonged and to boost his self-confidence, that is, to express himself in a social situation. Hence, shyness was a moral problem experienced in a local context by Participant 5 that consequently also helped him to neutrally deal with it given the conduciveness of the situation.

Table 19. List of participants' less likely tapped (LFLCs) or non-resolving factors from the local context (LFLCs)

Participant no.	Moral problem (MP)	Less likely tapped factor from the local context (LFLC)	Non-resolving FLC (NFLC) ³¹
2	1. Clinginess	Independence (infrequent) (best friends' shifted attention)	- Nothing mentioned -
3	2. Filial sassing	Religious education and angriness	Parental treatment (e.g., undisciplined childhood)
	3. Uttering expletives	Classmates and playmates	- Nothing mentioned -
4	4. Academic cheating	Religious teaching and spiritual activeness (90%)	- Nothing mentioned -
	5. Bullying	Conscientiousness and pain (friends' hurt feeling)	100%
6	6. Academic cheating	Deal with co-cheater	- Nothing mentioned -
7	7. Bullying	Advice-receiving	- Nothing mentioned -
	8. Computer addiction	Parental treatment and friends' influence	- Nothing mentioned -
	9. Distrust	Parental treatment (upbringing)	- Nothing mentioned -
9	10. Bullying	School seminar (60%)	- Nothing mentioned -
11	12. Academic cheating	Parental expectation	- Nothing mentioned -
12	13. Academic cheating	Non-cheater and cheaters	100%
	14. Bullying	Pain (victim's humiliation)	- Nothing mentioned -
8 (67%)		= Total =	13 (36%)

³¹ Participants' FLCs, whether LFLCs or NFLCs, led to either less likely resolved or unresolved MPs.

In Table 19, eight (67%) of the 12 participants did not resolve 13 (36%) of the 36 MPs using NFLCs. As a point of comparison and contrast in the use of LFLCs/NFLCs, participants' feedback can be categorized into:

- a) similar LFLC/NFLC (e.g., P4's & P12's Pain) for similar MP (i.e., Bullying);
- b) similar LFLC/NFLC (e.g., P7's Parental treatment) for different MPs (i.e., Computer addiction & distrust);
- c) different LFLCs/NFLCs (e.g., P4's Religious teaching & P6's Deal with co-cheater) for similar MP (i.e., Academic cheating);
- d) different LFLCs/NFLCs (e.g., P4's Religious teaching & P9's School seminar) for the different MPs (i.e., Academic cheating & Bullying, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Significant representative interviewees' extracts for the eight participants, wherein Participants 4 and 9, for example, used (d) different LFLCs/NFLCs for resolving different MPs, are given hereunder:

Participant 4 on Academic cheating (LFLC: Religious teaching): In religion, I am spiritually active sometimes that is why I also learned not to cheat. [...] I feel afraid of cheating because of the teaching in church. Each time in church the teaching is about cheating, I am affected that is why I try to minimize cheating. [...] Because of the competition in our room, it is really hard to get a spot among the top 10. Even they are accosting.

Participant 4's FLC was religious teaching, which made him minimize his cheating problem. When considering his spiritual activeness, he learned not to cheat. He admitted that belonging to one of the top 10 spots in the class was difficult for him to do. He was afraid to cheat because of his religion, which reduced his cheating problem. The specific finding suggests that there is more to religious teaching by actually applying what was preached. On the other hand, another participant with different LFLCs and MP is given as an additional representative example concerning category (d):

Participant 9 on Bullying (LFLC: School seminar): Perhaps, the school [again is the factor]. [...] Seminar. [...] About bullying. [...] Once a year, I was able to attend [the seminar]. Like that. [...] Yes [only once-a-year seminar]. All about bullying is explained there. Then, of course, as if, you will feel that it is already bullying. [...] Yes [I learned that it is bullying from that seminar]. [...] Not really [bullying is not just about physical harm]. No physical, only speeches [talks]. [...] No. I do not hurt anyone. [...] It is not hitting someone on the nape. Only

teasing. Rollicking. [...] Yes, they say [they are already bullying]. But for us, no, we are friends. Like teasing only, then, “Hey, you are already bullying!” [...] It is like hurting another person’s feeling. [...] Yes. When you got [a grade of] 84%, as if [it is already a failing mark]. [...] Yes. But in our section 1, if 84%, it is [repulsive], a failing [grade]. Because when we get 85%, it is painful to us.

Participant 9’s FLC was school seminars where he learned what bullying was. He said that he did not commit physical bullying, but more of verbal bullying (e.g., teasing, rollicking) toward friends. Hence, for Participant 9, he hurt people’s feelings when he bullied them, which they affirmed to be already bullying. Participant 9 even added that getting a class grade below the passing benchmark was painful, too, although he did not explicitly mention someone who was bullied as a result. The specific result suggests that bullies are sometimes individuals who are close to their bullies (e.g., friends). They bully others (i.e., their own classmates) out of fun with their groups.

From the two representative samples above, Participants 4 and 9 shared different LFLCs for different MPs. First, Participant 4’s religious teaching and spiritual activeness made him minimize cheating or fear being dishonest, but still did not resolve it. On the other hand, Participant 9’s school seminar participation taught him that bullying could either be physical or verbal harm. For him, the latter is what he does and not the former. At a closer analysis, both Participants 4 and 9 resorted to their respective FLCs for their individual MPs; however, they still were affected by the factors from their local contexts not to do the same MP over again. In other words, both participants did not resolve their MPs because they did not totally relinquished the cause of their respective MP (e.g., Participant 4’s “I try to minimize cheating”) rather than completely or more likely resolving it. Because the MPs were Participants 4’s and 9’s own making, they should rather solve them, resolutely, in their own term, too.

Collectively, Participants 2, 3, 4, 6, 7, 9, 10, 11, and 12 have used similar LFLC for similar MP, different LFLCs for similar MP, different LFLCs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping used of LFLCs, the nine participants have used LFLCs but with the prevalence of NFLCs in relation with their lived MPs; hence, unresolved or recurring MPs. Said participants did not resolve any MPs when they used LFLCs, considering further most of them have overpowering NFLCs. Thus, participants may use LFLCs that could be weakened or overridden by NFLCs because of the participants' own and related contexts.

Table 20. Summary of factors from the local context (FLCs) (by extent of resolution)

Factor from the local context (FLC) and extent of resolution	Participants' number of moral problem (MP)												Total participants and MPs	
	1	2	3	4	5	6	7	8	9	10	11	12		
RFLCs	a. RFLCs	3	2	1	1	1	1	1	1					8, 11
	b. RFLCs & LFLCs/NFLCs													0, 0
	c. MFLC					1	1			1	3	2	1	6, 9
	d. MFLCs & LFLCs/NFLCs													0, 0
	e. TFLCs								2					1, 2
	f. TFLCs & LFLCs/NFLCs													0, 0
	Total	3	2	1	1	2	2	3	2	3	2	1		11, 22
NeFLC	g. NeFLCs					1								1, 1
	h. NeFLCs & LFLCs/NFLCs													0, 0
	Total					1								1, 1
NFLCs	i. LFLCs													0, 0
	j. LFLCs & NFLCs			1	1			1				2		4, 5
	k. NFLCs		1	1			1	2		1		1		6, 7
	l. NFLCs & LFLCs				1									1, 1
	Total		1	2	2	1	1	3		1		1	2	9, 13

Legend: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC

Research Question 2 was constructed to obtain from the respondents FLCs that influenced them to resolve their MPs; however, some participants still mentioned NFLCs.

Table 20 presents RFLCs, MFLCs, TFLCs, NeFLCs, LFLCs, and NFLCs that helped resolve or not resolve the 36 MPs of the 12 participants. Individually, three (25%) participants (Nos. 1, 8, and 10) resolved their respective three (100%) MPs using RFLCs only and/or with derivatives; five (42%) participants (Nos. 2, 5, 6, 9, & 11) individually resolved two (67%) MPs; three (25%) participants (Nos. 3, 4, & 12), on a case to case basis, resolved only one (33%) MP; and, one (8%) participant (No. 7) did not resolve (0%) his MPs. The specific finding implies that an individual's use of his or her FLCs may resolve all or none of his or her MPs. Specifically, the data revealed the following:

- a) Eight (67%) participants (Nos. 1, 2, 3, 4, 5, 6, 8, & 9) utilized RFLCs (without LFLC & NFLC) that helped resolved 11 (31%) of 36 MPs;
- b) No (0%) participant used RFLC (with LFLC & NFLC);
- c) Six (50%) participants (Nos. 5, 6, 9, 10, 11, and 12) resorted to MFLCs (without LFLC & NFLC) that helped resolved nine (25%) of 36 MPs;
- d) No (0%) participant employed MFLC (with LFLC & NFLC);
- e) One (8%) participant (No. 8) utilized TFLCs (without LFLC & NFLC) that helped resolved two (6%) of 36 MPs;
- f) No (0%) participant used TFLC (with LFLC & NFLC);
- g) One (8%) participant (No. 5) resorted NeFLCs (without LFLC & NFLC) that neutrally helped resolved one (3%) of 36 MPs;
- h) No (0%) participant employed NeFLC (with LFLC & NFLC);
- i) No (0%) participant employed LFLC (without NFLC);
- j) Four (33%) participants (Nos. 3, 4, 7, & 12) used LFLCs (with NFLC) that less likely helped resolved five (14%) of 36 MPs;
- k) Six (50%) participants (Nos. 2, 3, 6, 7, 9, & 11) utilized NFLC (without LFLC) that did not help resolve seven (19%) of 36 MPs; and,
- l) One (8%) participant resorted to NFLC (with LFLC) that did not helped her resolve one (3%) of 36 MPs.

Collectively, under category (a), eight (67%) participants used RFLCs without LFLC/NFLC. Category (b) shows no (0%) participant who used an RFLC with an LFLC/NFLC. Combining RFLCs (a & b), MFLCs (c & d), and TFLCs (e & f), 11 (92%) participants resolved 22 (61%) out of 36 MPs. Moreover, category (g) reveals that one (8%) participant ambivalently dealt with her (3%) MP, and, (i), (j), and (k) show that eight (67%) participants did not resolve 13 (36%) out of 36 MPs. In list form:

- a) Eleven (92%) of the 12 participants used RFLCs, MFLCs, and TFLCs that influenced the resolution of 22 (61%) of the 36 MPs.
- b) One (8%) of the 12 participants employed NeFLCs that helped him resolve one (3%) of the 36 MPs.
- c) Nine (75%) of the 12 participants utilized LFLCs in combination with NFLCs, or purely NFLCs, which caused them not to resolve 13 (36%) of the 36 MPs.

The specific findings indicated that most participants (92%) resolved majority (61%) of their MPs using their RFLCs. On the other hand, evidence also revealed that many (75%) of them did not resolve more than a third (36%) of their MPs. Hence, most students use their respective FLCs that resolved majority of their MPs; whereas, other students did not use their FLCs that resolved their MPs. The specific finding suggests that majority of FLCs is important in resolving MPs, which confirmed Bond, Lun, Chan, Chan, and Wong's (2012) finding on FLC that contextual variables and PCs significantly affected teens' enactment of their moral conduct.

Sub-theme 2.3: Employing FLCs in particular MPs.

Table 21 provides the FLCs that students employed for their specific MPs.

Table 21. List of factors from the local context (FLCs) in specific moral problems (MPs)

No. of participant	Participant no., Factors from the local context (FLC), and extent of resolution	Extent of resolution			Estimated unique FLC	Moral problem (MP)
		RFLC/ MFLC/ TFLC	NeFLC	LFLC /NPC		
6	2, Intelligence of classmate, RFLC; 4, Religious teaching and spiritual activeness, LFLC; 6, Deal with co-cheater, NFLC; 9, School peer counseling, MFLC; 11, Parental expectation, NFLC; 12, Cheaters and non-cheater, NFLC	2	0	4	7	1. Academic cheating
6	1, Victim's crying, RFLC; 4, Friends' hurt feeling, NFLC; 7, Advice-receiving, NFLC; 9, School seminar, LFLC; 10, Best friend's defense, MFLC; 12, Pain (victim's humiliation), NFLC	2	0	4	6	2. Bullying
4	3, Education, undisciplined childhood and angeriness, NFLC; 5, Filial luckiness, MFLC; 6, Non-sassing	3	0	1	6	3. Filial sassing

No. of participant	Participant no., Factors from the local context (FLC), and extent of resolution	Extent of resolution			Estimated unique FLC	Moral problem (MP)
		RFLC/ MFLC/ TFLC	NeFLC	LFLC /NPC		
	brother, MFLC; 11, Non-sassing cousins, MFLC					
3	4, Parental treatment (paternal discipline), RFLC; 5, Parental treatment (discipline), RFLC; 7, Parental treatment and friends' influence, NFLC	2	0	1	3	4. Computer addiction
3	1, Religious activity, RFLC; 8, Family advice to lie [possible harm avoidance], TFLC; 8, Benefit: Updates from her friends, TFLC	2	0	0	4	5. Familial lying
2	3, Grandmother's religious teaching, RFLC; 6, Mother's reminder and friend's influence, RFLC	2	0	0	3	6. Churchgoing
2	3, Classmates, playmates, NFLC; 12, Religious activity, MFLC	1	0	1	2	7. Uttering expletives
1	8, Family and school supports, RFLC	1	0	0	2	8. Academic negligence
1	1, Admonishment by classmates, RFLC	1	0	0	1	9. Arrogance
1	2, Parental treatment (mother's words), RFLC	1	0	0	1	10. Physical defect
1	9, Parental treatment (family get-together), RFLC	1	0	0	1	11. Familial un-openness
1	11, Parental treatment (likelihood of being blame), MFLC	1	0	0	1	12. Pinching a 3-year old nephew
1	10, Industrious, responsible and quick classmates, MFLC	1	0	0	3	13. Time Mismanagem ent
1	5, Enjoyment with others, NeFLC	0	1	0	1	14. Shyness
1	10, Best friend's case, MFLC	1	0	0	1	15. Parental expectation
1	7, Parental treatment (upbringing), NFLC	0	0	1	1	16. Distrust
1	2, Best friends' shifted attention, NFLC	0	0	1	1	17. Clinginess
36	= Total =	21	1	13	44	

Legend: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC

Based on Table 21, participants have similar or different resolving or non-resolving FLCs for their particular MPs. As a point of comparison, contrast, and rich analysis, participants' MEs were categorized into:

- a) similar FLC (e.g., P4's & P5's Parental treatment) with similar extent of resolution (i.e., RFLC) for similar MP (i.e., Computer addiction);
 - a.2. similar FLC (e.g., P5's & P7's Parental treatment) with different extent of resolution (i.e., RFLC & NFLC) for similar MP (i.e., Computer addiction);
- b) similar FLC (e.g., P2's & P9's Parental treatment) with similar extent of resolution (i.e., RFLC) for different MPs (i.e., Physical defect & Familial un-openness, respectively);
 - b.2. similar FLC (e.g., P2's & P7's Parental treatment) with different extent of resolution (e.g., RFLC & NFLC, respectively) for different MPs (i.e., Physical defect & Computer addiction, respectively);
- c) different FLCs (e.g., P3's Grandmother's religious teaching & P6's Mother's reminder) with similar extent of resolution (i.e., RFLC) for similar MP (i.e., Churchgoing);
 - c.2. different FLCs (e.g., P2's Intelligence of classmate & P12's Cheaters and non-cheaters) and different extent of resolution (i.e., RFLC & NFLC, respectively) for similar MP (i.e., Academic cheating);
- d) different FLCs (e.g., P1's Admonishment by classmate & P5's Parental treatment such as maternal scolding) with similar extent of resolution (i.e., RFLC) for the different MPs (i.e., Arrogance & Computer addiction, respectively);
 - d.2. different FLCs (e.g., P2's Intelligence of classmate & P9's School seminar) and different extent of resolution (i.e., RFLC & LFLC, respectively) for the different MPs (i.e., Academic cheating & Bullying, respectively); and/or,
- e) a combination of two or more of the preceding categories.

For all participants to be represented in this study, Participants 2 and 12 also served as significant representative samples. The aforementioned categorization, with the inclusion of a sub-category, was used. Using an example sub-category in this specific sub-theme resulted in comparing and contrasting Participants' FLCs and different extent of resolution for similar or different MP. As such and as an example, Participants 2 and 12 utilized (c.2) different FLCs with different extent of resolution for similar MP, as given below:

Participant 2 on Academic cheating (RFLC: Intelligence of classmate): You cannot belong in section 1 if you are not bright. You are in section 1 so you have to be bright. [...] All of us in the room are intelligent. The problem is that some are lazy. They do not review or read their lessons. [...] S/he cheated because s/he did not read her lesson because of laziness.

Participant 2's factor from the local context that helped her resolved her academic cheating was her basis that all her classmates are intelligent [because they are in the creamiest or top-notch section of a general high school]. Hence, she linked her classmate's cheating problem simply out of laziness (i.e., for not reading assigned lessons). As such, he was not affected entirely by her classmate's academic cheating problem because they,

anyway, belong in the honors section. The specific findings suggest how an individual could be affected by another person's academic dishonesty, but aware of the fact that they do have the positive trait (i.e., intelligence) to curtail it from re-occurring. Hence, the people in an environment exert an influence on other individuals' way of resolving MPs. Another participant (No. 12) with different FLCs and extent of resolution, on the other hand, has less likely resolved his MP, and his narrative account is given as another representative example:

Participant 12 on Academic cheating (NFLC: Cheaters and non-cheater): Of course, you also see them do it [cheat]. [...] But like what I said, one of my classmates, isn't it [that he does not cheat]. [...] As in he is a well-disciplined person [the reason he does not cheat]. [...] Even when he knows he will fail [he will not cheat]. [...] Yes [He consistently fail or lowest almost in an assessment]. Not in grade[s]. He does not fail the subject.

Participant 12, on the other hand, was influenced by both cheaters and a non-cheater the reason he has not resolved her MP. For him, he sees cheaters in class despite having mentioned an exemplary individual who does not cheat even when he scores consistently lower in class. The particular result suggests that a person may more possibly be affected by the number of cheaters and, indirectly, avoid having a low score in exams; hence, would not resolve her problem on academic dishonesty.

From the two samples above, Participants 2 and 12 have, respectively, different RFLCs and LFLCs as they decided over their similar MPs. First, Participant 2's RFLC, which was her classmates' intelligence, aided her in resolving someone else's academic dishonesty. On the other hand, Participant 12' NFLCs, which were specifically cheaters and a non-cheater, were influential to the non-resolution of his problem. He is influenced more by the former and the latter's [consistently] resulting low performance for being honest. The specific findings imply that an MP is resolved based on an individual assessment while an

MP may not be resolved because an individual allows himself or herself to be directly affected by it without the resoluteness to actually resolve it on his or her own.

Collectively, the participants used similar or different resolving and non-resolving FLCs for similar or different MPs. Most likely than not, participants used resolving FLCs and not non-resolving FLCs. Even when they have similar MP, they may or may not use similar FLCs and they may or may not resolve their MPs because of their own will, influence of others, and related factors. Hence, other than an overlapping or non-overlapping use of RFLCs or NFLCs, participants may use MFLCs and LFLCs. In other words, participants have resolved their MPs because they used mostly RFLCs, TFLCs, and MFLCs; whereas, the said participants have been overpowered by NFLCs when they used LFLCs. Thus, the particular collective findings imply that individuals may use either MFLCs or LFLCs that could be strengthened or weakened by either RFLPs or NFLCs; hence, making MPs more likely to be resolved or less not to be resolved, depending on an individual person's decision to be either affected by it or not.

Sub-theme 2.4: Appearance and reappearance of FLCs in MPs.

Tables 22 to 24 show the distribution of FLCs within, across, and within and across MPs that helped either resolve or not participants' MPs.

Table 22. Distribution of factors from the local context (FLCs) (within individual participants' moral problems and their themes)

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
8	Parental treatment	2, Physical defect, FLC, PMB/S, RFLC; 4, Computer addiction, PC, FLC, MC/S, RFLC; 5, Filial sassing, FLC, ME, PMB, PMB/S, MC/A, MFLC; 5, Computer addiction, FLC, MC/Ra, MC/A,	9	0	3	9	6

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		RFLC; 6, Filial sassing, PC, FLC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/A, MC/Re, MFLC; 6, Churchgoing, MPD, FLC, PMB/A, MC/Re, RFLC; 7, Distrust, MP, PC, ME, FLC, MR/R, MC/Cy, NFLC; 7, Computer addiction, MPD, ME, FLC, PMB, PMB/S, MR/P, MR/Co, MR/R, MC/Cy, MC/S, MC/Ra, MC/A, LFLC; 7, Bullying, MPD, PC, ME, FLC, MC/S, MC/Re, NFLC; 8, Academic negligence, MPD, FLC, MR/S, MR/P, RFLC; 10, Time mismanagement, ME, FLC, PMB/S, MFLC; 11, Filial sassing, PC, ME, FLC, PMB/S, MR/S, MFLC					
5	Religiousness	1, Familial lying, ME, FLC, PMB/S, RFLC; 3, Churchgoing, ME, FLC, RFLC; 4, Academic cheating, FLC, LFLC; 9, Academic cheating, FLC, MFLC; 12, Uttering expletives, ME, FLC, MFLC	4	0	1	4	3
5	Pain [(Empathy)]	1, Bullying, ME, FLC, RFLC; 4, Bullying, MP, FLC, MR/P, NFLC; 9, Bullying, PC, ME, FLC, MC/A, LFLC; 11, Pinching a 3-year old nephew, MP, FLC, PMB/A, MFLC; 12, Uttering expletives, ME, FLC, MC/Ra, MFLC	3	0	2	3	6
2	Obedience (to parents)	6, Filial sassing, FLC, MFLC; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MFLC; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MFLC	3	0	0	2	5
2	Discipline	4, Computer addiction, PC, FLC, RFLC; 12, Academic cheating, FLC, NFLC	1	0	1	2	2
1	Independence	2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NFLC	0	0	1	1	5
1	Self-defense	10, Bullying, MP, MPD, PC, ME, FLC, MC/Re, MFLC	1	0	0	1	4
1	Intelligence	2, Academic cheating, FLC, MC/S, RFLC	1	0	0	1	2

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
1	Advice-giving	7, Bullying, PC, FLC, NFLC	0	0	1	1	2
1	Admonishment	1, Arrogance, ME, FLC, RFLC	1	0	0	1	2
1	Consequence (Negative)	5, Shyness, FLC, NeFLC	0	1	0	1	1
1	Conscientiousness	4, Bullying, FLC, NFLC	0	0	1	1	1
29		= Total =	23	1	10	27	39

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 22, individual participants' FLCs were mentioned within their respective MPs and themes (i.e., PC, FLC, PMB & ME, MR, & MC). For example, "Parental treatment" was originally found in the "FLCs" of "Physical defect" (Participant 2), "Computer addiction" (Participants 4, 5, & 7), "Filial sassing" (Participants 5, 6, & 11), "Churchgoing" (Participant 6), "Distrust" (Participant 7), "Computer addiction" (Participant 7), "Bullying" (Participant 7), "Academic negligence" (Participant 8), and "Time mismanagement" (Participant 10), as well as, in their respective themes. The specific result has shown that FLCs are where MPs occur such that they fit or are bound together in moral problem resolution.

Table 23. Distribution of factors from the local context (FLCs) (across individual participants' moral problems and their themes)

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
7	Pain [(Empathy)]	1, Familial lying, MR/Ch, RFLC; 5, Filial sassing, PMB/A, MFLC; 7, Distrust, MP, NFLC; 7,	4	1	3	6	4

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		Bullying, MPD; PC, NFLC; 8, Familial lying (1), PC, TFLC; 9, Familial un-openness, MR/Co, RFLC; 10, Bullying, MP, MPD, MC/S, MFLC; 12, Bullying, MP, MR/Ch, MR/S, LFLC					
6	Parental treatment	3, Filial sassing, PC, ME, PMB/A, MR/Ch, MR/P, NFLC; 4, Academic cheating, MR/Co, MC/Ra, LFLC; 8, Familial lying (1), MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Ch, MR/S, MR/Co, MC/Com, MC/Re, TFLC; 8, Familial lying (2), MP, PC, ME, PMB/A, TFLC; 9, Familial un-openness, MPD, ME, RFLC; 10, Parental expectation, MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Co, MC/Cy, MC/S, MC/Ra, MC/A, MC/Re, MFLC; 10, Bullying, PMB, PMB/S, MFLC; 12, Academic cheating, MPD, PC, NFLC	3	2	3	6	5
6	Advice-giving	1, Bullying, MR/S, RFLC; 1, Arrogance, MC/Ra, RFLC; 2, Academic cheating, MPD, ME, MR/S, RFLC; 2, Physical defect, MPD, RFLC; 5, Filial sassing, MC/Ra, MC/Com, MFLC; 6, Academic cheating, MC/Ra, NFLC; 10, Bullying, PMB/S, MFLC; 10, Parental expectation, MC/Ra, MFLC; 12, Bullying, MPD, LFLC; 12, Uttering expletives, MP, ME, MFLC	8	0	2	7	4
5	Consequence (Negative)	1, Familial lying, MC/Cy, MC/S, RFLC; 2, Clinginess, MPD, ME, RRef, Ch, NFLC; 2, Physical defect, MR/Co, MC/A, MC/Re, RFLC; 4, Academic cheating, ME, LFLC; 4, Computer addiction, MC/S, RFLC; 5, Computer addiction, ME, RFLC; 7, Distrust, MP, NFLC; 12, Academic cheating, PC, NFLC	4	0	4	6	4
4	Conscientiousness	1, Familial lying, MR/P, MC/Re, RFLC; 2, Academic cheating, PC, RFLC; 6, Filial sassing, PC, MFLC; 6, Academic cheating,	5	0	1	5	4

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		ME, NFLC; 6, Churchgoing, ME, MC/Re, RFLC; 8, Academic negligence, MP, RFLC					
3	Intelligence	4, Academic cheating, PC, LFLC; 7, Bullying, MPD; PC, NFLC; 7, Distrust, MC/Cy, NFLC; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NFLC; 12, Uttering expletives, PC, PMB, MC/Com, MFLC	1	0	4	4	5
4	Obedience (to parents)	3, Filial sassing, PMB, NFLC; 5, Computer addiction, PMB/A, RFLC; 7, Distrust, ME, NFLC; 10, Parental expectation, PC, MR/Co, MFLC; 10, Bullying, MC/Ra, MFLC	2	0	3	5	5
3	Religiousness	6, Churchgoing, PC, PMB, RFLC; 9, Bullying, MR/Co, MC/S, LFLC; 10, Bullying, PMB, MFLC	2	0	1	2	4
3	Independence	2, Academic cheating, MC/Re, RFLC; 2, Physical defect, MC/S, RFLC; 6, Academic cheating, PMB, MC/A, NFLC; 9, Academic cheating, PC, MPD, MFLC	3	0	1	2	3
2	Admonishment	6, Churchgoing, MPD, RFLC; 10, Parental expectation, PC, MFLC	2	0	0	2	1
2	Self-defense	4, Bullying, MR/Co, NFLC; 7, Bullying, MPD, NFLC	0	0	2	1	1
1	Discipline	1, Familial lying, PC, MC/A, MC/Com, RFLC	1	0	0	1	2
46		= Total =	35	3	24	47	42

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 23, even when individual participants' FLCs were only originally mentioned within their respective MPs and themes, analysis of interview transcripts showed

implicitly stated FLCs' appearance in other MPs and themes. For example, "Parental treatment" was also found across MPs, such as "Filial sassing" (Participant 1), "Academic cheating" (Participants 4 & 12), "Familial lying (1 & 2)" (Participant 8), "Familial un-openness" (Participant 9), "Parental expectation" (Participant 10), and "Bullying" (Participant 11). Hence, as individual participants shared their narratives, latent FLCs became evident or emerged in other MPs and themes. The specific result suggests that specific FLCs may not explicitly be brought up as FLCs for deciding over MPs and yet surface within other MPs and their themes because they occur together for moral resolution or non-resolution.

Table 24. Distribution of factors from the local context (FLCs) (within and across individual participants' moral problems and their themes)

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
11	Parental treatment	2, Physical defect, FLC, PMB/S, RFLC; 3, Filial sassing, PC, ME, PMB/A, MR/Ch, MR/P, NFLC; 4, Computer addiction, PC, FLC, MC/S, RFLC; 4, Academic cheating, MR/Co, MC/Ra, LFLC; 5, Filial sassing, FLC, ME, PMB, PMB/S, MC/A, MFLC; 5, Computer addiction, FLC, MC/Ra, MC/A, RFLC; 6, Filial sassing, PC, FLC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/A, MC/Re, MFLC; 6, Churchgoing, MPD, FLC, PMB/A, MC/Re, RFLC; 7, Distrust, MP, PC, ME, FLC, MR/R, MC/Cy, NFLC; 7, Computer addiction, MPD, ME, FLC, PMB, PMB/S, MR/P, MR/Co, MR/R, MC/Cy, MC/S, MC/Ra, MC/A, LFLC; 7, Bullying, MPD, PC, ME, FLC, MC/S, MC/Re, NFLC; 8, Academic negligence, MPD, FLC, MR/S, MR/P, RFLC; 8, Familial lying (1), MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Ch, MR/S, MR/Co, MC/Com,	12	2	6	12	6

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		MC/Re, TFLC; 8, Familial lying (2), MP, PC, ME, PMB/A, TFLC; 9, Familial un-openness, MPD, ME, RFLC; 10, Parental expectation, MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Co, MC/Cy, MC/S, MC/Ra, MC/A, MC/Re, MFLC; 10, Time mismanagement, ME, FLC, PMB/S, MFLC; 10, Bullying, PMB, PMB/S, MFLC; 11, Filial sassing, PC, ME, FLC, PMB/S, MR/S, MFLC; 12, Academic cheating, MPD, PC, NFLC					
9	Pain [(Empathy)]	1, Bullying, ME, FLC, RFLC; 1, Familial lying, MR/Ch, RFLC; 4, Bullying, MP, FLC, MR/P, NFLC; 5, Filial sassing, PMB/A, MFLC; 7, Distrust, MP, NFLC; 7, Bullying, MPD; PC, NFLC; 8, Familial lying (1), PC, TFLC; 9, Bullying, PC, ME, FLC, MC/A, LFLC; 9, Familial un-openness, MR/Co, RFLC; 10, Bullying, MP, MPD, MC/S, MFLC; 11, Pinching a 3-year old nephew, MP, FLC, PMB/A, MFLC; 12, Bullying, MP, MR/Ch, MR/S, LFLC; 12, Uttering expletives, ME, FLC, MC/Ra, MFLC	7	1	5	7	6
7	Advice-giving	1, Bullying, MR/S, RFLC; 1, Arrogance, MC/Ra, RFLC; 2, Academic cheating, MPD, ME, MR/S, RFLC; 2, Physical defect, MPD, RFLC; 5, Filial sassing, MC/Ra, MC/Com, MFLC; 6, Academic cheating, MC/Ra, NFLC; 7, Bullying, PC, FLC, NFLC; 10, Bullying, PMB/S, MFLC; 10, Parental expectation, MC/Ra, MFLC; 12, Bullying, MPD, LFLC; 12, Uttering expletives, MP, ME, MFLC	8	0	3	7	6
7	Religiousness	1, Familial lying, ME, FLC, PMB/S, RFLC; 3, Churchgoing, ME, FLC, RFLC; 4, Academic cheating, FLC, LFLC; 6, Churchgoing, PC, PMB, RFLC; 9, Academic cheating, FLC,	6	0	2	6	5

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		MFLC; 9, Bullying, MR/Co, MC/S, LFLC; 10, Bullying, PMB, MFLC; 12, Uttering expletives, ME, FLC, MFLC					
6	Consequence (Negative)	1, Familial lying, MC/Cy, MC/S, RFLC; 2, Clinginess, MPD, ME, RRef, Ch, NFLC; 2, Physical defect, MR/Co, MC/A, MC/Re, RFLC; 4, Academic cheating, ME, LFLC; 4, Computer addiction, MC/S, RFLC; 5, Shyness, FLC, NeFLC; 5, Computer addiction, ME, RFLC; 7, Distrust, MP, NFLC; 12, Academic cheating, PC, NFLC	4	1	4	8	5
5	Obedience (to parents)	3, Filial sassing, PMB, NFLC; 5, Computer addiction, PMB/A, RFLC; 6, Filial sassing, FLC, MFLC; 7, Distrust, ME, NFLC; 10, Parental expectation, PC, MR/Co, MFLC; 10, Bullying, MC/Ra, MFLC; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MFLC; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MFLC	6	0	2	6	6
5	Conscientiousness	1, Familial lying, MR/P, MC/Re, RFLC; 2, Academic cheating, PC, RFLC; 4, Bullying, FLC, NFLC; 6, Filial sassing, PC, MFLC; 6, Academic cheating, ME, NFLC; 6, Churchgoing, ME, MC/Re, RFLC; 8, Academic negligence, MP, RFLC	5	0	2	6	5
4	Intelligence	2, Academic cheating, FLC, MC/S, RFLC; 4, Academic cheating, PC, LFLC; 7, Bullying, MPD; PC, NFLC; 7, Distrust, MC/Cy, NFLC; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NFLC; 12, Uttering expletives, PC, PMB, MC/Com, MFLC	2	0	4	4	5
4	Independence	2, Academic cheating, MC/Re, RFLC; 2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NFLC; 2, Physical defect, MC/S, RFLC; 6, Academic cheating, PMB, MC/A,	3	0	2	3	6

No. of unique participants	Factor from the local context (FLC)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP			No. of unique MP Theme	
			RFLC	TFLC / NeFLC	LFLC / NFLC	MP	Theme
		NFLC; 9, Academic cheating, PC, MPD, MFLC					
3	Discipline	1, Familial lying, PC, MC/A, MC/Com, RFLC; 4, Computer addiction, PC, FLC, RFLC; 12, Academic cheating, FLC, NFLC	2	0	1	3	3
3	Admonishment	1, Arrogance, ME, FLC, RFLC; 6, Churchgoing, MPD, RFLC; 10, Parental expectation, PC, MFLC	3	0	0	3	3
3	Self-defense	4, Bullying, MR/Co, NFLC; 7, Bullying, MPD, NFLC; 10, Bullying, MP, MPD, PC, ME, FLC, MC/Re, MFLC	1	0	2	1	5
56		= Total =	59	4	33	66	61

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s
Legend 2: RFLC = resolving FLC; MFLC = more likely tapped resolving FLC; TFLC = temporarily tapped FLC; NeFLC = neutrally tapped FLC; LFLC = less likely tapped FLC; NFLC = non-resolving FLC
Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) are presented in its respective section.

Based on Table 24, FLCs that influenced the resolution of individual students' MPs re-emerged within MPs and their themes, as well as, in the other MPs' themes. For example, "Parental treatment" was originally found in the "FLCs" of "Physical defect" (Participant 2), "Computer addiction" (Participants 4, 5, & 7), "Filial sassing" (Participants 5, 6, & 11), "Churchgoing" (Participant 6), "Distrust" (Participant 7), "Computer addiction" (Participant 7), "Bullying" (Participant 7), "Academic negligence" (Participant 8), and "Time mismanagement" (Participant 10), as well as, in their respective themes. Likewise, "Parental treatment" was also found across MPs, such as "Filial sassing" (Participant 1), "Academic cheating" (Participants 4 & 12), "Familial lying (1 & 2)" (Participant 8), "Familial un-openness" (Participant 9), "Parental expectation" (Participant 10), and "Bullying"

(Participant 11) of the other participants where they were not originally mentioned under the theme “FLCs” of those MPs. In this study’s specific finding, parental treatment, as an FLC, contributed in resolving or not resolving adolescents’ respective MPs.

The factors from the local context that were used to resolve MPs re-emerged within MPs and their themes, as well as, in the other MPs’ themes. First, FLCs that were used to resolve MPs have re-emerged within their own themes (i.e., PC, FLC, ME, PMB, MR, & MC). Second, FLCs that were not mentioned in other MPs re-emerged across the other MPs’ themes (i.e., PC, ME, PMB, MR, & MC). The specific result has shown that FLCs within and across MPs and their themes complemented the resolution and non-resolution of MPs. By implication, the daily conduct inside the home, classrooms, and larger community fund the larger moral context of a society, such that adults may encourage a moral environment where students can flourish morally and spiritually (Hansen, 2002).

Synthesis.

Based on the qualitative data presentation, analysis and interpretation, diverse FLCs helped in the resolution of participants’ MPs. Additionally, FLCs that helped resolve MPs were similar or dissimilar from one another and yet mostly resolved students’ MPs. Further, FLCs mentioned under particular MPs re-emerge within and across MPs and their themes. Concisely, Theme 2 and its sub-themes revealed that students’ FLCs impacted on the resolution of majority of MPs, and the inverse was more likely untrue.

**PROBLEM 3:³² WHAT PERSONAL MORAL BELIEFS (PMBs)³³ WERE
INFLUENCED BY THE STUDENTS' MORAL EXPERIENCES (MEs)³⁴ IN
RESOLVING THEIR MORAL PROBLEMS (MPs)³⁵?**

Theme 3: Lived experiencing of personal moral beliefs

To answer thoroughly Problem 3, sub-themes, tables, interview excerpts, qualitative analysis, and interpretation were utilized concerning the participants' lived experiencing (i.e., first-hand account) of PMBs, which served as guides in moral problem resolution or non-resolution. Specifically, Sub-themes 3.1, 3.2, 3.3, and 3.4 present: experiencing PMBs firsthand; encountering PMBs to certain extents; applying PMBs and MEs in specific MPs; using PMBs distributively; and, employing MEs within and across MPs and their themes.

***Sub-theme 3.1: Experiencing PMBs firsthand.*³⁶**

Table 25 shows, by individual participants, the PMBs that were influenced by MEs when deciding over MPs. Some participants utilized their PMBs that were affected by MEs to resolve all their MPs while others only resolved two, one, or none of their MPs. In particular, using their PMBs (i.e., RPMBs, MPMBs, and TPMBs) and their corresponding MEs (i.e., RMEs, MMEs, and TMEs), some participants have resolved their MPs while others who used LPMBs, NPMBs, LMEs, and NMEs did not. Below is the set of data on participants' PMBs and their complementary MEs:

³² For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

³³ No PMBs were merged with one another for purposes of preserving the participants' words.

³⁴ No MEs were merged with one another for purposes of preserving the participants' words.

³⁵ Each of the 12 participants shared three of their MPs.

³⁶ For Sub-theme 2.1, the representative narrative extracts came from Participant 1 and 7; considering that, in the succeeding themes and sub-themes, all participants were represented equally in the entire study.

Table 25. Individual personal moral beliefs' that were influenced by moral experiences

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
1	Arrogance	Learn to listen to others; Admonishment	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance]; Pain [Empathy]	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Familial lying	Honesty is the best policy [Honesty]; Religious experience	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
2	Academic cheating	Honesty is the best policy [Honesty]; Advice-giving	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Clinginess	Know how to be independent [Independence]; - Nothing mentioned -	NPMB; NME	Responsibleness; Independence (Infrequent)
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism]; Acceptance	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
3	Churchgoing	Go to church and do good [Churchgoing and good deeds]; Religious education	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Filial sassing	Obey parents [Honor, love, or respect parents]; - Nothing mentioned -	NPMB; NME	Escapism; Parental treatment
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]; - Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Environmental influence
4	Academic cheating	Merit-based performance [Honesty is the best policy [Honesty] - 90%; - Nothing mentioned -	LPMB; LME	- Nothing mentioned -; Consequence (Negative) (90%)
	Bullying	Tease not so as not to be teased [Respect]; - Nothing mentioned -	NPMB; NME	100%; Lying, but kind classmate
	Computer addiction	All things in excess are bad [Exercise moderation]; Parental treatment (paternal discipline)	RPMB; RME	- Nothing mentioned -; Peer pressure
5	Computer addiction	There are more important than playing computer games [Prioritizing]; Parental treatment (Observed paternal discipline) and related negative consequences	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Filial sassing	Honor [love, obey, or respect] parents; Parental treatment (maternal love) (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Shyness	Do not limit yourself [Express oneself and excel]; (Negative) consequence and regret (50%)	NePMB; NeME	- Nothing mentioned -; - Nothing mentioned -
6	Academic cheating	Think for yourself [Be independent]; Conscientiousness and seriousness	NPMB; NME	- Nothing mentioned -; - Nothing mentioned -

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
	Churchgoing	Going to church as time for God [religiosity]; Conscientiousness (e.g., guilt)	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Filial sassing	Love and honor your parents [obey or respect] parents]; Parental treatment (special occasion / closeness) (60%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	7	Bullying	Ignore her and do one's best; Parental treatment (positive motivation)	NPMB; NME
	Computer addiction	Focus on my study first [Prioritizing]; Parental treatment (extrinsic motivation)	NPMB; NME	Lack self-control; Laziness and boredom
	Distrust	Break not a trust; - Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Parental treatment (filial trust)
	8	Academic negligence	Right to change and do not allow other people to ruin one's life ; Parental treatment and shame	RPMB; RME
	Familial lying (1)	Understand first the situation; Strict foreign land where her father is currently working	TPMB; TME	- Nothing mentioned -; - Nothing mentioned -
	Familial lying (2)	Lying when needed; Secretiveness, fear of losing trust	TPMB; TME	- Nothing mentioned -; - Nothing mentioned -
	9	Academic cheating	Honesty is the best policy [Honesty]; Teased (70%)	MPMB; MME
	Bullying	We are all equals [Equality] - 60%; - Nothing mentioned -	LPMB; LME	- Nothing mentioned -; Pain (empathy) and pity (60%)
	Familial un-openness	All secrets will be revealed; Parental treatment (opening up when needed)	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
10	Bullying	Be good as always [Goodness, kindness, [self-] acceptance (tolerance)]; Self-defense	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Parental expectation	Honor [love, obey, or respect] parents no matter what - 75%; Parental treatment (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Time mismanagement	Time is gold, prioritizing and balancing, versatility (Doing things simultaneously) (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
11	Academic cheating	- Nothing mentioned -; - Nothing mentioned -	NPMB; NME	Non-wrongness of cheating when almost everyone cheats; Fear
	Filial sassing	Obedience [No sassing, no conflict]; Obedience (65%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Pinching a 3-year old nephew	Obedience to avoid backtalk; Parental treatment (familial discipline) (70%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
12	Academic cheating	- Nothing mentioned -; - Nothing mentioned -	NPMB; NME	Almost all students cheat or imperfect [Imperfectionism] – 100%; Almost all students cheat or imperfect

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME) [Imperfectionism]
	Bullying	Love your neighbour -; Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Pain [Empathy]
	Uttering expletives	Intelligence to distinguish good from bad; Religiosity and advice-giving (70%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME

Table 25 presents participants' individual PMBs that were influenced by MEs to resolve or not their MPs. As a representative respondent among those who resolved all or most of their MPs, Participant 1's PMBs that were affected by MEs included "Learn to accept other people's deficiencies [Acceptance, tolerance]" and "Pain [Empathy]" versus "Bullying," "Learn to listen to others" and "Admonishment" against "Arrogance," and "Honesty is the best policy [Honesty]" and "Religious experience" contra "Familial lying." For Participant 1, he has resolved three (100%) of his MPs using his RPMBs that were influenced by RMEs (i.e., without mentioning any LPMBs, NPMBs, LMEs, and NMEs). The specific feedback of Participant 1 implies that an individual may resolve all his or her MPs without even hinting on LPMBs, LMEs, NPMBs, and NMEs. A sample narrative excerpt from Participant 1 is given below regarding his particular bullying problem and the RPMBs that were influenced by RMEs:

Participant 1 on Bullying (RPMBs: Learn to accept other people's deficiencies [Acceptance, tolerance]; RMEs: Pain [empathy]): Learn to accept the deficiency of other people. [...] In one of our teasing, we made him cry. We apologize for what we did to him. [...] We only considered our teasing as jesting. Because there were times he retaliates to our teasing. Then, we also retaliate. In that particular instance, he suddenly burst into tears. [...] Perhaps, we made him feel ashamed inside our classroom. [...] To the whole class. [...] He joins the girls. [...] We said something vulgar to him. Then, our classmates heard it; they laughed [at him].

Participant 1 disclosed the need to learn to accept the deficiency of other people. He acknowledged that he previously was biased toward his gay classmate. As a group, they

teased him even when their bully teases back. However, it turned out that they dealt too much with him that his victim finally gave in and cried. Because of that particular incident, they realized that gays have human feelings just like them. In other words, they have to accept people despite their infirmities. As a result, Participant 1 said that his RPMB is to tolerate or accept people for their human weaknesses and not to be target of bullying. Participant 1's resolute decision not to bully a gay peer suggests a call for "no to bullying."

In relation to Participant 1's PMBs, he thus resolved his bullying problem when he experienced pain or empathy toward his victim; that is, his experience taught him to learn to accept other people's deficiencies. In one of his or their group's teasing, his or their bully cried. Because of that incident, they apologized to him despite that they were only making fun of one another. They know that their gay classmate also retaliates to their teasing, but there came a point when he was hurt because they used a vulgar language. When their other classmates heard of and laughed at because of what they said to him, their victim got offended, felt pain, and then cried. Hence, experience taught him that saying vulgar words in public would most likely hurt another person's feeling even when it was just intended as a joke. As such, the specific response of Participant 1 suggests that experience taught him to believe that he has to accept other individuals' weaknesses as one way of realizing the moral lesson of his or her action, but it does not generally imply that an individual should experience first an MP before learning a lesson. In contrast to Participant 1's significant narrative extract of resolving his bullying using his RPMB that was influenced by his RMEs, Participant 7 did not resolve any of her MPs, such as bullying problem:

Participant 7 on Bullying (NPMB: Ignore her and do one's best; NMEs: Parental treatment as positive motivation, negative reinforcement): So, it has not been resolved yet even when I said that I will just ignore her. [...] For me, I feel it has been resolved. For me just to ignore

[her]. I can do nothing else, that's it. Thus, for me, it has been resolved already, even when it keeps on repeating. [...] As in time is gold. [...] As in, because their kvetches to me, the reason I just ignore them, for me, I will make it as a motivation so that I outrank them. Like that. Sure, you just smear me, just okay. It is up to you to smear me. That is what I use it as a motivation... because when you are far superior, the more they will... [...] "Despite of all the things..." [...] "...Always do my best." [...] So, is it considered resolved? Here when I say... I just ignore her. In the future, I will no longer be with her; [so,] considered resolved. [...] No choice, really. Like what I said, I will just ignore it because it may aggravate. It would become a bigger issue. It will be harder for me. I will be more stressed out. [...] Others just ignore her. They just nod and nod even when they do not believe [her]. [...] As in, being fake only. [...] She knows from herself that is why I do not approach her. She is the one who approaches me. No more, really. Whatever she does, she cannot bring [my trust] back [to her]. [...] May be, when she realized that she was wrong. [...] It keeps on going. The conflicts bore me. Always happening. [...] Because I know that it is wrong, but I still do it. Yes, why do I keep doing it? I enjoy it, that's why. [...] When, for instance, I really have to read the subjects. In my mind, I just think of her kvetch to me. If I do not read [study], should I just allow their kvetches take place? You know that, they put me down. Should I let myself be squelched also? If I do not study, well, I should rather study. So, the self-motivation... So, [I use my close friend, her negative remarks to me, to motivate myself to study]. [...] My mother has too high expectation of me. My mother, when she was in high school, she is intelligent. But nothing, no, as if she did not become a valedictorian. She is the salutatorian. She is the [student] president of the whole campus, just like the SSG (Supreme Student Government). My mother is intelligent; she just did not attend college. I think that is where I got my laziness. I feel irritated. [...] She is intelligent academically, but... [...] I make [their negative remarks] my motivation. The negative things that happen to me. [...] 6 out of 10. Then, in other instances, I am motivated because, of course, I just think that my mother praises me. [...] For example, in 10 [rating], my greatest motivation is six, which is their smear to me. The four [rating] is when my mother praises me. [They both serve to motivate me].

Participant 7 narrated using her NPMBs to resolve her bullying problem, but to no avail. She rather ignores her bully and then challenges herself to do her best in her studies to prove to her bully that she is not a cheater. Hence, in Participant 7's analysis, her bully may keep on victimizing her, but she rather continue do what is best for herself. As such, Participant 7's particular feedback implies the need to do one's best despite false accusations against one's reputation. However, the specific finding implies that ignoring an issue is, let alone, not a resolution.

In relation to Participant 7's PMBs, she gave a detailed account of her NMEs (i.e., parental treatment as a positive motivation) as they influenced her PMB for her bullying problem, but to no avail because simply ignoring her bully did not help her resolves her MP.

As a result, she assumed that what if she is already in college and away from her bully. Participant 7 even divulged how her other classmates treated the bully hypocritically, although she did not said doing the same. For Participant 7, she just ignores her bully by not approaching her. Likewise, she claimed not to trust her bully classmate anymore, except when the latter would admit of her wrongdoing. Nevertheless, Participant 7's bullying problem taught her to use her problem as a negative reinforcement to motivate herself to excel in her studies. Still, that does not mean that she has resolved her bullying problem. The particular reaction of Participant 7 suggests that a person may use his or her experience of barring from him or her an unpleasant event or bully as a way of mitigating the impact of bullying toward him or her by letting his or her bully know indirectly his or her side and directing to do her best in her studies despite the recurring problem. Hence, an aggrieved individual may convert a negative experience by making it a positive one with the help of another person to whom he or she has a good relationship with, by ignoring an issue, and doing one's best in one's studies.

From the two representative samples above, Participant 7, as the victim of bullying, and Participant 1, as a bully, have different perspective in deciding over their problems. Participant 1 accepts others of their infirmities to resolve his problems, whereas, Participant 7 simply ignores her bully who has not learned to accept her for who she is. At a closer analysis, Participant 1 decided resolutely on his problem; however, Participant 7 has also decided over her problem – that is, by simply ignoring her bully, although she knows that her problem remains unresolved. In these specific scenarios, an individual may have an easier way of resolving her own MP as compared to when he or she is dealing with a problem caused by another individual. In the latter case, people should have alternative ways of

resolving their problems other than relying on their ineffectual judgment by considering school authorities. Guidance counsellors, for example, who know much about counter-bullying measures can provide better ways of minimizing or curtailing recurrence of bullying. Specifically, a victim of peer victimization who confides his or her problem to school authorities can have his or her bully suspended or dismissed, which may become part of his or her school record, for violating anti-bullying policies (Department of Education, 2013).

In reiteration to the foregoing statement, Participant 7 was bullied while Participant 1 was a bully. Participant 1 resolved his bullying problem, whereas Participant 7 did not. They have different PMBs that were influenced by their MEs and extent for deciding over the same MP. At yet another closer analysis, Participant 1 resolutely decided over with his problem of not bullying others out of empathy; however, Participant 7 failed to resolve her bullying problem because her bully continues to bully her. Out of Participants 1's and 7's respective PMBs that were influenced by their MEs, they understood the gravity of bullying. However, Participant 1 learned to avoid bullying a person because she felt the same pain he inflicted on his peer victim. On the other hand, Participant 7 experienced bullying, but her bully has not realized her problem. In these specific moral instances, Participant 1 resolved his own bullying problem because it emanated from her; to the contrary, Participant 7 attempted several times to resolve being bullied by another person, but did not succeed. As an alternative, Participant 7 has used her PMB and negative experience to her advantage by taking it as a challenge to better her studies. Hence, the specific findings from Participants 1 and 7 imply that adolescent students' MEs' influence on PMBs may or may not be sufficient

to resolve MPs, taking into consideration factors within or beyond their control and of turning a negative experience into a positive one.

Collectively, Participants 1 to 12 used their PMBs that were influenced by their MEs in judging their MPs. Participants used one or more similar or different PMBs and MEs to resolve or not resolve their MPs. In other words, some respondents successfully resolved their MPs while others have not resolved their MPs. Nevertheless, students' personal moral beliefs are underlying premises from which they make moral judgment and actions for or against their MPs and are beyond argument because they rest on given fundamental propositions (Bonifacio, 1994; Mortier, 1992; Pollock, 2012). Realistically, personal moral beliefs do engender societal polarization because of constant changes, which may be beneficial or not to individuals or society (George, n.d.). Nonetheless, “[w]hen opportunities occur for students to reason using different ethical perspectives, educators should be aware of their students' and their own moral philosophies in order to optimally facilitate [students' moral and intellectual] growth” (Caswell & Gould, 2008). For Zachary Horne, Derek Powell, and John Hummel (2015), a single counterexample (e.g., the use of utilitarian principle) may possibly lead to the revision of people's strongly held moral convictions; and so, with the use of appropriately effective moral actions. Furthermore, according to Cullity (2006), empirical works on moral decision making or judgment, like in this specific research, have important implications for moral philosophy (specifically on moral beliefs) – and vice versa – and that research ethics consultation should focus significantly on moral experience. In this research, study participants shared similar and different PMBs and MEs despite having the same or dissimilar MPs. As such, educational philosophers should philosophize more on “surprisingly frequent and manifold” moral experiences' effect on PMBs and on how they deal with moral

problems in relation to the morality of everyday life (Hofmann, Wisneski, Brandt, & Skitka, 2014).

Sub-theme 3.2: Encountering PMBs to certain extents.³⁷

Out of the moral encounters or experiences of the participants, Tables 26 to 31 provide the variety of PMBs and MEs that, by extents of use, influenced in various ways the resolution or non-resolution of MPs. Some participants used resolving PMBs and MEs (e.g., RPMBs, MPMBs, TPMBs, RMEs, MMEs, and TMEs) whereas others utilized non-resolving MEs (e.g., LPMBs, NPMBs, LMEs, and NMEs) as they were confronted with MPs. Each table shows the extent of moral resolution or non-resolution, as well as, the similarities and differences of, for example, similar RPMBs and RMEs for similar MPs, similar RPMBs and MMEs for different MPs – prior to in-depth analyses and interpretations.

Table 26. List of participants' resolving personal moral beliefs (RPMBs) and resolving moral experiences (RMEs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
1	Arrogance	Learn to listen to others; Admonishment	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance]; Pain [Empathy]	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Familial lying	Honesty is the best policy [Honesty]; Religious experience	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
2	Academic cheating	Honesty is the best policy [Honesty]; Advice-giving	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism]; Acceptance	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
3	Churchgoing	Go to church and do good [Churchgoing and good deeds]; Religious education	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
4	Computer addiction	All things in excess are bad [Exercise moderation]; Parental treatment (paternal discipline)	RPMB; RME	- Nothing mentioned -; Peer pressure

³⁷ For Sub-theme 2.2, the representative narrative extracts came from the following: Participants 3 and 6; 10 and 11; 8; 5; as well as, 4 and 7 considering that all participants were represented equally in this research.

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
5	Computer addiction	There are more important than playing computer games [Prioritizing]; Parental treatment (Observed paternal discipline) and related negative consequences	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
6	Churchgoing	Going to church as time for God [religiosity]; Conscientiousness (e.g., guilt)	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
8	Academic negligence	Right to change and do not allow other people to ruin one's life ; Parental treatment and shame	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
9	Familial un-openness	All secrets will be revealed; Parental treatment (opening up when needed)	RPMB; RME	- Nothing mentioned -; - Nothing mentioned -
8 (67%)		= Total =		11 (31%)

In Table 26, eight (67%) of the 12 participants used RPMBs and RMEs in deciding over their 11 (31%) of the 36 MPs. In other words, majority of adolescent students resolutely used only nearly a third of their RPMBs and RMEs where, only one (Participant 4) mentioned LMEs or NMEs (i.e., peer pressure regarding his computer addiction), to resolve their MPs. As a point of comparison and contrast in the use of RPMBs and RMEs, participants' individual interview feedbacks were thereof classified into:

- a) similar RPMB (e.g., P3's Churchgoing and good deeds & P6's Churchgoing as time for God) for similar MP (i.e., Churchgoing); similar RME (e.g., P4's & P5's Parental treatment) for similar MP (i.e., Computer addiction);
- b) similar RPMB (e.g., P1's & P2's Honesty) for different MPs (i.e., Familial lying & Academic cheating, respectively); similar RME (e.g., P8's & P9's Parental treatment) for different MPs (i.e., Academic negligence & Familial un-openness, respectively);
- c) different RPMBs (e.g., P4's Exercise moderation & P5's Prioritizing) for similar MP (i.e., Computer addiction); different RMEs (e.g., P3's Religious education & P6's Conscientiousness) for similar MP (i.e., Churchgoing);
- d) different RPMBs (e.g., P1's Learn to listen to others & P8's right to change) for the different MPs (i.e., Arrogance & Academic negligence); different RMEs (e.g., P1's Admonishment & P5's Parental treatment and related negative consequences) for the different MPs (i.e., Arrogance & Computer addiction, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Significant representative interviewees' extracts for the eight participants wherein, Participants 3 and 6, for example, used (categories a, c &/or e) similar and different RPMBs and RMEs for similar MPs, is given below:

Participant 3 on Churchgoing (RPMBs: Churchgoing, good deeds; RME: Religious education): I read something that was being distributed in stores. Since I read about it, I believed it. It is not measured by the number of times you go to church; it is on the number of charities is your love for god [measured]. Additionally, it is when you avoid doing evil. Some people go to church and yet still do evil. They go to church to ask for forgiveness and still do bad things. You should instead avoid doing evil. [Do good and avoid evil]. [...] put God first. God first before others. [...] I attend church because I want to. [...] Because I grew up in a Christian school, we are always taught there. I realized that God saves us from [the eternal fire in] hell. As if I do not want that to happen to me. That is why I am afraid. What I like more is that it is better with God because I do not want to burn in hell due to my sins. I know from myself that I still can change. [...] [I studied in a [private] Christian school from nursery until grade 6.

Participant 3's personal moral belief, which was influenced by his moral experience, was encapsulated in doing charities, avoiding evil and personally initiating going to church. He asserted that people who go to church should rather do good and do not do evil. For him, what is it for people go to church to ask for forgiveness and afterwards, still do bad things. Participant 3 added that churchgoing is putting God first above others.

In relation to Participant 3's PMBs, his RPMB and ME has to do with his religious upbringing to resolve his churchgoing problem. He received his pre-elementary and elementary education in a Christian school where he was taught to do good and not to do evil to avoid punishment. Through religious education, he learned of fear and churchgoing coupled with good deeds. Despite his churchgoing problem, his religious education still taught him the importance of churchgoing and good deeds, as well as, the negative repercussions of wrongdoing. The specific finding suggests that an individual may still rely on his or her prior religious learning, training or education if it would help him or her resolve his or her MP out of fear of the negative consequences of his irreligious decisions or actions.

On the other hand, another participant (No. 6) also shared his churchgoing problem using his belief to attend church as his time for God coupled with conscientiousness, as shown hereunder:

Participant 6 on Churchgoing (RPMB: Churchgoing as time for God; RME: Conscientiousness): You have to go to church to show that you have time for God. [...] Often, that happens [that I attend church not for my allowance]. For instance, last week, I did not go to church because I did not want to. Then, I felt guilty. Hence, I said that I should go to church next week.

Participant 6's personal moral belief, as affected by her moral experience, was her time for God. What she meant by churchgoing is her time for God. In herself, when he goes to church, that means she has resolved his churchgoing. Going back to her previous answers resolving her MP, she used love for God (under RPC), conscientiousness (under RME), and mother's reminder (under RFLC). Combining the three resolving factors, time for God is what churchgoing was to her.

In relation to Participant 6's PMBs, her ME of being guilty (being conscientious) when not attending church gathering helped her to resolve her MP. Nonetheless, she attends church often not because of her scholarship allowance. At times when she did not go to church, she feels guilty and then makes up for it some other time. Her experience of guilt makes her resolve her churchgoing problem. Hence, the particular interview result may mean that a person who learned from experience that he or she did something wrong may make a conscientious resolution to remedy it personally.

From the two representative samples, Participants 3 and 6 have different PMBs and MEs, but the same extent of resolving similar MP. Participant 3 ascribed resolving his churchgoing problem from his church attendance and doing good associated with his religious education; whereas, Participant 6 attributed resolving his problem out of church

attendance also and guilt or conscience. Participant 3 claimed about the importance of going to church and acting charitably based on his religious training whereas, Participant 6 pointed out the significance of going to church, especially when conscience-stricken. At a closer analysis, both participants experienced the same MP and resolved it using the influence of religion on them, but any of them has an added different reason for believing (e.g., churchgoing and good deeds compared to churchgoing and conscientiousness). Further, Participant 3's religious indoctrination inculcated in him fear of hell, which may be so far directly linked to his conscience. In the same manner, Participant 6's conscientiousness may also be directly associated to his religious learning about the need to attend church out of an implied punishment. Nevertheless, both participants suggest resolving their churchgoing problem using religiosity, religious teaching, and religious experience, which affect the moral functioning of one's conscience or knowledge about the direct and indirect effects of not going to church (Walker, 2003). Furthermore, Participants 3 and 6 shared similar and different RPMBs and RMEs for similar MP. On the other hand, other participants used similar RPMB and RME for different MPs, different RPMBs and RMEs for similar MP, different RPMBs and RMEs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping use of RPCs, participants have used RPMBs and RMEs to resolve their MPs in relation with their lived MPs. The specific findings suggest that individuals may use similar and different PMBs and MEs, as well as, related factors to resolve heuristically their MPs.

Collectively, Participants 1, 2, 3, 4, 5, 6, 8, and 9 resolved one, two or three of their MPs using one or more of their RPMBs and RMEs without hinting on non-resolving PMBs and MEs, but using mostly one RME (wherein only Participant 4 mentioned a non-resolving

ME); nonetheless, his RME still prevailed over his NME. According to Bauman & Skitka (n.d.), variability in self-assessment of personal moral beliefs predicts individuals' subsequent judgment and behavior, which, in this research finding, was more possibly the case when they evaluated their morals to be at stake in particular situations. Likewise, when deciding over their MPs, the eight participants have determined for themselves the use of their individual RPMBs and RMEs as their strongly-held personal ethics that is part of the experiential dimension of their "inner moral life [that is]– of the phenomenal character of [their] moral mental states" (Kriegel, 2013, p. n.p.).

Table 27. List of participants' more likely tapped resolving personal moral beliefs (MPMBs) and more likely tapped resolving moral experiences (MMEs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
5	Filial sassing	Honor [love, obey, or respect] parents; Parental treatment (maternal love) (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
6	Filial sassing	Love and honor your parents [obey or respect] parents]; Parental treatment (special occasion / closeness) (60%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
9	Academic cheating	Honesty is the best policy [Honesty]; Teased (70%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
10	Bullying	Be good as always [Goodness, kindness, [self-] acceptance (tolerance)]; Self-defense	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Parental expectation	Honor [love, obey, or respect] parents no matter what - 75%; Parental treatment (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Time mismanagement	Time is gold, prioritizing, and balancing, versatility (Doing things simultaneously) (75%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
11	Filial sassing	Obedience [No sassing, no conflict]; Obedience (65%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
	Pinching a 3-year old nephew	Obedience to avoid backtalk; Parental treatment (familial discipline) (70%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -
12	Uttering expletives	Intelligence to distinguish good from bad; Religiosity and advice-giving (70%)	MPMB; MME	- Nothing mentioned -; - Nothing mentioned -

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
6 (50%)			= Total =	9 (25%)

In Table 27, six (50%) of the total 12 participants resorted to MPMBs and MMEs that helped them resolve nine (25%) of the total 36 MPs. In another way of stating it, half of the students used only a quarter of their MPMBs and MMEs, and though they did not explicitly mentioned LPMBs, NPMBs, LMEs or NMEs, their responses imply so (i.e., for not wielding fully their MEs to wholly resolve their MPs as per the questioning per se). As a point of comparison and contrast in the use of MPMBs and MMEs, participants' feedback can be categorized into:

- a) similar RPMB (e.g., P5's & P6's Respect) for similar MP (i.e., Filial sassing); similar RME (e.g., P5's & P6's Parental treatment) for similar MP (i.e., Filial sassing);
- b) similar RPMB (e.g., P11's Obedience) for different MPs (e.g., Filial sassing & pinching a nephew); similar RME (e.g., P5's & P11's Parental treatment) for different MPs (i.e., Filial sassing & Pinching a nephew, respectively);
- c) different RPMBs (e.g., P6's Love & P11's Obedience) for similar MP (i.e., Filial sassing); different RMEs (e.g., P5's Parental treatment & P11's Obedience) for similar MP (i.e., Filial sassing);
- d) different RPMBs (e.g., P10's Being good & P11's Obedience) for the different MPs (i.e., Bullying & Filial sassing, respectively); different RMEs (e.g., P10's Self-defense & P11's Obedience) for the different MPs (i.e., Bullying & Filial sassing, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Sample narrative accounts from Participant 10 and Participant 11, for example, used

(d) different RPMBs and MMEs for their different MP which, when compared under sub-theme 1.2, used b, c, and e:

Participant 10 on Bullying (MPMB: Being good; MME: Self-defense): 'Be good as always.' [...] Yes, because me, I have learned to sacrifice. Although it seems deep because I am a religious person. I noticed that if God will do it, you couldn't do it? Hence, even when someone quarrels with me, I let it pass up. That is, you leave it to God. That's it. That is what I always think of. Because my mother also teaches me such [things]. Perhaps, for her. But no, she is a fighter. Perhaps, [I learned] from her kindness. But I am more, when it comes to my fellows, fighting, like that; I avoid it [as much as I can]. If it were my mother, she would not allow that. But on my part, I will even adjust for that person. [...] No. She will not allow that she will be treated like that. That is why when I share it [to her], when I share it to my mother, it already transpired, or we are already okay [with my previous enemy], that is why my mother will be angry. "Why did you say it to me just now? That is why your classmates are underestimating you." She does that. Then, she likes him/her/them to be brought to the

guidance [office]. [...] [A]lthough, I cannot say that my mother is wrong. I also cannot say that I am also wrong. But I think that it is better that I am that, because when you are like that, people will treat you kindly. But there view of you will not change. [...] I do not want to change. It is better not to be a fighter. [...] In [question number] 1, about my classmates. Because of what they do [to me], I learned to choose my friends. [...] [by being more selective]. Also, I do not just easily trust other people. And it changes a bit. I learned to defend myself especially when I feel that when I simply ignore it [and let others believe it], it will worsen. [...] I blame myself [for being less defensive before]. There are times that I want to bring back [the past]. I look for a ritual, [I am] just kidding. I am also imaginative. If I could only bring back [the past], but it cannot be done. So, what I do is, I change my previous [behavior?]. I change being [less defensive]. Little by little because [I cannot do it instantly]. Even when I say that I change today, I ought to change today. I feel that I have not done it yet. It cannot be done [instantly] because that has become my habit, as in, that is already [my] nature. You cannot easily change it. That is what I realized.

Participant 10 tried to be accepting of her nature, that is, not being a fighter, but by being good always and defending herself. For her, her personal belief is to be kind so that other people would be kind to her, in return. It was a sacrifice she learned to live with (i.e., not to engage in disputes). However, she also claimed that not being a fighter would not change other people's image about her. Still, she remained steadfast with her self-acceptance of being not a fighter, but instead kind until people realized her kindness. The specific finding suggests that resolution may actually take time to materialize, if such has indeed been the case after some time.

In relation to Participant 10's PMBs, her being less defensive taught her to understand more self-defensiveness (Singsuriya, Aungsumalin, & Worapong, 2014). Because of her experience being bullied by some of her own classmates, she learned to be selective of friends. For her, being a bit more self-defensive means protecting herself against others. Ideating in changing her circumstances, she said that being less defensive to becoming more defensive takes time because it is already ingrained in her nature. Despite anything to her mixed feelings, she still relies on self-defense to guard herself against bullies. The specific finding implies that an individual's moral experience may make him or her realize to adjust

or change his former behaviour in order to defend or safeguard himself or herself against his or her antagonist. On the other hand, Participant 11 used of different PMB and ME for different MP is, as follows:

Participant 11 on Filial sassing (MPMB: Obedience: no sassing, no conflict; MME: Obedience): [Be obedient] so that they will not say a thing. [...] Perhaps, when I am doing anything, then, they will order me, that is okay with me because I am not busy. [...] [I still obey them.] so that they will not be angry at me. [...] To have no conflict. [...] [I have conflict when I did not follow them] like my older brother where we will then have continuous verbal dispute. But when it is my mother [that I answer back], no dispute. [...] [My brother] talks continuously.

Participant 11's PMB, as influenced by her ME, was razor-sharp obedience to her parents to avoid verbal disputes. Moreover, instead of answering back her father, she rather obeys him to prevent conflict and anger. Not only to her father that she talks back, but auxiliary, to her older brother whom she continuously has verbal conflict with when not followed. However, when she talks back to her mother, no dispute recurs. She did not say that her mother was more understanding than her father and brother, but the reason may be their gender-maternal-daughter relations.

The preceding specific finding suggests the exercise of familial authority over a younger child or sibling and the subsequent need to obey authority figures and avoid any unwanted repercussions, which have effects on an adolescent girl and family relationship (e.g., over filial sassing). Although Participant 11 was obedient to suppress her sassing problem, Joel Schwarz and his co-authors' (2008) contrary finding shows conduct problems start with attention deficit disorder in youngsters, oppositional defiance disorder in elementary schools, and more developed conduct disorders, which include stealing, cruelty to animals, and so on.

From the two representative samples, Participants 10 and 11 gave different PMBs and MEs for different MPs. Participant 10 believed in being kind to others instead of being a fighter. On the other hand, Participant 11's personal belief was on filial obedience to avoid back talks. In other words, Participant 10 tried, according to her, to be more accepting of her nature, whereas, Participant 11 simply obeys to avoid parental-filial conflicts. The specific findings suggest the need for individuals to be more understanding of other people and giving way one's gain to lessen, or better, get rid of conflicts. Furthermore, Participant 10 identified self-defense that helped her resolve her bullying problem, despite her mixed feelings being less defensive. On the other hand, Participant 11 mentioned obedience that helped her resolve her filial sassing problem. She realized that obeying her father and brother would avoid having further dispute. At a closer analysis, Participants 10 and 11 resolved both their individual problems, but not in toto given their respective experiences (such as self-defensiveness and self-control). Hence, one's ME may get in the way of resolving an MP by understanding more one's personal quality or complying with social norm.

Collectively, Participants 5, 6, 9, 10, 11, and 12 have used similar MPMB and MME for similar MPs, similar MPMB and MME for similar MPs, different MPMBs and MMEs for similar MP, and/or a combination of all four categories. Other than an overlapping or non-overlapping used of PMBs and MEs, the participants resolved one, two, or three of their MPs using one or more of their MPMBs and MMEs, where none of them mentioned NPMBs and NMEs. Hence, the six participants managed to use their MPMBs and MEs in resolving their MPs as a "balance [between] the experiential and the intellectual in the causal and evidential grounding of [people's] moral judgments" (Audi, 1998, p. 363).

Table 28. List of participants' temporarily tapped personal moral beliefs (TPMBs) and temporarily tapped moral experiences (TMEs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
8	Familial lying (1)	Understand first the situation; Strict foreign land where her father is currently working	TPMB; TME	- Nothing mentioned -; - Nothing mentioned -
	Familial lying (2)	Lying when needed; Secretiveness, fear of losing trust	TPMB; TME	- Nothing mentioned -; - Nothing mentioned -
1 (8%)	= Total =			2 (8%)

In Table 28, one (8%) of the 12 participants used TPMBs that were influenced by TMEs to resolve temporarily her two (36%) of the 36 MPs. Otherwise stated, only one (8%) participant for the meantime used one (3%) TPMB and TME for her two (6%) MPs and did not mention LPMBs, NPMBs, LMEs or NMEs for her MPs for both similar MPs. Out of comparison, contrast, and in-depth explication, Participant 8's TMEs were classified into:

- a) similar MPMB (e.g., none) for similar MP (i.e., none); similar MME (e.g., none) for similar MP (i.e., none);
- b) similar MPMB (e.g., none) for different MPs (i.e., none); similar MME (e.g., none) for different MPs (i.e., none);
- c) different MPMBs (e.g., P8's Understand first the situation & Lying when needed) for similar MP (i.e., Familial lying); different MMEs (e.g., P8's Strict foreign land & Secretiveness) for similar MP (i.e., Familial lying);
- d) different MPMBs (e.g., none) for the different MPs (i.e., none); different MMEs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

The outlying narrative accounts of Participant 8, wherein she was the only respondent who used TPMBs and TMEs for her similar MPs, are provided below:

Participant 8 on Familial lying (1) (TPMB: Understanding (situational; TME: Strict foreign land): [My moral belief is:] Let us understand first the situation. Before anything bad happen, even when [I] do something wrong, at least, it did not cause harm to my father. Yes [it is bad to lie]. Like in lying, at least it did not cause harm to my father. They are connected: my moral belief and nothing bad happened to my father. It resolved [my problem]. Because of that saying, no untoward incident happened to my father. And we will just let him know when he comes back here. Then, even when he becomes angry, at least, nothing bad happens to him [while he is abroad]. [...] He drinks only in our house. [There was a time when he became really angry] when he lost his job. He was accused of something. I do not know exactly what it was about [that he was accused of]. Because of that, he became terribly angry. [...] Their eldest sibling [my uncle] told him not to go back to being a security guard in his former company. Also, my uncle knows that I will go to college. My father also thought about it.

Thus, [my father] decided to go abroad, at least, he can save money for my college [studies]. They were drinking [my father and uncle] and talking to each other about my future [college studies]. My father asked me to search [online] for work abroad. [He is currently in a foreign land.] [...] [That foreign country] is strict concerning alcohol drinking and wrongdoings.

Participant 8 believed that situational understanding was important before deciding over what to do with an antecedent adverse condition, which is to her an a priori possibility (i.e., whether to inform her father of her past mistake who is currently abroad). For Participant 8, her father's attitude becoming depressed while in a strict foreign country was worth considering. What her father does not know would not hurt him, though, understanding first the situation the reason she prevaricated was just a temporary solution for the meantime. Participant 8 believed that she has a responsible father who went abroad for her [daughter's] imminent college education. As such, Participant 8 repays by caring for him. She does not want anything untoward to befall her father while working for his family's welfare. Participant 8 knows well about her father's negative behavior when depressed and drunk, hence, understanding the situation to protect her father from possible harm was her moral conviction. The particular result implies a give-and-take, considerate and understanding relationship between/among family members despite the existence and yet uncertain resolution of an MP.

In relation to Participant 8's PMBs, she used her moral experience against her "Familial lying 1" problem when she stated: "[That foreign country] is strict concerning alcohol drinking and wrongdoings," hence, she tries not to let her father become depressed, drunk and ran berserk should he learn the truth. As such, Participant 8's family members advised her to prevaricate to her father who is in a foreign land and should not tell him that she previously neglected her studies and was transferred to another high school when she fell

in love with a guy. So, Participant 8 lied to her father because her grandmother's, mother's, and other family members' advise to her because they do not want him (i.e., father) to possibly get punished for violating a foreign land's strict law enforcement concerning alcoholism and wrongdoing. Emphatically, her father would more likely drink liquor immoderately, run berserk, and then get penalized; thus, most likely make her family members to worry more as a result. In other words, individually, Participant 8 does not want her father to be harmed should he find out the truth, get depressed, drink, and run berserk the reason she and her family opted to lie temporarily or hide to her father what she did before. For Participant 8, strict implementation of a foreign land's law is sufficient for her to care much about her father's welfare.

Participant 8 on Familial lying (2) (TPMB: Lying when needed; TME: Secretiveness): Sometimes, there is a need to lie. [...] Yes. Sometimes in life, there is a need to keep a secret and do wrong for you not to be harmed. [...] Let us wait for the right time, [that is] until the wound heals, before we tell the truth. [...] I just can't say it to them. Because when my aunt and grandmother learn about it, they may lose their trust to me. What they know [as of the moment] is I do not have a boyfriend.

In her "Familial lying 2" problem, which is directly related to her first familial lying problem, Participant 8 lied or became secretive toward her family out of necessity. She made a mistake before and she wanted her family to forget first her past wrongdoing. For Participant 8, there is a proper time to tell the truth and a time to lie. Hence, she believed that lying is wrong, but does it sometimes to prevent others from harming her. As such, Participant 8 convinced herself that an excuse, alibi, white lie, or hiding the truth was a solution when she wanted to avoid being hurt; the appropriate time has not yet arrived for her to speak the truth to her family members who have not yet forgotten her recent past mistake. The specific result implies that a family member may hide the truth from his or her family for obvious reason already known to them (i.e., for teaching her to commit a white lie and that

which a person does not know will not hurt him/her/them) – which may not always be the case.

In relation to Participant 8's PMBs under "Familial lying 2," she hid the truth from her family members about her re-activated online social networking account because of fear of losing their trust or possibly be hit again by her mother who might learn of her current relationship with an opposite sex. Hence, Participant 8 decided not to let her family members know of her relationship because she thinks that she does nothing wrong unlike in her previous relationship where she neglected her studies. In both of Participant 8's familial lying problems, she lied for the same reason: fear (Burrowes, 2013).

In both of Participant 8's familial lying problems, she employed (c) different TPMBs and TMEs despite the similarities between her two MPs. She temporarily resolved her MPs because she believed that understanding the situation and acting accordingly (e.g., given the necessity to lie) were a given. For example, in her "Familial lying 1 problem," she lied to her father despite the fact that she does not want to, but given the advice of her family members. In her "Familial lying 2" problem, she justified her lying given that she wants to get updates from her friend-classmates and not to get hurt by her mother should she learn the truth from her. For Participant 8, using her online social networking account, which she does not use to contact her former boyfriend, is helping her get updates from her online social media friends. In other words, Participant 8 was not doing anything worse should she lie (i.e., choosing to lie to avoid harm, instead benefit from it). The particular findings imply the need to weigh a possibly greater good before taking decisions on non-urgent matters and also by re-evaluating beliefs that may sound, sound, but may actually be fallacious (e.g., for excluding possible alternatives).

In both cases, Participant 8's decision not to tell the truth or keep things secret boils down to the prevention of pain out of cowardice or not losing her father out of thoughtfulness (i.e., for not possibly losing her family's trust on her or as prevention of possible harm that might befall her father). Hence, Participant 8's family who told her to lie to her father and then have done the same to them pose a threat to her identity because, broadly stated, adolescents were more likely to lie if they were taught to do so and were more likely to lie about making more lies as a result given moral consideration and self-justification [please compare Hays & Carver's studies (2014)].

Table 29. List of participants' neutrally tapped personal moral beliefs (NePMBs) and neutrally tapped moral experiences (NeMEs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
5	Shyness	Do not limit yourself [Express oneself and excel]; (Negative) consequence and regret (50%)	NePMB; NeME	- Nothing mentioned -; - Nothing mentioned -
1 (8%)		= Total =		1 (3%)

In Table 29, one (8%) of the 12 participants has neutrally tapped PMBs that were influenced by MEs that resolved one (3%) of 36 MPs. He mentioned NePMBs and NeMEs, but not LPMB, NPMB, LME or NME. Similarly stated, only a single (8%) adolescent ambivalently used his PMBs and MEs, and did not mention less likely to non-resolving PMBs and MEs. For an in-depth explication, Participant 5's NePMBs and NeMEs fell under the last category (f):

- a) similar NePMB and NeME (e.g., none) for similar MP (i.e., none);
- b) similar NePMB and NeME (e.g., none) for different MPs (i.e., none);
- c) different NePMBs and NeMEs (e.g., none) for similar MP (i.e., none);
- d) different NePMBs and NeMEs (e.g., none) for the different MPs (i.e., none);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Participant 5, because of his shyness, learned to use courage, learned from negative experience, and countered his problem to experience enjoyment. Having said that, Participant 5 believes that he has to express himself to excel in school. In Participant 5's retrospection, ambivalently deciding resolutely over his shyness led him to experience the negative consequences of it (such as regret) for wasting many opportunities. Participant 5 confided:

Participant 5 on Shyness (NePMBs: Do not limit yourself [Express oneself and excel]; NeMEs: Negative consequence and regret): Do not control expressing what you know. [You have] to bring out your ability because when you feel shy, you prevent yourself from excelling and seeing what you can do. You are just wasting [your ability] when you control yourself. You cannot also hone [your skill]. You are limiting yourself when no one is controlling you. You yourself hinder yourself. You hinder yourself. Your own self is your enemy. [For example] isn't it when there is reporting, isn't it that there is a volunteer? "Who will [volunteer] to report?" Of course, I am shy because [it is an individual reporting]. Then, I thought they would not listen; I will just waste my time. [...] You should not be shy in school. [...] If my shyness prevails, there are many things that I fail to do. [...] That I can do I just do not do. As if it is a waste [not doing the things I should be doing, e.g., I should be reciting in class]. I know the answer I just do not say it because [I am] shy. [I] might be mistaken, or what, or maybe they will say something [not nice to me]. Sometimes, it is regrettable because you know the answer and yet you did not [recite]. I wasted many things. I did not do it [when] I actually can do it. So, I wasted many opportunities].

Participant 5 learned that being able to express himself is a display of courage for him to excel in his studies. Should he feel shy (i.e., let his problem control him), he would definitely prevent himself from trying and proving to himself that he can actually do things he would not do it if he were shy in the first place. Hence, despite Participant 5's assumed negative feedback on his performance (e.g., delivering a report and then no one might listen), he implied that it has nothing to do with him should he perform a task for its own benefit (by volunteering and excelling as a reporter).

In relation to Participant 5's NePMBs of expressing himself and then excelling, his experience being diffident caused him to regret many wasted life chances. He said that he has to overcome his shyness by facing his fear and being responsible. Concisely, an individual learns from their experience (e.g., mistake), deals with the consequence and then attempts on

doing something to remedy his or her problem. However, the morally problematic experience might remain unless a person would act with greater assertiveness the next time around (Khazaie, Shairi, Heidari-Nasab, & Jalali, 2014).

Table 30. List of participants' less likely tapped personal moral beliefs (LPMBs), nonresolving personal moral beliefs (NPMBs), less likely tapped moral experiences (LMEs) or nonresolving moral experiences (NMEs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) & its keyword; moral experience (ME)	Extent of PMB;ME	Non-resolving PMB (NPMB); Non-resolving ME (NME)
2	Clinginess	Know how to be independent [Independence]; - Nothing mentioned -	NPMB; NME	Responsibleness; Independence (Infrequent)
3	Filial sassing	Obey parents [Honor, love, or respect parents]; - Nothing mentioned -	NPMB; NME	Escapism; Parental treatment
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]; - Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Environmental influence
4	Academic cheating	Merit-based performance [Honesty is the best policy [Honesty] - 90%; - Nothing mentioned -	LPMB; LME	- Nothing mentioned -; Consequence (Negative) (90%)
	Bullying	Tease not so as not to be teased [Respect]; - Nothing mentioned -	NPMB; NME	100%; Lying, but kind classmate
6	Academic cheating	Think for yourself [Be independent]; Conscientiousness and seriousness	NPMB; NME	- Nothing mentioned -; - Nothing mentioned -
7	Bullying	Ignore her and do one's best; Parental treatment (positive motivation)	NPMB; NME	- Nothing mentioned -; Negative reinforcement
	Computer addiction	Focus on my study first [Prioritizing]; Parental treatment (extrinsic motivation)	NPMB; NME	Lack self-control; Laziness and boredom
	Distrust	Break not a trust; - Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Parental treatment (filial trust)
9	Bullying	We are all equals [Equality] - 60%; - Nothing mentioned -	LPMB; LME	- Nothing mentioned -; Pain (empathy) and pity (60%)
11	Academic cheating	- Nothing mentioned -; - Nothing mentioned -	NPMB; NME	Non-wrongness of cheating when almost everyone cheats; Fear
12	Academic cheating	- Nothing mentioned -; - Nothing mentioned -	NPMB; NME	Almost all students cheat or imperfect [Imperfectionism] - 100%; Almost all students cheat or imperfect [Imperfectionism]
	Bullying	Love your neighbour -; Nothing mentioned -	NPMB; NME	- Nothing mentioned -; Pain [Empathy]
8 (67%)		= Total =		13 (36%)

In Table 30, eight (67%) of the 12 participants did not resolve 13 (36%) of the 36 MPs using LPMBs that were influenced by their LMEs. In particular, most of participants' NPMBs and NMEs prevailed over their LPMBs and LMEs. As a point of comparison and contrast in the use of LPMBs and LMEs, participants' feedback can be categorized into:

- a) similar LPMB/NPMB (e.g., none) for similar MP (i.e., none); similar LME/NME (e.g., P9's & P14's Pain) for similar MP (i.e., Bullying);
- b) similar LPMB/NPMB (e.g., P2's & P6's Independence) for different MPs (i.e., Clinginess & Academic cheating); similar LME/NME (e.g., P7's & P10's Parental treatment) for different MPs (i.e., Bullying & Parental expectation, respectively);
- c) different LPMBs/NPMBs (e.g., P4's Honesty & P11's Non-wrongness of cheating) for similar MP (i.e., Academic cheating); different LMEs/NMEs (e.g., P6's Conscientiousness & P11's Fear) for similar MP (i.e., Academic cheating);
- d) different LPMBs/NPMBs (e.g., P4's Honesty & P9's Equality) for the different MPs (i.e., Academic cheating & Bullying); different LMEs/NMEs (e.g., P4's Negative consequence & P9's Pain, empathy, & pity) for the different MPs (i.e., Academic cheating & Bullying, respectively);
- e) a combination of two or more of the preceding categories; and/or,
- f) none of the above category.

Significant representative interviewees' extracts for the eight participants wherein Participants 4 and 9, for example, used (d &/or e) different LPMBs, NPMBs, LMEs, and NMEs for resolving different MPs, are given hereunder:

Participant 4 on Academic cheating (LPMB: Honesty is the best policy [Honesty]; LME: Negative consequence): Perhaps, it is okay to get grades that you can say is low but really came from your knowledge; instead of getting high grades but came from another person, from deceit. [...] There was a time when a student teacher in English administered a test. That was also the time when I did not review my lesson. My company, who is also my seatmate, opened his notes [...]. Because I saw him and he was afraid that I would report him, he gave his answers to me. Then, we saw the student teacher [come] and s/he scolded us and deducted our score. [...] I realized that I know nothing [about the test]. I realized that cheating is wrong. When you cheated and caught, the consequence is greater.

Participant 4 believed in honesty. For him, being honest is better even though he gets low grades as long as it came from his own knowledge rather than when he obtains answers from someone else deceitfully. As such, although it was just his PMB, deciding over his academic cheating problem is through honesty; however, it were not entirely so as he dealt with his problem using his less likely applied honesty, which did not prevail over his MP.

In relation to Participant 4's PMBs, as experienced taught him, cheating was wrong and led to greater negative consequence. Nonetheless, Participant 4 gave in to dishonesty when he saw a seatmate cheats. The cheater thought that he would be reported by Participant 4, so he let Participant 4 cheat on him. Participant 4, that time, did not know about the test and so he deferred. Unluckily, they were caught and then scolded, that is, in addition to their scores being deducted. According to Participant 4, he himself learned that cheating has a greater consequence when he cheated for not reviewing his lesson for an exam. The specific finding implies that a person may know what is right from wrong and still do the latter until he or she is caught, realize it, and learn from it. What does it takes then for some people not to commit a wrong in order to prevent the negative consequence of their action? Needlessly, some people do wrong because they believe they would not be caught doing the act and keep on doing it because it benefits them. Only through a wrongdoing that became known and punished by authorities, not to mention being written of or recorded on, that some individuals may most likely cease from doing an act again. On the other hand, Participant 9's narrative excerpt with different LPMBs and MP is given as an additional representative example:

Participant 9 on Bullying (LPMB: We are all equals [Equality]; LMEs: Pain and empathy being felt when he was bullied before): I [realized] that we are all equals. Why do we have to humiliate our fellow human beings? We are all created by god. Like that. [...] That is what I tell them. I pity them. As in, I put myself on them. That is, I realize to stop [from doing it] because it hurts. [...] I am fat before. [...] Yes [I am chubby before]. Then, in 1st year [HS]. [...] When we bond together, we make fun [of one another]. That is when, as in, I also shared my [own experience being bullied, too].

Participant 9, who shared a different LPMB and MP from Participant 4, believed in people's equality. Human beings should not humiliate their fellows because all people were created by God. His solution to bullying was treating humans as equals. However, it were not also entirely so as he dealt with his MP because his less likely applied resolving PMB did not

also prevail over his MP. The specific finding implies the need for a resolute action in the application of one's PMB to resolve an MP.

In relation to Participant 9's PMBs, he pitied those he bullies (hurts). When he realizes what he does, he stops from bullying others. He knows what it feels like to be bullied because he already experienced before what it felt like to be peer victimized simply because of his former physical built. Hence, the specific finding implies that an individual who shared the same experience, such as fellow feeling, would most likely empathize with another person. Kimberly van der Elst, Na'amah Razon, Janelle Caponigro (2011) suggested the need for cognitive and affective empathy education in schools to minimize bullying and related aggressive behaviours.

From the two representatives, Participants 4 and 9 gave different PMBs that were influenced by their MEs. First, Participant 4's LPMB was honesty. He would rather have a low grade out of honesty than prefer the opposite. Second, Participant 9's LPMB was equality among humans. He believed in the highest being and the way he created all people as equals. As such, both Participants 4 and 9 used their respective LPMB for their individual MPs, however, they still failed to resolve their MPs even when they believed in fairness (just assessment) and justice (fair treatment), respectively. In the same manner, Participants 4 and 9 also narrated different MEs for different MPs. First, Participant 4's LME was the negative repercussion of cheating in class. He shared an incidence when he cheated and was caught, which resulted to point deduction in his test score. On the other hand, Participant 9's LMEs against bullying was his own experience of pain and empathy when he was being bullied. He put himself in the shoes of other people and learned from it. However, he still bullies others out of fun since they are close to him. At a closer analysis, both Participants 4 and 9 used

their respective LPMBs and LMEs, which did not resolve their MPs. According to the organization Pacer Kids against Bullying (2012), what is fun or cool about bullying when other kids are getting hurt though they do not have tears? By extension, what is cool with cheating even when a student is not caught? Further, what are moral beliefs and moral experiences if they were not for the heuristic resolution of ethical problems?

Under various circumstances, different individuals and people from different cultures may identify with, prioritize and operationalize their beliefs, values, and rules in different or similar ways depending on their personal convictions, moral experiences, decisions, and actions (e.g., Participant 11's non-wrongness of cheating) (Vasquez, Keltner, Edenbach, & Banaszynski, 2001). Further, Kitchener (1985) and Lampkin and Gibson (1999) argued that moral beliefs and principles from various schools of thoughts are represented in a continuum from absolute (such honoring parents) to prima facie (dishonesty being breakable if justifiable) to relative flexibility (where a person's action has no repercussions even when broken). Hence, a shift to other moral belief systems depends on individual traits, experience, setting, interpretation, reflection, justification, and consistency when trying, yet still hardly resolving, an MP because of myriad internal and external factors (Ferrell, Fraedrich, & Ferrell, 2011).

Collectively, Participants 2, 3, 4, 6, 7, 9, 10, 11, and 12 used similar LPMB and LME for similar MP, different LPMBs and LMEs for similar MP, different LPMBs and LMEs for different MPs, and/or a combination of two or more of these categories. Other than an overlapping or non-overlapping used of PMBs and MEs, the nine participants used LMEs but with the prevalence of NPMBs and NMEs in relation with their lived MPs; hence, unresolved or recurring MPs. Said participants did not resolve any MPs when they used LPMBs and

LMEs, considering further some have even overpowering NPMBs and NMEs. Thus, participants may use LPMBs and LMEs that could be weakened or overridden by NPMBs and NMEs because of the participants' personal ethics, as well as, own and related experiences, as well as, identity, moral values, and fundamental human needs that cannot easily be changed and where a compromise is a lost (University of Colorado , 2003).

Table 31. Summary of personal moral beliefs (PMBs) and moral experiences (MEs) (by extent of use)

Personal moral beliefs (PMBs) and moral experience (ME) and extent of resolution	Participant no. and number of moral problem (MP)												Total pax and MPs	
	1	2	3	4	5	6	7	8	9	10	11	12		
RPMBs; a. RPMBs; RMEs	3	2	1	1 ³⁸	1	1		1	1					8, 11; 7, 10
b. RPMBs & LPMBs/NPMBs; RMEs & LMEs/NMEs				1										1, 1
c. MPMB; MME					1	1			1	3	2	1		6, 9
d. MPMBs & LPMBs/NPMBs; MMEs & LMEs/NMEs														0, 0
e. TPMBs; TMEs								2						1, 2
f. TPMBs & LPMBs/NPMBs; TMEs & LMEs/NMEs														0, 0
Total	3	2	1	1	2	2		3	2	3	2	1		11, 22
NePMBs; NeMEs					1									1, 1
g. NePMBs & LPMBs/NPMBs; NeMEs & LMEs/NMEs														0, 0
Total					1									1, 01
NPMBs; NMEs														0, 0
j. LPMBs & NPMBs; LMEs & NMEs		1 ³⁹	2 ⁴⁰	1 ⁴¹				2 ⁴² ;	1			1 ⁴³		6, 10; 2, 2
k. NPMBs; NMEs		1	2	1		1		1 ⁴⁴ ;			1	1		7, 9; 4, 4
l. NPMBs & LPMBs; NMEs & LMEs				1								1		4, 4; 1, 1
Total		1	2	2	1	1	3		1		1	2		9, 13

³⁸ Under PMB

³⁹ Under PMB

⁴⁰ Under PMB

⁴¹ Under PMB

⁴² Under PMB

⁴³ Under PMB

⁴⁴ Under PMB

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped FPMB; NPMB = non-resolving PMB
Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME

Research Question 3 obtained from the respondents PMBs and MEs that influenced them to resolve their MPs; however, some participants still mentioned LPMBs, NPMBs, LMEs or NMEs. Table 31 highlights PMBs and MEs, specifically non-resolving PMBs and MEs that showed a variableness because of the way LPMBs and LMEs emerged as having or not being accompanied by NPMBs and NMEs, and vice versa. Individually, three (25%) participants (Nos. 1, 8, and 10) resolved their respective three (100%) MPs using RPMBs and RMEs only and/or with derivatives; five (42%) participant (Nos. 2, 5, 6, 9, and 11) individually resolved two (67%) MPs; three (25%) participant (Nos. 3, 4, and 12), on a case to case basis, resolved only one (33%) MP; and, one (8%) participant (No. 7) did not resolve (0%) his MPs. The specific finding implies that an individual's use of his or her PMBs and MEs may resolve all or none of his or her MPs. Specifically, the data revealed the following:

- a) Eight (67%) participants (Nos. 1, 2, 3, 4, 5, 6, 8, & 9) utilized RPMBs (without LPMB & NPMB) that helped resolved 11 (31%) of 36 MPs; Seven (58%) participants (Nos. 1, 2, 3, 5, 6, 8, & 9) utilized RMEs (without LME & NME) that helped resolved 10 (28%) of 36 MPs;
- b) One (8%) participant (No. 4) used RME (with LME & NME) that helped resolved one (3%) of 36 MPs;
- c) Six (50%) participants (Nos. 5, 6, 9, 10, 11, and 12) resorted to MMEs (without LME & NME) that helped resolved nine (25%) of 36 MPs;
- d) No (0%) participant employed MME (with LME & NME);
- e) One (8%) participant (No. 8) utilized TMEs (without LME & NME) that helped resolved two (6%) of 36 MPs;
- f) No (0%) participant used TME (with LME & NME);
- g) One (8%) participant (No. 5) resorted NeMEs (without LME & NME) that neutrally helped resolved one (3%) of 36 MPs;
- h) No (0%) participant employed NeME (with LME & NME);
- i) No (0%) participant (No. employed LME (without NME);
- j) Six (50%) participants (Nos. 2, 3, 4, 7, 9, & 12) used LPMBs (with NPMB) that less likely helped resolved 10 (28%) of 36 MPs; Two (17%) participants (Nos. 7, 9, & 10) used LMEs (with NME) that less likely helped resolved two (6%) of 36 MPs; Six (50%) participants (Nos. 2, 3, 4, 7, 9, & 12) used LPMBs (with NPMB) that less likely helped resolved 10 (28%) of 36 MPs;

- k) Four (33%) participants (Nos. 11 & 12) utilized NPMB (without LPMB) that did not help resolve four (11%) of 36 MPs; Seven (58%) participants (Nos. 2, 3, 4, 6, 7, 11, & 12) utilized NME (without LME) that did not help resolve nine (25%) of 36 MPs; and,
- l) Two (17%) participant (Nos. 4 & 12) resorted to NME (with LME) that less likely resolved two (6%) of 36 MPs; One (8%) participant resorted to NPMB (with LPMB) that did not help in resolving one (3%) of 36 MPs.

Under category (a), eight (67%) participants used RPMBs and seven (58%) participants used RMEs that helped resolved 11 (31%) of the 36 MPs. Category (b) shows one (8%) participant who used an RME with an LME/NME that resolved one (3%) of the 36 MPs. Combining RPMBs and RMEs (a & b), MPMBs and MMEs (c & d), and TPMBs and TMEs (e & f), 11 (92%) participants resolved 22 (61%) of the 36 MPs. Moreover, category (g) reveals that one (8%) participant ambivalently dealt with her (3%) MP, and, (i), (j), and (k) show that eight (67%) participants did not resolve 13 (36%) of the 36 MPs. In list form:

- a) Eleven (92%) of the 12 participants used RPMBs, MPMBs, TPMBs, RMEs, MMEs, and TRMEs that influenced the resolution of 22 (61%) of the 36 MPs.
- b) One (8%) of the 12 participants employed NePMBs and NeMEs that helped him resolve one (3%) of the 36 MPs.
- c) Nine (75%) of the 12 participants utilized LPMBs and LMEs in combination with NPMBs and NMEs, or purely NPMBs and NMEs, which caused them not to resolve 13 (36%) of the 36 MPs.

The specific findings revealed that most participants (92%) resolved majority (61%) of their MPs by employing their RPMBs and RMEs. On the other hand, many (75%) of them did not resolve more than a third (36%) of their MPs. Hence, most students use their respective RPMBs that were influenced by their RMEs that resolved majority of their MPs; whereas, other students did not resolve a handful of their MPs. The specific finding suggests that majority of PMBs, with the influence of MEs, is important in resolving MPs. Hence, resolving PMBs should guide adolescents in their personal ethic construction and not simply because they have to react to moral situations that correspond to their personal ethical type (Bender, 2001; Cole & Conklin, 1996; Dalbert & Stoeber, 2006). Further, students who did not divulge that they used a formal method for resolving problems, but used their personal

moral beliefs, which were based on their particular real-life experiences, circumstances, and settings and not from any decision theory in ethics should be the primary focus of study in epistemic responsibility considering that MEs serve “as a response to the felt demands in concrete situation” (Hansson, 2010; Mou, 2001, p. 161; Thomas, 1987; van Tongeren, 1994; Zamzow, 2015).

Sub-theme 3.3: Applying PMBs and MEs in specific MPs.

Table 32 provides the PMBs that, as influenced by MEs, were applied in resolving or not resolving MPs.

Table 32. List of personal moral beliefs (PMBs) and moral experiences (MEs) in specific moral problems (MPs)

No. of participant	Participant no., personal moral beliefs (PMBs), moral experience (ME), and extent of resolution	Extent of resolution			Moral problem (MP)
		RPMB/MPM B/TPMB; RME/MME/TME	NePMB; NeME	LPMB/NPMB ; LME/NME	
6	2, Honesty is the best policy [Honesty], RPMB, Advice-giving, RME; 4, Honesty is the best policy [Honesty], LPMB, Consequence (Negative), LME; 6, Independence (in thinking), NPMB, Conscientiousness and seriousness, NME; 9, Honesty is the best policy [Honesty], MPMB, Teased, MME; 11, Non-wrongness of cheating when almost everyone cheats, NPMB, Fear#, NME; 12, Almost all students cheat or imperfect [Imperfectionism], NPMB, Almost all students cheat or imperfect [Imperfectionism]#, NME	2	0	4	1. Academic cheating
6	1, Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB, Pain [Empathy], RME; 4, Tease not so as not to be teased [Respect], LPMB, Kindness of classmate, NME; 7, Ignore her and do one's best, NPMB, Reinforcement, NME; 9, We are all equals [Equality], LPMB, Pain (empathy) and pity, LME; 10, Learn to accept other people's deficiencies	2	0	4	2. Bullying

No. of participant	Participant no., personal moral beliefs (PMBs), moral experience (ME), and extent of resolution	Extent of resolution			Moral problem (MP)
		RPMB/MPMB/B/TPMB/RME/MME/TME	NePMB; NeME	LPMB/NPMB; LME/NME	
	[Acceptance, tolerance], MPMB, Self-defense, MME; 12, Love your neighbour, NPMB, Pain [Empathy], NME				
4	3, Obey parents [Honor, love, or respect parents], NPMB, Parental treatment#, NME; 5, Honor parents, love, understanding, reasoning out to parents, MPMB, Parental treatment (maternal love), MME; 6, Love or respect [honor or obey] parents, MPMB, Special occasion / closeness, MME; 11, Obedience [No sassing, no conflict], MPMB, Obedience, MME	3	0	1	3. Filial sassing
3	4, All things in excess are bad [Exercise moderation], RPMB, Parental treatment (paternal discipline), RME; 5, There are more important than playing computer games [Prioritizing], RPMB, Consequence (Negative), RME; 7, Focus on my study first [Prioritizing], NPMB, Parental treatment (extrinsic motivation), laziness and boredom, NME	2	0	1	4. Computer addiction
3	1, Honesty is the best policy [Honesty], RPMB, Religious experience, RME; 8, (Situational) understanding, TPMB, Parental behavior in a strict foreign land, TME; 8, Lying when needed, TPMB, Secretiveness, TME	3	0	0	5. Familial lying
2	3, Go to church and do good, [Churchgoing and good deeds], RPMB, Religious education, RME; 6, Churchgoing as time for God, RPMB, Conscientiousness, RME	2	0	0	6. Churchgoing
2	3, Avoid saying bad words [Wrongness of uttering expletives], NPMB, Environmental influence, NME; 12, Intelligence to distinguish good from bad, MPMB, Religiosity and advice-giving, MME	1	0	1	7. Uttering expletives
1	8, Right to change and do not other people ruin one's life, RPMB, Shame, RME	1	0	0	8. Academic negligence
1	1, Learning to listen, RPMB, Admonishment, RME	1	0	0	9. Arrogance

No. of participant	Participant no., personal beliefs (PMBs), moral (ME), and extent of resolution	Extent of resolution			Moral problem (MP)
		RPMB/MPMB/B/TPMB/RME/MME/TME	NePMB; NeME	LPMB/NPMB; LME/NME	
1	2, Acceptance, being realistic, RPMB, Acceptance, RME	1	0	0	10. Physical defect
1	9, All secrets will be revealed, RPMB, Opening up (when needed), RME	1	0	0	11. Familial un-openness
1	11, Obedience to avoid backtalk, MPMB, Familial discipline, MME	1	0	0	12. Pinching a 3-year old nephew
1	10, Time is gold, as well as, prioritizing and balancing, MPMB, Versatility (Doing things simultaneously), MME	1	0	0	13. Time mismanagement
1	5, Do not limit yourself [Express oneself and excel], NePMB, (Negative) consequence and regret, NeME	0	1	0	14. Shyness
1	10, Honor [love, obey, or respect] parents no matter what, MPMB, Parental treatment, MME	1	0	0	15. Parental expectation
1	7, Break not a trust, NPMB, Parental trust, NME	0	0	1	16. Distrust
1	2, Learning to be independent, NPMB, Independence (Infrequent), NME	0	0	1	17. Clinginess
36	= Total =	21	1	13	

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped FPMB; NPMB = non-resolving PMB

Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME

Based on Table 32, participants may have similar or different resolving or non-resolving MEs for their particular MPs. As a point of comparison, contrast, and rich analysis, participants' MEs were categorized into:

- a) similar PMB (e.g., P2's & P4's Honesty.) with similar extent of resolution (i.e., RPMB) for similar MP (i.e., Academic cheating); similar ME (e.g., P9's & P12's Pain) with similar extent of resolution (i.e., LME/NME) for similar MP (i.e., Bullying);
 - a.2. similar PMB (e.g., P2's & P9's Honesty) with different extent of resolution (i.e., RPMB & MPMB) for similar MP (i.e., Academic cheating); similar ME (e.g., P1's & P9's Pain, etc.) with different extent of resolution (i.e., RME & LME, respectively) for similar MP (i.e., Bullying);
- b) similar PMB (e.g., P1's & P9's Honesty) with similar extent of resolution (i.e., RPMB) for different MPs (i.e., Familial lying & Academic cheating, respectively); similar ME (e.g., P3's & P7's Parental treatment) with similar extent of resolution (i.e., NME) for different MPs (i.e., Filial sassing & Computer addiction, respectively);

- b.2. similar PMB (e.g., P1's & P2's Honesty) with different extent of resolution (i.e., RPMB) for different MPs (i.e., Familial lying & Academic cheating, respectively); similar ME (e.g., P3's & P4's Parental treatment) with different extent of resolution (i.e., NME & RME, respectively) for different MPs (i.e., Filial sassing & Computer addiction, respectively);
- c) different PMBs (e.g., P1's Learn to listen to others & P8's Right to change) with similar extent of resolution (i.e., RPMB) for similar MP (i.e., Computer addiction); different MEs (e.g., P3's Religious education & P6's Conscientiousness) with similar extent of resolution (i.e., RME) for similar MP (i.e., Churchgoing);
- c.2. different PMBs (e.g., P2's Honesty & P12's Imperfectionism) and different extent of resolution (i.e., RPMB & NPMB, respectively) for similar MP (i.e., Academic cheating); different MEs (e.g., P2's Advice-giving & P12's Imperfectionism) and different extent of resolution (i.e., RME & NME, respectively) for similar MP (i.e., Academic cheating);
- d) different PMBs (e.g., P1's Learn to listen to others & P8's Right to change) with similar extent of resolution (e.g., RPMB) for the different MPs (i.e., Arrogance & Academic negligence, respectively); different MEs (e.g., P1's Admonishment & P5's Consequence [negative]) with similar extent of resolution (i.e., RME) for the different MPs (i.e., Arrogance & Computer addiction, respectively);
- d.2. different PMBs (e.g., P2' Honesty & P9's Equality) and different extent of resolution (i.e., RPMB & LPMB, respectively) for the different MPs (i.e., Academic cheating & Bullying, respectively); different MEs (e.g., P2's Advice-giving & P9's Pain and pity) and different extent of resolution (i.e., RME & LME, respectively) for the different MPs (i.e., Academic cheating & Bullying, respectively); and/or,
- e) a combination of two or more of the preceding categories.

For all participants to be represented in this study, the remaining participants (Nos. 2 & 12) also served as significant representative samples. The aforementioned categorization, with the inclusion of a sub-category, was used. Using an example sub-category in this specific sub-theme resulted in comparing and contrasting Participants' MEs and different extent of resolution for similar or different MPs. As such and as an example, Participants 2 and 12 utilized (c.2) different MEs with different extent of resolution for similar MP, as given below:

Participant 2 on Academic cheating (RPMB: Honesty is the best policy [Honesty]; RME: Advice giving): Honesty is the best policy [Honesty] is the best policy. [...] Cheating is like a form of stealing. [...] If you did not study your lesson, you should say so that others can help you, such as during a group study. [...] I advised her [not to cheat from me].

Participant 2's PMB was honesty. For her, an academic cheating problem can be resolved by honesty. He even analogized cheating with stealing and suggested the need to inform others [in advance] to help herself out of cheating through peer tutoring, for instance.

The specific finding suggests how an individual's belief may be the key influence to resolve his or her problem (i.e., with help from others).

In view of Participant 2's ME, she advised her cheater not to cheat from her. The specific finding suggests that one of the things a student does to a classmate who cheats on her is to give an advice. On the other hand, some students may rumor a cheater to others, report him or her to their teacher, avoid the cheater and so on. Although, there is no single way to resolve a cheating problem, a student should rather use utmost discretion and support from authorities even when he she does not disclose name of the cheater. Another participant (No. 12) with different MEs and extent of resolution, on the other hand, has less likely resolved his MP, and his narrative account is given as another representative example:

Participant 12 on Academic cheating (NPMB: Almost all students cheat or imperfect [Imperfectionism]; LME: Almost all students cheat or imperfect [Imperfectionism]): All people. Almost all students cheat. No perfect person. No perfect student in his/her... [...] I am happy. [...] Of course, the result, isn't it, is high [score]. [...] Especially when the one you copy from is bright. [...] Because, isn't it that there is no perfect person. Like they say: While still a student and you cheat, it is already a sin.

Participant 12, on the other hand, believed that individuals' imperfectionism led them to cheat. Hence, his own PMB is his own justification that drives him to cheat. The particular result suggests that a person who relies on his or her PMB guides him or her decisions and actions that might help resolve or not his MP.

Moreover, Participant 12's belief in imperfectionism and moral experience led him to feel happy for getting a high score in an assessment as a result of his cheating from a bright classmate. He generalized hastily that imperfectionism leads a student to cheat, though, it is wrong to do so. The particular result suggests that a person knows the MEs that might help resolve his MP, but is restrained by less likely resolving MEs.

From the two samples above, Participants 2 and 12 have different RPMBs and NPMBs as they decided over their similar MPs. First, Participant 2's RPMB, which was honesty, was enough to resolve academic dishonesty. On the other hand, Participants' NPMBs, which was imperfectionism, ran against his resolution of his MP. The specific findings imply the need for honesty to resolve academic cheating and belief in imperfectionism to continue justifying one's cheating problem. As such, the way people wield their PMBs may or may not resolve academic dishonesty.

Likewise, Participants 2 and 12 gave different MEs (i.e., RMEs & LMEs, respectively) as they decided over their similar MPs. First, Participant 2's RME, which was the giving of an advice to a cheater not to be dishonest, was sufficient for her to resolve her academic dishonesty. On the other hand, Participant 12's LMEs, which was imperfectionism, led him to justify his academic dishonesty despite being a transgression. The specific findings imply the need to be stricter in the awareness drive and implementation of anti-dishonesty campaign within classrooms to avoid students having to be reminded about its undesirability as its invite punitive measures.

Collectively, the participants used similar or different resolving and non-resolving PMBs and MEs for similar or different MPs. Most likely than not, participants used resolving PMBs and MEs and not non-resolving PMBs and MEs. Even when they have similar MP, they may or may not use similar PMBs and MEs and then they may or may not resolve their MPs because of their own free will, influence of others, and related factors. Hence, other than an overlapping or non-overlapping use of RPMBs and RMEs or NPMBs and NMEs, participants may also use MPMBs and MMEs, as well as, LPMBs and LMEs. In other words, participants have resolved their MPs because they used mostly RPMBs, MPMBs, TPMBs,

RMEs, MMEs, and TMEs; whereas, the other participants have been overpowered by NPMBs and NMEs when they used LPMBs and LMEs the reason they did not resolve their MPs. Thus, the particular collective findings imply that individuals may use either MPMBs and MMEs or LPMBs and LMEs that could be strengthened or weakened by either RPMBs and RMEs or NPMBs and NMEs, respectively; hence, making MPs likely to be resolved or not “as a respond to the felt demands in concrete situation” when experiencing morality (Mou, 2001, p. 161). Thus, an examination on “the role of moral philosophy in the creation of moral experiences” should further be taken into account (van Tongeren, 1994, p. 199).

Sub-theme 3.4: Using PMBs distributively.

Tables 33 to 35 provide the PMBs, by distribution (i.e., within, across, & within and across MPs and themes), that either helped resolve or not participants’ MPs.

Table 33. Distribution of personal moral beliefs (PMBs) (within individual participants’ moral problems and their themes)

No. of unique participants, MPs, & Themes	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP MB/TPMB	NePMB	LPMB /NPMB
4/2/4	Honesty is the best policy [Honesty]	1, Familial lying, PMB, PMB/A, MC/Com, RPMB; 2, Academic cheating, PMB, PMB/A, MR/P, MC/Cy, MC/Ra, RPMB; 4, Academic cheating, PMB, LPMB; 9, Academic cheating, FLC, PMB, MR/Ch, MC/S, MC/Re, MPMB	3	0	1
3/3/4	Religiousness	1, Familial lying, ME, FLC, PMB/S, RPMB; 6, Churchgoing, PC, PMB, RPMB; 10, Bullying, PMB, MPMB	3	0	0
3/3/1	Understanding	5, Computer addiction, PMB, RPMB; 8, Familial lying (1), PMB, TPMB; 10, Parental expectation, PMB/A, MPMB	3	0	0
3/2/4	Love	5, Filial sassing, PC, ME, PMB, PMB/A, MC/Cy; MC/Com, MC/Re, MPMB; 6, Filial sassing, PMB, MPMB; 12, Bullying, PMB, LPMB	2	0	1
3/2/4	Respect	4, Bullying, PC, PMB, PMB/A, MR/P, MR/R, MC/A, MC/Com, MC/Re, NPMB; 5, Filial sassing, MP, PMB/A, MR/P, MPMB; 6, Filial sassing, PC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/Com, MC/Re,	2	0	1

No. of unique participants, MPs, & Themes	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP MB/TPMB	NePMB	LPMB /NPMB
MPMB					
3/2/2	Honor (parents)	3, Filial sassing, PMB, LPMB; 5, Filial sassing, PMB, PMB/S, MPMB; 10, Parental expectation, PMB, MC/A, MPMB	1	0	2
2/2/5	Obedience (to parents)	3, Filial sassing, PMB, LPMB; 5, Computer addiction, PMB/A, RPMB; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MPMB; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MPMB	3	0	1
2/2/4	Acceptance	1, Bullying, PC, PMB, PMB/A, MR/Co, MC/Cy, MC/Com, RPMB; 2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RPMB	2	0	0
2/2/4	Independence	2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, LPMB; 6, Academic cheating, PMB, MC/A, NPMB	0	0	2
1/1/3	Intelligence	12, Uttering expletives, PC, PMB, MC/Com, MPMB	1	0	0
1/1/3	Prioritization	10, Time mismanagement, MP, PC, PMB, MC/A, MC/Com, MPMB	1	0	0
27/22/38		= Total =	21	0	8

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped FPMB; NPMB = non-resolving PMB

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) are presented in its respective section.

Based on Table 33, individual participants' PMBs were mentioned within their respective MPs and themes (i.e., PC, FLC, PMB & ME, MR, & MC). For example, "Honesty is the best policy [Honesty]" was originally found in the "PMBs" of "Familial lying" (P1) and "Academic cheating" (Participants 2, 4, & 9), as well as, in their respective themes. The specific result suggests that a particular PMB may be utilized, not just for a specific MP, but within their themes, too. As such, PMBs may be present in MPs and within their themes because of their effectiveness in the development of adolescents' personal ethic construction,

which might be in developmental, psychological, social, or philosophical stages (Bender, 2001; Cole and Conklin, 1996; Dalbert & Stoeber, 2006).

Table 34. Distribution of personal moral beliefs (PMBs) (across individual participants' moral problems and their themes)

No. of unique participants	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP BM/TPMB	NePMB	LPMB /NPMB
6/6/3	Acceptance	1, Arrogance, PC, MR/Ch, MR/Co, RPMB; 2, Academic cheating, MR/S, MC/Re, RPMB; 2, Clinginess, MC/A, LPMB; 4, Bullying, MC/A, MC/Com, NPMB; 4, Academic cheating, MC/Com, LPMB; 7, Distrust, MR/Ch, NPMB; 8, Familial lying (2), MC/Com, TPMB; 10, Bullying, MPD, MPMB	4	0	4
5/5/3	Love	5, Computer addiction, MC/Com, RPMB; 6, Churchgoing, PC, RPMB; 8, Academic negligence, FLC, RPMB; 9, Familial un-openness, PC, RPMB; 10, Bullying, MC/A, MPMB	5	0	0
4/5/3	Respect	5, Shyness, MR/Ch, NePMB; 6, Churchgoing, PC, RPMB; 10, Parental expectation, PC, MC/A, MPMB; 10, Bullying, MR/P; MR/R, MPMB; 12, Uttering expletives, PC, MC/Ra, MPMB; 12, Bullying, MC/A, LPMB	4	1	1
4/3/4	Intelligence	2, Academic cheating, FLC, MC/S, RPMB; 4, Academic cheating, PC, LPMB; 7, Bullying, MPD; PC, NPMB; 7, Distrust, MC/Cy, NPMB; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NPMB	1	0	4
4/4/4	Religiousness	3, Churchgoing, ME, FLC, RPMB; 4, Academic cheating, FLC, LPMB; 9, Academic cheating, FLC, MPMB; 9, Bullying, MR/Co, MC/S, LPMB; 12, Uttering expletives, ME, FLC, MPMB	3	0	2
3/4/5	Obedience (to parents)	6, Filial sassing, FLC, MPMB; 7, Distrust, ME, NPMB; 10, Parental expectation, PC, MR/Co, MPMB; 10, Bullying, MC/Ra, MPMB	3	0	1
2/1/1	Independence	2, Academic cheating, MC/Re, RPMB; 2, Physical defect, MC/S, RPMB; 9, Academic cheating, PC, MPD, MPMB	3	0	0
1/1/1	Honor (parents)	6, Filial sassing, PC, MPMB	1	0	0
1/1/1	Prioritization	5, Computer addiction, MC/A, RPMB	1	0	0
1/1/2	Understanding	5, Filial sassing, PC, MC/Cy, MC/Re, MPMB	1	0	0
31/31/27		= Total =	26	1	12

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s
Legend 2: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped FPMB; NPMB = non-resolving PMB
Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) are presented in its respective section.

Based on Table 34, even when individual participants' PMBs were only originally mentioned within their respective MPs and themes, analysis of narratives showed implicitly stated PMBs' appearance in other MPs and themes. For example, "Acceptance" was found in other MPs, such as in "Arrogance" (Participant 1), "Academic cheating" (Participants 2 & 4), "Clinginess" (Participant 2), "Bullying" (Participants 4 & 10), "Distrust" (Participant 7), and "Familial lying" (Participant 8). Hence, as individual participants shared their narratives, latent PMBs became evident or emerged in other MPs and themes.

The specific result suggests that specific PMBs may not explicitly be brought up as PMBs for deciding over MPs, and yet surface within other MPs and their themes because of their specific effectiveness in the development of adolescents' personal ethic construction to resolve a specific MP such as "Academic cheating." (Bender, 2001; Cole and Conklin, 1996; Dalbert & Stoeber, 2006).

Table 35. Distribution of personal moral beliefs (PMBs) (within and across individual participants' moral problems and their themes)

No. of unique participants, MPs, & Themes	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP MB/TPMB	NePMB	LPMB /NPMB
7/6/5	Religiousness	1, Familial lying, ME, FLC, PMB/S, RPMB; 3, Churchgoing, ME, FLC, RPMB; 4, Academic cheating, FLC, LPMB; 6, Churchgoing, PC, PMB, RPMB; 9, Academic cheating, FLC, MPMB; 9, Bullying, MR/Co, MC/S, LPMB; 10, Bullying, PMB, MPMB; 12, Uttering expletives, ME, FLC, MPMB	6	0	2

No. of unique participants, MPs, & Themes	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP MB/TPMB	NePMB	LPMB /NPMB
6/7/5	Acceptance	1, Arrogance, PC, MR/Ch, MR/Co, RPMB; 1, Bullying, PC, PMB, PMB/A, MR/Co, MC/Cy, MC/Com, RPMB; 2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RPMB; 2, Academic cheating, MR/S, MC/Re, RPMB; 2, Clinginess, MC/A, LPMB; 4, Bullying, MC/A, MC/Com, NPMB; 4, Academic cheating, MC/Com, LPMB; 7, Distrust, MR/Ch, NPMB; 8, Familial lying (2), MC/Com, TPMB; 10, Bullying, MPD, MPMB	6	0	4
6/7/5	Love	5, Filial sassing, PC, ME, PMB, PMB/A, MC/Cy; MC/Com, MC/Re, MPMB; 5, Computer addiction, MC/Com, RPMB; 6, Churchgoing, PC, RPMB; 6, Filial sassing, PMB, MPMB; 8, Academic negligence, FLC, RPMB; 9, Familial un-openness, PC, RPMB; 10, Bullying, MC/A, MPMB; 12, Bullying, PMB, LPMB	7	0	1
5/6/6	Obedience (to parents)	3, Filial sassing, PMB, LPMB; 5, Computer addiction, PMB/A, RPMB; 6, Filial sassing, FLC, MPMB; 7, Distrust, ME, NPMB; 10, Parental expectation, PC, MR/Co, MPMB; 10, Bullying, MC/Ra, MPMB; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MPMB; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MPMB	6	0	2
5/6/4	Respect	4, Bullying, PC, PMB, PMB/A, MR/P, MR/R, MC/A, MC/Com, MC/Re, NPMB; 5, Filial sassing, MP, PMB/A, MR/P, MPMB; 5, Shyness, MR/Ch, NePMB; 6, Churchgoing, PC, RPMB; 6, Filial sassing, PC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/Com, MC/Re, MPMB; 10, Parental expectation, PC, MC/A, MPMB; 10, Bullying, MR/P; MR/R, MPMB; 12, Uttering expletives, PC, MC/Ra, MPMB; 12, Bullying, MC/A, LPMB	6	1	2
4/4/5	Intelligence	2, Academic cheating, FLC, MC/S, RPMB; 4, Academic cheating, PC, LPMB; 7, Bullying, MPD; PC, NPMB; 7, Distrust, MC/Cy, NPMB; 12, Academic cheating, MPD, PC, MR/Ch, MR/S, NPMB; 12, Uttering expletives, PC, PMB, MC/Com, MPMB	2	0	4
4/2/4	Honesty is the best policy [Honesty]	1, Familial lying, PMB, PMB/A, MC/Com, RPMB; 2, Academic cheating, PMB, PMB/A, MR/P, MC/Cy, MC/Ra,	3	0	1

No. of unique participants, MPs, & Themes	Personal moral belief (PMB)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RPMB/MP MB/TPMB	NePMB	LPMB /NPMB
		RPMB; 4, Academic cheating, PMB, LPMB; 9, Academic cheating, FLC, PMB, MR/Ch, MC/S, MC/Re, MPMB			
4/2/3	Honor (parents)	3, Filial sassing, PMB, LPMB; 5, Filial sassing, PMB, PMB/S, MPMB; 6, Filial sassing, PC, MPMB; 10, Parental expectation, PMB, MC/A, MPMB	3	0	1
4/3/6	Independence	2, Academic cheating, MC/Re, RPMB; 2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, LPMB; 2, Physical defect, MC/S, RPMB; 6, Academic cheating, PMB, MC/A, NPMB; 9, Academic cheating, PC, MPD, MPMB	3	0	2
2/2/3	Prioritization	5, Computer addiction, MC/A, RPMB; 10, Time mismanagement, MP, PC, PMB, MC/A, MC/Com, MPMB	2	0	0
2/2/3	Understanding	5, Filial sassing, PC, MC/Cy, MC/Re, MPMB; 5, Computer addiction, PMB, RPMB; 8, Familial lying (1), PMB, TPMB; 10, Parental expectation, PMB/A, MPMB	4	0	0
49/47/49		= Total =	48	1	19

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped FPMB; NPMB = non-resolving PMB

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) are presented in its respective section.

Based on Table 35, PMBs that were used to resolve MPs have re-emerged within their own themes (i.e., PC, FLC, PMB & ME, MR, & MC). For example, “Honesty is the best policy [Honesty]” was originally found in the “PMBs” of “Familial lying” (P1) and “Academic cheating” (Participants 2, 4, & 9), as well as, in their respective themes. On the other hand, some PMBs not mentioned in other MPs did not re-emerge across the other MPs’ themes (i.e., FLC, PMB & ME, MR, & MC), while others re-appeared. For example, “Acceptance” was found in other MPs, such as in “Arrogance” (Participant 1), “Academic

cheating” (Participants 2 & 4), “Clinginess” (Participant 2), “Bullying” (Participants 4 & 10), “Distrust” (Participant 7), and “Familial lying” (Participant 8). The specific result shows that PMBs within MPs and their themes reappeared, while those across the other MPs’ themes may or may not re-appear depending on their specific effectiveness in the development of adolescents’ personal ethic construction to resolve MPs (Bender, 2001; Cole and Conklin, 1996; Dalbert & Stoeber, 2006).

Sub-theme 3.5: Employing MEs within and across MPs and their themes.

Tables 36 to 38 provide the distribution of MEs, within, across, and within and across MPs and themes that helped either resolve or not participants’ MPs.

Table 36. Distribution of moral experiences (MEs) (within individual participants’ moral problems and their themes)

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME / NeME	LME / NME
7/7/6	Parental treatment	3, Filial sassing, PC, ME, PMB/A, MR/Ch, MR/P, NME; 5, Filial sassing, FLC, ME, PMB, PMB/S, MC/A, MME; 7, Distrust, MP, PC, ME, FLC, MR/R, MC/Cy, NME; 7, Computer addiction, MPD, ME, FLC, PMB, PMB/S, MR/P, MR/Co, MR/R, MC/Cy, MC/S, MC/Ra, MC/A, LME; 7, Bullying, MPD, PC, ME, FLC, MC/S, MC/Re, NME; 8, Familial lying (2), MP, PC, ME, PMB/A, TME; 9, Familial unopenness, MPD, ME, RME; 10, Time mismanagement, ME, FLC, PMB/S, MME; 11, Filial sassing, PC, ME, FLC, PMB/S, MR/S, MME	4	1	4
3/3/4	Consequence (Negative)	2, Clinginess, MPD, ME, RRef, Ch, NME; 4, Academic cheating, ME, LME; 5, Computer addiction, ME, RME	1	0	2
3/3/3	Religiousness	1, Familial lying, ME, FLC, PMB/S, RME; 3, Churchgoing, ME, FLC, RME; 12, Uttering expletives, ME, FLC, MME	3	0	0
3/2/4	Pain [(Empathy)]	1, Bullying, ME, FLC, RME; 9, Bullying, PC, ME, FLC, MC/A, LME; 12, Uttering expletives, ME, FLC, MC/Ra, MME	2	0	1
2/2/5	Obedience (to parents)	7, Distrust, ME, NME; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MME	1	0	1
2/2/2	Advice-giving	2, Academic cheating, MPD, ME, MR/S,	2	0	0

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME / NeME	LME / NME
		RME; 12, Uttering expletives, MP, ME, MME			
2/2/1	Shame ⁴⁵	1, Bullying, ME, RME; 8, Academic negligence, ME, RME	2	0	0
1/2/2	Conscientiousness	6, Academic cheating, ME, NME; 6, Churchgoing, ME, MC/Re, RME	1	0	1
1/1/5	Independence	2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NME	0	0	1
1/1/4	Self-defense	10, Bullying, MP, MPD, PC, ME, FLC, MC/Re, MME	1	0	0
1/1/2	Pity	9, Bullying, PC, ME, LME	0	0	1
1/1/1	Admonishment	1, Arrogance, ME, RME	1	0	0
27/27/39		= Total =	18	1	11

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) are presented in its respective section.

Based on Table 36, individual participants' MEs were mentioned within their respective MPs and themes (e.g., PC, FLC, PMB & ME, MR and MC). For example, "Parental treatment" was originally found in the "MEs" of "Filial sassing" (Participants 1, 5, & 11), "Distrust" (Participant 7), "Computer addiction" (Participant 7), "Bullying" (Participant 7), "Familial lying" (Participant 8), "Familial un-openness" (Participant 9), and "Time mismanagement" (Participant 10), as well as, in their respective themes. The specific result suggests that particular MEs may be utilized, not just for a specific MP, but within their themes, too, "as a respond to the felt demands in concrete situation" (Mou, 2001, p. 161).

⁴⁵ Other variant such as ashamed of

Table 37. Distribution of moral experiences (MEs) (across individual participants' moral problems and their themes)

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME /NeME	LME / NME
9/6/4	Pain [(Empathy)]	1, Familial lying, MR/Ch, RME; 4, Bullying, MP, FLC, MR/P, NME; 5, Filial sassing, PMB/A, MME; 7, Distrust, MP, NME; 7, Bullying, MPD; PC, NME; 8, Familial lying, PC, TME; 9, Familial un-openness, MR/Co, RME; 10, Bullying, MP, MPD, MC/S, MME; 11, Pinching a 3-year old nephew, MP, FLC, PMB/A, MME; 12, Bullying, MP, MR/Ch, MR/S, NME	5	1	4
7/9/4	Parental treatment	2, Physical defect, FLC, PMB/S, RME; 4, Computer addiction, PC, FLC, MC/S, RME; 4, Academic cheating, MR/Co, MC/Ra, LME; 5, Computer addiction, FLC, MC/Ra, MC/A, RME; 6, Filial sassing, PC, FLC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/A, MC/Re, MME; 6, Churchgoing, MPD, FLC, PMB/A, MC/Re, RME; 8, Academic negligence, MPD, FLC, MR/S, MR/P, RME; 8, Familial lying (1), MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Ch, MR/S, MR/Co, MC/Com, MC/Re, TME; 10, Parental expectation, MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Co, MC/Cy, MC/S, MC/Ra, MC/A, MC/Re, MME; 10, Bullying, PMB, PMB/S, MME; 12, Academic cheating, MPD, PC, NME	8	1	2
7/7/5	Advice-giving	1, Bullying, MR/S, RME; 1, Arrogance, MC/Ra, RME; 2, Physical defect, MPD, RME; 5, Filial sassing, MC/Ra, MC/Com, MME; 6, Academic cheating, MC/Ra, NME; 7, Bullying, PC, FLC, NME; 10, Bullying, PMB/S, MME; 10, Parental expectation, MC/Ra, MME; 12, Bullying, MPD, NME	6	0	3
6/7/4	Acceptance	1, Arrogance, PC, MR/Ch, MR/Co, RME; 1, Bullying, PC, PMB, PMB/A, MR/Co, MC/Cy, MC/Com, RME; 2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RME; 2, Academic cheating, MR/S, MC/Re, RME; 2, Clinginess, MC/A, NME; 4, Bullying, MC/A, MC/Com, NME; 4, Academic cheating, MC/Com, LME; 7, Distrust, MR/Ch, NME; 8, Familial lying (2), MC/Com, TME; 10, Bullying, MPD, MME	5	1	4

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME /NeME	LME / NME
5/6/4	Consequence (Negative)	1, Familial lying, MC/Cy, MC/S, RME; 2, Physical defect, MR/Co, MC/A, MC/Re, RME; 4, Computer addiction, MC/S, RME; 5, Shyness, FLC, NeME; 7, Distrust, MP, NME; 12, Academic cheating, PC, NME	3	1	2
5/5/4	Conscientiousness	1, Familial lying, MR/P, MC/Re, RME; 2, Academic cheating, PC, RME; 4, Bullying, FLC, NME; 6, Filial sassing, PC, MME; RME; 8, Academic negligence, MP, RME	5	0	1
5/5/5	Obedience (to parents)	3, Filial sassing, PMB, NME; 5, Computer addiction, PMB/A, RME; 6, Filial sassing, FLC, MME; 10, Parental expectation, PC, MR/Co, MME; 10, Bullying, MC/Ra, MME; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MME	5	0	1
4/3/5	Religiousness	4, Academic cheating, FLC, LME; 6, Churchgoing, PC, PMB, RME; 9, Academic cheating, FLC, MME; 9, Bullying, MR/Co, MC/S, LME; 10, Bullying, PMB, MME	3	0	2
3/2/1	Independence	2, Academic cheating, MC/Re, RME; 2, Physical defect, MC/S, RME; 6, Academic cheating, PMB, MC/A, NME; 9, Academic cheating, PC, MPD, MME	3	0	1
2/3/2	Pity	7, Bullying, PC, NME; 9, Academic cheating, MR/C, MME; 9, Familial un-openness, MR/C, RME	2	0	1
2/2/1	Admonishment	6, Churchgoing, MPD, RME; 10, Parental expectation, PC, MME	2	0	0
2/1/1	Self-defense	4, Bullying, MR/Co, NME; 7, Bullying, MPD, NME	0	0	2
1/1/1	Shame	2, Physical defect, MP, RME	1	0	0
58/57/41		= Total =	48	4	23

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s

Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME

Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 37, even when individual participants' MEs were only originally mentioned within their respective MPs and themes, analysis of narratives showed implicitly

stated PCs' appearance in other MPs and themes. For example, "Parental treatment" was also found across MPs, such as in "Physical defect" (Participant 2), "Computer addiction" (Participants 4 & 5), "Academic cheating" (Participants 4 & 12), "Filial sassing" (Participant 6), "Churchgoing" (Participant 6), "Academic negligence" (Participant 8), "Familial lying" (Participant 8), "Parental expectation" (Participant 10), and "Bullying" (Participant 11). Hence, as individual participants shared their narratives, latent MEs became evident or emerged in other MPs and themes. The specific result suggests that specific MEs may not explicitly be brought up as MEs for deciding over MPs, and yet surface within other MPs and their themes "as a respond to the felt demands in concrete situation" (Mou, 2001, p. 161).

Table 38. Distribution of moral experiences (MEs) (within and across individual participants' moral problems and their themes)

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME /NeME	LME / NME
11/12/6	Parental treatment	2, Physical defect, FLC, PMB/S, RME; 3, Filial sassing, PC, ME, PMB/A, MR/Ch, MR/P, NME; 4, Computer addiction, PC, FLC, MC/S, RME; 4, Academic cheating, MR/Co, MC/Ra, LME; 5, Filial sassing, FLC, ME, PMB, PMB/S, MC/A, MME; 5, Computer addiction, FLC, MC/Ra, MC/A, RME; 6, Filial sassing, PC, FLC, PMB, MR/P, MR/Co, MC/S, MC/Ra, MC/A, MC/Re, MME; 6, Churchgoing, MPD, FLC, PMB/A, MC/Re, RME; 7, Distrust, MP, PC, ME, FLC, MR/R, MC/Cy, NME; 7, Computer addiction, MPD, ME, FLC, PMB, PMB/S, MR/P, MR/Co, MR/R, MC/Cy, MC/S, MC/Ra, MC/A, LME; 7, Bullying, MPD, PC, ME, FLC, MC/S, MC/Re, NME; 8, Academic negligence, MPD, FLC, MR/S, MR/P, RME; 8, Familial lying (1), MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Ch, MR/S, MR/Co, MC/Com, MC/Re, TME; 8, Familial lying (2), MP, PC, ME, PMB/A, TME; 9, Familial un-openness, MPD, ME, RME; 10, Parental expectation, MP, MPD, PC, PMB, PMB/S, PMB/A, MR/Co, MC/Cy, MC/S, MC/Ra, MC/A, MC/Re, MME; 10,	12	2	6

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME /NeME	LME / NME
		Time mismanagement, ME, FLC, PMB/S, MME; 10, Bullying, PMB, PMB/S, MME; 11, Filial sassing, PC, ME, FLC, PMB/S, MR/S, MME; 12, Academic cheating, MPD, PC, NME			
9/7/6	Pain [(Empathy)]	1, Bullying, ME, FLC, RME; 1, Familial lying, MR/Ch, RME; 4, Bullying, MP, FLC, MR/P, NME; 5, Filial sassing, PMB/A, MME; 7, Distrust, MP, NME; 7, Bullying, MPD; PC, NME; 8, Familial lying, PC, TME; 9, Bullying, PC, ME, FLC, MC/A, LME; 9, Familial un-openness, MR/Co, RME; 10, Bullying, MP, MPD, MC/S, MME; 11, Pinching a 3-year old nephew, MP, FLC, PMB/A, MME; 12, Bullying, MP, MR/Ch, MR/S, NME; 12, Uttering expletives, ME, FLC, MC/Ra, MME	7	0	5
7/7/6	Advice-giving	1, Bullying, MR/S, RME; 1, Arrogance, MC/Ra, RME; 2, Academic cheating, MPD, ME, MR/S, RME; 2, Physical defect, MPD, RME; 5, Filial sassing, MC/Ra, MC/Com, MME; 6, Academic cheating, MC/Ra, NME; 7, Bullying, PC, FLC, NME; 10, Bullying, PMB/S, MME; 10, Parental expectation, MC/Ra, MME; 12, Bullying, MPD, NME; 12, Uttering expletives, MP, ME, MME	8	0	3
7/6/5	Religiousness	1, Familial lying, ME, FLC, PMB/S, RME; 3, Churchgoing, ME, FLC, RME; 4, Academic cheating, FLC, LME; 6, Churchgoing, PC, PMB, RME; 9, Academic cheating, FLC, MME; 9, Bullying, MR/Co, MC/S, LME; 10, Bullying, PMB, MME; 12, Uttering expletives, ME, FLC, MME	6	0	2
6/7/6	Consequence (Positive / Negative)	1, Familial lying, MC/Cy, MC/S, RME; 2, Clinginess, MPD, ME, RRef, Ch, NME; 2, Physical defect, MR/Co, MC/A, MC/Re, RME; 4, Academic cheating, ME, LME; 4, Computer addiction, MC/S, RME; 5, Shyness, FLC, NeME; 5, Computer addiction, ME, RME; 7, Distrust, MP, NME; 12, Academic cheating, PC, NME	4	1	4
6/7/5	Acceptance	1, Arrogance, PC, MR/Ch, MR/Co, RME; 1, Bullying, PC, PMB, PMB/A, MR/Co, MC/Cy, MC/Com, RME; 2, Physical defect, PMB, PMB/A, MR/P, MC/Cy, MC/S, MC/Ra, MC/A, MC/Com, MC/Re, RME; 2, Academic cheating, MR/S,	5	1	4

No. of unique participants, MPs, & Themes	Moral experience (ME)	Participant no., moral problem (MP), theme, resolution	Resolution over specific MP		
			RME	TME /NeME	LME / NME
		MC/Re, RME; 2, Clinginess, MC/A, NME; 4, Bullying, MC/A, MC/Com, NME; 4, Academic cheating, MC/Com, LME; 7, Distrust, MR/Ch, NME; 8, Familial lying (2), MC/Com, TME; 10, Bullying, MPD, MME			
5/6/6	Conscientiousness	1, Familial lying, MR/P, MC/Re, RME; 2, Academic cheating, PC, RME; 4, Bullying, FLC, NME; 6, Filial sassing, PC, MME; 6, Academic cheating, ME, NME; 6, Churchgoing, ME, MC/Re, RME; 8, Academic negligence, MP, RME	1	0	2
5/6/6	Obedience (to parents)	3, Filial sassing, PMB, NME; 5, Computer addiction, PMB/A, RME; 6, Filial sassing, FLC, MME; 7, Distrust, ME, NME; 10, Parental expectation, PC, MR/Co, MME; 10, Bullying, MC/Ra, MME; 11, Filial sassing, ME, FLC, PMB, MR/S, MC/Com, MME; 11, Pinching a 3-year old nephew, FLC, PMB, MC/Ra, MME	6	0	2
3/3/6	Independence	2, Academic cheating, MC/Re, RME; 2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NME; 2, Physical defect, MC/S, RME; 6, Academic cheating, PMB, MC/A, NME; 9, Academic cheating, PC, MPD, MME	3	0	2
3/3/5	Independence	2, Academic cheating, MC/Re, RME; 2, Clinginess, ME, FLC, PMB, PMB/A, MR/Ch, MR/P, MC/S; MC/Ra; MC/Re, NME; 2, Physical defect, MC/S, RME; 6, Academic cheating, MC/A, NME; 9, Academic cheating, MPD, MME	3	0	2
3/3/3	Discipline	1, Familial lying, PC, MC/A, MC/Com, RME; 4, Computer addiction, PC, RME; 12, Academic cheating, FLC, NME	2	0	1
3/3/2	Admonishment	1, Arrogance, ME, RME; 6, Churchgoing, MPD, RME; 10, Parental expectation, PC, MME	3	0	0
3/3/1	Shame	1, Bullying, ME, RME; 2, Physical defect, MP, RME; 8, Academic negligence, ME, RME	3	0	0
3/1/5	Self-defense	4, Bullying, MR/Co, NME; 7, Bullying, MPD, NME; 10, Bullying, MP, MPD, PC, ME, FLC, MC/Re, MME	1	0	2
2/3/3	Pity	7, Bullying, PC, NME; 9, Bullying, PC, ME, LME; 9, Academic cheating, MR/C, MME; 9, Familial un-openness, MR/C, RME	2	0	2
14/77/71		= Total =	66	4	37

Legend 1: MP = moral problem; MPD = MP description; PC = personal characteristics; FLC = factors from the local context; PMB = personal moral belief; PMB/S = source of PMB; PMB/A = application of PMB to resolve MP; ME = moral experience; MR = moral reflectiveness; MR/Ch = challenge met while using PMB to resolve MP; MR/S = setting aside of PMB and still resolved MP; MR/P = pros of PMB; MR/Co = cons of PMB; MR/R = reflectiveness in using PMB to resolve MP; MC/Cy = consistency in using PMB to resolve MP; MC/S = standing firm with PMB; MC/Ra = reapplication of PMB; MC/A = alternative to initial PMB; MC/Com = comparison between/among initial and other PMBs; MC/Re = resolution of MP using one's PMB/s
Legend 2: RME = resolving ME; MME = more likely tapped resolving ME; TME = temporarily tapped ME; NeME = neutrally tapped ME; LME = less likely tapped ME; NME = non-resolving ME
Note: Each theme (e.g., PCs, FLCs, PMBs & MEs, MR or MC) is presented in its respective section.

Based on Table 38, MEs that influenced the resolution of individual students' MPs have re-emerged within MPs and their themes, as well as, in the other MPs' themes. For example, "Parental treatment" was originally found in the "MEs" of "Filial sassing" (Participants 1, 5, & 11), "Distrust" (Participant 7), "Computer addiction" (Participant 7), "Bullying" (Participant 7), "Familial lying" (Participant 8), "Familial un-openness" (Participant 9), and "Time mismanagement" (Participant 10), as well as, in their respective themes. Likewise, "Parental treatment" was also found across MPs, such as "Physical defect" (Participant 2), "Computer addiction" (Participants 4 & 5), "Academic cheating" (Participants 4 & 12), "Filial sassing" (Participant 6), "Churchgoing" (Participant 6), "Academic negligence" (Participant 8), "Familial lying" (Participant 8), "Parental expectation" (Participant 10), and "Bullying" (Participant 11) of the other participants where they were not originally mentioned under the theme "PCs" of those MPs. In this study's specific finding, parental treatment, as an ME, contributed in resolving or not resolving adolescents' respective MPs.

Moral experiences that helped resolved MPs were also used within MPs and their themes, as well as, in the other MPs' themes. First, MEs that were used to resolve MPs have re-emerged within their own themes (i.e., PC, FLC, PMB & ME, MR and MC). Second, MEs that were not mentioned in other MPs re-emerged across the other MPs' themes (i.e., PC,

FLC, PMB, MR and MC). The specific results revealed that MEs, other than PCs, emerged and re-emerged when relating to the the moral agent's own moral experience "as a respond to the felt demands in concrete situations" (Mou, 2001, p. 161). Further in this part of the study, moral experience, like all lived-experience, always occurs in time and in relationship, which is the fundamental dimensions of narratives. An individual naturally tells, narrates, or recounts what really happened in temporal sequence of actions and events of interest and that moral philosophy plays a role in the creation of moral experiences (Tappan, 1991; van Tongeren, 1994).

Synthesis.

Based on the qualitative data presentation analysis and interpretation, individual PMBs that were influenced by MEs affected the resolution of participants' MPs. Moreover, PMBs and MEs that helped resolve MPs were similar or dissimilar from one another and yet mostly resolved students' MPs. Further, PMBs and MEs mentioned under particular MPs re-emerged within and across MPs and their themes. Concisely, Theme 3 and its sub-themes showed that students' PMBs, as affected by MEs, impacted on the resolution of majority of MPs, and the inverse was more likely contradictory.

**PROBLEM 4:⁴⁶ HOW DID STUDENTS' PERSONAL MORAL BELIEFS (PMBs)⁴⁷
GUIDE THEM IN RESOLVING THEIR MORAL PROBLEMS (MPs)⁴⁸?**

⁴⁶ For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

⁴⁷ No PMBs were merged with one another for purposes of preserving the participants' words.

⁴⁸ Each of the 12 participants shared three of their MPs.

Theme 4: Wielding personal moral beliefs effectively

For a far-reaching answer to Problem 4, sub-themes, tables, qualitative analysis, and interpretation were employed concerning the student participants' effective use of PMBs. Specifically, Sub-themes 4.1 and 4.2 highlight how participants' PMBs helped them resolve or not resolve their MPs, as well as, where they sourced them.

Sub-theme 4.1: Students' resolutions of MPs using their PMBs.

Table 39 shows adolescent students' PMBs that guided them in resolving or not their respective MPs.

Table 39. Students' PMBs as guides in the resolution of MPs

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and its keyword	How did your PMB resolve your MP? (Code 1)	How did your PMB resolve your MP? (Code 2)	Extent of PMB
1	Arrogance	Learn to listen to others	<ul style="list-style-type: none"> • More inputs; better output 	<ul style="list-style-type: none"> • Moral dependence 	RPMB, RRef, MCon
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance]	<ul style="list-style-type: none"> • Accept people for who they are • Do not meddle on other people's feeling 	<ul style="list-style-type: none"> • Self-controlling emotion 	RPMB, RRef, MCon
	Familial lying	Honesty is the best policy [Honesty]	<ul style="list-style-type: none"> • Truthfulness • Moral preservation 	<ul style="list-style-type: none"> • Moral necessity; moral sense; moral dependence 	RPMB, RRef, MCon
2	Academic cheating	Honesty is the best policy [Honesty]	<ul style="list-style-type: none"> • Ought implies willpower; self-honesty; peer support • Friend cheater • Offense (misunderstanding) • Sporadic cheater; selfish cheater 	<ul style="list-style-type: none"> • Prevention; independence; self-reliance • Realism 	RPMB, RRef, RCon
	Clinginess	Know how to be independent [Independence]	<ul style="list-style-type: none"> • Self-dependence 	<ul style="list-style-type: none"> • Not yet resolved MP using one's MB 	NPMB, NeRef, NCon
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism]	<ul style="list-style-type: none"> • Realism; self-acceptance; reflective 	<ul style="list-style-type: none"> • Better outlook 	RPMB, MRef, RCon
3	Church-going	Go to church and do good [Churchgoing]	<ul style="list-style-type: none"> • Resolved; maternal reason 	<ul style="list-style-type: none"> • Resolved MP 	RPMB, RRef,

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and its keyword	How did your PMB resolve your MP? (Code 1)	How did your PMB resolve your MP? (Code 2)	Extent of PMB
		and good deeds]			RCon
	Filial sassing	Obey parents [Honor, love, or respect parents]	<ul style="list-style-type: none"> • Sassing his parents is wrong • Parental conflict resolution • Sibling conflict resolution 	<ul style="list-style-type: none"> • Self-realization • Action-taking 	NPMB, RRef, MCon
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]	<ul style="list-style-type: none"> • Expletives as expression • Invectives malign others 	<ul style="list-style-type: none"> • Expletives are worthless expressions that should not be uttered to avoid maligning others 	NPMB, RRef, MCon
4	Academic cheating	Merit-based performance [Honesty is the best policy [Honesty]	<ul style="list-style-type: none"> • Belief in karma 	<ul style="list-style-type: none"> • Academic negligence resulting to low score • [Dislike to have low grades and thus cheats] 	LPMB, NeRef, NeCon
	Bullying	Tease not so as not to be teased [Respect]	<ul style="list-style-type: none"> • Respect friends and other people • Relate nicely with others • Respect everyday people's decision and habits. 	<ul style="list-style-type: none"> • Respect means not teasing others 	NPMB, MRef, MCon
	Computer addiction	All things in excess are bad [Exercise moderation]	<ul style="list-style-type: none"> • Resolved • Self-control using computers 	<ul style="list-style-type: none"> • MB resolved it 	RPMB, RRef, MCon
5	Computer addiction	There are more important than playing computer games [Prioritizing]	<ul style="list-style-type: none"> • Applies MB • Busy doing other things (e.g., studying, reading books) 	<ul style="list-style-type: none"> • MB resolved his MP 	RPMB, MRef, MCon
	Filial sassing	Honor [love, obey, or respect] parents	<ul style="list-style-type: none"> • Loving means not hurting • Respect for better relations • Mother's way punishing her child (e.g., hitting) • No filial conflicts • He reason out often 	<ul style="list-style-type: none"> • Love begets more love • Peaceful home • Love conquers all • Love and be loved 	MPMB, RRef, RCon
	Shyness	Do not limit yourself [Express oneself and excel]	<ul style="list-style-type: none"> • Shy to volunteer • Shy caused by [negative anticipation]: they do not listen, are noisy, talk to each other, and he waste time 	<ul style="list-style-type: none"> • Antidote for shyness 	NePMB, RRef, NCon

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and its keyword	How did your PMB resolve your MP? (Code 1)	How did your PMB resolve your MP? (Code 2)	Extent of PMB
			<ul style="list-style-type: none"> • Do not be shy and be responsible 		
6	Academic cheating	Think for yourself [Be independent]	<ul style="list-style-type: none"> • By standing firm on it • Doing one's own assignment • Sureness with one's answers • Listen to the teacher 	<ul style="list-style-type: none"> • Self-trust • Self-dependence • Self-pride • Cheating is self-deception 	NPMB, MRef, MCon
	Church-going	Going to church as time for God [religiosity]	<ul style="list-style-type: none"> • Mother's admonition not to be lazy to go to church 	<ul style="list-style-type: none"> • Churchgoing out of want • Conscience stricken 	MPMB, MRef, MCon
	Filial sassing	Love and honor your parents [obey or respect] parents]	<ul style="list-style-type: none"> • Teaching of teacher • Following commandments • Simply not sassing 	<ul style="list-style-type: none"> • Obey parents • Avoids arguing with them 	RPMB, MRef, MCon
7	Bullying	Ignore her and do one's best	<ul style="list-style-type: none"> • Converted smearing to something positive (motivation) 	<ul style="list-style-type: none"> • By doing her best 	NPMB, MRef, MCon
	Computer addiction	Focus on my study first [Prioritizing]	<ul style="list-style-type: none"> • Self-realized that her addiction is wrong but cannot help it • Does not bring her cell phone in school 	<ul style="list-style-type: none"> • Does more that which ought to be done • Manageability 	NPMB, NeRef, NCon
	Distrust	Break not a trust	<ul style="list-style-type: none"> • Talkative and trust people who keeps secrets intact • Trusting only her friends • Lesson learned • Gullible • Have trust with a few friends 	<ul style="list-style-type: none"> • Learned from people who broke her trust with them 	NPMB, RRef, MCon
8	Academic negligence	Right to change and do not allow other people to ruin one's life	<ul style="list-style-type: none"> • MB helped her change for good • [Proven saying] • Choose people who can be trusted and are not bad 	<ul style="list-style-type: none"> • Resolved to focus on her studies • Choose people [to trust] 	RPMB, RRef, RCon
	Familial lying (1)	Understand first the situation	<ul style="list-style-type: none"> • Resolved MP • No untoward incident occurred • Her father is working abroad for her daughter's college education 	<ul style="list-style-type: none"> • Nothing untoward happened to her father 	TPMB, MRef, MCon
	Familial lying (2)	Lying when needed	<ul style="list-style-type: none"> • Resolved because she get updates • Afraid of her family members should she 	<ul style="list-style-type: none"> • Resolve MP using MB 	TPMB, NeRef, NeCon

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and its keyword	How did your PMB resolve your MP? (Code 1)	How did your PMB resolve your MP? (Code 2)	Extent of PMB
9	Academic cheating	Honesty is the best policy [Honesty]	<ul style="list-style-type: none"> • Increased self-confidence • Increased self-image • Self-dependence 	<ul style="list-style-type: none"> • More honest / trustworthy • Self-achievement 	MPMB, MRef, MCon
	Bullying	We are all equals [Equality]	<ul style="list-style-type: none"> • Minimized bullying his friends 	<ul style="list-style-type: none"> • Became friendlier 	LPMB, RRef, RCon
	Familial un-openness	All secrets will be revealed	<ul style="list-style-type: none"> • Shares his secrets to his friends 	<ul style="list-style-type: none"> • Openness / interaction results to family closeness 	RPMB, MRef, MCon
10	Bullying	Be good as always [Goodness, kindness, [self-] acceptance (tolerance)]	<ul style="list-style-type: none"> • Much better relationship with peers 	<ul style="list-style-type: none"> • People treatment of her change for good • MB can defend her 	MPMB, MRef, MCon
	Parental expectation	Honor [love, obey, or respect] parents no matter what - 75%	<ul style="list-style-type: none"> • Became more understanding • Always see the positive sides of things • Optimistic • Has a balanced view 	<ul style="list-style-type: none"> • Earns trust • Sees parents blessed to have a good child 	MPMB, MRef, MCon
	Time mismanagement	Time is gold, prioritizing and balancing	<ul style="list-style-type: none"> • Became more responsible 	<ul style="list-style-type: none"> • Non-flustered • Relaxed 	MPMB, MRef, MCon
11	Academic cheating	- Nothing mentioned -	<ul style="list-style-type: none"> • Her MB pushes her to cheat 	<ul style="list-style-type: none"> • Pushed her to cheat • Unresolved MP because of her MB 	NPMB, MRef, NCon
	Filial sassing	Obedience [No sassing, no conflict]	<ul style="list-style-type: none"> • No sass, no conflict 	<ul style="list-style-type: none"> • Good relation • They use their authority • She feels irritated sometimes • Receives blame from her parent when she wants to avoid it at the onset 	MPMB, MRef, MCon
	Pinching a 3-year old nephew	Obedience to avoid backtalk	<ul style="list-style-type: none"> • For her not to hurt her relative 	<ul style="list-style-type: none"> • For her relative not to quarrel and beat her 	MPMB, MRef, MCon
12	Academic cheating	- Nothing mentioned -	<ul style="list-style-type: none"> • Cannot avoid to cheat 	<ul style="list-style-type: none"> • A habit is hard to prevent or avoid 	NPMB, NRef, NCon
	Bullying	Love your neighbour	<ul style="list-style-type: none"> • What one believes becomes his way of doing things • Avoid humiliating others 	<ul style="list-style-type: none"> • Natural for god created man to be good • God shows his goodness to people 	NPMB, RRef, RCon

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and its keyword	How did your PMB resolve your MP? (Code 1)	How did your PMB resolve your MP? (Code 2)	Extent of PMB
	Uttering expletives	Intelligence to distinguish good from bad	<ul style="list-style-type: none"> • Open-mindedness opens up understanding right from wrong • His MB lessened his utterances of expletives • God created man in his likeness (e.g., being kind like him) 	<ul style="list-style-type: none"> • Secured or safe because of god • Becomes a good saying to hear 	MPMB, MRef, RCon

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = morally resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non- reflectiveness

Legend 3: RCon = morally resolving consistency; MCon = more likely tapped consistency; TCon = temporarily tapped consistency; NeCon = neutrally tapped consistency; LCon = less likely tapped consistency; NCon = non-consistency

Table 39 shows adolescent students' PMBs that are linked to MPs. The students stated their PMBs that helped them to resolve heuristically their respective MPs. In most, if not, all the interview narratives, the interviewees relied upon their PMBs to control themselves in, for instance, discriminating against an individual for reason of their gender preference (e.g., P1's Bullying problem). Likewise, students used their PMBs to guard themselves against other individuals (e.g., a gay classmate who takes advantage of a situation) (e.g., P1's Bullying problem).

Student participants also depended on their PMBs out of moral necessity to do what is right (e.g., P1's Familial lying) or to prevent them from doing what is wrong based on their own and related people's perspectives. Moreover, most adolescents confided that their PMBs helped them in resolving their MPs as they realized in themselves that what they did was wrong (e.g., P3's Filial sassing & Uttering expletives) and should avoid committing them

again. Hence, belief in the wrongness of their action (e.g., P4's Academic cheating) was how they held on to their convictions.

In addition, using their PMBs as antidote to their MPs, students claimed that their PMBs guided them to be self-realistic (P2's Physical defect), loving (P5's Filial sassing), self-trusting (P6's Academic cheating), responsible (10's Time mismanagement), self-confident (P9's Academic cheating), inter alia. For instance, believing that listening to others' advice or using their conscience was beneficial, they did the right things (P8's Academic negligence). As such, even when participants' PMBs did not resolutely resolve their MPs, they still weighed the pros and cons of their PMBs as they made decisions and actions for their own and other people's benefits (P8's Academic negligence & Familial lies).

Some participants (e.g., P9's Familial un-openness & P10's Parental expectation), as they relied on their PMBs to guide their resolution to their individual MPs, learned not only the value of opening up and building up closer ties to their family members, but also being kind and non-discriminating to others for better peer relations (e.g., P10's Bullying). Thus, broadly stated, majority of the adolescents used their PMBs as guides to resolve their MPs by doing what is right and avoiding what is not in conformity to their personal expectations and social norms.

Additionally, adolescent students acted on their MPs using their personal moral discretion, which at times, needed social regulation. For them, morals ought to be endorsed and obeyed because they are rules for interpersonal conduct. For example, Participant 8 believed lying is wrong, but chose a greater good (e.g., care for oneself and others) rather than mete out a greater harm for oneself and others. Hence, considering that the middle ground proves fallacious, as an outlier case, she acted over her MPs by resorting to

temporary or patched up resolution. Unfortunately, in case where students were ambivalent or undecided, they instead neutrally employed a particular PMB for a specific MP.

In relation to the findings of this research that the individual interviewee (person) is “an ultimate category for any accurate and meaningful description of reality” (Smith, 2002, p. 464), their PMBs highlighted the need “to create fair-minded critical [and ethically deciding, judging and acting members of] societies” (Elder & Paul, 2010). Other than personal characteristics, social experiences, and local context, students’ PMBs and the kind of moral problems that they dealt with greatly influenced their moral orientation (Evangelista, 2005).

In this study, even when personal moral convictions may be ideal, adolescents still worked their way through their personal attributes, moral experiences, and factors from the local context. A few of them showed that they utilized “on a continuum” or re-evaluated on their own PMBs a part of their moral growth as they decided heuristically over their MPs (Ferrell, Fraedrich, & Ferrell, 2011, p. 165). In most instances, majority of the participants held moral beliefs that were not *sui generis* or unique on their own; as such, they decided and acted given the morality of their problem.

Personal ethical philosophies (specifically, personal moral beliefs) were, indeed, projections of a certain kind of moral conviction that adolescent participants resorted to resolve heuristically their MPs, that is, in association with various factors (i.e., PCs, MEs, & FLCs). In other words, since PMBs embodied individuals’ subjective evaluation of the various favorable or adverse effects of their decisions and actions, they worked within a particular local moral environment (i.e., personal, familial, economic, social & religious) (Williams & Bengtsson, 2009).

Sub-theme 4.2: Sourcing PMBs.

Tables 40 to 46 show the sources of PMBs that influenced the resolution or non-resolution of participants' MPs. Additionally, Table 46 presents a summary, analysis and interpretation of sub-theme 4.5.

Table 40. The "Self" as a source of personal moral beliefs (PMBs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB)	Resolution	Source
2	1) Clinginess	Know how to be independent [Independence]	NPMB	Self
4	2) Academic cheating	Honesty is the best policy [Honesty]	LPMB	Self
	3) Bullying	Tease not so as not to be teased [Respect]	NPMB	Self
5	4) Computer addiction	There are more important than playing computer games [Prioritizing]	RPMB	Self
6	5) Academic cheating	Think for yourself [Be independent]	NPMB	Self
	6) Churchgoing	Going to church as time for God [religiosity]	RPMB	Self
7	7) Bullying	Ignore her and do one's best	NPMB	Self
8	8) Academic negligence	Right to change and do not allow other people to ruin one's life	RPMB	Self
	9) Familial lying (2)	Lying when needed	TPMB	Self
9	10) Bullying	We are all equals [Equality]	LPMB	Self
10	11) Parental expectation	Honor [love, obey, or respect] parents no matter what	MPMB	Self
11	12) Pinching a 3-year old nephew	Obedience to avoid backtalk	MPMB	Self
12	13) Academic cheating	Almost all students cheat or imperfect [Imperfectionism]	LPMB	Self
	14) Uttering expletives	Intelligence to distinguish good from bad	MPMB	Self
<i>10</i>		<i>= Total =</i>	<i>7</i>	<i>14</i>

In Table 40, the "Self" (i.e., students themselves) is one of the primary sources of the PMBs of 10 (83%) of the 12 participants in deciding over their 14 (39%) of their 36 MPs. However, some participants who used their self-styled moral beliefs resolved only seven (50%) out of the 14 MPs. It revealed that interviewees' PMBs that were sourced from themselves were less likely effective. Individually, Participants 2, 4, 5, 6, 7, 8, 9, 10, 11, and 12 judged over their MPs based on their personally held conviction. In other words, students

associated the resolution of their MPs using their self-professed moral beliefs. They used their values, attitudes, and other aspects of their PMBs to justify their decision and action in resolving their respective MPs. In comparison to Voss' (n.d.) words, there should rather be “[a] shared rational personal ethic [that] forms the basis of social conduct [...where] - conflicts are resolved using reason.” In this study, participants used their moral beliefs as guides in resolving their MPs, but the question remains as to how they conatively, rationally, and/or emotively dealt with them considering the other parties involved in a moral problem.

Table 41. The “School” as a source of personal moral beliefs (PMBs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB)	Resolution	Source
1	1) Arrogance	Learn to listen to others	RPMB	Classmate
	2) Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance]	RPMB	Classmate
2	3) Academic cheating	Honesty is the best policy [Honesty]	RPMB	School
3	4) Filial sassing	Obey parents [Honor, love, or respect parents]	NPMB	Teachers
	5) Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]	NPMB	Teachers
4	6) Computer addiction	All things in excess are bad [Exercise moderation]	RPMB	School
5	7) Shyness	Do not limit yourself [Express oneself and excel]	NePMB	Classmates
6	8) Academic cheating	Think for yourself [Be independent]	NPMB	Values Education
	9) Churchgoing	Going to church as time for God [religiosity]	RPMB	School
	10) Filial sassing	Love your neighbour or respect [honor or obey] parents	MPMB	Values Education
9	11) Academic cheating	Honesty is the best policy [Honesty]	MPMB	School, Teachers
10	12) Time mismanagement	Time is gold, prioritizing and balancing	MPMB	Teacher
11	13) Academic cheating	Non-wrongness of cheating when almost everyone cheats	NPMB	Classmate
12	14) Uttering expletives	Intelligence to distinguish good from bad	MPMB	Teacher
10	= Total =		9	14

In Table 41, the “School” (e.g., classmates, teachers, Values Education subject) was also one of the primary sources of the PMBs of 10 (83%) of the 12 participants when

resolving nine (64%) out of the 14 MPs. It showed that adolescents' majority of school-derived PMBs were effective. Participants who used their school-derived moral beliefs have resolved their MPs while others did not. Participants 1 to 6 and 9 to 12 have PMBs whose individual origins were from classmates, teachers, Values Education subject, and school, in general. They learned or adopted their moral beliefs based on their classmates' and teachers' words.

Table 42. The “Family” as a source of personal moral beliefs (PMBs)

Participant no.	Moral problem (MP)	Personal moral beliefs (PMB)	Resolution	Source
2	1) Physical defect	Learn to accept myself; be realistic [Acceptance; realism]	RPMB	Mother
3	2) Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]	NPMB	Parents
6	3) Churchgoing	Going to church as time for God [religiosity]	RPMB	Family
7	4) Bullying	Ignore her and do one's best	NPMB	Mother
	5) Computer addiction	Focus on my study first [Prioritizing]	NPMB	Mother
8	6) Familial lying (1)	Understanding	TPMB	Family
	7) Familial lying (2)	Lying when needed	TPMB	Family
9	8) Academic cheating	Honesty is the best policy [Honesty]	MPMB	Family
10	9) Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance]	MPMB	Parents
	10) Parental expectation	Honor [love, obey, or respect] parents no matter what	MPMB	Parents
	11) Time mismanagement	Time is gold, prioritizing and balancing	MPMB	Mother
11	12) Filial sassing	Obedience [No sassing, no conflict]	MPMB	Father
8		= Total =	8	12

In Table 42, the “Family” (e.g., parents) was the secondary source of the PMBs of eight (67%) of the total 12 participants in resolving eight (67%) out of the 12 MPs. It divulged that majority of adolescent students' parental-based PMBs were effective while others were less likely effectual. Participants 2, 3, and 6 to 11 have PMBs whose individual

sources were from their fathers and mothers (i.e., family as a whole). They acquired their moral beliefs in relation to their home moral environment.

Table 43. “Religion” as a source of personal moral beliefs (PMBs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB)	Resolution	Source
1	1) Familial lying	Honesty is the best policy [Honesty]	RPMB	Religion
3	2) Churchgoing	Go to church and do good, [Churchgoing and good deeds]	RPMB	Religion
	3) Filial sassing	Obey parents [Honor, love, or respect parents]	NPMB	Religion
	4) Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives]	NPMB	Religion
5	5) Filial sassing	Honor parents	MPMB	Religion
6	6) Churchgoing	Going to church as time for God [religiosity]	RPMB	Religion
	7) Filial sassing	Love or respect [honor or obey] parents	MPMB	Religion
9	8) Familial un-openness	All secrets will be revealed	RPMB	Religion
10	9) Bullying	Learn to accept other people’s deficiencies [Acceptance, tolerance]	MPMB	Religion
	10) Parental expectation	Honor [love, obey, or respect] parents no matter what	MPMB	Religion
12	11) Bullying	Love your neighbour	NPMB	Religion
	12) Uttering expletives	Intelligence to distinguish good from bad	MPMB	Religion
7		= Total =	9	12

In Table 43, “Religion” was the tertiary source of the PMBs of seven (58%) of the 12 participants when resolving nine (75%) out of the 12 MPs. It revealed that majority of students’ religiously-sourced PMBs were effective while others were less likely effectual. Participants 1, 3, 5, 6, 9, 10, and 12 have PMBs whose “source of moral belief” was their religious teaching, training or education (Mehlinger, 2014, p. 22). Otherwise stated, adolescents learned, were trained or acquired their moral beliefs based on religious preaching and teaching. According to Pajević, Hasanović, and Delić (2007), higher index of religious moral beliefs lead to better or improved mental health among adolescents (such as easily overcoming neurotic conflicts typical for adolescence who have more efficient control of anger and aggression).

Table 44. The “Media” as a source of personal moral beliefs (PMBs)

Participant no.	Moral problem (MP)	Personal moral belief (PMB)	Resolution	Source
5	1) Shyness	Do not limit yourself [Express oneself and excel]	NePMB	Book
7	2) Distrust	Break not a trust	NPMB	Facebook
9	3) Bullying	We are all equals [Equality]	LMPB	TV, Movies
	4) Familial un-openness	All secrets will be revealed	RPMB	Internet
3		= Total =	1	4

In Table 44, the “Media” (e.g., book, TV, Internet) was among the sources of the PMBs of three (25%) of the 12 participants in resolving one (25%) out of the four MPs. Participants 6, 7, and 9 have PMBs whose individual sources were from various media. It revealed that media was less likely an effective source of PMBs among them. In other words, participants who used their socially-adapted moral beliefs have more likely not resolved their MPs. They may learn their moral beliefs as they read books, use online social media, and watch television, but the media contents should be a point of concern as a source of ethics.

Table 45. “Friends” as a source of personal moral beliefs (PMBs)

Participant	Moral problem (MP)	Personal moral belief (PMB)	Resolution	Source
8	Familial lying (2)	Lying when needed	TPMB	Friends
9	Familial un-openness	All secrets will be revealed	RPBM	Friends
2		Total =	2	2

In Table 45, “Friends” was the fifth source of the PMBs of two (17%) of the 12 participants when resolving two (100%) out of two MPs. Participants 8 and 9 have PMBs whose individual sources were from friends. They learned their moral beliefs as they interacted with their friends. It revealed students’ PMBs whose source were friends are effective in resolving their specific MPs.

Table 46. Summary of sources of participants’ personal moral beliefs (PMBs) and their effectiveness (e)

Personal moral belief (PMB)	Participants and three of their moral problem (MP)												Total participants	Total PMBs
	1	2	3	4	5	6	7	8	9	10	11	12		
1. Self		1		2	1e	2e	1	2ee	1	1	1e	2e	10	6e/14
2. School	2ee	1e	2	1e	1	3ee			1e	1e	1	1e	10	9e/14
3. Family		1e	1			1e	2	2ee	1e	3ee	1e		8	8e/12
4. Religion	1e		3e		1e	2ee			1e	2e		2e	7	8e/12
5. Media					1		1		2e				3	1e/4
6. Friends								1e	1e				2	2e/2
<i>Total Individual PMBs</i>	3	3	6	3	4	8	4	5	7	7	3	5		58
<i>Total Unique Sources</i>	2	3	3	3	5	5	3	3	6	4	3	3		
<i>Effectiveness</i>	3e	2e	1e	1e	2e	6e	0e	5e	5e	4e	2e	3e		

Table 46 shows the six sources of PMBs of the 12 participants. The “Self” and “School” were the equally primary sources of the participants’ PMBs. Additionally, the “Family” and “Religion” were among the other sources of the participants’ PMBs. The last two sources of PMBs were the “Media” and “Friends.” Specifically, the data revealed the following:

- Ten (83%) of the 12 participants have the “Self” and “School” as their equally primary sources of their PMBs. However, the school was more effective (64%) source of PMBs as compared to the self as a less effective (43%) source in moral problem resolution.
- Eight (67%) of the 12 participants have the “Family” as their source of their PMBs, which was effective (67%) in resolving MPs.
- Seven (58%) of the 12 participants have “Religion” as their source of their PMBs, which was also effective (67%) in resolving MPs.
- Three (25%) of the 12 participants have the “Media” as their sources of their PMBs, which was a less effective (25%) in resolving MPs.
- Two (17%) of the 12 participants have their “Friends” as their sources of their PMBs, which was outstandingly effective (100%) in resolving MPs.

Adolescent participants’ most commonly and equally expressed sources of moral beliefs were both the “self” (a less effective source of PMB) and “school” (a more effective source of PMB). Other sources of students’ PMBs include the family (effective source), religion (effective source), friends (effective source), and media (less effective source). Briefly stated, effective sources of PMBs were school, family, religion, and friends; whereas, not so effective sources of PMBs were the self and media. Although the specific findings

were contextually generalizable only to the said sample population, it implies that PMBs whose sources come from authorities and close peers are better at resolving MPs. Hence, as some Filipino philosophers (such as A. F. Bonifacio, L. N. Mercado, E. S. Quito) claimed that ordinary [moral] philosophy may come from the common people and their ways of life, PMBs sourced from the authorities and capable peers help improve more an individual's critical, creative, emotive, and conative thinking abilities.

Conservatively confirmatory with this finding was that of Reed's (2011) findings wherein "students' perceptions of their peers' beliefs and behaviors are the best predictors of the respondents' own ethical behavior" (n.p.). Since ethical beliefs, claims or convictions are "expressions of [individuals] attitudes, desires, and feelings," families, schools, and other concerned individuals should help adolescents to morally police themselves by appealing to [positive] ethical reflection and by being consistent in using PMBs while considering the various contributory factors in the resolution of MPs (Marino, 2006, p. 517). Furthermore, educational institutions should continue promoting explicit code of conduct, ethical decision-making skills and practices in light of the fact that students may utilize ethical judging that are made based on "criteria [that] deserve the highest priority in particular circumstance" (Baker, 1992, p. 7; Yeung & Keup, 2009).

Students considered themselves as their own sources of PMBs based on what they learned, derived, adopted or internalized as personal or social values (Bandura, 1991). Even Western moral theorists claim that an individual may derive his or her moral beliefs from moral intuition that stems from personal disposition shaped by culture (Haidt, 2001). Broadly speaking, based on Bonifacio's (1995) examination, he found out that Western and Philippine philosophy are near of kin in many ways. As such, he used many Pilipino

concepts (e.g., debt of gratitude, responsibility) to discuss utilitarianism, virtue ethics, divine command ethics, and so on. Nevertheless, whatever the nature and source/s of a person's ethical philosophies, ideally, ethical judgment "must be made on which criteria deserve the highest priority in [a] particular circumstance" (Baker, 1992, p. 7). Likewise, even without first introducing the various established ethical theories, philosophies, and worldviews to adolescent students, this study revealed that a moral belief does not need to be too rigid (e.g., Kantian ethics), too personal (e.g., Utilitarianism), one-sided (e.g., cultural-moral relativism, subjectivism), and so forth. Needless to assert, PMBs (including related factors) are resolving because of their practicality or usefulness in a given moral predicament.

Synthesis.

Based on the above qualitative data analysis and interpretation, PMBs guided the resolution of participants' MPs. Additionally, PMBs that helped resolve MPs were similar or dissimilar from one another. Most commonly and equally expressed sources of moral beliefs were both the "self" and "school." Concisely, Theme 4, its sub-themes and related factors revealed that students' PMBs affected the resolution of majority of MPs, and the opposite was more likely untrue. Further, because adolescent students were mostly influenced by their family, school, religion, and community (that is, whether or not they were taught about various ethical theories), their PMBs were mostly adoption, conformity, assimilation, and acculturation. Reflective of their PMBs, they used "virtue ethics" followed by "personal ethics," which are ethical worldviews consistent with the K-12 curricular framework for Values Education of the Philippine Department of Education. Nevertheless, with due consideration to the specific finding of this study where other major ethical perspectives,

which are in background operation in the lived moral experience of the research subjects; hence, further research is recommended to be conducted among DepEd's grades 11 and 12 students or college students taking up ethics and critical thinking courses (Franco, 2013; SEAMEO-INNOTECH, 2012).

PROBLEM 5:⁴⁹ HOW MORALLY REFLECTIVE WERE (MR)⁵⁰ STUDENTS IN RESOLVING THEIR MORAL PROBLEMS (MPs) USING THEIR PERSONAL MORAL BELIEFS (PMBs)⁵¹?

Theme 5: Externalizing moral reflectiveness when utilizing PMBs

For a broad understanding of the answer to Problem 5, sub-themes, tables, narrative excerpts, qualitative data analysis, and interpretation were employed concerning the participants' manifest (externalized) moral reflectiveness about the advantages and disadvantages of their PMBs in resolving their individual MPs. In particular, Sub-themes 5.1, 5.2, and 5.3 consist of, as follows: applying MR when using PMBs; employing PMBs to certain extents; and, using PMBs' advantages and disadvantages in specific MPs.

Sub-theme 5.1: Applying MR when using PMBs.⁵²

Table 47 provides individual participants' MR in their use of PMBs, which guided them in the resolution or non-resolution of their respective MPs. Some participants utilized their MR when using their PMBs to resolve all their MPs while others only resolved two, one, or none of their MPs. Loosely speaking, using their MR (i.e., RRef, MRef, & TRef),

⁴⁹ For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

⁵⁰ No MRs were merged with one another for purposes of preserving the participants' words.

⁵¹ Each of the 12 participants shared three of their MPs.

⁵² For Sub-theme 5.1, the representative narrative extracts came from Participant 1 and 7; considering that, in the succeeding themes and sub-themes, all participants were represented equally in the entire study.

some participants resolved their MPs while others who used LRef and NRef did not. Below is the set of data on participants' MR:

Table 47. Moral reflectiveness (by individual participants)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
1	Arrogance	Learn to listen to others, RPMB	Work becomes better: sometimes just accept a not-so-good suggestion/input	Pros are weightier but still depends, RRef
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB	Deeper relation/closeness with friends: taken advantage of	[Pro] More friends, RRef
	Familial lying	Honesty is the best policy [Honesty], RPMB	No more conscience bothering: angrier parents for knowing the truth	Pros are better; better relationship with parents, RRef
2	Academic cheating	Honesty is the best policy [Honesty], RPMB	More honesty: blame each other for being friends	[Pro] Do not want a fight, RRef
	Clinginess	Know how to be independent [Independence], NPMB	Learned to be independent: Dependence to others meant carelessness	(50:50%) Not all people will always be there for you, NeRef
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism], RPMB	Grow even more through self-evaluation: doing things haphazardly, disregarding others' opinions	Pro (70%) nothing can change it, MRef
3	Churchgoing	Go to church and do good, [Churchgoing and good deeds], RPMB	Better self-control: failing to do good sometimes	Pros (100%), RRef
	Filial sassing	Obey parents [Honor, love, respect and obey parents], NPMB	Better family relation: none	[Pro] (100%), RRef
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives], NPMB	Negatively affect others: adds up to sin	Pros (100%), RRef
4	Academic cheating	Merit-based performance [Honesty], LPMB	Feeling good for being honest: humiliation for scoring low	50% - cheat not to get low grade, NeRef
	Bullying	Tease not so as not to be teased [Respect], NPMB	More friends and avoids conflict: not tease and be the target of teasing	Pros (90%) - mutual respect, MRef
	Computer addiction	All things in excess are bad [Exercise moderation], RPMB	Saves money and more focus on studies: not eating on time	[Pro] (100%) - Waste time opportunity to be socially connected, RRef

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
5	Computer addiction	There are more important than playing computer games [Prioritizing], RPMB	Good effect for doing good: no bonding with friends	[Pro] Positive only (90%), MRef
	Filial sassing	Love or honor your parents [obey or respect parents], MPMB	No bad vibes and good sleep: abused it but no negative to it	[Pro] (100%), RRef
	Shyness	Do not limit yourself [Express oneself and excel], NePMB	Grabbed opportunity and no regrets: being taken advantaged of	Pros (100%), RRef
6	Academic cheating	Think for yourself [Be independent], NPMB	Self-trust and self-confidence: not learn from people's suggestions	[Pro] (7:3), MRef
	Churchgoing	Going to church as time for God [religiosity], RPMB	Broadens knowledge about God and lessens sin: no negative in it	[Pro] (9:10) - All of them are positive, MRef
	Filial sassing	Love or honor your parents [Obey, or respect parents], MPMB	Avoid arguing with parents: no negative in it	[Pro] (8:10), MRef
7	Bullying	Ignore her and do one's best, NPMB	Higher grades: smears become worse	[Pro] (80%), MRef
	Computer addiction	Focus on my study first [Prioritizing], NPMB	Do more things and sleep on time: no prioritizing	[50%:50%]- depending on motivation, NeRef
	Distrust	Break not a trust, NPMB	Learn to choose friends: not sharing a secret	Pros and no cons - filial trust, RRef
8	Academic negligence	Right to change and do not allow other people to ruin one's life, RPMB	Helped in studying and learned to choose people to trust: no negative	[Pro] (100%), RRef
	Familial lying (1)	Understand first the situation, TPMB	Importance of father: possible lost of trust	[Pro] (70%-80%), MRef
	Familial lying (2)	Lying when needed, TPMB	Guilt feeling: same	[Neutral] (50%), NeRef
9	Academic cheating	Honesty is the best policy [Honesty], MPMB	Grades become higher: teased for being selfish	Pros - weightier (80%), MRef
	Bullying	We are all equals, LPMB	Become a good person and influence others: teased	Pro (100%) - for God is highest, RRef
	Familial un-openness	All secrets will be revealed, RPMB	Heavy when with many secrets: talkativeness	Pro (80%), MRef
10	Bullying	Be good as always [Goodness, kindness, (self-) acceptance (tolerance)], MPMB	People changed and treated me with respect: not everyone change as I like	[Pro] (85%-100%) – respected by others, MRef
	Parental	Honor [love, obey, or	Less conflict, stronger	[Pro] (75%), MRef

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
	expectation	respect] parents no matter what, MPMB	family relation, and more trust: brainwash parents by being good to them in spite of not excelling in school	
	Time mismanagement	Time is gold, prioritizing and balancing, MPMB	Accomplish more, become productive, and people appreciate me more: lost of social life	Pros (90%), better time management, MRef
11	Academic cheating	Non-wrongness of cheating when almost everyone cheats, NPMB	High score: accustomed doing it	[Pro] (65%) - The positive [is weightier, MRef
	Filial sassing	Obedience [No sassing, no conflict], MPMB	Being in good terms: not finishing my tasks	[Pro] (85%), MRef
	Pinching a 3-year old nephew	Obedience to avoid backtalk, MPMB	Happy toddler: affects my class time	[Pro] (70%), MRef
12	Academic cheating	Almost all students cheat or imperfect [Imperfectionism], LPMB	Self-interest: being counterfeit or untrue to others	[Con] (100%) - negatives are weightier but study becomes fake, NRef
	Bullying	Love your neighbour, NPMB	Kindness begets kindness: no negative/disadvantage	Pros - 100%, RRef
	Uttering expletives	Intelligence to distinguish good from bad, MPMB	Being practical ("in") and true to oneself: no negative effect	[Pro] (80%-100%), MRef
		<i>RPMB</i> 11 31% 59%		<i>RRef</i> 15 42% 86%
		<i>MPMB</i> 9 22%		<i>MRef</i> 16 44%
		<i>TPMB</i> 2 6%		<i>TRef</i> 0 0%
		<i>NePMB</i> 1 3% 3%		<i>NeRef</i> 4 11% 11%
		<i>LPMB</i> 4 16% 38%		<i>LRef</i> 0 0% 3%
		<i>NPMB</i> 9 22%		<i>NRef</i> 1 3%
12 (100%)	= Total =	36 100% 100%		36 100% 100%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = morally resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

Table 47 shows individual participants' MR concerning their PMBs, which they used to judge over their MPs. In terms of their MR (i.e., advantages and disadvantages of their PMBs), participants were mostly morally reflective of their PMBs to resolve their MPs and no single participant was altogether unreflective for all of his or her use of PMBs to decide over MPs. Only one (8%) participant of the 12 participants was unreflective in his use of a

(3%) PMB out of 36 MPs; considering that, no educational institution would permit any of its students to cheat during class assessments. Nonetheless, as a representative sample among those who resolved all or most of their MPs, Participant 1 was totally reflective of the benefits derived from his PMBs (e.g., advantages of “Learn to listen to others” versus “Arrogance,” “Learn to accept other people’s deficiencies [Acceptance, tolerance]” against “Bullying,” and “Honesty is the best policy [Honesty]” contra “Familial lying.” In other words, Participant 1’s moral reflectiveness aided him in resolving three (100%) of his three MPs. The specific feedback of Participant 1 implies the need to weigh both the advantages and disadvantages of a PMB to guide a person in deciding over his or her MP. A sample narrative account from Participant 1 regarding his MR when deciding over his bullying problem is presented below:

Participant 1 on Bullying (RRef: Pros are weightier but still depends; RPMB: Learn to accept other people’s deficiencies [Acceptance, tolerance]): Learn to accept the deficiency of other people. [...] [It came from him that we should learn to accept the deficiency of other people.] No one is perfect. All of us commit mistakes and have infirmities. [...] We just accepted who he is. We can do nothing about it anymore. We are not his parents for us to change him. [...] He is flirty. He is clingy to boys. [...] Sometimes I do not really like what the other person is doing. What I do instead is to tell him that what he or she is doing is no longer good. [...] I told it to him in private. [...] Sometimes, I really do not like anymore his behavior. I tell him that what he is doing is no longer acceptable, but he [refuses to] listen. [...] Sometimes, when s/he is close to me, that is when I exactly I say to him what I do not like from him/her. My advice for him would make him other people appreciate him. [...] I gained a deeper relation or closeness with my friends. [...] Sometimes he takes advantage of the fact that I accepted him for what he is. Thus, he acts the way he wants to even when that is not what I like. [...] Sometimes, he hugs us. There are times he already touches our private parts that he should not be touching in the first place. [...] I can have more friends.

Participant 1’s moral reflectiveness was evident in the way he learned to accept people’s deficiencies to gain additional friends (Lasley, 1997). He believed that through acceptance of other people, he made deeper and closer relations with them. However, despite privately advising other individuals close to him, sometimes they still do not listen to him. He asserted that advising them would make them become better appreciated by other people

when they do not act inappropriately. Hence, Participant 1 knows the benefits of accepting others for their weaknesses and the ensuing disadvantage of being taken advantage of in return. The specific finding implies that an individual can be morally reflective of what he or she believes in and then shares it as an advice to others. He or she may be listened to or not with his or her suggestions considering that he or she already weighed the positive or negative effects that his or her PMB has on him and other people. In other words, an individual would try to help himself or herself out of his or her moral predicament in as much as other would also like to help themselves out. Nevertheless, opening up oneself through suggestion or advice giving is already something that has worth in itself rather than just keeping things to oneself, especially if such a person he or she would advise is close to him or her. In comparison to Participant 1's significant narrative being morally reflective in resolving his bullying problem, Participant 7 also shared his PMB and how he was morally reflective as well in deciding over her unresolved MPs:

Participant 7 on Bullying (MRef: [Pro] (80%); LPMB: Ignore her and do one's best): [My PMB is] "...Always do my best." [...] I just realized that if they continue smearing me, I can do nothing more about it. Why should I not rather excel? Why should I not rather do my best? [...] 'I'll take it as positive their smearing. [...] They take advantage of it. [...] And they know that I am not resistant. [...] It will only worsen [the situation]. [...] I talked to her; I confronted her. [...] I was angry then the reason I confronted her. Then, I even asked her why she does those things [to me]. [...] The advantage of my PMB is that,] [o]f course, my grades in school become higher. You know that you become more motivated to do that is why my grades become higher. [...] Of course, when I mind her, there is more conflict. More silence; better. [...] The disadvantage of my PMB when I just ignore them is that] [t]here smears become worse. [...] I am] 80% [morally reflective].

As an outlying sample on a related problem on bullying, that is, despite all of her MPs being unresolved, Participant 7 still showed moral reflectiveness using her PMB (i.e., to just ignore her bully and always do her best, academically). Participant 7 realized that her peer victimization toward her could be used to excel in classes. She claimed that turning a negative incident in her life should rather be the case than continue to muse negatively over

it. By doing so, she believed having her grades improve more. Nonetheless, she said that simply ignoring her bully also has its own disadvantage (e.g., they would continue smearing her). Despite of the negative repercussion of her belief, she was 80% morally reflective toward the positive effects of her PMB. In this particular finding's implication, an individual sees the gravity of his or her problem and look for indirect alternative courses of belief, decision, and action to decide over his or her MP. Likewise, since an MP may not exist apart from its originators, its resolution may mostly require parties concerned; otherwise, an MP may remain to be unresolved when it involves other stakeholders.

From the two representative samples above, Participants 7 and 1 were both morally reflective of the benefits and harms of their respective PMBs. In reiterating a critical contrasting point between adolescent students, Participant 1 resolved all his MPs, whereas Participant 7 did not resolve any of her MPs. At a closer analysis, both Participants weighed the pros and cons of their PMBs that they used to decide over their MPs. In these specific study results' implications, individuals may have already realized their PMBs' advantages and disadvantages, but they may or may not have the definitive action for resolving MPs. In other words, adolescent students' moral reflectiveness in their use of PMBs may just be a necessary, but not a sufficient ground for the resolution of MPs. Other factors at play, such as external forces beyond their control, may or may not be relied on (e.g., reporting a bully to proper school authority for fear of appearing having no debt of gratitude to a classmate's family member who helped and fought for her to be transferred in the school's creamiest section).

Collectively, Participants 1 to 12 were morally reflective and only a handful of them were either less reflective or unreflective about the greater disadvantages of their PMBs

when relied upon to. In other words, participants who may have resolved or not resolved their MPs still highlighted how they can distinguish right from wrong despite being morally reflective of the benefits and harms of their PMBs (Kilpatrick, 1992). The specific findings suggest that even when people may or may not have resolved their MPs, they may nevertheless be mostly morally reflective, which, for MacNiven (1993), is an exercise for moral and intellectual self-development.

Sub-theme 5.2: Employing MR to certain extents.⁵³

Tables 48 to 52 showcase participants' RRef, by extent of consistency, in using their PMBs to deal with their MPs. Some participants used resolving Refs (e.g., Refs, MRefs, & TRefs) whereas others utilized non-resolving Refs (e.g., LRefs & NRefs). Each table shows the extent of moral decision, as well as, the similarities and differences of, for example, similar RRefs for similar MPs, similar MRefs for different MPs – prior to in-depth analyses and interpretations.

Table 48. List of participants' moral reflectiveness (MR)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
1	Arrogance	Learn to listen to others, RPMB	Work becomes better: sometimes just accept a not-so-good suggestion/input	Pros are weightier but still depends, RRef
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB	Deeper relation/closeness with friends: taken advantage of	More friends, RRef
	Familial lying	Honesty is the best policy [Honesty], RPMB	No more conscience bothering: angrier parents for knowing the truth	Pros are better; better relationship with parents, RRef
2	Academic cheating	Honesty is the best policy [Honesty], RPMB	More honesty: blame each other for being friends	Do not want a fight, RRef
3	Churchgoing	Go to church and do	Better self-control: failing to	Pros (100%), RRef

⁵³ For Sub-theme 5.2, the representative narrative extracts should have come from: Participants 3 and 6; 10 and 11; 8; 5; as well as, 4 and 7, but some of them did not reappear, considering that all participants should, as much as possible, been equally represented in this research.

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
		good, [Churchgoing and good deeds], RPMB	do good sometimes	
	Filial sassing	Obeys parents [Honor, love, respect and obey parents], NPMB	Better family relation: none	[Pro] (100%), RRef
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives], NPMB	Negatively affect others: adds up to sin	Pros (100%), RRef
4	Computer addiction	All things in excess are bad [Exercise moderation], RPMB	Saves money and more focus on studies: not eating on time	[Pro] (100%) – Waste time opportunity to be socially connected, RRef
5	Filial sassing	Love or honor your parents [obey or respect parents], MPMB	No bad vibes and good sleep: abused it but no negative to it	[Pro] (100%), RRef
	Shyness	Do not limit yourself [Express oneself and excel], NePMB	Grabbed opportunity and no regrets: being taken advantaged of	Pros (100%), RRef
7	Distrust	Break not a trust, NPMB	Learn to choose friends: not sharing a secret	Pros and no cons - filial trust, RRef
8	Academic negligence	Right to change and do not allow other people to ruin one's life, RPMB	Helped in studying and learned to choose people to trust: no negative	[Pro] (100%), RRef
9	Bullying	We are all equals, LPMB	Become a good person and influence others: teased	Pro (100%) - for God is highest, RRef
12	Bullying	Love your neighbour, NPMB	Kindness begets kindness: no negative/disadvantage	Pros - 100%, RRef
		<i>RPMB</i> 7 19% 22%		<i>RRef</i> 14 39% 39%
		<i>MPMB</i> 1 3%		<i>MRef</i> 0 0%
		<i>TPMB</i> 0 0%		<i>TRef</i> 0 0%
		<i>NePMB</i> 1 3% 3%		<i>NeRef</i> 0 0% 0%
		<i>LPMB</i> 1 3% 14%		<i>LRef</i> 0 0% 0%
		<i>NPMB</i> 4 11%		<i>NRef</i> 0 0%
9 (75%)	= Total =	14 39%		14 39%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

In Table 48, nine (75%) of the 12 participants were morally reflective using nearly half (14 or 39%) of their PMBs that resolved eight (22%), neutrally decided over one (3%),

and less likely to not resolved five (14%) of the 14 (39%) out of the 36 MPs. In other words, most participants were morally reflective in resolving rather than not resolving a few MPs. Hence, the specific finding implies that most people may be morally reflective despite not resolving a few MPs. Further, as a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of reflectiveness were sorted out, as follows:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., P3's & P5's Honor parents) with different extent of resolution (i.e., NPMB & MPMB, respectively) and similar extent of reflectiveness (i.e., RRef) for similar MP (i.e., Filial sassing);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., P1's & P2's Honesty) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef) for different MPs (i.e., Familial Lying & Academic Cheating);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., RRef) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., P4's Exercise moderation & P5's Prioritizing) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef/MRef) for similar MP (i.e., Computer addiction);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., P1's Acceptance & P9's Equality) with different extent of resolution (i.e., RPMB & LPMB) and similar extent of reflectiveness (i.e., RRef) for similar MP (i.e., Bullying);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P1's Acceptance & P2's Honesty) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef) for the different MPs (i.e., Bullying & Academic cheating, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P1's Acceptance & P3's Obey parents) with different extent of resolution (i.e., RPMB & NPBM, respectively) and similar extent of reflectiveness (i.e., RRef) for different MP (i.e., Bullying & Filial sassing, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who reflectively utilized their PMBs in resolving their MPs (i.e., as in the previous themes and sub-themes), Participant 3's RRef, PMB, and MP were restated hereunder, except that of Participant 6's non-emergence in this particular category of moral reflectiveness:

Participant 3 on Churchgoing problem (RPMB, Go to church and do good, [Churchgoing and good deeds]; RRef, Pros (100%)): [My PMB is that] [i]t is not measured by the number of times you go to church; it is on the number of charities is your love for god [measured]. Additionally, it is when you avoid doing evil. Some people go to church and yet still do evil. They go to church to ask for forgiveness and still do bad things. You should instead avoid doing evil. [Do good and avoid evil]. [...] Maybe, not [okay for people not go to church]. [...] People still have to go to church. However, it should not be too often, not too much. [...] People, of course, need to go to church because if, for example, when they are still immature or innocent. It is in the church where they learned first about god's teaching. Before, they are not that acquainted yet. [...] [It is up to those who are not that knowledgeable yet whether they go to church or not]. It is not for me [to go to church always]. [...] I think I have solved it, except that of my mother. [...] I lost my trust in god [because...] despite my prayers to god, nothing still happens. [...] According to god, if it is meant for you, it would be for you. [The advantages of my PMB is that] [p]erhaps, I can control more myself because I really like to go to church. I learn more good things, more good manners. I can perhaps also avoid answering back my parents. I will learn to control myself better. [...] [My PMB has no disadvantage as][Christ] sacrificed his own life for us to be saved from sins. Then, we will just do bad things if it will not result to goodness. We do whatever we want. God sacrificed his only begotten son for us to be saved and then we will just do [bad things]. [...] [My PMB is] 100% [pros].

Participant 3 was morally reflective weighing the pros and cons of his PMBs that he used to resolve his churchgoing problem. He repeatedly mentioned how he weighed the benefits of churchgoing as love for God and more on doing good deeds and avoiding evil: He claimed that doing otherwise was a problem among other people who ask for forgiveness and yet still do bad things. Further, he stated how his PMB has no disadvantages. Hence, Participant 1's narrative suggests how he viewed his personal belief about church attendance as more of doing charity, and not the other way around. The specific finding implies how some individuals rely greatly on their PMBs that they do not have any issue of. On the other hand, contrary to the previous four entries on factors affecting the resolution or non-

resolution of MPs using PMBs, Participant 6's churchgoing, which was resolved, was not included in this category, but formed part of the next table (No. 49).

From the representative sample above, Participant 3 considered his PMB's advantages and disadvantages that would most likely resolved his MP on churchgoing problem, but not all his other MPs despite being morally reflective on them all. The specific finding implies the need to understand better how individuals are morally reflective of their PMBs and yet cannot resolve their MPs. Nevertheless, based on the previous themes and their sub-themes, aside from the individual himself or herself and other influential factors (i.e., PCs, MEs, & FLCs), other people have played a role in the resolution or not of the adolescent students' MPs.

Collectively, Participants 1, 2, 3, 4, 5, 7, 8, 9, and 12 were morally reflective about their PMBs' advantages and unfavourable effects. Even so, MR was never an assurance that their MPs were resolved using their PMBs. In fact, only one of them (Participant 1) resolved all his three MPs with resoluteness while the majority of the participants have most likely resolved their MPs and a few participants have only resolved one or none of their MPs. As such, the specific findings suggest how people are aware of their PMBs' favourableness and non-favourableness, and yet still prove that they are sufficient to solve MPs. Many assumptions could be made along this line by considering, perhaps, that some moral problems are better left unresolved, are challenging enough, are difficult to handle by the person concerned, and/or are much more challenging than expected by the particular person who is experiencing it.

Table 49. List of participants' more likely tapped moral reflectiveness (MRef)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
2	Physical defect	Learn to accept myself; be realistic [Acceptance; realism], RPMB	Grow even more through self-evaluation: doing things haphazardly, disregarding others' opinions	Pro (70%) nothing can change it, MRef
4	Bullying	Tease not so as not to be teased [Respect], NPMB	More friends and avoids conflict: not tease and be the target of teasing	Pros (90%) - mutual respect, MRef
5	Computer addiction	There are more important than playing computer games [Prioritizing], RPMB	Good effect for doing good: no bonding with friends	[Pro] Positive only, MRef
6	Academic cheating	Think for yourself [Be independent], NPMB	Self-trust and self-confidence: not learn from people's suggestions	[Pro] (7:3), MRef
	Churchgoing	Going to church as time for God [religiosity], RPMB	Broadens knowledge about God and lessens sin: no negative in it	[Pro] (9:10) - All of them are positive, MRef
	Filial sassing	Love or honor your parents [Obey, or respect parents], MPMB	Avoid arguing with parents: no negative in it	[Pro] (8:10), MRef
7	Bullying	Ignore her and do one's best, NPMB	Higher grades: smears become worse	[Pro] (80%), MRef
8	Familial lying (1)	Understand first the situation, TPMB	Importance of father: possible lost of trust	[Pro] (70%-80%), MRef
9	Academic cheating	Honesty is the best policy [Honesty], MPMB	Grades become higher: teased for being selfish	Pros - weightier (80%), MRef
	Familial un-openness	All secrets will be revealed, RPMB	Heavy when with many secrets: talkativeness	Pro (80%), MRef
10	Bullying	Be good as always [Goodness, kindness, (self-) acceptance (tolerance)], MPMB	People changed and treated me with respect: not everyone change as I like	[Pro] (85%-100%) – respected by others, MRef
	Parental expectation	Honor [love, obey, or respect] parents no matter what, MPMB	Less conflict, stronger family relation, and more trust: brainwash parents by being good to them in spite of not excelling in school	[Pro] (75%), MRef
	Time mismanagement	Time is gold, prioritizing and balancing, MPMB	Accomplish more, become productive, and people appreciate me more: lost of social life	Pros (90%), better time management, MRef
11	Academic cheating	Non-wrongness of cheating when almost everyone cheats,	High score: accustomed doing it	[Pro] (65%) - The positive [is weightier, MRef

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
		NPMB		
	Filial sassing	Obedience [No sassing, no conflict], MPMB	Being in good terms: not finishing my tasks	[Pro] (85%), MRef
	Pinching a 3-year old nephew	Obedience to avoid backtalk, MPMB	Happy toddler: affects my class time	[Pro] (70%), MRef
12	Uttering expletives	Intelligence to distinguish good from bad, MPMB	Being practical ("in") and true to oneself: no negative effect	[Pro] (80%-100%), MRef
		<i>RPMB</i> 4 11% 36%		<i>RRef</i> 0 0% 47%
		<i>MPMB</i> 8 22%		<i>MRef</i> 17 47%
		<i>TPMB</i> 1 3%		<i>TRef</i> 0 0%
		<i>NePMB</i> 0 0% 0%		<i>NeRef</i> 0 0% 0%
		<i>LPMB</i> 0 0% 11%		<i>LRef</i> 0 0% 0%
		<i>NPMB</i> 4 11%		<i>NRef</i> 0 0%
10 (83%)	= Total =	17 47%		17 47%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

In Table 49, nine (75%) of the 12 participants were 17 (47%) more likely reflective weighing the benefits and disadvantages of their PMBs to resolve (36%) and not resolve (11%) of 36 MPs. Stated in another way, most participants were more likely morally reflective in resolving rather than not resolving a few MPs. Hence, the specific finding implies that most people may be more likely morally reflective despite not resolving a few MPs. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of reflectiveness were categorized into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., P6's & P10's Honor parents) with similar extent of resolution (i.e., MPMB) and reflectiveness (i.e., MRef) for different MPs (i.e., Filial sassing & Parental expectation, respectively);

- b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
- b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for different MP (i.e., none);
- b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., P4's Respect & P7's Do one's best) with similar extent of resolution (i.e., LPMB/NPMB) and reflectiveness (i.e., MRef) for similar MP (i.e., Bullying);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., P6's Independence & P9's Honesty) with different extent of resolution (i.e., LPMB & MPMB, respectively) and similar extent of reflectiveness (i.e., MRef) for similar MP (i.e., Academic cheating);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P4's Respect & P6's Independence) with similar extent of resolution (i.e., LPMB/NPMB) and reflectiveness (i.e., MRef) for the different MPs (i.e., Bullying & Academic cheating, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P2's Acceptance & P4's Respect) with different extent of resolution (i.e., RPMB & LPMB/NPMB, respectively) and similar extent of reflectiveness (i.e., MRef) for different MP (i.e., Physical defect & Bullying, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who similarly resolved the same MP (i.e., as in the previous themes and sub-themes), Participant 10's and 11's RRef, PMBs, and MPs are given hereunder:

Participant 10 on Bullying (MRef: [Pro] (85%-100%); MPMB: Be good as always [Goodness, kindness, (self-) acceptance (tolerance)]): [My PMB is:] 'Be good as always.' [Its benefits include:] People's treatment of me changed. Now, she respects and values what I feel. [...] For instance, I notice [my classmate]. We were in the room then. Then, she dropped my things. This is her friend. Then, "to whom is that?" [My classmate] said. "You fool! That is [hers]. Place it on top of [her armchair]." As if, like that, it is to me. As in, it is a simple act [and] yet... Before, wow, she said that I am a flirt. As if, like that. That is already okay with me. Even just like that. Even when I just once observed it. [...] Perhaps, because she has matured already. [...] [My PMB has no disadvantage for me because] [n]ot all people are like that. When you did them something good, they will be good to you also. That is why when it comes to them, I also can tolerate them. I am also amenable, at least, I am not doing wrong. Still, them also. [...] [I am] 85% to 100% pro-reflective.]

Participant 10 have more likely tapped her moral reflectiveness when weighing the pros and cons of her PMB to resolve her bullying problem. She divulged that by being good

always despite her being bullied by a peer, she gained her respect afterwards. In other words, by not avenging herself, she later proved to her bully that she remains the same – that is, being good and “not doing wrong” to her. The specific finding implies the need to extend one’s understanding or tolerance to others who need it for them to realize what they really up to a person who does no harm to them. As such, Participant 10 claimed to be 85% to 100% morally reflective to have more likely tapped her PMB to resolve her bullying problem. On the other hand, Participant 11 have also more likely weighed the advantages and disadvantages of her PMB, as she just stated in the excerpt below:

Participant 11 on Filial Sassing (MRef: [Pro] (85%); MPMB: Obedience [No sassing, no conflict]): [My PMB is to be obedient] so that they will not say a thing. [...] When I do not answer them back, we do not have conflict. [In view of the advantage of my PMB,] [w]e are in good terms. [Its disadvantage is:] I do not finish what I am doing. [...] [Despite of my RRef, I am] 85% pro-reflective].

Participant 11 have also more likely tapped her MR to counter her filial sassing problem. She knows that obeying or not answering back her parents pay off, such that there was no conflict but only good relations among family members. However, being obedient, according to Participant 11 also hinder her own activities as she accomplishes an order or request from her parents. The specific result suggests that an individual should also explain his or her side not fulfilling an order because he or she also needs his or her own time to accomplish his or her (e.g., academic) tasks. Each family member, from time to time, should also learn to help himself or herself in doing his or her own obligations without interference from any other individuals’ quality use of their own time.

From the two representative samples above, Participants 10 and 11 have both more likely tapped their PMBs’ MR that consequently have more likely resolved their dissimilar MPs. They both have certain extent of being morally reflective given the positive effects

their PMBs have on them when deciding over their bullying and filial sassing problems, respectively. Likewise, when their three MPs were viewed together, both of them similarly have more likely been morally reflective despite resolving them at differing extent, as well. The particular findings suggest how, again, individuals are morally reflective and are different in the extent of their resolutions or non-resolutions of their MPs.

Collectively, Participants 4, 6, 8, 9, 10, 11, and 12 have more likely tapped MR when employing their PMBs to resolve or not resolve their respective MPs. Moreover, they showed different extent of more likely being morally reflective despite that they also have different extent of resolution or non-resolution of their MPs. Apparently, the participants have more likely been morally reflective, but not all of them resolved, instead even failed to resolve their specific MPs. The findings suggest how participants with similar and different MPs may also have similar or dissimilar PMBs whose moral reflectiveness were all more likely tapped. Still, moral reflectiveness is not an assurance that an MP would be resolved, nonetheless, plays a vital role in MP resolution.

Table 50. List of participants' neutrally tapped moral reflectiveness (NeRef) with temporarily and less likely resolving PMBs

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
2	Clinginess	Know how to be independent [Independence], NPMB	Learned to be independent: Dependence to others meant carelessness	(50:50%) Not all people will always be there for you, NeRef
4	Academic cheating	Merit-based performance [Honesty], LPMB	Feeling good for being honest: humiliation for scoring low	50% - cheat not to get low grade, NeRef
7	Computer addiction	Focus on my study first [Prioritizing], NPMB	Do more things and sleep on time: no prioritizing	[50%:50%]-depending on motivation, NeRef
8	Familial lying (2)	Lying when needed, TPMB	Guilt feeling: same	[Neutral] (50%), NeRef
		<i>RPMB</i> 0 0% 3%		<i>RRef</i> 0 0% 0%
		<i>MPMB</i> 0 0%		<i>MRef</i> 0 0%

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
	<i>TPMB</i>	1 3%		<i>TRef</i> 0 0%
	<i>NePMB</i>	0 0% 0%		<i>NeRef</i> 4 11% 11%
	<i>LPMB</i>	1 3% 9%		<i>LRef</i> 0 0% 0%
	<i>NPMB</i>	2 6%		<i>NRef</i> 0 0%
4 (33%)	= Total =	4 11%		4 11%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

In Table 50, four (33%) of the 12 participants' were neutrally reflective utilizing four (11%) of their PMBs to temporarily resolve (3%) and less likely resolve four (11%) of the 36 MPs. Put otherwise, a third of the participants was ambivalently reflective in temporarily deciding over the resolution of a few of MPs. The specific finding implies that manipulate individuals may be neutrally reflective for temporarily using their PMBs to decide over their MPs out of self-coercion or circumstantial forces. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of reflectiveness were categorized into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MPs (i.e., none);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for similar MP (i.e., none);

- c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P2's Independence & P7's Prioritizing) with similar extent of resolution (i.e., NPMB) and reflectiveness (i.e., NeRef) for the different MPs (i.e., Clinginess & Computer addiction, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P2's Independence & P8's Lying when needed 2) with different extent of resolution (i.e., NPMB & TPMB, respectively) and similar extent of reflectiveness (i.e., NeRef) for different MP (i.e., Clinginess & Familial lying 2, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who similarly resolved the same MP (i.e., as in the previous themes and sub-themes), Participant 5's RRef, PMBs, and MPs should have been used but did not reappear in the table (No. 50) above; as such, Participant 4 was used instead as a representative sample: where she less likely resolved her MP for being neutrally reflective in using her PMBs. Participant 4 said:

Participant 4 on Academic Cheating (NeRef: 50% - cheat not to get low grade; LPMB: Merit-based performance [Honesty]): [My PMB is that] [p]erhaps, it is okay to get grades that you can say is low but really came from your knowledge; instead of getting high grades but came from another person, from deceit. [...] ...Even when they cheat, they will pay for it [karma]. [...] My classmates are the same; they did not review their lesson. They will not [allow] that they have low grades. [...] [The advantages of my PMB include:] I feel that I am more exalted than they are. As in, they cheated [and] have high grades, but as if I think the score given to me is higher because they cheated. God looks down more upon them than with me. [In view of my PMB's disadvantages,] [t]here is also nothing wrong with it [except that...] [m]y score will be lower. [...] My parents will scold me. [Likewise,] [w]hen I got the lowest score, I will be humiliated. [...] [Getting] low grades [is humiliating]. [...] [I will disregard my moral belief] and cheat [to avoid getting low grades and not being on top]. [I am] 50%:50% morally reflective. [...] Because if you do not cheat, you fail. Perhaps, sometimes I have rather choose more to cheat instead of [getting a low grade]. [...] In a test or quiz, my copying [cheating] as if I only am doing it to compare my answers with their answers. When I saw that their answers are more accurate than my answers, I copy them. But the answers that I am cocksure, I no longer copy [from them].

Participant 4 was neutrally morally reflective in weighing the pros and cons of his belief concerning academic cheating. He believed in being fair when taking an assessment and having a score that he deserves. Likewise, he believed that what he or other people sow, he or they will reap. He even went further to assert that being honest has its advantage of

feeling exalted about himself (i.e., for not cheating in class). However, when asked about the harms produced in following his PMB, he said that there is nothing wrong with it but still enumerated several of its disadvantages (i.e., getting a low score means getting scolded by his parents and being humiliated in class). Hence, he was ambivalent to cheat or not to cheat, except when sure of his answers. The specific finding suggests an individual's dilemma to follow or not his PMB given its considerable advantages and disadvantages. Furthermore, both Participants 4's and 8's neutrally tapped MR implies, but does not infer from their specific responses, that individuals like them have temporarily and less likely resolved MPs (i.e., not reaching beyond said extent of resolution).

Table 51. List of participants' less likely tapped moral reflectiveness (LRef) and non-reflectiveness (NRef)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Moral reflectiveness' (MR's) pros and cons	Extent of MR
12	Academic cheating	Almost all students cheat or imperfect [Imperfectionism], LPMB	Self-interest: being counterfeit or untrue to others	[Con] (100%) - negatives are weightier but study becomes fake, NRef
	<i>RPMB</i>	0	0% 0%	<i>RRef</i> 0 0% 0%
	<i>MPMB</i>	0	0%	<i>MRef</i> 0 0%
	<i>TPMB</i>	0	0%	<i>TRef</i> 0 0%
	<i>NePMB</i>	0	0% 0%	<i>NeRef</i> 0 0% 0%
	<i>LPMB</i>	1	3% 3%	<i>LRef</i> 0 0% 3%
	<i>NPMB</i>	0	0%	<i>NRef</i> 1 3%
1(8%)	= Total =	1	3%	1 3%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 2: RRef = resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

In Table 51, one (8%) of the 12 participants was unreflective using one (3%) of his PMBs that made him not resolve said MP. In other words, only one participant was less likely morally reflective in not resolving his MP. Hence, the specific finding implies that an individual may less likely to not being morally reflective using his or her PMB to resolve his

or her MP. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of reflectiveness were sorted out, as follows:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MPs (i.e., none);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., RRef) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and reflectiveness (i.e., none) for the different MPs (i.e., none);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of reflectiveness (i.e., none) for different MP (i.e., none);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and reflectiveness (i.e., none) for different MP (i.e., none);
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

In Table 51, one (8%) of the 12 participants has neutrally tapped MR as he used his PMB to less likely resolve his respective MP. Based on the category above, Participants 4 and 9 did not reappear under this category unlike in the previous factors (i.e., PCs, MEs, FLCs, & PMBs). As a result, for the sake of having a representative sample under this category, Participant 12 was used instead where she has less likely resolved her MP using her PMBs. Participant 12 said:

Moral reflectiveness (MR) and extent of resolution	Participants' number and extent of MP resolution												Total participants' RPMB & MR	
	1	2	3	4	5	6	7	8	9	10	11	12		
f. NRef													1N	1, 0/1
Total													1	1 (8%), 0 (0%) / 1 (3%)

Legend: RRef = morally reflective; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NPC = non-reflectiveness.

Note: The number and letter in each cell represents the number of MPs and extent of resolution (where: R = resolved; M = more likely resolved; T = temporarily resolved; Ne = neutrally decided; L = less likely resolved; and, N = not resolved. For example, 3R means three MPs that were all resolved.

Research Question 5 was made to obtain from the interviewees their MR when using their PMBs that affected the resolution of their MPs; however, a few participants still ambivalently leaned on their MRs where one of them was even unreflective or favoured more the cons of his PMB. Table 52 shows the extent of participants' MR: RRef, MRef, NeRef, and NRef. Individually, even when some participants resolved or not their MPs, seven (58%) of them (Nos. 1, 3, 5, 6, 9, 10, & 11) were reflective of all their three (100%) PMBs, four (33%) were neutrally reflective, and only one (8%) unreflective. The rest of the same or different participants have unresolved MPs utilizing their NePMBs or NPMBs in unreflective way. The specific finding implies that an individual may be reflective in his or her use of PMBs, especially when he or she has resolved his or her MPs; otherwise, he or she may be ambivalent to unreflective for having resolutely undecided over his or her MPs.

Collectively, most participants were morally reflective of their PMBs' advantages and disadvantages, just that majority of them resolved their MPs as they heuristically dealt with their MPs. Interestingly, no one was unreflective in his or her use of PMBs and has resolved his or her MPs; nevertheless, one may be reflective using his or her PMBs and yet has resolved to unresolved MPs. Specifically, across the categories and sub-categories of MR, the data revealed the following:

- a) Nine (75%) participants (Nos. 1, 2, 3, 4, 5, 7, 8, 9, & 12) utilized nine (25%) RPMBs and MPMB, as well as, six (17%) NePMB, LPMB, and NPMBs despite being 42% (15) RRef;
- b) Nine (75%) participants (Nos. 2, 4, 6, 7, 8, 9, 10, 11, & 12) resorted to 11 (31%) RPMBs, MPMBs, and TPMBs, as well as, five (14%) LPMBs and NPMB despite being 44% (16) MRef;
- c) No (0%) participant utilized TRef;
- d) Four (33%) participant (Nos. 2, 4, 7, & 8) employed four (11%) TPMB, LPMBs, and NPMB despite being 11% (four) NeRef;
- e) No (0%) participant utilized LRef; and,
- f) One (8%) participant (No. 12) used one (3%) NPMB despite being 3% (one) NRef.

Further in the recap regarding extent of resolution in weighing the pros and cons (MR) of their PMBs, under category (a), nine (75%) participants individually used mostly nine (25%) of their RPMBs while being 42% RRef and MRef, suggesting that being reflective implies, inductively, having resolved MPs rather than the opposite. Category (b) shows that an equal number (9 or 75%) of participants used 11 (31%) of their RPMBs while being 44% RRef and MRef. Combining RRef (a) and MRef (b), 12 (100%) participants used more than half (56%) of their RPMBs, MPMB, and TPMB to reflectively resolve 20 (56%) of the 36 MPs. Moreover, category (d) revealed that four (33%) participants ambivalently dealt with each (3%) of their MPs that they temporarily up to did not resolve them. Further, (e & f) showed that only one (8%) participant was unreflective and did not resolve one (3%) out of 36 MPs. In a more summative form:

- a) Twelve (100%) of the 12 participants used RRef and MRef that influenced either the resolution up to the non-resolution of 31 (86%) of the 36 MPs. Nonetheless, 11 (92%) out of 12 participants actually resolved 20 (56%) of 36 MPs.
- b) Four (33%) of the 12 participants employed NeRef that helped them temporarily, neutrally, and undecidedly resolve four (11%) of the 36 MPs.
- c) One (8%) of the 12 participants utilized NRef caused him to did not resolve one (3%) of the 36 MPs.

The specific findings indicate that all of the 12 participants (100%) were reflective that either resolved or not 31 (86%) of their 36 MPs. Nevertheless, 11 (92%) of them who were actually morally reflective of their PMBs resolved majority (56%) of their MPs. It means that participants who were reflective resolved their MPs than someone who was less

likely up to being unreflective in weighing the pros and cons of his or her personal ethics. On the other hand, evidence also revealed that only one (8%) of the same participants was not reflective enough and hence, did not resolve only one (3%) of 36 MPs. Hence, most students use their respective MR that either resolved majority or not resolved some of their MPs; nevertheless, no individual who was reflective has all his or her PMBs not resolved his or her MPs.

The specific finding above further suggests that, in general, moral reflectiveness is important, rather than insignificant, as one among the many “step[s] toward personal integrity” for resolving MPs (Night, 2007, p. 24). Further, concerning moral reflectiveness in the use of PMBs, authors (e.g., Elizabeth Anscombe’s “Does Oxford Moral Philosophy Corrupt Youth” and Kieran Setiya’s “Does Moral Theory Corrupt Youth”) answered either affirmatively or disconfirmingly (Setiya, 2010). In this research, because no pre-existing ethical worldviews from previous literature were used, students’ ethical reflectiveness in the use of their personal moral beliefs seem more likely to aid in the resolution of their MPs. Hence, it is a good start to begin with adolescents’ own moral standards of right and wrong, reflectively, rationally, and autonomously.

Sub-theme 5.3: Using MR in specific MPs.

Table 53 offers, by particular MPs, participants’ moral reflectiveness when deciding over their respective MPs.

Table 53. List of moral reflectiveness (MR), extent of reflectiveness and resolutions

Participants’ RPMB & RRef	Participant no., personal moral belief (PMB) and extent of resolution, extent of moral reflectiveness (MR)	Extent of resolution			Estimated unique MR	Moral problem (MP)
		RRef/ MRef/ TRef	NeRef	LRef/ NRef		
2/4	2, Honesty is the best policy [Honesty], RPMB, RRef; 4, Honesty is the best	1R, 1M,	1L	1N	6	1. Academic cheating

Participants' RPMB & RRef	Participant no., personal moral belief (PMB) and extent of resolution, extent of moral reflectiveness (MR)	Extent of resolution			Estimated unique MR	Moral problem (MP)
		RRef/ MRef/ TRef	NeRef	LRef/ NRef		
	policy [Honesty], LPMB, NeRef; 6, Independence (in thinking), NPMB, MRef; 9, Honesty is the best policy [Honesty], MPMB, MRef; 11, <i>Non-wrongness of cheating when almost everyone cheats</i> , NPMB, MRef; 12, <i>Almost all students cheat or imperfect [Imperfectionism]</i> , NPMB, NRef	2N				
2/6	1, Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB, RRef; 4, Tease not so as not to be teased [Respect], NPMB, MRef; 7, Ignore her and do one's best, NPMB, MRef; 9, We are all equals [Equality], LPMB, RRef; 10, Learn to accept other people's deficiencies [Acceptance, tolerance], MPMB, MRef; 12, Love your neighbour, NPMB, RRef	1R, 1M, 3L, 1N	0	0	6	2. Bullying
3/4	3, Obey parents [Honor, love, or respect parents], NPMB, RRef; 5, Honor parents, love, understanding, <i>reasoning out to parents</i> , MPMB, RRef; 6, Love or respect [honor or obey] parents, MPMB, MRef; 11, Obedience [No sassing, no conflict], MPMB, MRef	3M, 1N	0	0	4	3. Filial sassing
2/2	4, All things in excess are bad [Exercise moderation], RPMB, RRef; 5, There are more important than playing computer games [Prioritizing], RPMB, MRef; 7, Focus on my study first [Prioritizing], NPMB, NeRef	2R	1N	0	3	4. Computer addiction
3/2	1, Honesty is the best policy [Honesty], RPMB, RRef; 8, (Situational) understanding, TPMB, MRef; 8, <i>Lying when needed</i> , TPMB, NeRef	1R, 1T	1T	0	3	5. Familial lying
2/2	3, Go to church and do good, [Churchgoing and good deeds], RPMB, RRef; 6, Churchgoing as time for God, RPMB, MRef	2R	0	0	2	6. Churchgoing
1/2	3, Avoid saying bad words [Wrongness of uttering expletives], NPMB, RRef; 12, Intelligence to distinguish good from bad, MPMB, MRef	1M, 1N	0	0	2	7. Uttering expletives
1/1	8, Right to change and do not other people ruin one's life, RPMB, RRef	1R	0	0	1	8. Academic negligence
1/1	1, Learning to listen, RPMB, RRef	1R	0	0	1	9. Arrogance
0/0	2, Learning to be independent, NPMB, NeRef	0	1N	0	1	10. Clinginess
0/1	7, Break not a trust, NPMB, RRef	1N	0	0	1	11. Distrust

Participants' RPMB & RRef	Participant no., personal moral belief (PMB) and extent of resolution, extent of moral reflectiveness (MR)	Extent of resolution			Estimated unique MR	Moral problem (MP)
		RRef/ MRef/ TRef	NeRef	LRef/ NRef		
1/1	9, All secrets will be revealed, RPMB, MRef	1R	0	0	1	12. Familial un-openness
1/1	10, Honor [love, obey, or respect] parents no matter what, MPMB, MRef	1M	0	0	1	13. Parental expectation
1/1	2, Acceptance, being realistic, RPMB, MRef	1R	0	0	1	14. Physical defect
1/1	11, Obedience to avoid backtalk, MPMB, MRef	1M	0	0	1	15. Pinching a 3-year old nephew
0/1	5, Do not limit yourself [Express oneself and excel], NePC, RRef	1Ne	0	0	1	16. Shyness
1/1	10, Time is gold, as well as, prioritizing and balancing, MPMB, MRef	1M	0	0	1	17. Time Mismanagement
		<i>RPMB</i>	<i>11 (31%)</i>	<i>0 (0%)</i>	<i>0 (0%)</i>	<i>11 (31%)</i>
		<i>MPMB</i>	<i>9 (25%)</i>	<i>0 (0%)</i>	<i>0 (0%)</i>	<i>8 (22%)</i>
		<i>TPMB</i>	<i>1 (3%)</i>	<i>1 (3%)</i>	<i>0 (0%)</i>	<i>2 (6%)</i>
		<i>NePMB</i>	<i>1 (3%)</i>	<i>0 (0%)</i>	<i>0 (0%)</i>	<i>1 (3%)</i>
		<i>LPMB</i>	<i>3 (8%)</i>	<i>1 (3%)</i>	<i>1 (3%)</i>	<i>7 (20%)</i>
		<i>NPMB</i>	<i>6 (17%)</i>	<i>2 (6%)</i>	<i>0 (0%)</i>	<i>7 (20%)</i>
		<i>= Total =</i>	<i>31 (86%)</i>	<i>4 (11%)</i>	<i>1 (3%)</i>	<i>36 (100%)</i>

Legend: RRef = morally reflective; MRef = more likely tapped reflectiveness; TPC = temporarily tapped reflectiveness; NePC = neutrally tapped reflectiveness; LPC = less likely tapped reflectiveness; NPC = non-reflectiveness.

Note: The number and letter in each cell represents the number of MPs and extent of resolution (where: R = resolved; M = more likely resolved; T = temporarily resolved; Ne = neutrally decided; L = less likely resolved; and, N = not resolved. For example, 3R means three MPs that were all resolved.

In Table 53, 11 (92%) of the 12 participants were 86% (31) morally reflective of their PMBs that helped resolve 21 (58%), neutrally resolved one (3%), and not resolved 14 (39%) MPs of the 36 MPs. In other words, most participants were morally reflective in resolving rather than not resolving their MPs. Hence, the specific finding implies that most people may be morally reflective despite not resolving a few MPs. As a point of comparison, contrast, and rich analysis, participants' MR, PMBs and extents of reflectiveness were categorized into:

- a) similar PMB (e.g., P2's & P9's Honesty) with similar extent of resolution (i.e., RPMB/MPMB) and reflectiveness (i.e., RRef/MRef, respectively) for similar MP (i.e., Academic cheating);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of reflectiveness (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., P3's & P5's Honor parents) with different extent of resolution (i.e., NPMB & MPMB, respectively) and similar extent of reflectiveness (i.e., RRef) for similar MP (i.e., Filial sassing);
 - a.4 similar PMB (e.g., P2's & P4's Honesty) with different extent of resolution (i.e., RPMB & LPMB, respectively) and reflectiveness (i.e., RRef & NeRef, respectively) for similar MP (i.e., Academic cheating);
- b) similar PMB (e.g., P1's & P2's Honesty) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef) for different MPs (i.e., Familial Lying and Academic Cheating, respectively); similar PMB (i.e., P6's & P10's Honor parents) with similar extent of resolution (i.e., MPMB) and reflectiveness (i.e., MRef) for different MPs (i.e., Filial sassing & Parental expectation);
 - b.2 similar PMB (e.g., P1's & P4's Honesty) with similar extent of resolution (i.e., RPMB & LPMB, respectively) and different extent of reflectiveness (i.e., RRef & NeRef, respectively) for different MP (i.e., Familial lying & Academic cheating, respectively);
 - b.3 similar PMB (e.g., P3's & P11's Obedience) with different extent of resolution (i.e., NPMB & MPMB, respectively) and similar extent of reflectiveness (i.e., RRef/MRef) for different MP (i.e., Filial sassing);
 - b.4 similar PMB (e.g., P1's & P12's Honesty) with different extent of resolution (i.e., RPMB & NPMB, respectively) and reflectiveness (i.e., RRef & NRef, respectively) for different MP (i.e., Familial lying & Academic cheating, respectively);
- c) different PMBs (e.g., P4's Exercise moderation & P5's Prioritizing) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef) for similar MP (i.e., Computer addiction); different PMBs (i.e., P4's Respect & P7's Do one's best) with similar extent of resolution (i.e., LPMB/NPMB) and reflectiveness (i.e., MRef) for similar MP (i.e., Bullying);
 - c.2 different PMBs (e.g., P6's Independence & P12's Imperfectionism) with similar extent of resolution (i.e., NPMB) and different extent of reflectiveness (i.e., MRef & NRef, respectively) for similar MP (i.e., Academic cheating);
 - c.3 different PMBs (e.g., P1's Acceptance & P9's Equality) with different extent of resolution (i.e., RPMB & LPMB) and similar extent of reflectiveness (i.e., RRef) for similar MP (i.e., Bullying); different PMBs (i.e., P6's Independence & P9's Honesty) with different extent of resolution (i.e., NPMB & MPMB) and similar extent of reflectiveness (i.e., MRef) for similar MP (i.e., Academic cheating);
 - c.4 different PMBs (e.g., P2's Honesty & P12's Imperfectionism) with different extent of resolution (i.e., RPMB & NPMB, respectively) and reflectiveness (i.e., RRef & NRef, respectively) for similar MP (i.e., Academic cheating);
- d) different PMBs (e.g., P1's Acceptance & P2's Honesty) with similar extent of resolution (i.e., RPMB) and reflectiveness (i.e., RRef) for the different MPs (i.e., Bullying & Academic cheating); different PMBs (i.e., P4's Respect & P6's Independence) with similar extent of resolution (i.e., LPMB/NPMB) and reflectiveness (i.e., MRef) for the different MPs (i.e., Bullying & Academic cheating, respectively); different PMBs (i.e., P2's Independence & P7's Prioritizing) with similar extent of resolution (i.e., NPMB) and reflectiveness (i.e., NeRef) for the different MPs (i.e., Clinginess & Computer addiction, respectively);
 - d.2 different PMBs (e.g., P11's Non-wrongness of cheating & P7's Prioritizing) with similar extent of resolution (i.e., NPMB) and different extent of reflectiveness (i.e., MRef & NeRef) for different MP (i.e., Academic cheating & Computer addiction);
 - d.3 different PMBs (e.g., P1's Acceptance & P3's Obey parents) with different extent of resolution (i.e., RPMB & NPMB, respectively) and similar extent of reflectiveness (i.e., RRef) for different MP (i.e., Bullying & Filial sassing, respectively); different PMBs (i.e., P2's Acceptance & P4's Respect) with different extent of resolution (i.e., RPMB & NPMB, respectively) and similar extent of reflectiveness (i.e., MRef) for different MP (i.e., Physical

- defect & Bullying, respectively); different PMBs (i.e., P2's Independence & P8's Lying when needed) with different extent of resolution (i.e., NPMB & TPMB, respectively) and similar extent of reflectiveness (i.e., NeRef) for different MP (i.e., Clinginess & Familial lying 2, respectively);
- d.4 different PMBs (e.g., P12's Imperfectionism & P2's Acceptance/Tolerance) with different extent of resolution (i.e., NPMB & RPMB, respectively) and reflectiveness (i.e., NRef & MRef, respectively) for different MP (i.e., Academic cheating & Physical defect, respectively); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who resolved and did not resolve different MPs (i.e., under category d.4), Participant 2's and 12's MR, PMBs, and MPs were given hereunder:

Participant 2 on Physical defect (MRef; RPMB: Acceptance, being realistic): Nothing I can do even if I cry time and again. My bone will not go back to its original form. I just have to accept it. [...] I can do something that other people can do also. Hence, when you are realistic... if you accept yourself, it would not affect you because you already have self-acceptance. How about if you cannot accept it? [...] I feel a bit sad. I feel that why it happened to me? [...] I am realistic or accept, for example, my weaknesses or whatever. I do not become too shy because I see in myself that it is just okay. [...] I felt that I should just give up. [...] I feel that behind my back some people are asking: "Why do you walk like that?" [...] They do not say words that offend me. [...] If I do not think about what other people would think of me, I have no reason to be shy. [...] It is more realistic to think that others criticize you so that you could be readier, if ever. [...] If you are realistic, even though other people say bad things or something about you, you know from yourself that this is who I am. [...] If you know your weaknesses, you will grow even more. Because you know your weakness, you know it. You can evaluate yourself so you can grow faster. [...] Sometimes, I have the mentality that I do not care about what they will say. I also do not think of the outcome of what I am doing. [...] I do not think of the result. I do things haphazardly. [...] I even disregard the opinions of others to me. [...] Pros also. [...] Nothing can change [my physical defect]. [...] In the cons, I sometimes disregard other people's opinion. [...] For instance, there is a misunderstanding. I listen first to both sides before taking a side. [...] [I am] 70:30 [reflective].

Participant 2 has more likely tapped moral reflectiveness when weighing the pros and cons of her PMB of accepting herself and being realistic about her physical defect. She divulged that by accepting her incurred physical deformity, she does not have to cry over it repeatedly as it will not bring her normal posture. In other words, her PMB helped her to overcome her weakness even when she feels like giving up. Likewise, even when some people ask her why she does not have a normal gait, they do not say words that might offend her. Nonetheless, her realism prepares her in case there would be individuals who would criticize her. Additionally, through self-evaluation, Participant 2 grows as a person, though

she confided being carefree sometimes, such as when she disregards what other individuals say about her. The specific finding implies that a person who has learned to accept who she is is prone on helping himself or herself out to the point of giving little attention to people's opinion. On the other hand, Participant 12 has not weighed reflectively the advantages and disadvantages of his PMB, which he has not used to his advantage to resolve his MP. His narrative excerpt is presented below:

Participant 12 on Academic cheating (NRef: [Con] (100%) - negatives are weightier but study becomes fake; NPMB: Almost all students cheat or imperfect [Imperfectionism]): [My PMB is that...] [almost a]ll students cheat. No perfect person. No perfect student in his/her... [...] You really cannot avoid it. You will still commit it. [...] If that's how I can prove that I am really intelligent. I challenge myself not to cheat for next times. For example, in the board exam. I will ask myself if I am really intelligent; I ought to be this. [...] Of course, I am intelligent. I know from myself that I am intelligent so why should I cheat? [...] Also, when you cannot think of any. You do not have the adrenalin. For instance, you do it for emergency [reason] cheating. [...] When I forgot [the answer]. When I see an answer, I simply turn my head, isn't it? [...] Especially in identification type of test [I do that]. [...] But in math, not always [do I cheat]. [...] If considered, all [students cheat]. [...] Self-interest [the reason I cheat]. [Nonetheless] [y]ou become a counterfeit or not true to others. [...] The negatives are weightier. [...] zero[0%] is the positive when you apply almost all the negatives.

Participant 12 has been unreflective in applying his PMB that did not help him resolve his academic cheating problem. He reasoned out that since almost all students are cheaters, his and their imperfections give them the license to cheat. Instead of justifying that imperfectionism is not the rule, he made it as an exception for him to commit academic dishonesty. Hence, even when he claimed to be intelligent and ought to do what is right, he cheats, especially under desperation or emergency situation. Even when he does not cheat in all of his subjects, he still has not resolved his moral problem. As long as he cheats out of self-interest and becomes untrue to himself and others, he believed that the negative consequences of cheating are weightier. It implies that an individual takes advantage of a situation to do wrong if he has self-sufficient justification out of hopeless self-helplessness.

From the two representative samples above, Participants 2 and 12 were reflective and unreflective, respectively, in resolving and not resolving their MPs. They both different extent of moral reflectiveness given the positive and negative effects their PMBs have on them when deciding over their physical defect and academic cheating problems. The particular findings suggest how individuals may be morally reflective and unreflective depending on their individual moral perspectives and actions.

Collectively, all participants vary in their reflectiveness: they resolved or not resolved their respective MPs depending on how they viewed the pros and cons of their PMBs, and yet, a few of them simply did not decide resolutely over their MPs. Moreover, as they showed different extent of moral reflectiveness using their PMBs, they also demonstrated different extent of resolution or non-resolution of their MPs. Despite anything to the participants' variations in their responses, most of them were reflective in employing their moral beliefs that guided them to resolve their specific MPs. The findings suggest how the advantages and disadvantages of participants' personal ethical conviction would most likely help them resolve their problems. As such, moral reflectiveness in utilizing one's PMBs may be more of a determinant in MP resolution considering that adolescent participants in this study relied or depended on them.

Synthesis.

Based on the qualitative presentation, analysis and interpretation, MR revealed the advantages of PMBs in the resolution of participants' MPs. Similarly, participants' MRs were evident not only on the advantages and disadvantages of their personal moral beliefs, but also on the challenges they overcame and for not setting aside their moral beliefs when

resolving similar moral problems. Hence, aside from many experts who favored the development of students' moral reflectiveness for ethical problem resolutions, extra attention and communicative moral reflective exchanges should be afforded among adolescent individuals who break rules and standards using their stated PMBs that run against societal norms (Buzzelli, 1995; Horell, 2013; Raines, 1993). Briefly stated, participants who were reflective of the pros and cons of their PMBs more likely resolved their MPs.

PROBLEM 6:⁵⁴ HOW MORALLY CONSISTENT WERE (MCs)⁵⁵ STUDENTS IN RESOLVING THEIR MORAL PROBLEMS (MPs)⁵⁶ USING THEIR PERSONAL MORAL BELIEFS (PMBs)?

Theme 6: Disclosing moral consistency in applying PMBs

To answer comprehensively the query, sub-themes, tables, narratives, qualitative analysis, and interpretation were used in connection with participants' disclosed moral consistency utilizing their PMBs to decide over their MPs. Particularly, Sub-themes 6.1, 6.2, and 6.3 show the following: consistently using PMBs despite the challenges; relying on PMBs to certain extents; and depending on PMBs when deciding over MPs.

***Sub-theme 6.1: Consistently using PMBs despite the challenges.*⁵⁷**

Table 54 provides individual participants' MCs in their use of PMBs, which guided them in deciding over their respective MPs, despite the challenges. Some participants utilized their MC when using their PMBs to resolve all their MPs while others only resolved two,

⁵⁴ For an overview and details of interviewees' responses, please see Appendix 7: Participants' Interview Extracts, Codes, and Themes

⁵⁵ No MCs were merged with one another for purposes of preserving the participants' words.

⁵⁶ Each of the 12 participants shared three of their MPs.

⁵⁷ For Sub-theme 6.1, the representative narrative extracts came from Participant 1 and 7; considering that, in the succeeding themes and sub-themes, all participants were represented equally in the entire study.

one, or none of their MPs. Broadly stated, using their MC (i.e., RCon, MCon, & TCon), some participants resolved their MPs while others who used LCon and NCon did not. Below is the set of data on participants' MC:

Table 54. List of participants' moral consistency (MC)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC) and challenges met
1	Arrogance	Learn to listen to others, RPMB	Consistent (80%) – some suggestions good others not, MCon
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB	Consistent (80%) – depends on the victim's action, MCon
	Familial lying	Honesty is the best policy [Honesty], RMB	Consistent (90%) – filling up deficiencies, MCon
2	Academic cheating	Honesty is the best policy [Honesty], RPMB	Consistent – stands firmly on PMB, RCon
	Clinginess	Know how to be independent [Independence], NPMB	Inconsistent – still need companion, NCon
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism], RPMB	Consistent – accept oneself and grow more, RCon
3	Churchgoing	Go to church and do good, [Churchgoing and good deeds], RPMB	Consistent (100%), RCon
	Filial sassing	Obey parents [Honor, love, respect and obey parents], NPMB	Consistent (93%) – cannot easily rid of bad habit, MCon
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives], NPMB	Consistent (93%) – cannot easily be removed, MCon
4	Academic cheating	Merit-based performance [Honesty], LPMB	Neutral (50%) – still cheat for it depends, NeCon
	Bullying	Tease not so as not to be teased [Respect], NPMB	Consistent (80%), MCon
	Computer addiction	All things in excess are bad [Exercise moderation], RPMB	Consistent (80%) – follows PMB, MCon
5	Computer addiction	There are more important than playing computer games [Prioritizing], RPMB	<i>Consistent (90%:10%), MCon</i>
	Filial sassing	Love or honor your parents [obey or respect parents], MPMB	<i>Consistent - no longer hardheaded by being silent, RCon</i>
	Shyness	Do not limit yourself [Express oneself and excel], NePMB	<i>Inconsistent – being shy or not are in conflict, NCon</i>
6	Academic cheating	Think for yourself [Be independent], NPMB	Consistent (8:2) – <i>cheat when I know not, MCon</i>
	Churchgoing	Going to church as time for God [religiosity], RPMB	Consistent (7.5:2.5), MCon
	Filial sassing	Love or honor your parents [Obey, or respect parents], MPMB	Consistent (6:10), MCon
7	Bullying	Ignore her and do one's best, NPMB	Consistent (60%), MCon
	Computer addiction	Focus on my study first [Prioritizing], NPMB	<i>Inconsistent – mother forces her to study, NCon</i>

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC) and challenges met
	Distrust	Break not a trust, NPMB	Consistent (85%) – mother influences her greatly, MCon
8	Academic negligence	Right to change and do not allow other people to ruin one's life, RPMB	Consistent (100%), RCon
	Familial lying (1)	Understand first the situation, TPMB	Consistent (70%-80%), MCon
	Familial lying (2)	Lying when needed, TPMB	<i>Neutral, NeCon</i>
9	Academic cheating	Honesty is the best policy [Honesty], MPMB	Consistent (75%), MCon
	Bullying	We are all equals, LPMB	Consistent (100%), RCon
	Familial un-openness	All secrets will be revealed, RPMB	Consistent (90%), MCon
10	Bullying	Be good as always [Goodness, kindness, (self-) acceptance (tolerance)], MPMB	Consistent (90%) – good outcome despite being hurt, MCon
	Parental expectation	Honor [love, obey, or respect] parents no matter what, MPMB	Consistent (75%), MCon
	Time mismanagement	Time is gold, prioritizing and balancing, MPMB	Consistent (60%), MCon
11	Academic cheating	Non-wrongness of cheating when almost everyone cheats, NPMB	<i>Consistent (85%), MCon</i>
	Filial sassing	Obedience [No sassing, no conflict], MPMB	Consistent (85%), MCon
	Pinching a 3-year old nephew	Obedience to avoid backtalk, MPMB	Consistent (70%), MCon
12	Academic cheating	Almost all students cheat or imperfect [Imperfectionism], LPMB	Inconsistent, NCon
	Bullying	Love your neighbour, NPMB	Consistent, RCon
	Uttering expletives	Intelligence to distinguish good from bad, MPMB	Consistent, RCon
		<i>RPMB 11 31% 59%</i>	<i>RCon 8 22% 83%</i>
		<i>MPMB 8 22%</i>	<i>MCon 22 61%</i>
		<i>TPMB 2 6%</i>	<i>TCon 0 0%</i>
		<i>NePMB 1 3% 3%</i>	<i>NeCon 2 6% 6%</i>
		<i>LPMB 6 16% 38%</i>	<i>LCon 0 0% 11%</i>
		<i>NPMB 8 22%</i>	<i>NCon 4 11%</i>
12 (100%)	= Total =	36 100% 100%	36 100% 100%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB
Legend 2: RCon = morally resolving consistency; MCon = more likely tapped consistency; TCon = temporarily tapped consistency; NeCon = neutrally tapped consistency; LCon = less likely tapped consistency; NCon = non-consistency

Table 54 shows individual participants' MCs of their PMBs, which they used to decide over their MPs. In view of their MCs, participants were morally consistent and no single participant was altogether inconsistent for all of his or her use of PMBs to decide over

MPs. Only Participants 2, 5, and 7, and 12 have one (33%) inconsistently used PMBs out of their three respective MPs. Hence, as a representative sample among those who resolved all or most of their MPs, Participant 1 was all more likely consistent in his use of PMBs. The specific finding implies that a person may be highly consistent in using his PMBs to resolve his or her MPs. A sample narrative account from Participant 1 is presented hereunder regarding his MC when deciding over his bullying problem:

Participant 1 on Arrogance (MCon: Consistent (80%) – some suggestions good others not; RPMB: Learn to listen to others): I will just accept him for who he is. I know from myself that I, too, have deficiencies. [...] [The mistakes or deficiencies of another person] should be corrected or filled up. [I am] 80% consistent in the use of my MB. [...] I will give him space by not being close to him. [...] [If he keeps on doing the things that I do not like,] I will not befriend him but avoid him. [...] It is not good to be a disparager of other people. No one is perfect. [...] Perhaps, my friend whom I did not listen to. I did not trust what he or she said. I did not listen to what he or she said, and [I] was wrong. Then, my actions were also wrong. [...] We have a friend. He is the most sober among us. He told me to stop teasing others. I did not listen to him. I told him that it was just part of our jesting. I did not listen to him or her. [...] Give another chance to another person. [...] Before I give a second chance to a person, I should accept him for who he is because nobody's perfect. [...] It helped me control myself. Even when I already feel irritated to him, I just say that that is who he is.

Participant 1's more likely tapped moral consistency was evident as he learned to accept other people's deficiencies because he also has his own infirmities. He said that deficiencies or mistakes should rather be filled up or corrected. However, he was not wholly consistent in his use of PMB. Further, he said that no one is perfect since individuals have their own infirmities, which should not be a license to disparage anyone. In spite of that, he claimed that having a deficiency was also not a ground for someone to act contrary to another person's conviction. Likewise, in Participant 1's bullying, he implied that being more likely consistent with his morality is to listen from the advice of others. Additionally, he also gives an individual a chance, which was his way of adhering to his belief that nobody is perfect. By applying his personal ethics, it helped Participant 1 to have self-control. The specific finding implies being morally consistent means being attuned with oneself and other people who also

have their own deficiencies – one way or the other. In comparison to Participant 1’s significant narrative being morally consistent in resolving his bullying problem, Participant 7 also shared his moral consistency in his use of PMB when deciding over her unresolved MPs:

Participant 7 on Bullying (MCon: Consistent (60%); NPMB: Ignore her and do one's best): Most of the time, when I have to study [my lesson]. Before I study. [...] Alternatively, when I feel down [I am] 60% [consistent] using my PMB that to always do my best. [...] Many people tell that to me. When I share, especially with my mother, she always says, also that. Then, my best friend is also like that. So, if it said by the majority, the more is my belief strengthened; that is what I should rather do. [...] Just like when I am feeling down. For example, because I am fond of singing. “You do not have a quality voice. You should be like this [instead].” Instead they pull you down; the things they say challenge me. Oh! That’s what you say to me? You know, the more I get challenged to do my best. [...] “We only live once” so why you have to care much about those things?

As an outlying representative on a related problem on bullying, that is, despite all of her MPs being unresolved, Participant 7 have more likely tapped her moral consistency using her PMB. Participant 7 was reminded of her PMB to do her best mostly when she was studying or feeling depressed. From other people, best friend, and mother, they advised her to do her best despite of her bully. In addition, her PMB is strengthened when more individuals tell her to excel. She even extended the use of her PMBs in other situations (e.g., sing better despite being told by others about her not-so-good voice quality). Consequently, Participant 7 takes it as a challenge to improve herself. She likewise claimed to live her life satisfactory instead of caring about what her depreciators hurl to her. This particular finding implies an individual desire to look at things positively despite the negativity of other people.

From the two representative samples above, Participants 7 and 1 were both more likely morally consistent in the use of their respective PMBs. However, Participant 1 has not only resolved all his MPs, but was also more likely consistent in the use of all her PMBs. Contrarily, Participant 7 was only more likely morally consistent using her MPs in one less

likely and another unresolved MP, respectively. Her third MP, which was computer addition, was not resolved and she confided not consistently using her PMB on that, as well. At a closer analysis, both Participants were majorly consistent using their PMBs despite that they differed in resolving or not resolving their MPs. Nonetheless, the specific findings suggest that resolution or non-resolution of a particular MP was not an assurance that a corresponding PMB of a participant would also greatly influence his or her consistent or non-consistent utility of it.

Collectively, Participants 1 to 12 were morally consistent using their PMBs to decide over most MPs. However, consistent they mostly have been, there was no direct association why participants who were morally consistent of their PMBs may or may not still resolve majority of their MPs. According to Elizabeth Mullen and Benoit Monin (2016), individuals are led to do more of the same past moral behaviour (moral consistency) and sometimes liberates them to do the opposite (moral licensing) because they focus abstractly on the association between their initial behaviour and values rather than think concretely about what they have accomplished with their initial moral behaviour (i.e., as long as the second behaviour does not blatantly threaten a cherished identity). Nonetheless, for Richmond Campbell and Victor Kumar (2012), in their unified philosophical and empirical account of moral consistency reasoning, which is distinctive for moral reasoning that regularly moulds moral thoughts and feelings, as well as, exposes inconsistencies among moral judgments about concrete cases, judgment contrary to belief in emotion and motivation are inconsistent when the cases are similar in morally relevant aspects. Campbell and Kumar's (2012) findings filled the gap in empirical literature where new model of moral change and hybrid theory of moral judgment are plausibly defensible.

Sub-theme 6.2: Relying on PMBs to certain extents.⁵⁸

Tables 55 to 59 show participants' MCs using their PMBs to deal with their MPs. Some participants used resolving Cons (e.g., Cons, MCons, & TCons) whereas others utilized non-resolving Cons (e.g., LCons & NCons). Each table shows the extent of resolution or non-resolution, as well as, the similarities and differences of, for example, similar RCons for similar MPs, similar MCons for different MPs – prior to in-depth analyses and interpretations.

Table 55. List of participants' moral consistency (RCon)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC)
2	Academic cheating	Honesty is the best policy [Honesty], RPMB	Consistent – stands firmly on PMB, RCon
	Physical defect	Learn to accept myself; be realistic [Acceptance; realism], RPMB	Consistent – accept oneself and grow more, RCon
3	Churchgoing	Go to church and do good, [Churchgoing and good deeds], RPMB	Consistent (100%), RCon
5	Filial sassing	Love or honor your parents [obey or respect parents], MPMB	Consistent - no longer hardheaded by being silent, RCon
8	Academic negligence	Right to change and do not allow other people to ruin one's life, RPMB	Consistent (100%), RCon
9	Bullying	We are all equals, LPMB	Consistent (100%), RCon
12	Bullying	Love your neighbour, NPMB	Consistent, RCon
	Uttering expletives	Intelligence to distinguish good from bad, MPMB	Consistent, RCon
		<i>RPMB</i> 4 11% 16%	<i>RCon</i> 8 22% 22%
		<i>MPMB</i> 2 5%	<i>MCon</i> 0 6%
		<i>TPMB</i> 0 0%	<i>TCon</i> 0 0%
		<i>NePMB</i> 0 0% 0%	<i>NeCon</i> 0 0% 0%
		<i>LPMB</i> 1 3% 6%	<i>LCon</i> 0 0% 0%
		<i>NPMB</i> 1 3%	<i>NCon</i> 0 0%
6 (50%)	= Total =	8 22% 22%	8 22% 22%

Legend 1: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

⁵⁸ For Sub-theme 6.2, the representative narrative extracts should have come from: Participants 3 and 6; 10 and 11; 8; 5; as well as, 4 and 7, but some of them did not reappear, considering that all participants should, as much as possible, been equally represented in this research.

In Table 55, six (50%) of the 12 participants were morally consistent using less than a quarter (8 or 22%) of their PMBs that resolved six (16%) and less likely to not resolved two (6%) of the eight (22%) of the 36 MPs. In other words, half of the participants were morally consistent in resolving rather than not resolving a few MPs. Hence, the specific finding implies that people may be morally consistent despite not resolving a few MPs. Nevertheless, for comparison, contrast, and consequent rich analysis, participants' MCs, PMBs, and extents of consistency were classified into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for different MPs (i.e., none);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., RCon) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., P9's Equality & P12's Love one's neighbor) with similar extent of resolution (i.e., LPMB/NPMB) and consistency (i.e., RCon) for similar MP (i.e., Bullying);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (e.g., none) for similar MP (i.e., none);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P2's Honesty & P3's Churchgoing and good deeds) with similar extent of resolution (i.e., RPMB) and consistency (i.e., RCon) for the different MPs (i.e., Academic cheating & Churchgoing, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P2's Acceptance & P9's Equality) with different extent of resolution (i.e., RPMB & LPMB, respectively) and similar extent of consistency (i.e., RCon) for different MP (i.e., Physical defect & Bullying, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who consistently used their PMBs in resolving their MPs (i.e., as in the previous themes and sub-themes), Participant 3's RRef, PMBs, and MPs were restated hereunder, except that of Participant 6's non-emergence in this specific category:

Participant 3 on Churchgoing problem (RCon: Consistent – stands firmly on PMB; RPMB: Churchgoing and good deeds): [I am] 100% [morally consistent]. [I consistently use my PMB of doing charity] [t]o avoid doing bad things. [...] I truly love god. [...] I already learned many lessons - His teachings. As if, only Him we can rely on in times of problem. Only He can truly help us. [...] I think I have solved it, except that of my mother.

Participant 3 was morally consistent in his use of PMB that resolved his churchgoing problem. He preferred doing good things and avoiding bad ones as he truly loves God. His spirituality was evident on his conviction relying on religious teaching in times of need. For him, he can get help only from God. Concisely recapped, Participant 3 have always resorted to his PMB to resolve his churchgoing issue with his mother. On the other hand, contrary to the previous four entries on factors influencing the resolution or non-resolution of MPs using PMBs, Participant 6's churchgoing, which was also resolved, was not included in this category, but formed part of the next table (no. 56).

From the representative sample above, Participant 3 was adamant in consistently using his PMB given his practical religiosity. In his narrative extract, it seems nothing can get through his way of resolving his problem, except that of her mother's attitude in church, because of his claimed passion to do good works. The specific finding suggests how an individual is committed to use consistently his PMB as he learned various lessons from it. Hence, based on the previous themes and their sub-themes, aside from the individual himself or herself and other influential factors (e.g., PCs, MEs, & FLCs), spirituality plays a role on moral consistency.

Collectively, Participants 2, 3, 5, 8, 9, and 12 were morally consistent employing their PMBs. Despite of that, moral consistency in the use of PMBs could not be an assurance, especially among the participants with unresolved MPs. In fact, only one of them (Participant 1) resolved all his three MPs, while the remaining participants have mixed extent of MPs' resolution and non-resolution. As such, the specific findings suggest that people may consistently adhere to what they believe in, but may still prove insufficient to resolve completely their MPs. Many assumptions could be made along this line by considering, perhaps, that some MPs are hard to resolve even with the consistent use of PMBs, and by extension, because of other factors (e.g., PCs, MEs, & FLCs), not to mention the person concerned and/or other people involved in an MP per se.

Table 56. List of participants' more likely tapped moral consistency (MCon)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC)
1	Arrogance	Learn to listen to others, RPMB	Consistent (80%) – some suggestions good others not, MCon
	Bullying	Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB	Consistent (80%) – depends on the victim's action, MCon
	Familial lying	Honesty is the best policy [Honesty], RMB	Consistent (90%) – filling up deficiencies, MCon
3	Filial sassing	Obey parents [Honor, love, respect and obey parents], NPMB	Consistent (93%) – cannot easily rid of bad habit, MCon
	Uttering expletives	Avoid saying bad words [Wrongness of uttering expletives], NPMB	Consistent (93%) – cannot easily be removed, MCon
4	Bullying	Tease not so as not to be teased [Respect], NPMB	Consistent (80%), MCon
	Computer addiction	All things in excess are bad [Exercise moderation], RPMB	Consistent (80%) – follows PMB, MCon
5	Computer addiction	There are more important than playing computer games [Prioritizing], RPMB	Consistent (90%:10%), MCon
6	Academic cheating	Think for yourself [Be independent], NPMB	Consistent (8:2) – <i>cheat when I know not</i> , MCon
	Churchgoing	Going to church as time for God [religiosity], RPMB	Consistent (7.5:2.5), MCon
	Filial sassing	Love or honor your parents [Obey, or respect parents], MPMB	Consistent (6:10), MCon
7	Bullying	Ignore her and do one's best, NPMB	Consistent (60%), MCon

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC)
	Distrust	Break not a trust, NPMB	Consistent (85%) – mother influences her greatly, MCon
8	Familial lying (1)	Understand first the situation, TPMB	Consistent (70%-80%), MCon
9	Academic cheating	Honesty is the best policy [Honesty], MPMB	Consistent (75%), MCon
	Familial un-openness	All secrets will be revealed, RPMB	Consistent (90%), MCon
10	Bullying	Be good as always [Goodness, kindness, (self-) acceptance (tolerance)], MPMB	Consistent (90%) – good outcome despite being hurt, MCon
	Parental expectation	Honor [love, obey, or respect] parents no matter what, MPMB	Consistent (75%), MCon
	Time mismanagement	Time is gold, prioritizing and balancing, MPMB	Consistent (60%), MCon
11	Academic cheating	Non-wrongness of cheating when almost everyone cheats, NPMB	Consistent (85%), MCon
	Filial sassing	Obedience [No sassing, no conflict], MPMB	Consistent (85%), MCon
	Pinching a 3-year old nephew	Obedience to avoid backtalk, MPMB	Consistent (70%), MCon
		<i>RPMB</i> 7 19% 41%	<i>RCon</i> 0 0% 61%
		<i>MPMB</i> 7 19%	<i>MCon</i> 22 61%
		<i>TPMB</i> 1 3%	<i>TCon</i> 0 0%
		<i>NePMB</i> 0 0% 0%	<i>NeCon</i> 0 0% 0%
		<i>LPMB</i> 1 3% 20%	<i>LCon</i> 0 0% 0%
		<i>NPMB</i> 6 17%	<i>NCon</i> 0 0%
10 (83%)	= Total =	22 22% 61%	22 61% 61%

In Table 56, 10 (83%) of the 12 participants were 61% morally consistent in 41% resolving and 20% not-resolving their MPs. Simply stated, most participants were more morally consistent in resolving rather than not resolving a few MPs. Hence, the specific finding implies that most people may be morally consistent despite not resolving a few MPs. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs and extent of consistency were categorized into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);

- b) similar PMB (e.g., Participant 11's Obedience) with similar extent of resolution (i.e., MPMB) and consistency (i.e., MCon) for different MPs (i.e., Filial sassing & Pinching a 3-year old nephew);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P9's Honesty & P10's Be good as always) with similar extent of resolution (i.e., MPMB) and consistency (i.e., MCon) for the different MPs (i.e., Academic cheating & Bullying, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P8's Understand first the situation & P9's Honesty) with different extent of resolution (i.e., TPMB & MPMB, respectively) and similar extent of consistency (i.e., MCon) for different MP (i.e., Familial lying 1 & Academic cheating, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who were consistent in their use of PMBs when deciding over their MPs (i.e., as in the previous themes and sub-themes), Participants 10's & 11's similar MC, different PMBs, and different MPs were restated hereunder, starting with the Participant 10:

Participant 10 on Bullying (MCon: Consistent (90%) – good outcome despite being hurt; MPBM: Be good as always [Goodness, kindness, (self-) acceptance (tolerance)]): [I am] [a]lways 90[%] [morally consistent using my PMB of being good as always]. [...] I observe that it has good outcome even when I get hurt. What is important is the present and not the past. [...] Perhaps... Learning to sacrifice... care for your neighbor... love yourself, but if you know that you can do it and they... set aside yourself. If you know that the results will not be [bad] for them, perhaps, set aside yourself first. Perhaps, others, my personality differs from others. On my part, I can sacrifice. Learn to sacrifice yourself. If you know that you can do it. [...] Because for me, when 'be good as always' it has companies. Because when 'be good,' when you are good to your neighbor, even when you do not love him/her, it appears to your fellows, you care for them. You want to help him/her. It covers many things. In that action, it can have many meanings, its meaning to the person you helped. Just like my classmate. If I do that, that is even when I want that to happen to have gratitude. I want it to appear to her: "Oh! She is kind even when I did her [wrong]." [...] They will no longer be bad toward you when [that] time comes. [...] [Your PMB] could be or even defend you.

Participant 10 have more likely tapped moral consistency using her PMB to resolve her bullying problem. She disclosed that despite being hurt by her bully, she believes that her PMB has good result. In addition, for her, bygone is bygone because of the importance the present has on her. By being good always, she also then loves herself as she makes self-sacrifices caring for other people. Likewise, by being good to others, she can care to them whom she even hates. Briefly, she claimed that it pays off to be good to other people because of its variety of possible good consequences (e.g., debt of gratitude and not being of other people to her any longer), as well. Her PMB is her defense. Hence, the specific finding implies consistent use of one's PMBs where it serves not only as a means, but an end in itself. On the other hand, Participant 11 have also more likely consistently used her PMB, just as she confided in her narrative extract hereunder:

Participant 11 on Filial Sassing (MCon: Consistent (85%); MPMB: Obedience [No sassing, no conflict]): Always [to follow my PMB] [p]erhaps, 85% [consistent most of the time ...so that...] there is no conflict. [...] no more complaining. [...] When I obey, they will not keep on saying a word. [...] As in, we will simply be in good terms. [...] They will say: "Who is older between us?" [...] Because, sometimes, that is also the cause of our conflict. [...] Sometimes, I am irritated. For example, [my mother] will do the laundry. I am about to do the laundry, but she will suddenly do it. Then, I will say that I will do it. But she will insist that she will do it. Then, suddenly, she becomes angry, she suddenly becomes hot-tempered. She will blame me why she became tired.

Participant 11 was more likely consistent using her PMB to resolve her filial sassing problem. She realized that not talking back to her parents would prevent conflict and creates good relationship. Likewise, she family hierarchy (e.g., age), was contributory to her submissiveness. However, there was an instance that obedience makes her irritated because she did not help in a household chore (i.e., laundry) by her mother. She did not realize in her narration that she should be more insistent to her mother when it comes to helping her out. The specific finding suggest that even when each family member has his or her own duties to

fulfil, he or she also would more likely to be helped out by another family member to ease his or her burden.

From the two representative samples above, Participants 10 and 11 have both more likely consistent used their PMBs to more likely resolve their dissimilar MPs (i.e., bullying and filial sassing problems, respectively). They both have certain extent of being morally consistent given their rationalization and justification clinging to their PMBs. Likewise, when their individual respective MPs were viewed together; both of them similarly have more likely been morally consistent using their PMBs despite resolving them at differing extent, as well. The specific findings suggest how, in reiteration, individuals are morally consistent and differ in the extent of their resolutions or non-resolutions of their MPs.

Collectively, Participants 1, 3, 4, 5, 6, 7, 8, 9, 10, and 11 have more likely been consistent employing their PMBs to resolve or not resolve their respective MPs. Moreover, they shared different extent of more likely being morally consistent despite that they also have different extent of resolution or non-resolution of their MPs. Apparently, they have more likely been morally consistent, even when not all of them resolved their specific MPs. The findings suggest how participants with similar and different MPs may have similar or dissimilar PMBs whose moral consistency were more likely tapped. Still, moral consistency is not an assurance that an MP would be resolved, nonetheless, plays a key role in MP resolution.

Table 57. List of participants' neutrally tapped moral consistency (NeCon)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC)
4	Academic cheating	Merit-based performance [Honesty], LPMB	Neutral (50%) – still cheat for it depends, NeCon
8	Familial lying (2)	Lying when needed, TPMB	<i>Neutral, NeCon</i>
	<i>RPMB</i>	<i>0 0% 3%</i>	<i>RCon 0 0% 0%</i>

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution			Extent of moral consistency (MC)		
	<i>MPMB</i>	0	0%		<i>MCon</i>	0	0%
	<i>TPMB</i>	1	3%		<i>TCon</i>	0	0%
	<i>NePMB</i>	0	0%	0%	<i>NeCon</i>	2	6% 6%
	<i>LPMB</i>	1	3%	3%	<i>LCon</i>	0	0% 0%
	<i>NPMB</i>	0	0%		<i>NCon</i>	0	0%
2 (17%)	= Total =	2	6%	6%		2	6% 6%

In Table 57, one (8%) of the 12 participants were 22% neutrally consistent in 6% resolving two (6%) out of 36 MPs. In another way of stating it, a few participants were neutrally consistent in resolving rather than not resolving a few MPs. Hence, the specific finding implies that a few individuals may be ambivalently consistent despite temporarily and neutrally tapping only on a few MPs. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of consistency were categorized into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for different MPs (i.e., none);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., RCon) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for the different MPs (i.e., none);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);

- d.3 different PMBs (e.g., P4's Honesty & P8's Familial lying 2) with different extent of resolution (i.e., NPMB & TPMB, respectively) and similar extent of consistency (i.e., NeCon) for different MP (i.e., Academic cheating and Familial lying, respectively);
- d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who neutrally consistently used different PMBs for the same MP (i.e., as in the previous themes and sub-themes), Participant 4's MC, PMB, and MP were restated hereunder:

Participant 4 on Academic Cheating (NeRef: Neutral (50%) – still cheat for it depends: LPMB: Honesty): [I am] 50:50 [morally consistent in using my PMB]. It really depends on the situation. That is, how hard the quiz or exam. It really depends on that. [...] I also cheat. It cannot, perhaps, be avoided. [...] In a situation where the test is just easy, I do not have to cheat. Because I already know the test, so why should I still cheat? I just have to trust in myself when I reviewed or studied my lessons or listened to the teacher. I do not have to cheat then, perhaps, just to have a high grade. [...] Having trust stands out. But it depends on the situation. I also consider my score. [...] That is, cheating is like fooling your parents. [...] That is, you arrive home late when in fact it is not [about school activities]. [...] In class, that is already cheating. [...] When I arrived home late from school, I say that we did something. There are times I tell them the truth that I played games even when I get scolded. [...] Sometimes, do not have to conform to the majority. Learn to stand on one's own feet and stand firmly on it. [...] When you are taking things too much, it will be bad for you. The second that I mentioned is just an extension. [...] It is okay to flunk if you really did not study. You did not study your lesson? Learn to accept it [the consequences]. Depending on the situation. The second one is a hard saying. [...] Most common of all is cheating problem. [...] When I was still not running on [the] top [list], I was surprised that my grades are high. I thought that I can do it. What I am deficient of is reciting. This 4th year [HS] I tried to make things in order. [However], I learned to cheat. [...] Before I am studious. I do my assignments. Unconsciously, I get high grades. I did not know that I am getting high grades. I am just silent inside our class because I do not know anyone then. [...] I got high grades. [...] Perhaps, I also became neglectful of my other subjects. Because of my negligence, when we have a quiz, I get low score.

Participant 4 was neutrally morally consistent using her PMB that did not help her to resolve her MP. Even when she believed on honesty and of its opposite consequences of being a cheater, she is dependent on circumstances (i.e., difficulty of an exam for her to cheat if she does not know the answer and would most likely fail it). For her, being studious by doing one's homework was important not to cheat just for the sake of having a high grade. Additionally, she also believe in honesty as applied in other situations (e.g., going home late

and lying, or not and facing the consequence). Still, she also believes in moderation.

Ultimately, she pointed out that her academic cheating problem was a result of her academic negligence. The specific finding suggests an individual may be ambivalent following up through his or her PMB because of negligence on his or her to prevent a negative repercussion. In other words, neutral consistency in using one's PMB may be more of a personal characteristic factor. It seems that it was more of a case for both Participants 4's and 8's to neutrally be consistent utilizing their PMBs considering they only have temporarily and less likely resolved their respective MPs. However, it cannot be inferred from the qualitative data results that individuals with resolved MPs were morally consistent since even some participants who have unresolved MPs also had been morally consistent in their use of PMBs.

Table 58. List of participants' less likely tapped moral inconsistency (LCons) or non-resolving moral consistency (NCons)

Participant no.	Moral problem (MP)	Personal moral belief (PMB) and extent of resolution	Extent of moral consistency (MC)						
2	Clinginess	Know how to be independent [Independence], NPMB	<i>Inconsistent – still need companion, NCon</i>						
5	Shyness	Do not limit yourself [Express oneself and excel], NePMB	<i>Inconsistent – being shy or not are in conflict, NCon</i>						
7	Computer addiction	Focus on my study first [Prioritizing], NPMB	<i>Inconsistent – mother forces her to study, NCon</i>						
12	Academic cheating	Almost all students cheat or imperfect [Imperfectionism], LPMB	Inconsistent, NCon						
		<i>RPMB</i>	<i>0</i>	<i>0%</i>	<i>0%</i>	<i>RCon</i>	<i>0</i>	<i>0%</i>	<i>0%</i>
		<i>MPMB</i>	<i>0</i>	<i>0%</i>		<i>MCon</i>	<i>0</i>	<i>0%</i>	
		<i>TPMB</i>	<i>0</i>	<i>0%</i>		<i>TCon</i>	<i>0</i>	<i>0%</i>	
		<i>NePMB</i>	<i>1</i>	<i>3%</i>	<i>3%</i>	<i>NeCon</i>	<i>0</i>	<i>0%</i>	<i>0%</i>
		<i>LPMB</i>	<i>1</i>	<i>3%</i>	<i>9%</i>	<i>LCon</i>	<i>0</i>	<i>0%</i>	<i>11%</i>
		<i>NPMB</i>	<i>2</i>	<i>6%</i>		<i>NCon</i>	<i>4</i>	<i>11%</i>	
4 (33%)	= Total =		<i>4</i>	<i>11%</i>	<i>11%</i>		<i>4</i>	<i>11%</i>	<i>11%</i>

In Table 58, four (33%) of the 12 participants inconsistently used their PMBs in not resolving their MPs. In another way of saying it, a third of participants were inconsistent in utilizing their PMBs for not resolving their respective MPs. Hence, the specific finding

implies that individuals may be morally inconsistent and at the same time not resolve their individual MPs. As a point of comparison, contrast, and rich analysis, participants' RRef, PMBs, and extent of consistency were categorized into:

- a) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- b) similar PMB (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for different MPs (i.e., none);
 - b.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - b.3 similar PMB (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., RCon) for different MP (i.e., none);
 - b.4 similar PMB (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none);
- c) different PMBs (e.g., none) with similar extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
 - c.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.3 different PMBs (e.g., none) with different extent of resolution (i.e., none) and similar extent of consistency (i.e., none) for similar MP (i.e., none);
 - c.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for similar MP (i.e., none);
- d) different PMBs (e.g., P2's Independence & P7's Computer addiction) with similar extent of resolution (i.e., NPMB) and consistency (i.e., NCon) for the different MPs (i.e., Clinginess & Computer addiction, respectively);
 - d.2 different PMBs (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for different MP (i.e., none);
 - d.3 different PMBs (e.g., P2's Independence & P5's Shyness) with different extent of resolution (i.e., NPMB & NePMB, respectively) and similar extent of consistency (i.e., NCon) for different MP (i.e., Clinginess & Shyness, respectively);
 - d.4 different PMBs (e.g., none) with different extent of resolution (i.e., none) and consistency (i.e., none) for different MP (i.e., none); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who similarly resolved the same MP (i.e., as in the previous themes and sub-themes), Participants 4's & 9's MCs, PMBs, and MPs should have been restated hereunder, but they did not emerge in this specific category. As such, Participant 2 was used as a representative sample instead:

Participant 2 on Clinginess problem (NCon: Inconsistent – still need companion; NPMB: Know how to be independent [Independence]): I am not that consistent because I still listen to others that I still need a companion. [...] The world does not revolve only to a single individual. Thus, you have to know when you should be independent or dependent to a person. That is why being dependent; I believe in that. In your part, you know when to be independent or not. You should know when to be dependent or independent. [...] I am used to having [my sibling classmate] beside me. We are close to each other. But now, for example, she has a recital so I have to go on my own and not give her a problem when going home or what. I know how to be independent so that she could have the assurance that I can go home on my own. [...] This week, we tutored a grade 7 that is why we go home together. But these past few weeks, I go home on my own. [...] We are not very intimate. We are close even when we are not intimate. [...] Do not burden others. When you become dependent on a person, there would come a point where you would think that you are being a burden to him/her. Accept your weakness, be realistic, and accept reality. [...] I still have not resolved it. Sometimes, I am still dependent or independent on others.

Participant 2 was morally inconsistent in her use of PMB, which did not help her to resolve his churchgoing problem. She justified being inconsistent in holding on to her PMB as she has hitherto unresolved MP. Even when she has a balanced view between being independent and dependent, it seems that her clinginess is dependent on circumstances and not from her will alone. For example, she happened to go home simply because her sibling has a recital and she has no other choice but to be independent. Even when she goes home alone for the “past few weeks,” tries not to burden others, and admits of her clinginess, she still was inconsistent using her PMB, which was linked to her unresolved MP. The specific finding implies that an individual should seek professional help from, for example, school counsellor, to have a better understanding and then help him or her overcome the MP. In addition to Participant 2, Participant 7’s inconsistency in his use of PMB is also provided below:

Participant 12 on Academic cheating problem (NCon: Inconsistent; LPMB: Almost all students cheat or imperfect [Imperfectionism]): [I am] 100% inconsistent using my PMB. [...] Of course, [I strongly believe that] almost all cheat. They just deceive themselves, including me. [...] All students like getting high grades. [...] Of course, that is true [that almost all cheat]. [...] Because that has become already a habit to all. [...] When you keep on doing it, it is hard to prevent it. For instance, you are a drunkard then you want to keep away from it, there are those who die because their bodies are after it.

Participant 12 consistently believed that almost all students cheat. Even when he is persuaded that cheating is a self-deception, he justified using his PMB because he claimed that all students are after high grades. Further, for him, dishonesty becomes a habit because, tautologically, individuals constantly resort to it until it becomes hard to break out. The specific finding suggests the need for young individuals to consider the short-term and long-term consequences of academic cheating to prevent making up socially-nonconforming excuses and avoiding external punishment.

From the two representative samples above, Participants 2 and 12 were both inconsistent and indeed, helped not resolved their MPs because of the manner in which they utilized their PMBs to their own advantages or disadvantages. They both have rationalized and justified why they were inconsistent using their PMBs. Further, when said individuals' MPs were viewed together, both Participants 2 and 12 have unresolved and less likely resolved her MPs, respectively. The specific findings suggest how individuals may have morally inconsistent use of PMBs and at the same time, not resolve their MPs. The decision rest on them to resolutely decide over their own problems, depending on their PMBs that may be personally appealing to them and yet defy personal principles or social practices – and why it makes them so (i.e., whether individually or collectively).

Collectively, Participants 2, 5, 7, 11, and 12 have inconsistently employed their PMBs to not resolve their respective MPs. Moreover, they were all inconsistent and had neutral, less likely and unresolved MPs. The findings suggest how some participants with similar and different MPs, as well as, different extent of non-resolution when inconsistently relying on their PMBs. Thus, even when moral consistency may or may not be an assurance

that an MP would not be resolved, they still play a role in understanding more PMBs and how such influenced MP resolutions.

Table 59. Summary of moral consistency (MC) and extent of resolution

Moral consistency (MR) and extent of resolution		Participants' number and extent of MP resolution												Total participants' RPMB & MC
		1	2	3	4	5	6	7	8	9	10	11	12	
Cons	a. Con		2R	1R		1M			1R	1M			1M, 1N	6, 7/8
	b. MCon	3R		2N	1R, 1N	1R	1R, 1M, 1N	1N, 1N	1T	1R, 1M	3M	3M		10, 16/22
	c. TCon													
	Total	3	2	3	2	2	3	2	2	3	3	3	2	12/12 (100%), 23 (64%) / 30 (83%)
NeCon	d. NeCon				1L				1T					2, 2
	Total				1				1					2 (17%), 0 (0%) / 2 (6%)
Incons	e. LCon													0, 0
	f. NCon		1N			1Ne		1N					1L	4, 4
	Total												1	4, 0 (0%) / 4 (11%)

Legend: Con = morally consistent; MCon = more likely tapped consistency; TCon = temporarily tapped consistency; NeCon = neutrally tapped consistency; LCon = less likely tapped consistency; NCon = non-consistency.

Note: The number and letter in each cell represents the number of MPs and extent of resolution (where: R = resolved; M = more likely resolved; T = temporarily resolved; Ne = neutrally decided; L = less likely resolved; and, N = not resolved. For example, 3R means three MPs that were all resolved.

Research Question 6 was framed to obtain from the interviewees their MCs when using their PMBs that affected the resolution or non-resolution of their MPs; however, a few participants still ambivalently and inconsistently used their PMBs in less likely resolving their MPs. Table 59 summarizes the extent of participants' MCs: Cons, MCons, NeCon, and NCons. Individually, even when some participants resolved or not their MPs, six (50%) of them (Nos. 1, 3, 6, 9, 10, & 11) were consistent of all their three (100%) PMBs, two (17%) were neutrally consistent, and four (33%) were inconsistent. The rest of the same or different participants have unresolved MPs utilizing their NPMBs in inconsistent way. The specific finding implies that an individual's may be consistent in his or her use of PMBs, especially

when he or she has resolved his or her MPs; otherwise, he or she may be ambivalently consistent to inconsistent for having resolutely undecided on his or her MPs.

Collectively, most, if not all, participants were morally consistent in their use of PMBs, just that they did or did not resolve their MPs as they heuristically dealt with their MPs. Further, no one was inconsistent in his or her use of PMBs and has resolved his or her MPs; nevertheless, one may be consistent using his or her PMBs and yet has either resolved to unresolved MPs. In other words, participants may be morally consistent in their use of PMBs despite their varying extent of heuristically resolving their MPs. Inferably, participants with less likely and unresolved MPs were mostly neutral and inconsistent using their PMBs. The summary implies that individuals with resolved MPs are more likely to be consistent in utilizing their PMBs, except for some participants with unresolved MPs. Specifically, across the categories and sub-categories of MC, the data revealed the following:

- a) Six (50%) participants (Nos. 2, 3, 5, 8, 9, & 12) utilized seven (19%) RPMBs and MPMBs, as well as, one (3%) NPMBs despite being 22% (8) RCons;
- b) Ten (83%) participants (Nos. 1, 3, 4, 5, 6, 7, 8, 9, 10, & 11) resorted to 16 (44%) RPMBs, MPMBs, and TPMB, as well as, six (17%) NPMBs despite being 64% (23) MCon;
- c) No (0%) participant utilized TCon;
- d) Two (17%) participants (Nos. 4 & 8) resorted two (6%) LMPB and TPMB, respectively, while being 6% (2) NeCon;
- e) No (0%) participant utilized LCon; and,
- f) Four (33%) participants (Nos. 2, 5, 7, & 12) used four (11%) NePMB, LPMB, and NPMB while being 11% (4) NCon.

Further in the recap regarding extent of their MCs when using their PMBs, under category (a), six (50%) participants individually used RCons that helped to resolve seven (19%) of their RPMBs and MPMB while being 83% RCon and MCon, suggesting that being consistent implies, inductively, having resolved MPs than more than not. Category (b) shows that ten (83%) of participants used 16 (44%) of their RPMBs, MPMBs, and TPMB while being 83% RCon and MCon. Combining RCon (a) and MCon (b), 12 (100%) participants

used more than half (64%) of their RPMBs, MPMBs, and TPMB to consistently resolve 30 (83%) of 36 MPs. Moreover, category (d) revealed that two (17%) participants ambivalently dealt with each (6%) of their MPs that neutrally, less likely, and did not resolve them.

Further, (e & f) showed that only four (33%) participants were inconsistent and thus did not resolve four (11%) out of 36 MPs. In a more summative form:

- a) Twelve (100%) of the 12 participants used RCon and MCon that influenced either the resolution up to the non-resolution of 30 (83%) of the 36 MPs. Nonetheless, 11 (92%) out of 12 participants actually resolved 23 (64%) of 36 MPs.
- b) Two (17%) of the 12 participants employed NeCons that helped them temporarily and less likely resolve two (6%) of the 36 MPs.
- c) Four (33%) of the 12 participants utilized NCons caused him to neutrally, less likely, and not resolve four (11%) of the 36 MPs.

The specific findings indicates that all of the 12 participants (100%) were morally consistent that either resolved or not most (83%) of their MPs using their RCons. On the other hand, evidence also revealed that two (17%) of the same participants were neutrally consistent enough and hence, temporarily to less likely resolved two (6%) of 36 MPs and 4 (33%) were inconsistent to neutrally, less likely, and not resolve their four (11%) of 36 MPs.

Most students use their respective MC that either resolved or not their MPs; nevertheless, no individual who was consistent has all his or her PMBs not resolved his or her MPs. The specific finding suggests that, in general, moral consistency is important, rather than insignificant, resolving MPs.

Sub-theme 6.3: Depending on PMBs when deciding over MPs.

Table 60 shows, by specific MPs, participants' moral consistency when deciding over their respective MPs.

Table 60. List of moral consistencies (MCs), extent of consistency, and extent of resolution

Participants' RPMB & RCon	Participant no., moral consistency (MC), and extent of resolution	Extent of MC			Estimated unique MCs	Moral problem (MP)
		Con/MCon/TCon	NeCon	LCon/NCon		
2/4	2, Honesty is the best policy [Honesty], RPMB, RCon; 4, Honesty is the best policy [Honesty], LPMB, NeCon; 6, Independence (in thinking), NPMB, MCon; 9, Honesty is the best policy [Honesty], MPMB, RCon; 11, Non-wrongness of cheating when almost everyone cheats, NPMB, MCon; 12, Almost all students cheat or imperfect [Imperfectionism], NPMB, NCon	1R, 1M, 2N	1L	1N	6	1. Academic cheating
2/6	1, Learn to accept other people's deficiencies [Acceptance, tolerance], RPMB, MCon; 4, Tease not so as not to be teased [Respect], NPMB, MCon; 7, Ignore her and do one's best, NPMB, MCon; 9, We are all equals [Equality], LPMB, RCon; 10, Learn to accept other people's deficiencies [Acceptance, tolerance], MPMB, MCon; 12, Love your neighbour, NPMB, RCon	1R, 1M, 1L, 3N	0	0	6	2. Bullying
3/4	3, Obey parents [Honor, love, or respect parents], NPMB, MCon; 5, Honor parents, love, understanding, reasoning out to parents, MPMB, RCon; 6, Love or respect [honor or obey] parents, MPMB, MCon; 11, Obedience [No sassing, no conflict], MPMB, MCon	3M, 1N	0	0	4	3. Filial sassing
2/2	4, All things in excess are bad [Exercise moderation], RPMB, MCon; 5, There are more important than playing computer games [Prioritizing], RPMB, MCon; 7, Focus on my study first [Prioritizing], NPMB, NCon	2R	0	1N	3	4. Computer addiction
2/2	1, Honesty is the best policy [Honesty], RPMB, MCon; 8, (Situational) understanding, TPMB, MCon; 8, Lying when needed, TPMB, NeCon	1R, 1T	1T	0	3	5. Familial lying
2/2	3, Go to church and do good, [Churchgoing and good deeds], RPMB, RCon; 6, Churchgoing as time for God, RPMB, MCon	2R	0	0	2	6. Churchgoing
1/2	3, Avoid saying bad words [Wrongness of uttering expletives], NPMB, MCon; 12, Intelligence to distinguish good from bad, MPMB, RCon	1M, 1N	0	0	2	7. Uttering expletives
1/1	8, Right to change and do not other people ruin one's life, RPMB, RCon	1R	0	0	1	8. Academic negligence

Participants' RPMB & RCon	Participant no., moral consistency (MC), and extent of resolution	Extent of MC			Estimated unique MCs	Moral problem (MP)
		Con/MCon/TCon	NeCon	LCon/NCon		
1/1	1, Learning to listen, RPMB, MCon	1R	0	0	1	9. Arrogance
0/0	2, Learning to be independent, NPMB, NCon	0	0	1N	1	10. Clinginess
0/1	7, Break not a trust, NPMB, MCon	1N	0	0	1	11. Distrust
1/1	9, All secrets will be revealed, RPMB, MCon	1R	0	0	1	12. Familial un-openness
1/1	10, Honor [love, obey, or respect] parents no matter what, MPMB, MCon	1M	0	0	1	13. Parental expectation
1/1	2, Acceptance, being realistic, RPMB, RCon	1R	0	0	1	14. Physical defect
1/1	11, Obedience to avoid backtalk, MPMB, MCon	1M	0	0	1	15. Pinching a 3-year old nephew
0/0	5, Do not limit yourself [Express oneself and excel], NePC, NCon	0	1Ne	0	1	16. Shyness
1/1	10, Time is gold, as well as, prioritizing and balancing, MPMB, MCon	1M	0	0	1	17. Time Mismanagement
		RPMB	11 (31%)	0 (0%)	0 (0%)	11 (31%)
		MPMB	9 (25%)	0 (0%)	0 (0%)	8 (22%)
		TPMB	1 (3%)	1 (3%)	0 (0%)	2 (6%)
		NePMB	0 (0%)	1 (3%)	0 (0%)	1 (3%)
		LPMB	1 (3%)	1 (3%)	0 (0%)	6 (17%)
		NPMB	8 (22%)	0 (0%)	3 (8%)	8 (22%)
= Total =		30	3 (8%)	3 (8%)		36 (100%)
22/29/36			(83%)			

Legend: Con = morally consistent; MCon = more likely tapped consistency; TCon = temporarily tapped consistency; NeCon = neutrally tapped consistency; LCon = less likely tapped consistency; NCon = non-consistency.

Note: The number and letter in each cell represents the number of MPs and extent of resolution (where: R = resolved; M = more likely resolved; T = temporarily resolved; Ne = neutrally decided; L = less likely resolved; and, N = not resolved. For example, 3R means three MPs that were all resolved.

In Table 60, 11 (92%) of the 12 participants were 83% (30) morally consistent in their use of their PMBs that helped them resolve 21 (59%), less likely resolve one (3%), and not resolve eight (22%) of their 36 MPs. In other words, most participants were morally consistent in resolving rather than not resolving their MPs. Hence, the specific finding implies that most people may be morally consistent despite not resolving a few MPs. As a

point of comparison, contrast, and rich analysis, participants' MC, PMBs and extents of use were categorized into:

- a) similar PMB (e.g., P2's & P9's Honesty) with similar extent of resolution (i.e., RPMB/MPMB) and consistency (i.e., RCon) for similar MP (i.e., Academic cheating);
 - a.2 similar PMB (e.g., none) with similar extent of resolution (i.e., none) and different extent of consistency (i.e., none) for similar MP (i.e., none);
 - a.3 similar PMB (e.g., P3's & P5's Honor parents) with different extent of resolution (i.e., NPMB & MPMB) and similar extent of consistency (i.e., MCon/RCon) for similar MP (i.e., Filial sassing);
 - a.4 similar PMB (e.g., P2's & P4's Honesty) with different extent of resolution (i.e., RPMB & LPMB) and consistency (i.e., Con & NeCon, respectively) for similar MP (i.e., Academic cheating);
- b) similar PMB (e.g., Participant 11's Obedience) with similar extent of resolution (i.e., MPMB) and consistency (i.e., MCon) for different MPs (i.e., Filial sassing & Pinching a 3-year old nephew);
 - b.2 similar PMB (e.g., P1's & P4's Honesty) with similar extent of resolution (i.e., RPMB & LPMB, respectively) and different extent of consistency (i.e., MCon & NeCon, respectively) for different MP (i.e., Familial lying & Academic cheating, respectively);
 - b.3 similar PMB (e.g., P3's & P11's Obedience) with different extent of resolution (i.e., NPMB & MPMB, respectively) and similar extent of consistency (i.e., MCon) for different MP (i.e., Filial sassing);
 - b.4 similar PMB (e.g., P1's & P12's Honesty) with different extent of resolution (i.e., RPMB & NPMB, respectively) and consistency (i.e., MCon & NCon, respectively) for different MP (i.e., Familial lying & Academic cheating, respectively);
- c) different PMBs (e.g., P9's Equality & P12's Love one's neighbor) with similar extent of resolution (i.e., LPMB/NPMB) and consistency (i.e., Con) for similar MP (i.e., Bullying);
 - c.2 different PMBs (e.g., P6's Independence & P12's Imperfectionism) with similar extent of resolution (i.e., NPMB) and different extent of consistency (i.e., MCon & NCon, respectively) for similar MP (i.e., Academic cheating); different PMBs (e.g., P11's Non-wrongness of cheating & P12's Imperfectionism) with similar extent of resolution (i.e., NPMB) and consistency (i.e., MCon & NCon) for similar MP (i.e., Academic cheating);
 - c.3 different PMBs (e.g., P1's Acceptance & P9's Equality) with different extent of resolution (i.e., RPMB & LPMB, respectively) and similar extent of consistency (i.e., MCon/RCon) for similar MP (i.e., Bullying);
 - c.4 different PMBs (e.g., P2's Honesty & P12's Imperfectionism) with different extent of resolution (i.e., RPMB & NPMB, respectively) and consistency (i.e., RCon & NCon, respectively) for similar MP (i.e., Academic cheating);
- d) different PMBs (e.g., P2's Honesty & P3's Churchgoing and good deeds) with similar extent of resolution (i.e., RPMB) and consistency (i.e., RCon) for the different MPs (i.e., Academic cheating & Churchgoing, respectively); different PMBs (e.g., P9's Honesty & P10's Be good as always) with similar extent of resolution (i.e., MPMB) and consistency (i.e., MCon) for the different MPs (i.e., Academic cheating & Bullying, respectively); different PMBs (e.g., P2's Independence & P7's Computer addiction) with similar extent of resolution (i.e., NPMB) and consistency (i.e., NCon) for the different MPs (i.e., Clinginess & Computer addiction, respectively);
 - d.2 different PMBs (e.g., P9's Honesty & P7's Prioritizing) with similar extent of resolution (i.e., MPMB/RPMB) and different extent of consistency (i.e., RCon & NCon, respectively) for different MP (i.e., Academic cheating & Computer addiction, respectively);
 - d.3 different PMBs (e.g., P2's Acceptance & P9's Equality) with different extent of resolution (i.e., RPMB & LPMB, respectively) and similar extent of consistency (i.e., Con) for different MP (i.e., Physical defect & Bullying, respectively); different PMBs (e.g., P8's Understand first the situation & P9's Honesty) with different extent of resolution (i.e., TPMB & MPMB, respectively) and similar extent of consistency (i.e., MCon) for different MP (i.e., Familial lying

- 1 & Academic cheating, respectively); different PMBs (e.g., P4's Honesty & P8's Familial lying 2) with different extent of resolution (i.e., LPMB & TPMB, respectively) and similar extent of consistency (i.e., NeCon) for different MP (i.e., Academic cheating and Familial lying, respectively); different PMBs (e.g., P2's Independence & P5's Shyness) with different extent of resolution (i.e., NPMB & NePMB, respectively) and similar extent of consistency (i.e., NCon) for different MP (i.e., Clinginess & Shyness, respectively);
- d.4 different PMBs (e.g., P12's Imperfectionism & P2's Acceptance/Tolerance) with different extent of resolution (i.e., NPMB & RPMB, respectively) and consistency (i.e., NCon & RCon, respectively) for different MP (i.e., Academic cheating & Physical defect, respectively); and,
- e) a combination of two or more of the preceding categories; or,
- f) none in any of the preceding categories.

As representative samples who resolved and did not resolve different MPs (i.e., under category d.4), Participant 2's and 12's MC, PMB, and MP were given hereunder:

Participant 2 on Physical defect (RCon: Consistent – accept oneself and grow more; RPMB: Learn to accept myself; be realistic [Acceptance; realism]): I am consistent in that. [...] Whatever is to be made, nothing would change. Hence, accept reality. Accept one's weaknesses to help you grow more. [...] There was a time when my grandma asked me to buy something. I asked someone to assist me because I might end up buying the wrong item. [...] We really have to be realistic in our lives. We should not live in the world of lies. You should know what to do or you ought to be realistic. You are true to yourself; you do not have to fool yourself. [...] There are people who will find fault at you. You cannot please everyone. If you can accept yourself, you do not have to be grudging. [...] It depends on someone who acknowledges it. [...] If it is a constructive criticism, I will not be angry. I will use it to improve myself. [...] We are close to each other. I did not make it to the Top 10 [honor list], but I am realistic. I did not sulk because I did not land in the top 15. I just accepted it, my weakness. That is why this grading period I have to submit projects and study, that's it. [...] Be confident. When you accept your weakness or become realistic, you become more confident about yourself because you know that you are wrong. You already know what you have to change the outcome. You become more confident. [...] It gives more elaboration because if realistic, it can be widely applied. If you are accepting, you will not easily feel down because you know in advance that is what will happen. Because if you are only confident, you do not accept it yet. [...] If you are realistic, you can accept easily your weaknesses. You know the consequences. Thus, your outlook in life will be more appropriate.

Participant 2 was morally consistent using her PMB of accepting herself and being realistic about her physical defect. She confided that being self-accepting and realistic prevented her from grumbling over things she cannot change. Hence, through her consistent self-acceptance of knowing what she can or cannot do, she was being true to herself. Even when others point out to her weakness, especially if it is a constructive criticism, she is prepared to admit her infirmity just to go on improving herself. Even in related or similar cases where she has to use her PMB, she learned to be confident and think in advance not to

easily feel depressed. For her, knowing the consequences of her decision and action bring with her a deeper appreciation of what lies beyond her present circumstances. The specific finding suggests how a person learns from his or her weaknesses as part of his or her growth and better outlook in life. By means of a consistent use of one's PMB, similar problems might as well be easily resolved. On the other hand, Participant 12 has been inconsistent in his use of PMB, as his narrative excerpt shows below:

Participant 12 on Academic cheating (NCon: Inconsistent; NPMB: Almost all students cheat or imperfect [Imperfectionism]): [I am] 0% [consistent and] 100% [inconsistent using my PMB.] [...] Of course, [I strongly believe that] almost all cheat. They just deceive themselves, including me. [...] Lying. Of course, isn't it that lying is also like cheating? Cheating oneself. [...] [Cheating is like] stealing. [...] All students like getting high grades. [...] Of course, that is true [that almost all cheat]. [...] Because that has become already a habit to all. [...] It is not different from my perspective. [...] Because when it is repeatedly done, the conduct, habit, in other words, I just read it. When you keep on doing it, it is hard to prevent it. For instance, you are a drunkard then you want to keep away from it, there are those who die because their body are after it.

Participant 12 has been inconsistent resolving his MP using his PMB about the non-wrongness of cheating. As a result, he has not resolved his academic cheating problem because he believes that since almost everyone cheats, it sometimes becomes a habit to continue on doing it. Backing up his claim using an analogy, he said that it is not easy to get rid of cheating, just like drinking alcohols. The specific finding suggests how an individual may continue having the same unsolved moral problem because of his or her personal stance.

From the two representative samples above, Participant 2 was consistent while Participant 12 was inconsistent in using their respective PMB that helped them resolve and not resolve their respective MPs. They have different personal moral perspectives about the rightness or wrongness of their decisions and actions. The particular findings imply how people may have consistent and inconsistent use of their different PMBs for different MPs that make the outcomes of their actions different as well.

Collectively, all participants vary in their moral consistency: they resolved or not resolved their respective MPs depending on how they consistently use or not their PMBs, hence, a few of them simply did not decide consistently over their MPs. Moreover, as they showed different extent of moral consistency using their PMBs, they also demonstrated different extent of resolution or non-resolution of their MPs. Despite anything to the participants' variations in their interview feedbacks, most of them were consistent using their personal moral beliefs that guided them to resolve their specific MPs. The findings suggest how participants' personal ethical conviction would most likely help them resolve their problems. As such, moral consistency in utilizing one's PMBs may be more of a determining factor in MP resolutions since they take into account for both right and wrong (i.e., unlike "many leading ethical theories") (Moore, Ethical Theory, Completeness & Consistency, 2007, p. 297).

Synthesis.

Based on the qualitative presentation, analysis and interpretation of data, MC disclosed students' reliability in their use of PMBs for the resolution of MPs. MC was most evident among participants who resolved their respective MPs. Likewise, participants' MC was more manifested among adolescents who stood firm on their PMBs in resolving related MPs. Contrariwise, despite the participants' moral conviction favoring the use of resolving PMBs that break societal moral codes, much-needed emphasis is thus warranted in those few specific deviant or outlier cases.

Combined Themes 1 to 6: Adolescent students' reflective and consistent use of their PMBs that guided them to resolve heuristically their MPs.⁵⁹

Table 61 shows adolescent students' PMBs that guided them in resolving or not their respective MPs.

Table 61. Combined themes: students' personal moral beliefs (PMBs) and related factors, as well as, moral reflectiveness (MR), and moral consistency (MC)

Participant no.	Moral problem (MP)	PMB, PC, ME, & FLC	Moral reflectiveness (MR)	Moral consistency (MC)	Extent of Use of Factors, MR, & MC
1	Arrogance	Resolved	Reflective	Consistent (80%)	RPMB, RRef, MCon
	Bullying	Resolved	Reflective	Consistent (80%)	RPMB, RRef, MCon
	Familial lying	Resolved	Reflective	Consistent (90%)	RPMB, RRef, MCon
2	Academic cheating	Resolved	Reflective	Consistent	RPMB, RRef, RCon
	Clinginess	Unresolved	Reflective (50%)	Inconsistent	NPMB, NeRef, NCon
	Physical defect	Resolved	Reflective (70%)	Consistent	RPMB, MRef, RCon
3	Church-going	Resolved	Reflective (100%)	Consistent - 100%	RPMB, RRef, RCon
	Filial sassing	Unresolved	Reflective (100%)	Consistent - 93%	NPMB, RRef, MCon
	Uttering expletives	Unresolved	Reflective (100%)	Consistent - 93%	NPMB, RRef, MCon
4	Academic cheating	Unresolved (90%)	Reflective (50%)	Consistent (50%)	LPMB, NeRef, NeCon
	Bullying	Unresolved (0% resolved)	Reflective (90%)	Consistent (80%)	NPMB, MRef, MCon
	Computer addiction	Resolved	Reflective (100%)	Consistent (80%)	RPMB, RRef, MCon
5	Computer addiction	Resolved	Reflective (90%)	Consistent (90%:10%)	RPMB, MRef, MCon
	Filial sassing	Resolved (75%)	Reflective (100%)	Consistent	MPMB, RRef, RCon
	Shyness	Resolved (50%)	Reflective (100%)	Inconsistent	NePMB, RRef, NCon
6	Academic cheating	Unresolved	Reflective (7:3)	Consistent (8:2)	NPMB, MRef, MCon
	Church-going	Resolved	Reflective (9:10)	Consistent (7.5:2.5)	RPMB, MRef, MCon
	Filial sassing	Resolved (60%)	Reflective (8:10)	Consistent (6:10)	MPMB, MRef, MCon
7	Bullying	Unresolved	Reflective (80%)	Consistent (60%)	NPMB, MRef, MCon
	Computer addiction	Unresolved	Reflective (50%)	Inconsistent	NPMB, NeRef, NCon
	Distrust	Unresolved	Reflective	Consistent (85%)	NPMB, RRef, MCon
8	Academic	Resolved	Reflective (100%)	Consistent	RPMB, RRef, RCon

⁵⁹ For more details about students' responses, please see Appendix 6 on Participants' Interview Excerpts, Codes, and Themes

Participant no.	Moral problem (MP)	PMB, PC, ME, & FLC	Moral reflectiveness (MR)	Moral consistency (MC)	Extent of Use of Factors, MR, & MC
9	negligence			(100%)	
	Familial lying (1)	Resolved	Reflective (70%-80%)	Consistent (70%-80%)	TPMB, MRef, MCon
	Familial lying (2)	Resolved temporarily	Reflective (50%)	Consistent (50%)	TPMB, NeRef, NeCon
	Academic cheating	Resolved (70%)	Reflective (80%)	Consistent (75%)	MPMB, MRef, MCon
	Bullying	Unresolved (60%)	Reflective (100%)	Consistent (100%)	LPMB, RRef, RCon
10	Familial un-openness	Resolved	Reflective (80%)	Consistent (90%)	RPMB, MRef, MCon
	Bullying	Resolved (75%-90%)	Reflective (85%-100%)	Consistent (90%)	MPMB, MRef, MCon
	Parental expectation	Resolved (75%)	Reflective (75%)	Consistent (75%)	MPMB, MRef, MCon
11	Time mismanagement	Resolved (75%)	Reflective (90%)	Consistent (60%)	MPMB, MRef, MCon
	Academic cheating	Unresolved	Reflective (65%)	Consistent (85%)	NPMB, MRef, NCon
	Filial sassing	Resolved (65%)	Reflective (85%)	Consistent (85%)	MPMB, MRef, MCon
12	Pinching a 3-year old nephew	Resolved (70%)	Reflective (70%)	Consistent (70%)	MPMB, MRef, MCon
	Academic cheating	Unresolved	Nonreflective (Con - 100%)	Inconsistent	NPMB, NRef, NCon
	Bullying	Unresolved	Reflective (100%)	Consistent	NPMB, RRef, RCon
	Uttering expletives	Resolved (70%)	Reflective (80%-100%)	Consistent	MPMB, MRef, RCon

Legend 1: PMB = personal moral belief; PC = personal characteristics; ME = moral experience; FLC = factor from the local context

Legend 2: RPMB = resolving PMB; MPMB = more likely tapped resolving PMB; TPMB = temporarily tapped PMB; NePMB = neutrally tapped PMB; LPMB = less likely tapped PMB; NPMB = non-resolving PMB

Legend 3: RRef = morally resolving reflectiveness; MRef = more likely tapped reflectiveness; TRef = temporarily tapped reflectiveness; NeRef = neutrally tapped reflectiveness; LRef = less likely tapped reflectiveness; NRef = non-reflectiveness

Legend 4: RCon = morally resolving consistency; MCon = more likely tapped consistency; TCon = temporarily tapped consistency; NeCon = neutrally tapped consistency; LCon = less likely tapped consistency; NCon = non-consistency

Table 61 shows, in summary, that, for most, if not all, individuals in this study, PMBs carried prescriptive force that were innately associated to strong emotions that guided decisions and prompt actions (Haidt, 2001). Inversely, adolescents' reaction to MPs was a function of their personal moral beliefs, individual characteristics, moral experience, and

factors from the local context. Since PMBs have specific or broad focus, their applications were dependent on adolescents' interpretation, attributes, experience, and contexts. Thus, the students' "basic moral values [were their] projections of feelings, attitudes, tastes, etc., [which] commit them to particular epistemic positions, to which they respond in a broadly Bayesian fashion"⁶⁰ (Toleration on Trial, 2008, p. 56).

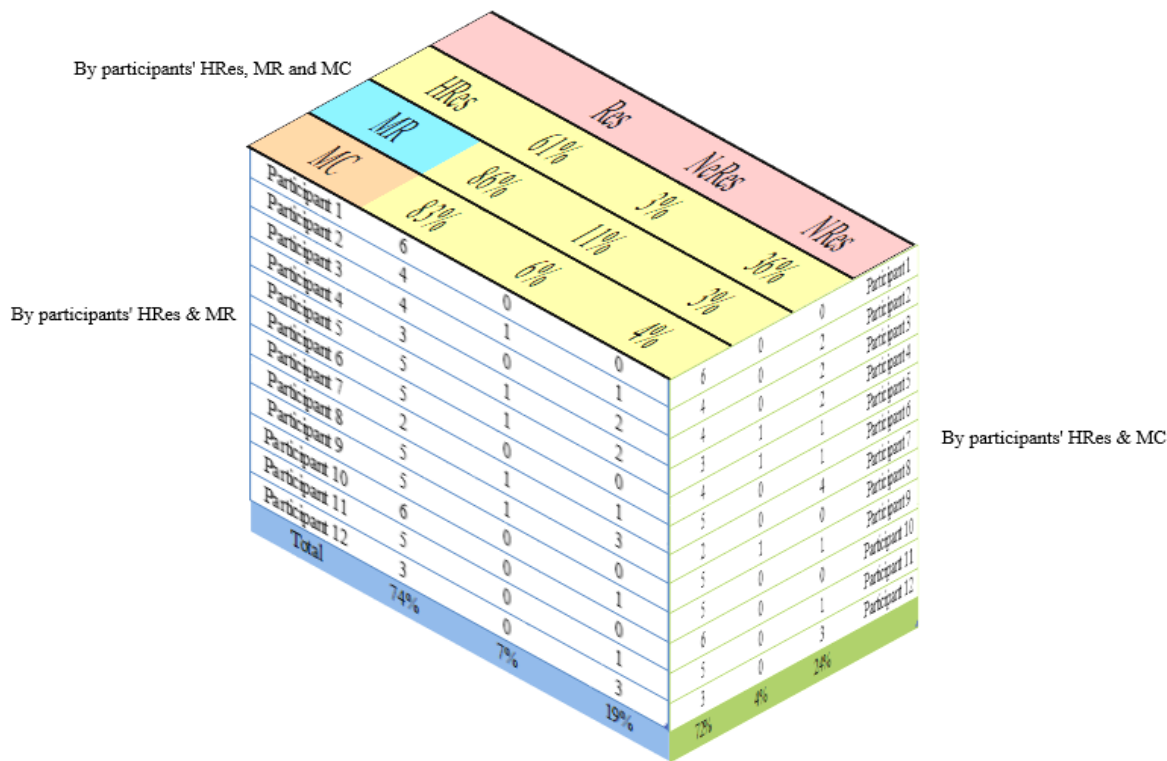
Noteworthy, the rightness (or goodness) or wrongness (or badness) of the consequences of a person's perception and action was dependent on his or her internal moral beliefs and external moral standards that evoked affective reactions (e.g., guilt) (Higgins, 1987). Nevertheless, in one side of a coin, daily analysis of real-life moral problems may well boost youngsters' self-esteem, sharpen their critical thinking abilities, foster moral development, and reduce untoward incidents (Varavarn, n.d.). Hence, the investigative examination of PMBs as guides in moral problem resolution was an eye opener and call for action about individually significant moral, conventional, and practical concerns (Skoe, Eisenberg, & Cumberland, 2002).

Invoking ethical decision making, resolution or judgment, the adolescent interviewees' responded to moral problems, experienced moral situations, and interpreted their problems as it is resolved (Wark & Krebs, 2000). Nevertheless, ethical resolutions varied with the content of the participants' moral problems given "the notion [that] moral development seems to be multidimensional vis-à-vis unidimensional" (Cortese, 1987, p. 373; Krebs, Vermeulen, Denton, & Carpendale, 1991; Walker, de Vries, & Trevethan, 1987). Further, competency in judging morally differed in extent depending on the moral problem

⁶⁰ Bayes' theorem is a theorem describing how the conditional probability of a set of possible causes for a given observed event can be computed from knowledge of the probability of each cause and the conditional probability of the outcome of each cause.

being resolved, the personal moral conviction, the moral experience, the moral context, and factors from the local situation (Krebs & Denton, 2005).

Chart 1. Heuristic Factors (PMBs, PCs, FLCs, & MEs), Moral Reflectiveness, and Moral Consistency⁶¹



In Chart 1 above, the significant interconnectedness of the various factors (i.e., PMBs, PCs, MEs, & FLCs), as well as, moral reflectiveness and consistency added up to “the efficacy of [research in] education in enhancing ethical judgment” (Cloninger & Selvarajan, 2010, p. 4). The kind of ethical philosophies and related factors students use in their everyday life may well attest on how morally reflective and consistent they were as they held on and stood firm on their moral convictions that aided them to more likely resolve their MPs. For the most part, students’ personal identity and daily moral experiences affected their moral reasoning, ethical judgment, and/or philosophical worldview (Caravita et al., 2012;

⁶¹ For a more detailed tabular version of Chart 1, please see Appendix 6: Heuristic Factors (PMBs, PCs, MEs, & FLCs), Moral Reflectiveness, and Moral Consistency

Haidt, Roller, & Dias, 1993). Because both internal and external factors impacted on the students' personal wellbeing, what [they] experienced as a moral problems varied systematically and that an insignificant outlier's moral growth was hampered rather than boosted (Frimer, 2006). Despite anything to the insignificant finding, interestingly, students with resolved MPs more likely turned out to be morally reflective and consistent of their PMBs. Contrariwise, students with unresolved MPs were more likely being morally unreflective and inconsistent of their PMBs. The study implies that with reflective and consistent use of resolving PMBs, PCs, MEs, and FLCs, individual adolescents are more likely to fair well with their moral lives.

In view of casuistry, students used personal moral beliefs in judging specific moral problems; as such, they can be considered as contextually reasoning individuals. In other words, their inductive (bottom up moral thinking) reasoning was particular to their cases and not necessarily derived from general western ethical theories. They mentioned only their personal moral beliefs based on their prior experiences without hinting at or citing any formal ethical or moral theorists. According to Emmanuel Fernando (personal communication, 2016) of the University of the Philippines in Quezon City:

“... a casuist tries to determine a moral response appropriate to a particular case. ...The casuist examines the circumstances of a case and arrives at the [either a correct or an incorrect] ethical judgment based on the case's specific and unique peculiarities. [Hence,] moral intuition or a sense of rightness may be the faculty by which the casuist determines whether the judgment is true or false [*based on his or her personal narrative account*]” [Italics, mine]

Indeed, in this study as well as in a previous research, ethics made a difference as it significantly predicted ethicalness or ethical awareness, reflectiveness, consistency, and resolution (Noel & Hathorn, 2014). With the interrelated workings of PMBs, PCs, MEs, and FLCs in the lived moral world of the individuals concerned, a heuristic resolution of MPs is near from being holistically realized, understood and better appreciated as most students were more likely morally reflective and consistent of the ethicality of their lives. How much better then should students learn more about critical personal ethics?

The Phenomenological Theme: Personal moral beliefs and related factors, by various extents, heuristically, reflectively, and consistently guided adolescents' decisions over their MPs.

Majority of the adolescent participants in this study resolved most of their MPs using their PCs, FLCs, MEs, and PMBs. Among the resolving factors or influencers, PMBs predominantly guided students in reflectively and consistently resolving their moral conflicts. Lived personal belief resolution, as a phenomenological self-descriptive and self-prescriptive conceptual phrase, provided adolescents a construct that explicated their semiprivate moral worlds. For some participants, resolving their MPs was easy; whereas, for a few participants, it was not that easy given the recurring nature of their MPs, unsatisfactory PCs, MEs, and FLCs (Caravita et al, 2012; Haidt, Roller, & Dias, 1993; Krebs & Denton, 2005; Roller, & Dias, 1993; William & Bengtsson, 2009).

Specifically, participants shared similar or different influencers or factors (i.e., PCs, FLCs, MEs, and PMBs) that most likely resolved their MPs. Most of them most likely favored the resolution of their MPs, but because of factors in or out of their control (e.g., lack

of discipline, conflicting values, parental-filial treatment, and peer pressure), they made personal adjustments that led to some moral compromises that nevertheless resolved or, to some extent, did not resolve their individual MPs. Hence, based on their personally derived or socially constructed PMBs, it turned out that a few deviant cases sought diversionary ways of resolving MPs to avoid pain or harm (such as to cheat so as not to fail a test and not to be scolded by the teacher), which are atypical for individual moral societal members to commit to considering that their moral growth could either be boosted or hampered (Frimer, 2006).

Some participants have MPs that required more than just their resolving PMBs, which oxymoronically, less likely resolved their MPs. As such, lived personal moral beliefs and related factors for moral problem resolution, the phenomenological theme, is a construct that implies resolving MPs without the hidden self-inflicted harm in their utility for oneself and others. It also suggests reflectiveness and consistency in PMBs' application and re-application in other moral situations, which is "an experientially determined concept [ranging from] a few seconds to years," by means of decision reconsideration, re-adjustment in perspectives, renegotiation, seeking support from credible individuals, and alternative means of resolving MPs (Englander, 2012, p. 25). Thus, the lived personal belief and related factors for resolving moral problems realistically interplayed with each other in meeting concessionary yet reasonable and true ends aligned with Republic Act 10533 (Enhanced Basic Education Act 2013), which is learner-centered, inclusive, developmentally appropriate, research-based and contextualized (Government of the Philippines, 2013). Despite to what has been said thus far, using the theoretical framework of this study, much needs to be done about the need to understand more students' PCs, MEs, and FLCs as they are guided by their PMBs in reflectively and consistent deciding over their MPs.

Chapter V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter highlights the summary of findings, conclusion, and recommendations concerning participants' personal characteristics, moral experience, and factors from the local context that contributed in the development of the phenomenological theme on lived personal moral beliefs and related factors for moral problem resolutions.

Summary of Findings

Problem 1: What personal characteristics (PCs) influenced students' ways of resolving their moral problems (MPs)?

A variety of PCs (e.g., humility, discipline, conscientiousness) influenced in various ways the resolution of participants' MPs (e.g., arrogance, familial lying, and academic cheating). Moreover, PCs, whether similar or dissimilar, impacted on MP resolution. Further, PCs mentioned under particular MPs re-emerge within and across MPs and their themes. Concisely, Theme 1 (i.e., tapping personal traits characteristically) and its sub-themes revealed that students' PCs influenced in various ways the resolution of majority of MPs, and the inverse was more likely untrue.

Problem 2: What factors from the local context (FLCs) influenced students' ways of resolving their moral problems (MPs)?

Diverse FLCs (e.g., admonishment by classmates, parental treatment, grandmother's religious teaching) helped in the resolution of participants' MPs (e.g., arrogance, physical defect, churchgoing). Additionally, FLCs that helped resolve MPs were similar or dissimilar from one another and yet mostly resolved students' MPs. Further, FLCs mentioned under

particular MPs re-emerge within and across MPs and their themes. Concisely, Theme 2 (i.e., exerting influence of factors from local context) and its sub-themes revealed that students' FLCs impacted on the resolution of majority of MPs, and the inverse was more likely untrue.

Problem 3: What personal moral beliefs (PMBs) were influenced by the students' moral experiences (MEs) in resolving moral problems (MPs)?

Personal moral beliefs (PMBs) were influenced by the students' moral experiences in deciding over moral problems. Specifically, individual PMBs that were influenced by MEs affected the resolution of participants' MPs. Moreover, PMBs and MEs that helped resolve MPs were similar or dissimilar from one another and yet mostly resolved students' MPs. Further, PMBs and MEs mentioned under particular MPs re-emerged within and across MPs and their themes. Concisely, Theme 3 (i.e., lived experiencing of personal moral beliefs) and its sub-themes showed that students' PMBs, as influenced by MEs, impacted on the resolution of majority of MPs, and the inverse was more likely contradictory.

Problem 4: How did students' personal moral beliefs (PMBs) guide them when resolving their moral problems (MPs)?

Personal moral beliefs (e.g., "Learn to listen to others," "Learn to accept other people's deficiencies," "Honesty is the best policy") guided the resolution of participants' MPs (e.g., arrogance, bullying, familial lying). Additionally, PMBs that helped resolve MPs were similar or dissimilar from one another. Most commonly and equally expressed sources of moral beliefs were both the "self" and "school." Concisely, Theme 4 (i.e., wielding personal moral beliefs effectively), its sub-themes and related factors revealed that students' PMBs affected the resolution of majority of MPs, and the opposite was more likely untrue. Further, because adolescent students were mostly influenced by their family, school, religion,

and community (that is, whether having been taught about various ethical theories), their PMBs were mostly adoption, conformity, assimilation, and acculturation. Reflective of their PMBs, they used “virtue ethics” followed by “personal ethics,” which are consistent with the K-12 curricular framework for Values Education of the Philippine Department of Education. Nevertheless, with due consideration to the specific finding of this study where other major ethical worldviews are in background operation in the lived moral experience of the research subjects, further research is recommended among DepEd’s Grades 11 and 12 students or college students taking up ethics and critical thinking courses.

Problem 5: How morally reflective (MR) were students of their personal moral beliefs (PMBs) when resolving moral problems (MPs)?

Moral reflectiveness (MR) revealed the advantages of PMBs in the resolution of participants’ MPs. Similarly, participants’ MRs were evident not only on the advantages and disadvantages of their personal moral beliefs, but also on the challenges they overcame and for not setting aside their moral beliefs when resolving similar moral problems. Hence, aside from many experts who favored the development of students’ moral reflectiveness for ethical problem resolutions, extra attention and communicative moral reflective exchanges should be afforded among adolescent individuals who break rules and standards using their stated PMBs that run against societal norms. Briefly stated, participants who were reflective of the pros and cons of their PMBs more likely resolved their MPs.

Problem 6: How morally consistent (MC) were students of their personal moral beliefs (PMBs) when resolving moral problems (MPs)?

Moral consistency (MC) disclosed students’ reliability in their use of PMBs for the resolution of MPs. MC was most evident among participants who resolved their respective

MPs. Likewise, participants' MC was more manifested among adolescents who overcame challenges, did not set aside, depended and stood firm on their PMBs in resolving related MPs. Contrariwise, despite the participants' moral conviction favoring the use of resolving PMBs that break societal moral codes, much-needed emphasis is warranted in those few specific deviant or outlier cases.

Problem 7: What are the implications of this study for the advancement of Values or Moral Education to students?

This phenomenological research did not produce generalizable results. Even so, the following are the implications of the findings of the study:

Adolescent students most likely resolve their moral problems effectively using their personal moral beliefs and related factors that they view to be beneficial for them and to those they affect. Moreover, students decide on the resolution of their moral problems using not just their personal moral beliefs, but also their personal characteristics, moral experiences, and factors from the local context, as well as, those of other individuals with like-minded convictions, attributes and traits, experiences, and moral worlds.

Parents, teachers, and other capable individuals influence and help adolescents find ways on how to decide on moral problems through constructive dialogue, and critical thinking and acting with integrity. Stated otherwise, parents, teachers, other concerned individuals, and students themselves work together ethically to minimize or resolve personal, social and related ethical conflicts.

Students need more affection, rationality, epistemic/intellectual responsibility, maturity, resources, and time to become morally upright and productive members of their family, community, and society. Improvements in the area of Moral / Values Education

include reasonable expectations regarding students' personal, familial, religious, and communal lives dealing with various moral problems and their resolutions.

Further, studies essential to the aforementioned implications are needed for students and other concerned individuals to disclose voluntarily their respective side about specific moral problem that they encounter so that a human and lasting solutions are achieved.

Additionally, further researches have to explain and evaluate the extent to which, in theory and practice, students' use of their personal moral beliefs that are most helpful and beneficial not only for them, but also to the larger society. Through a collaborative effort, Moral / Values Education facilitators can improve and evaluate more effective ways on what, when, how and why to teach a particular subject matter using personal autonomy, individual integrity, and collective rationality and meaning-making.

Conclusion

A variety of PCs, FLCs, MEs, and PMBs, as unified multiple-dimensional influencers, revealed how adolescent students were helped in resolving majority of their respective MPs. At the core is a unifying moral belief system where most individual participants were reflective and consistent in using their PMBs in association with their PCs, MEs, and FLCs as guides in resolving their MPs. Students' PMBs were better concretized in relation to their use of PCs and the effects that MEs and FCLs have on them. In like manner, PMBs were closely knitted to students' PCs, just like MEs and FLCs. Moreover, at the heart of resolving MPs were the deeply-held PMBs of students; on the contrary, at the heart of not resolving MPs were, in the students' own words, diversionary or unhelpful PMBs, PCs, MEs, and FLCs. The specific results' implication for education is that PMBs and related factors are

significant in the heuristic resolution of MPs, which can be interpreted as the manner in which adolescents consistently reflect on their personal moral circumstances. In other words, the adolescents resolve their MPs, not just with their PMBs, but also by drawing out their moral judgments from a host of associated factors (i.e., PCs, MEs, & FLCs).

More interestingly clear from the results is that participants learned to resolve their MPs on their own terms, whether they were in accord or not with academic, familial, social or personal moral standards. Interpretatively, adolescents who relied on their personalized ethics, with or without implied ethical worldviews, more likely resolved various types of individual, academic, familial, and societal MPs. For one, other than the related factors that were investigated (i.e., MEs, FLCs, & PMBs), potential moral errors are likely to be unavoidable too when making heuristic decisions or moral auto-piloting (i.e., overdependence on supposedly self-emotionally saving and habitual rules of thumbs for moral problem resolution). For example, a few outliers or deviant cases claimed moral reflectiveness and consistency, but still resorted to their PMBs that did not conform with interpersonal, school, religious and societal norms; hence, leaving their MPs to remain being unsolved. The specific findings' implication for education is students' need for professional and capable peer guidance when deciding over MPs that impact negatively on adolescents concerned, and not just because of a cloaked positive outcome, but interpretatively, possible enhancing long term consequences on other people.

Moral problems, indeed, beset adolescent students' lives – personally, academically, religiously and socially, and there existed a reality where not all MPs were resolvable. Even when resolved, the type of PMBs that was used matter. If PMBs served to cover up and not really resolve MPs, based on intersubjective standards of right or wrong, much would need to

be considered further in this line. Despite anything to the contrary, researching human lives point to a rich process for educational change, especially when adolescents resolved their MPs using their PMBs that conformed to their conscience and to the collective moral sense. Hence, these particular results' implication for education is the need for the use of ideas and terms in moral philosophy that would most likely help better understand PMBs and related factors for moral problem resolutions; notwithstanding, seemingly unsolvable moral conflicts in various challenging environments. Hence, the implication of these findings on instructions in the K to 12 curriculum is that personal moral beliefs and related factors for the heuristic, reflective and consistent resolution of moral problems may affect not only the subjects that comprise a course of study, but also the unintended lessons learned by students - personally, socially, and digitally or over the internet.

Overall, this study somehow bridged the gap in previous research as it studied and revealed the interconnectedness of PMBs and related factors for the heuristic, reflective and consistent resolution of MPs: Its importance rest on the fact that a few specific results were comparable to other study findings. For example, PMBs carried prescriptive force and innately associated to strong emotions that guided decisions and prompt actions. More importantly, this study treaded a new frontier in educational philosophy of ethics as it divulged the vital role PMBs and related factors played in the heuristic, reflective and consistent resolution of MPs. Nonetheless, the need to study further why a few adolescents reflectively and consistently used their PMBs despite leaving their MPs still unresolved is worth researching more. Thus, this specific research contributed to a novel and pioneering findings about personal moral beliefs and related factors for MP resolution because of its multi-factor treatment of personal ethics and related influencers for moral conflict resolution.

The phenomenological theme that PMBs and related factors guided adolescents' heuristic resolution of moral problems is invaluable in any continuing educational practice, theory building, and research in educational philosophy. Some limitations of this study included the use only of qualitative study, nonetheless, paved the way for further research using quantitative or mixed methods research.

Recommendations

Although further research is required to gain a more complete understanding about the nature of this research investigation, this study's findings indicated that future researchers should conduct more scholarship necessary in explicating various contributory factors in resolving MPs using PMBs, PCs, MEs, and FLCs, as well as, other areas of Moral / Values Education (additional research significance). More specifically stated, this study should be replicated in the following manner:

First, researchers should study in more specific details about PMBs, controlling for other factors, that may or may not run counter with organized inter-subjective moralizing, such as individual PMBs versus societal implicit rules (e.g., academic dishonesty under desperation, computer addiction due to inadequate self-control). Likewise, researchers should focus more on MR and MC, as determinants in moral problem resolutions, that impact on adolescent students' lives, other areas of a community, and larger spheres of society.

Additionally, other researchers should also conduct research on Values / Moral Education teachers' and parents' PMBs in dealing with students' or children's MPs. Furthermore, future researchers should also use mixed methods research methodology (design, methods) or quantitative research technique other than purely qualitative research.

They should also include samples from various school types and levels: school types (i.e., private schools); school levels (i.e., pre-elementary, primary, tertiary, and graduate levels); other regions of the country; ethnic background; and, sectarian or non-sectarian schools.

Among students, they should get better informed on how they reflectively and consistently determine the causes, effects, sources, and uses of their PMBs and related factors as they contribute to positive change to themselves and other people through moral problem resolution (substantive significance). In the same manner, they should realize that reliance on resolving PMBs can also result to unfairness and injustice given that such beliefs could likely defy or clash with other people's beliefs, decisions, and actions, in particular, and societal standards, in general. As such, they should learn to apply which PMBs, PCs, MEs, and FLCs are more appropriate in resolving their MPs, which may be resolvable indeed and which may also be recurrent, persistent, temporarily or neutrally resolvable, or even unsolvable. Hence, they should understand more about their PMBs that would be beneficial for them and for other people, whether at present, exigent, and/or in the long run. More importantly, individuals should avoid MPs from taking place or recurring by preventing their causes and by relying on moral instinct, reasoning, and negotiating technique (e.g., being open-minded about other capable individuals' moral sense). As much as applicable to them and other concerned people, adolescents should learn how to seek professional help from capable individuals and authorities. They should also learn to collaborate and negotiate with other people, change for the better, ignore the antagonists, rely on credible friends, to mention a few, rather than resort to desperate means and consequently violate their personal and socially conforming deeply-held moral beliefs, though a change for the better is always an option.

As with parents, they should rightfully perform more their paternal and maternal duties when treating or doing the right thing for their children to become compassionate, reasonable and good persons. As role models to their children, they should also be more open to dialogues about the importance given to correct reasoning out for reason's or civil argumentation's sake.

Teachers, on the other hand, should give greater emphasis on student-led evaluative and critical-level discussions (confirmatory significance). They should have higher regards for their teaching profession, such as in applying classroom management techniques that prevent students' academic dishonesty. Hence, additional effort is needed for teachers to be extra-wary to a few students who use various means (e.g., use of Internet to cheat) and techniques in violating classroom rules. To help students out, Values Education and Ethics teachers should optimize the use of learner-centered teaching approaches wherein students use more their moral reflectiveness and moral reasoning skills.

Among guidance counseling professionals, they should guide and counsel students. Seminars, conferences, and fora on students' moral problems and on how to deal with them effectively should be regularly conducted for students' input, feedback, benefits, and well-being.

Of vital importance, school principals and administrators should initiate more and better values and moral education programs for students (innovative significance). Similarly, they should conduct regular evaluations of the effectiveness of values education programs through school-community and teachers-parents-students-and-other-stakeholders' collaboration. In the same way, other leaders and other stakeholders should offer better

policies on matters relating to values or moral education of students (school-community wide policy significance).

Lastly, though there could be other concerned parties, such as religious leaders, they should, with the consent of parents and guardians, offer student-led peer after-school activities, programs, and services for a just and effective moral training and education (i.e., where bias and harm are avoided by tolerating or respecting other individuals' personal and related beliefs, opinions, and other ideas).

Bibliography

- Acido, M. (2004). *Philosophical skills of education students at the preservice level*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.
- Acido, M. (2010). High school students' reasoning skills and their study habits and attitude towards learning. *Alipato*, 4. Retrieved from <http://journals.upd.edu.ph/index.php/ali/article/viewFile/1769/1685>
- Agerström, J., Möller, K., & Archer, T. (2006). Moral Reasoning: The Influence of Affective Personality, Dilemma Content, and Gender. *Social Behavior & Personality*, 34(10), 1259-1276.
- Anderson, G. (2007). *Fundamentals of educational research* (2nd ed.). London: Routledge. Retrieved from <http://www.carlosmoreno.info/upn/pdf/GcYEdo9ryp.pdf>
- Anderson, O. (2005). Is contemporary Natural Law Theory a beneficial development? The attempt to study Natural Law and the human good without metaphysics. *New Blackfriars*, 86(1005), 478-492. doi:10.1111/j.0028-4289.2005.00102.x
- Anfara, V., Brown, K., & Mangione, T. (2002). Qualitative analysis on stage: Making the research process more public. *Educational Researcher*, 31(7), 28-36.
- Appiah, K. A. (2013). A Case against Character. In L. Jacobus (Ed.), *A World of Ideas* (pp. 397-412). Boston: Bedford/St. Martin's.
- Aristotle's rhetoric. Book I, Chapter 9. 1366b.* (2004). Retrieved from A hypertextual resource compilation by L. Honeycutt: <http://rhetoric.eserver.org/aristotle/rhet1-9.html>
- Aristotle's Ethics.* (2005, July). Retrieved from The Project Gutenberg EBook: <http://www.gutenberg.org/cache/epub/8438/pg8438.txt>
- Aristotle's Nichomachean Ethics.* (n.d.). (D. Stevenson, Trans.) The Internet Classics Archive. Retrieved from The Internet Classics Archive: <http://classics.mit.edu/Aristotle/nicomachaen.mb.txt>
- Arthur, J. (2011). Personal Character and Tomorrow's Citizens: Student Expectations of Their Teachers. *International Journal of Educational Research*, 50(3), 184-189.
- ASHA. (2008). *Ethics and IDEA: a guide for speech-language pathologists and audiologists who provide services under IDEA*. Rockville, Madison: American Speech-Language-

- Hearing Association. Retrieved from <http://www.asha.org/slp/schools/prof-consult/10step/>
- Association for Living Values Education International. (2012). *Impact: Success stories – A few results from educators implementing Living Values Education Program*. Retrieved from Association for Living Values Education International: <http://www.livingvalues.net/success.html>
- Audi, R. (1998). The Axiology of Moral Experience. *The Journal of Ethics*, 2, 355-375.
- Bagnoli, C. (2000). Moral dilemmas and the limits of ethical theory. *LED Idizioni*. Retrieved from <https://pantherfile.uwm.edu/cbagnoli/www/summary-book.pdf>
- Bailey, C. (1996). *A guide to field research*. California: Pine Forge.
- Baker, S. (1992). Ethical Judgment. *Executive Excellence*, 9(3), 7.
- Balakrishnan, V. (2009). *Teaching moral education in secondary schools using real-life dilemmas*. (Unpublished Doctoral Dissertation). Victoria University of Wellington, New Zealand. Retrieved from <http://researcharchive.vuw.ac.nz/bitstream/handle/10063/1012/thesis.pdf?sequence=2>
- Bandura, A. (1991). Social cognitive theory of moral thought and action. In W. Kurtines, & J. Gewirtz (Eds.), *Handbook of moral behavior and development* (Vol. 1, pp. 54–104). New Jersey: Erlbaum.
- Bates, C., Droste, C., Cuba, L., & Swingle, J. (n.d.). *One-on-one interviews: A qualitative assessment approach*. Retrieved from Center of Inquiry in the Liberal Arts at Wabash: <http://www.wellesley.edu/NECASL/Pdf/11.10.08Mixed%20Methods%20presentation%20for%20web.pdf>
- Bauer, K., & And, O. (1991). Students' Perceptions of Selected Academic and Personal Characteristics Acquired at Community Colleges. *College and University*, 67(1), 65-71.
- Bauman, C., & Skitka, L. (n.d.). *In the Mind of the Perceiver: Psychological Implications of Moral Conviction*. Retrieved from University of Colorado: <https://leeds-faculty.colorado.edu/mcgraw/PDF/Bauman.Skitka.PLM.pdf>
- Baumeister, K. (2005). Self and volition. (W. Miller, & R. Delaney, Eds.) *Judeo-Christian perspectives on psychology: human nature, motivation and change*. doi:10.1037/10859-000

- Bazeley, P. (2009). Analysing qualitative data: More than “identifying themes”. *Malaysian Journal of Qualitative Research*, 2, 6–22. Retrieved from http://www.researchsupport.com.au/More_than_themes.pdf
- Beauchamp, T., & Childress, J. (1983). *Principles of biomedical ethics*. New York: Oxford University Press.
- Becker, L., & Becker, C. (2013). *Encyclopedia of Ethics*. New York: Routledge.
- Bender, K. (2001). Encouraging the development of personal ethics. *Independent School*, 60(3), 50.
- Berkowitz, M. (1998). *The education of the complete moral person*. Retrieved from University of Illinois at Chicago: <http://tiger.uic.edu/~lnucci/MoralEd/articles/berkowitzed.html>
- Blasi, A. (1983). Moral cognition and moral action: A theoretical perspective. *Developmental Review*, 3, 178-210.
- Bloom, P. (2004). *Descartes*. New York: Basic Books.
- Bond, M., Lun, V., Chan, J., Chan, W., & Wong, D. (2012). Enacting modesty in Chinese culture: The joint contribution of personal characteristics and contextual features. *Asian Journal of Social Psychology*, 15(1), 14-25.
- Bonifacio, A. (1994). Philosophy of Education: Perspective from Philosophy. In C. Botor, & A. Ortinero (Eds.), *Philosophy of Education Concerns: Purposes, Contents, and Methods of Education* (pp. 14-28). Manila: Rex Book Store.
- Bonifacio, A. (1995). *Etika at Pilosopiya sa Kontekstong Pilipino*. Lungsod Quezon: University of the Philippines Press.
- Borchert, D. (2006). *Encyclopedia of Philosophy: Oakeshott - Presupposition*. London: Macmillan Reference.
- Boyd, C. (2001). Phenomenology the method. In P. Munhall (Ed.), *Nursing research: A qualitative perspective* (3rd ed., pp. 93-122). Massachusetts: Jones and Bartlett.
- Brand-Ballard, J. (2003). Consistency, common morality, and reflective equilibrium. *Kennedy Institute of Ethics Journal*, 13(3), 231-58.
- Braswell, M., McCarthy, B., & McCarthy, B. (2012). *Justice, crime, and ethics* (7th ed.). Massachusetts: Anderson Publishing.

- British Broadcasting Corporation. (2013). *British Broadcasting Corporation. (2013). Religious Studies: Christianity*. Retrieved from BBC Ethics guide: http://www.bbc.co.uk/ethics/introduction/intro_1.shtml
- Broderick, P. (2009). *To Thine Own Self be True: A Phenomenological Investigation into the Role of Self in a Moral Dilemma*. Virginia: (Unpublished Doctoral Dissertation). Liberty University.
- Buenvendida, A. (1980). *Morale factors prevailing in six national agricultural schools and colleges in the province of Iloilo*. (Unpublished Master's Thesis). West Visayas State College, Iloilo. Retrieved from <http://www.elib.gov.ph/downloadfile.php?uid=be29aec61b4af04500e2b937556ecfbc>
- Burnard, P., Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Analysing and presenting qualitative data. *British Dental Journal*, 204, 429-432.
- Burrowes, R. (2013, June 17). *Why do people lie? And why do other people believe them?* Retrieved from Pravda.Ru: http://www.pravdareport.com/history/17-06-2013/124853-people_lie-0/
- Buzzelli, C. (1995). The Development of Moral Reflection in the Early Childhood Classroom. *Contemporary Education*, 66(3), 143-45.
- Camp, E. (2016, February 5). *Personal Identity (The Narrative Self)*. Retrieved from WiPhi: Open Access Philosophy: www.wi-phi.com/video/personal-identity-narrative-self
- Campbell, R., & Kumar, V. (2012). Moral Reasoning on the Ground. *Ethics*, 122(2), 273-312.
- Caravita, S., Giardino, S., Lenzi, L., Salvaterra, M., & Antonietti, A. (2012). Socio-economic factors related to moral reasoning in childhood and adolescence: the missing link between brain and behavior. *Frontiers in Human Neuroscience*. doi:10.3389/fnhum.2012.00262
- Caswell, S., & Gould, T. (2008). Individual Moral Philosophies and Ethical Decision Making of Undergraduate Athletic Training Students and Educators. *Journal of Athletic Training*, 43(2), 205-214.
- Center for Disease Control. (2009, April). *Analyzing Qualitative Data for Evaluation*. Retrieved from Evaluation Briefs: www.cdc.gov/healthyyouth/evaluation/pdf/brief19.pdf

- Changing Minds Organization. (2013). *Values, Morals, and Ethics*. Retrieved from Explanations: http://changingminds.org/explanations/values/values_morals_ethics.htm
- Christakis, N. (1992). Ethics are local: Engaging cross-cultural variation in the ethics for clinical research. *Social Science & Medicine*, 35(9), 1079-91.
- Clarke, N., Willis, M., Barnes, J., Caddick, N., Cromby, J., H., M., & Wiltshire, G. (2014). Analytical Pluralism in Qualitative Research: A Meta-Study. *Qualitative Research in Psychology*, 12(2), 182-201.
- Cloninger, P., & Selvarajan, T. (2010). Can Ethics Education Improve Ethical Judgment? An Empirical Study. *SAM Advanced Management Journal*, 75(4), 4-49.
- Colangelo, N. (1982). Characteristics of Moral Problems as Formulated by Gifted Adolescents. *Journal Of Moral Education*, 11(4), 219-32.
- Cole, S., & Conklin, D. (1996). Academic Integrity Policies and Procedures: Opportunities to Teach Students about Moral Leadership and Personal Ethics. *College Student Affairs Journal*, 15(2), 30-39.
- Commission on Higher Education. (2013). *CHED Memorandum Order No. 20, S. 2013: General Education Curriculum*. Retrieved from Republic of the Philippines, Office of the President, Commission on Higher Education: <http://www.ched.gov.ph/wp-content/uploads/2013/07/CMO-No.20-s2013.pdf>
- Cooper, M., & Pullig, C. (2013). I'm Number One! Does Narcissism Impair Ethical Judgment Even for the Highly Religious? *Journal of Business Ethics*, 112(1), 167-176. doi:10.1007/s10551-012-1239-0
- Cortese, A. (1987). The Internal Consistency of Moral Reasoning: A Multitrait-Multimethod Assessment. *Journal of Psychology*, 121(4), 373.
- Creswell, J. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. California: Sage.
- Cullity, G. (2006). As you were? *Philosophical Explorations*, 9(1), 117-131.
- Curren, R. (1999). Cultivating the intellectual and moral virtues. (D. Carr, & J. Steutel, Eds.) *Virtue Ethics and Moral Education*. Retrieved from http://cs5937.userapi.com/u11728334/docs/fcdcef7caa6d/David_Carr_Virtue_Ethics_and_Moral_Education.pdf

- Cushman, F., & Young, L. (2009). The Psychology of Dilemmas and the Philosophy of Morality. *Ethical Theory & Moral Practice*, 12, 9–24. doi:10.1007/s10677-008-9145-3
- Dalbert, C., & Stoeber, J. (2006). The Personal Belief in a Just World and Domain-Specific Beliefs about Justice at School and in the Family: A Longitudinal Study with Adolescents. *International Journal of Behavioral Development*, 30(3), 200-207.
- Damasio, A. (1994). *Descartes' Error*. New York: Putnam.
- Damasio, A., Tranel, D., & Damasio, H. (1990). Individuals with sociopathic behavior caused by frontal damage fail to respond autonomically to social stimuli. *Behavioral Brain Research*, 41, 81–94.
- Das, V. (2012). Chapter 8: Ordinary Ethics. In D. Fassin, *A Companion to Moral Anthropology* (pp. 133-149). Massachusetts: John Wiley & Sons, Inc.
- Davis, A. (2006). Consistency, Understanding and Truth in Educational Research. *Journal of Philosophy of Education*, 40(4), 487-500.
- De Leon, M. (1995). *Influence of family, school and societal values on student values of Marist schools in the Philippines: implications for educational policies and practices on basic education*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.
- Dean, T. (2010). *Evolution and moral ecology*. Retrieved from University of New South Wales: <http://ockhamsbeard.wordpress.com/evolution-and-moral-ecology>
- Department of Education. (2012, April 17). *Deped Order No. 31, Series of 2012: Policy Guidelines on the Implementation of Grades 1 to 10 of the K to 12 Basic Education Curriculum (BEC) Effective School Year 2012-2013*. Retrieved from Issuances: Orders: <http://www.deped.gov.ph/index.php/issuances/deped-orders/2012-1/document/dos2012031pdf?format=raw>
- Department of Education. (2013, December 23). *Deped Order No. 55, Series of 2013: Implementing Rules and Regulations (IRR) of Republic Act (RA) No. 10627 Otherwise Known as the Anti-Bullying Act of 2013*. Retrieved from Philippines Department of Education: www.deped.gov.ph/sites/default/files/order/2013/DO_s2013_55.pdf
- Department of Education. (2013, December). *K to 12: Curriculum Guide in Values Education (Edukasyon sa Pagpapahalaga)*. Retrieved from Philippine Department of Education :

- <http://www.deped.gov.ph/sites/default/files/Edukasyon%20sa%20Pagpapakatao%20Curriculum%20Guide%20Grade%201-10.pdf>
- Department of Education. (2015). *K to 12*. Retrieved from Republic of the Philippines - Department of Education: <http://www.deped.gov.ph/k-to-12/curriculum-guides>
- Dik, B. (2007). *Ethical Principles in the Conduct of Research with Human Participants*, 1. (N. Salkind, Editor) Retrieved from Encyclopedia of Measurement and Statistics.
- Divine Command Theory*. (2008, July 25). Retrieved from New World Encyclopedia: http://www.newworldencyclopedia.org/p/index.php?title=Divine_command_theory&oldid=770732
- Donath, J. (2010, February 13). *A Reflection on Stephen Kosslyn's talk, from Judith Donath*. Retrieved from Berkman Center for Internet & Society at Harvard University : <https://blogs.law.harvard.edu/lawlab/2010/02/01/a-reflection-on-stephen-kosslyn%E2%80%99s-talk-judith-donath/>
- Doris, J. (2002). *Lack of character*. New York: Cambridge University Press. Retrieved from <http://catdir.loc.gov/catdir/samples/cam033/2002071504.pdf>
- Douglas, E. (2000). *Qualitative analysis: Practice and Innovation*. London: Routledge Publishers.
- Easton, K., McComish, J., & Greenberg, R. (2000). Avoiding common pitfalls in qualitative data collection and transcription. *Qualitative Health Research*, 10(5), 703-707.
- Elder, L., & Paul, R. (2010). Critical Thinking: Ethical Reasoning as Essential to Fairminded Critical Thinking, Part IV. *Journal of Developmental Education*, 34(1), 36-37.
- Englander, M. (2012). The Interview: Data Collection in Descriptive Phenomenological Human Scientific Research. *Journal of Phenomenological Psychology*, 43(2012), 13–35.
- Esterberg, K. (2002). *Qualitative methods in social research*. New York: McGraw- Hill Publishers.
- Ethics Guide: Duty-based Ethics*. (2013). Retrieved from http://www.bbc.co.uk/ethics/introduction/duty_1.shtml#top
- Evangelista, F. (2004). *Moral reasoning of college students: implications for moral education*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.

- Evangelista, F. (2005). Moral Reasoning of College Students. *LEAPS: Miriam College Faculty Research Journal*, 25(1). Retrieved from <http://ejournals.com.ph/index.php?journal=FRJ&page=search&op=authors&path%5B%5D=view&firstName=Francis%20Julius&middleName=N.&lastName=Evangelista&affiliation=Miriam%20College&country=PH>
- Feldmeijer, F. (2009). Trying to understand Kant's ethical views. *The Journal of Value Enquiry*, 43(2), 221-241. doi:10.1007/s10790-009-9151-2
- Ferre, F. (2001). *Living and Value. Toward a Constructive Postmodern Ethics*. New York: The State University of New York.
- Ferrell, O., Fraedrich, J., & Ferrell, L. (2011). *Business Ethics: Ethical Decision Making and Cases*. Ohio: South-Western Cengage Learning. Retrieved from [http://upecen.edu.pe/ebooks/Administraci%C3%B3n/Business%20Ethics.%20Ethical%20Decision%20Making%20and%20Cases%20\(8th%20Edition\).%20O.%20C.%20Ferrell,%20John%20Fraedrich,%20and%20Linda%20Ferrell.pdf](http://upecen.edu.pe/ebooks/Administraci%C3%B3n/Business%20Ethics.%20Ethical%20Decision%20Making%20and%20Cases%20(8th%20Edition).%20O.%20C.%20Ferrell,%20John%20Fraedrich,%20and%20Linda%20Ferrell.pdf)
- Fleming, T. (2004). *The Morality of Everyday Life: Rediscovering an Ancient Alternative to the Liberal Education*. Missouri : University of Missouri Press.
- Foot, P. (1978). *The problem of abortion and the doctrine of the double effect*. Retrieved from Philosophy Papers: <http://philpapers.org/archive/FOOTPO-2.1.pdf>
- Foot, P. (1983). Moral Realism and Moral Dilemma. *The Journal of Philosophy*, 80(7), 379-398. Retrieved from <http://punzel.org/Docdump/MRFootMoralRealismAndMoralDilemma.pdf>
- Francis, L., & Craig, C. (2006). Tweenagers in the Church: An Empirical Perspective on Attitude Development. *Journal of Beliefs & Values*, 27(1), 95-109.
- Franco, A. (2013). *Edukasyon sa Pagpapakatao*. Retrieved from K-12 Basic Education Program: <http://www.depedzamboangacity.ph/depedzamboangacity/Archives/Grade%207%20K-12%20Learning%20Guides%20-%201st-2nd%20Qtrs/TLE/3.%20Presentation%20of%20CONVENORS/EsP.ppt>
- Frankena, W. (1973). The ethics of love conceived as an ethics of virtue. *The Journal of Religious Ethics*, 1(1), 21–36. Retrieved from <http://www.ditext.com/frankena/e3.html>
- Freakley, M., & Burgh, G. (1998). Improving teacher education students' ethical thinking using the community of inquiry approach. *Analytic Teaching*, 19(1). Retrieved from

- <http://www.viterbo.edu/analytic/Vol%2019%20no.%201/Improving%20teacher%20Education%20Stu>
- Fried, J. (1997). Changing ethical frameworks for a multicultural world. In J. Fried, *Ethics for today's campus: New perspectives on education, student development, and institutional management* (pp. 5-22). San Francisco: Jossey-Bass.
- Frimer, J. (2006). *Why be good? The development of enlightened self-interest in moral personality*. Vancouver: (Unpublished Doctoral Dissertation). The University of British Columbia. Retrieved from https://circle.ubc.ca/bitstream/handle/2429/37673/ubc_2011_fall_frimer_jeremy.pdf?sequence=1
- Fukukawa, K., & Ennew, C. (2010). What We Believe Is Not Always What We Do: An Empirical Investigation into Ethically Questionable Behavior in Consumption. *Journal of Business Ethics*, 9149-60.
- Garcia, J. (1990). The primacy of the virtuous. *Philosophia: Philosophical Quarterly of Israel*, 20, 69–91. Retrieved from <http://dx.doi.org/10.1007%2fBF02382585>
- Gardiner, L. (2000). Fostering Student' Moral Development. *Essays on Teaching Excellence*, 11(7), 1-6. Retrieved from <http://podnetwork.org/content/uploads/V11-N7-Gardiner.pdf>
- Gazzaniga, M. (2005). *The ethical brain*. New York: Dana Press.
- Gensler, H. (1985). Ethical Consistency Principles. *Philosophical Quarterly*, 35(139), 156-170.
- George, W. (n.d.). *Advantages and disadvantages of ethics*. Retrieved from eHow: http://www.ehow.com/info_8333081_advantages-disadvantages-ethics.html
- Gericke, J. W. (2009). Beyond Divine Command Theory: Moral realism in the Hebrew Bible. *Hervormde Teologiese Studies*, 65(1), 305-309. doi:10.4102/hts.v65i1.160
- Gibbard, A. (1999). Morality as Consistency in Living: Korsgaard's Kantian Lectures. *Ethics*, 110(1), 140.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Massachusetts: Harvard University Press. Retrieved from <http://www.powells.com/biblio?isbn=9780674445444>

- Giorgi, A. (1988). Validity and reliability from a phenomenological perspective. In W. Baker, L. Mos, H. Rappard, & H. Stam (Eds.), *Recent trends in theoretical psychology* (pp. 167-176). New York: Springer-Verlag.
- Glaser, B. (1998). *Doing grounded theory: issues and discussions*. California: Sociology Press.
- Gogorza, M. (2003). *Personal values and academic performance of high school students*. Quezon City: (Unpublished Thesis). University of the Philippines.
- Government of the Philippines. (2013, May 15). *Republic Act No. 10533: The Enhanced Education Act of 2013*. Retrieved from Official Gazette Online: <http://www.gov.ph/2013/05/15/republic-act-no-10533/>
- Graham, S. (2010). What Educators Need to Know about Bullying Behaviors. *Phi Delta Kappan*, 92(1), 66-69.
- Greene, J. (n.d.). *The Cognitive Neuroscience of Moral Judgment*. Retrieved from Harvard University: <http://www.wjh.harvard.edu/~mcl/mcl/pubs/Greene-CogNeurosciences-Chapter-Consolidated.pdf>
- Greene, J., Cushman, F., Stewart, L., Lowenberg, K., Nystrom, L., & J., C. (2009). Pushing moral buttons: the interaction between personal force and intention in moral judgment. *Cognition*, 111(3), 364–371. doi:10.1016/j.cognition.2009.02.001
- Gripaldo, R. (2004). Is There a Filipino Philosophy? In R. Gripaldo (Ed.), *The Philosophical Landscape* (pp. 227-230). Manila: Philippine National Philosophical Society.
- Grocco, V. (1977). *Moral and Spiritual Values as Perceived by High School Students of Colegio de la Purisima, Conception, Roxas City*. Conception, Philippines: (Unpublished Master's Thesis). Colegio de la Purisima. Retrieved from <http://www.elib.gov.ph/downloadfile.php?uid=8a1fab98607d301d64f0fdc71b8f34b3>
- Habermas, J. (1984). *Theory of communicative action. Vol 1: Reason and the rationalization of society*. (T. McCarthy, Trans.) Boston: Beacon Press. Retrieved from <http://teddykw2.files.wordpress.com/2012/07/jurgen-habermas-theory-of-communicative-action-volume-1.pdf>
- Habermas, J. (1987). *The theory of communicative action: Vol. 2. Life world and system: A critique of functionalist reason*. (T. McCarthy, Trans.) Cambridge: Polity. Retrieved from <http://blogs.unpad.ac.id/teddykw/files/2012/07/Jurgen-Habermas-The-Theory-of-Communicative-Action-Volume-2.pdf>

- Haidt, J. (2001). The Emotional Dog and Its Rational Tail: A Social Intuitionist Approach to Moral Judgment. *Psychological Review*, 108(4), 814-34.
- Haidt, J., Roller, S., & Dias, M. (1993). Affect, Culture, and Morality, or Is It Wrong to Eat Your Dog? *Journal of Personality and Social Psychology*, 65(4), 613-628. Retrieved from <http://psy428.sorrellbrown.com/pdf/class%20readings/dogmorality.pdf>
- Hansen, D. (2002). The Moral Environment in an Inner-City Boys' High School. *Teaching and Teacher Education*, 18(2), 183-204.
- Hansson, S. (2010). The Harmful Influence of Decision Theory on Ethics. *Ethical Theory & Moral Practice*, 13(5), 585-593.
- Hartshorne, H., & May, M. (1928). *Studies in the nature of character*. New York: Macmillan.
- Hays, C., & Carver, L. (2014). Follow the Liar: The Effects of Adult Lies on Children's Honesty. *Developmental Science*, 17 (6), 977-983.
- Heidegger, M., Macquarrie, J., & Robinson, E. (2005). *Being and time*. Oxford: Blackwell.
- Heubel, F., & Andorno, A. (2005). The contribution of Kantian moral theory to contemporary medical ethics: A critical analysis. *Medicine, Healthcare and Philosophy*, 8(1), 5-18. doi:10.1007/s11019-005-0104-7
- Higgins, E. (1987). Self-discrepancy: A theory relating self and affect. *Psychological Review*, 94, 319-340.
- Hoff-Sommers, C. (2002). How moral education is finding it's way back into American schools. (W. Damon, Ed.) *Bringing in a new era in character education*. Retrieved from <http://books.google.com.ph/books?isbn=0817929622>
- Hofmann, W., Wisneski, D., Brandt, M., & Skitka, L. (2014). Morality in everyday life. *Science*, 345(6202), 1340-1343. doi:10.1126/science.1251560
- Hollingshead, B., Crump, C., Eddy, R., & Rowe, D. (2009). Rachel's Challenge: A Moral Compass for Character Education. *Kappa Delta Pi Record*, 45(3), 111-115.
- Holloway, I., & Todres, L. (2003). The status of method: flexibility, consistency and coherence. *Qualitative research*, 3, 345-357.
- Hooker, B. (2002). The Collapse of Virtue Ethics. *Utilitas*, 14(1), 22-40. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=7328209&site=ehost-live>

- Hooker, B. (2007). Rule-consequentialism and Internal Consistency: A Reply to Card. *Utilitas*, 19(4), 514-519.
- Horell, H. (2013). Liberating Moral Reflection. *Religious Education*, 108(4), 378-391.
- Horne, Z., Powell, D., & Hummel, J. (2015). A Single Counterexample Leads to Moral Belief Revision. *Cognitive Science*, 1950-1964. doi:10.1111/cogs.12223
- Hsieh, H., & Shannon, S. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1288. Retrieved from <http://www33.homepage.villanova.edu/edward.fierros/pdf/Hsieh%20Shannon.pdf>
- Husserl, E. (1900/1970). *Logical Investigations* (Vol. 1). (J. Findlay, Trans.) New York: Humanities Press.
- Husserl, E. (2015, February 5). *Phenomenology*. Retrieved from Stanford Encyclopedia: www.stanford.edu
- Husu, J., & Tirri, K. (2003). A Case Study Approach to Study One Teacher's Moral Reflection. *Teaching and Teacher Education*, 19(3), 345-57.
- Inquirium, LLC. (2013). *InqScribe: Simple Software for Transcription and Subtitling*. Retrieved from Inqscribe digital media transcription software: <https://www.inqscribe.com>
- Jupp, V. (2006). *The sage dictionary of social research methods*. New York: Sage Publications.
- Juujärvi, S. (2005). Care and Justice in Real-Life Moral Reasoning. *Journal of Adult Development*, 12(4), 199-210. doi:10.1007/s10804-005-7088-7
- Kant, I. (1785/2005). First Section: Transition from the Common Rational Knowledge of Morals to the Philosophical. In *Foundation of the Metaphysic of Morals*. Retrieved from <http://www.gutenberg.org/cache/epub/5682/pg5682.html>
- Kant, I. (1930). *Lectures on Ethics*. (L. Infield, Trans.) London: Methuen.
- Kent, B. (1999). Moral Growth and the Unit of Virtues. (D. Carr, & J. Steutel, Eds.) *Virtue Ethics and Moral Education*. Retrieved from http://cs5937.userapi.com/u11728334/docs/fcdcef7caa6d/David_Carr_Virtue_Ethics_and_Moral_Education.pdf
- Kezar, A. (2000). Higher education research at the millennium: Still trees without fruit? *The Review of Higher Education*, 23(4), 443-468.

- Khazaie, F., Shairi, M., Heidari-Nasab, L., & Jalali, M. (2014). Comparison of self-efficacy, self-esteem, social anxiety, shyness and aggression among high school students with different levels of assertiveness. *Feyz Journal of Kashan University of Medical Sciences, 18*(3), 229-238.
- Kilpatrick, W. (1992). *Why Johnny can't tell right from wrong*. New York: Simon & Schuster. Retrieved from <http://www.hi-ho.ne.jp/taku77/refer/kilpat.htm>
- Kirschenbaum, H. (1992). A Comprehensive Model for Values Education and Moral Education. *Phi Delta Kappan, 73*(10), 771-776. doi:ERIC NO: EJ445733.
- Kitchener, K. (1985). Ethical principles and ethical decisions in student affairs. In H. Canon, & R. Brown, *Applied ethics in student services* (pp. 17-29). San Francisco: Jossey-Bass.
- Kleinman, A. (1998). Experience and Its Moral Modes: Culture, Human Conditions, and Disorder. *The Tanner Lectures on Human Values* (pp. 355-421). Stanford University.
- Kleinman, A. (1999). Moral Experience and Ethical Reflection: Can Ethnography Reconcile Them? A Quandary for "The New Bioethics". *Bioethics and Beyond, 128*(4), 69-97.
- Koenigs, M. (2012). The role of prefrontal cortex in psychopathy. *Rev Neurosci, 23*(3), 253–262. doi:10.1515/revneuro-2012-0036
- Kohlberg, L. (1966). Moral education in the schools: A developmental view. *The School Review, 74*(1), 1-30. Retrieved from <http://worldroom.tamu.edu/Workshops/CommOfRespect07/MoralDilemmas/Moral%20Education%20in%20the%20Schools.pdf>
- Kohlberg, L. (1981). *The meaning and measurement of moral development*. Massachusetts: Clark University Press.
- Korsgaard, C. (1986). The right to lie: Kant on dealing with evil. *Philosophy and Public Affairs, 15*(4), 325-349. Retrieved from http://dash.harvard.edu/bitstream/handle/1/3200670/Korsgaard_RighttoLie.pdf
- Kosslyn, S. (2015, January 31). *Stephen M. Kosslyn on Why We Probably Will Never Have a Perfect Lie Detector*. Retrieved from Berkman Center for Internet and Society at Harvard University: <https://cyber.law.harvard.edu/interactive/events/lawab/2010/01/kosslyn>
- Krebs, D., & Denton, K. (2005). Toward a more pragmatic approach to morality: A critical evaluation of Kohlberg's model. *Psychological Review, 112*(3), 629-649.

- Krebs, D., Vermeulen, S., Denton, K., & Carpendale, J. (1991). Structural and situational influences on moral judgment: The interaction between stage and dilemma. In W. Kurtines, & J. Gewirtz (Eds.), *Handbook of moral behavior and development*: (pp. 139-169). New Jersey: Erlbaum.
- Kriegel, U. (2013). *Moral Phenomenology*. (H. LaFollette, Editor, & Blackwell Publishing Ltd) Retrieved from The International Encyclopedia of Ethics: <http://www.uriahkriegel.com/downloads/IEE.pdf>
- Küpers, M. (2009). The status and relevance of phenomenology for integral research. *Integral Review*, 5(1), 51–95.
- Kupperman, J. (1999). Virtues, Character and Moral Dispositions. (D. Carr, & J. Steutel, Eds.) *Virtue Ethics and Moral Education*. Retrieved from http://cs5937.userapi.com/u11728334/docs/fcdcef7caa6d/David_Carr_Virtue_Ethics_and_Moral_Education.pdf
- Lachs, J., & Talisse, R. (2008). *American Philosophy: An Encyclopedia*. New York: Routledge.
- Lampkin, P., & Gibson, E. (1999). *Mountains and passes: Traversing the landscape of ethics and student affairs administration*. Washington: NASPA Monograph Series.
- Lapsley, D., & Narvaez, D. (2006). Character education. In W. Damon, & R. Lerner, *Handbook of child psychology* (pp. 248-296). New York: Wiley.
- Lasley, T. (1997). Ethical Judgment Requires Ethical Reflection. *Journal of Teacher Education*, 48(4), 311-313.
- Lee, J. (2014). Too Cruel for School: LGBT Bullying, Noncognitive Skill Development, and the Educational Rights of Students. *Harvard Civil Rights-Civil Liberties Law Review*, 49(1), 261-290.
- Lee, R., & Jordan, J. (2015). Developmental Issues of Students. In J. Studer, *A Guide to Practicum and Internship for School Counselors-in-Training* (pp. 233-256). New York: Routledge.
- Lichtman, M. (2013). *Qualitative research in education*. California: Sage. Retrieved from http://www.sagepub.com/sites/default/files/upm-binaries/45660_12.pdf
- Lickona, T. (1992). Character development in the family: Character development in schools and beyond. (K. Ryan, & T. Lickona, Eds.) *Foundations of Moral Education*, 3(6). Retrieved from http://www.crvp.org/book/Series06/VI-3/chapter_x.htm

- Lind, G. (2011). *The Konstanz Method of Moral Dilemma Discussion (KMDD)*, Revised Edition. (George Lind Online) Retrieved from Konstanzer Methode der Dilemma-Diskussion: <http://www.uni-konstanz.de/ag-moral/moral/dildisk-e.htm>
- Lipman, M. (2003). *Thinking in education*. New York: Cambridge University Press. Retrieved from <http://journals.upd.edu.ph/index.php/ali/article/viewFile/1767/1683>
- Lipman, M., & Sharp, A. (1980). Can moral education be divorced from philosophical inquiry? *Viewpoints in Teaching and Learning*, 56(4), 1-31. Retrieved from <http://eric.ed.gov> (EJ237739)
- Liu, B. (2010). *What Moral Dilemma? The Use of Deontology and Consequentialism to Justify Moral Intuitions*. California: (Unpublished Master's Thesis). University of California, Irvine.
- Locke, J. (1689). *An Essay Concerning Humane Understanding*. Retrieved from The Project Gutenberg EBook: <http://www.gutenberg.org/files/10615/10615.txt>
- Locke, J. (2002). Second Treatise on Government. In S. Cahn (Ed.), *Classic of Political and Moral Philosophy* (pp. 461-505). New York: Oxford University Press. Retrieved from <http://mcb.unco.edu/ced/perspectives/rights.cfm>
- Lugovskaya, L. (2009). Research Methods: Qualitative. *Encyclopedia of Business in Today's World*, 3. (C. Wankel, Ed.) Retrieved from <http://go.galegroup.com/ps/i.do?id=GALE%7CCX3201500802&v=2.1&u=unieast&it=r&p=GVRL&sw=w>
- Ma, X., Stewin, L., & Mah, D. (2001). Bullying in school: nature, effects and remedies. *Research Papers In Education*, 16(3), 247-270. doi:10.1080/02671520110058688
- Macniven, D. (1993). *Creative Morality*. London: Routledge.
- Magsino, M. C. (2013). *A Phenomenological Inquiry on the Human Person: A Realist Personalist Philosophy of Education*. Quezon City: (Unpublished Thesis: University of the Philippines).
- Mandangan, N. (1996). *Ethical values in the Madaris and public schools: their contribution to regional and national solidarity*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.
- Marano, H. (2013, April 12). *Big Bad Bully*. Retrieved from Psychology Today: <https://www.psychologytoday.com/articles/200910/big-bad-bully>

- Marino, P. (2006). Expressivism, Logic, Consistency, and Moral Dilemmas. *Ethical Theory & Moral Practice*, 9(5), 517-533.
- Marsh, C., & Stafford, K. (1988). *Curriculum practices and issues*. Sydney: McGraw Hill.
doi:10.2307/3447114
- Marziali, C. (2007, March 21). *Moral Judgment Fails Without Feelings*. Retrieved from USC News: <http://www.usc.edu/usnews/stories/13596.html>
- Mattingly, C. (2012). Moral Selves and Moral Scenes: Narrative Experiments in Everyday Life. *Ethnos: Journal of Anthropology*, 6, 301-327.
doi:10.1080/00141844.2012.691523
- Mattingly, C. (2012). Two virtue ethics and the anthropology of morality. *Anthropological Theory*, 12(2), 161-184. doi:10.1177/1463499612455284
- Mayring, P. (2000). Qualitative content analysis. *Forum: Qualitative Social Research*, 1(2). Retrieved from <http://www.qualitative-research.net/fqs-texte/2-00/02-00mayring-e.htm>
- McAleer, G. (2006). The Conservative Moral Philosophy of Scheler and Kolnai. *Modern Age*, 217-225.
- McConnell, T. (1978). Moral Dilemmas and Consistency in Ethics. *Canadian Journal of Philosophy*, 8. Retrieved from <http://www.uofcpress.com>
- McConnell, T. (2010). *Moral Dilemmas*. (E. Zalta, Editor) Retrieved from The Stanford Encyclopedia of Philosophy:
<http://plato.stanford.edu/archives/sum2010/entries/moral-dilemmas>
- Mehlinger, H. (2014). The nature of moral education in the contemporary world. In M. Frazer, & A. Kornhauser (Eds.), *Ethics and Social Responsibility in Science Education: Science and Technology Education and Future Human Needs* (pp. 17-30). New York: Elsevier.
- Merleau-Ponty, M. (1962). *The Phenomenology of Perception*. (C. Smith, Trans.) New York: Humanities Press.
- Merriam, S. (1998). *Qualitative research and case study applications in education*. California: Jossey-Bass.
- Miles, M., & Huberman, A. (1994). *Qualitative data analysis*. California: Sage Publications. Retrieved from <http://www.books.google.com.ph/books?isbn=0803955405>

- Mill, J. (1879). *Utilitarianism* (7th ed.). London: Longmans, Green, and Co. Retrieved from <http://www.gutenberg.org/files/11224/11224-h/11224-h.htm>
- Miller, M. (2013, May 27). Navigating the currents of ethical judgment. *Magazine*, p. 10.
- Momanu, M. (2012). The Pedagogical Dimension of Indoctrination: Criticism of Indoctrination and the Constructivism in Education. *Meta: Research in Hermeneutics, Phenomenology, and Practical Philosophy*, 4(1), 88-105. Retrieved from http://www.metajournal.org//articles_pdf/88-105-mariana-momanu-meta7-tehno.pdf
- Moody-Adams, M. (1997). *Fieldwork in Familiar Places: Morality, Culture and Philosophy*. Massachusetts: Harvard University Press.
- Moore, A. (1987). Points of View. *The Philosophical Quarterly*, 37(146), 1-20.
- Moore, A. (2007). Ethical Theory, Completeness & Consistency. *Ethical Theory & Moral Practice*, 10(3), 297-308. doi:doi:10.1007/s10677-007-9070-x
- Mortier, F. (1992). Introduction: Philosophy and Moral Psychology. *Philosophica*, 49(1), 5-11. Retrieved from <http://logica.ugent.be/philosophica/fulltexts/49-1.pdf>
- Mou, B. (2001). Moral Rules and Moral Experience: a comparative analysis of Dewey and Laozi on morality. *Asian Philosophy*, 11(3), 161-178.
- Moustakas, C. (1994). *Phenomenological research methods*. California: Sage Publications.
- Mouton, E., & Prozesky, V. (2001). *The practice of Social Research* (South African ed.). Cape Town: Oxford University Press.
- Muega, M. (2010). Values/Moral Education: Current Conceptions and Practices in Philippine Schools. *Alipato*, 4. Retrieved from <http://journals.upd.edu.ph/index.php/ali/article/viewFile/1767/1683>
- Mullen, E., & Monin, B. (2016). Consistency Versus Licensing Effects of Past Moral Behavior. *Annual Review of Psychology*, 67, 363-385.
- Murphy, K., & Lee, S. (1994). Personality variables related to integrity test scores: The role of conscientiousness. *Journal of Business & Psychology*, 8(4), 413-424.
- Nelson, D., & Obremski, T. (1990). Promoting moral growth through intra-group participation. *Journal of Business Ethics*, 9, 731-739. Retrieved from <http://www.jstor.org/stable/25072092>

- Nelson-Jones, R., & Strong, S. (1977). British Students' Positive and Negative Evaluations of Personal Characteristics. *Journal of College Student Personnel*.
- Niemirowski, T. (2014). Two aspects of identity as determinants of human moral development. *Horyzonty Psychologii*, 7-44.
- Night, S. (2007). Negotiating the tension between two integrities: a richer perspective on conscience. *The American Journal of Bioethics*, 7(12), 24-26.
- Noddings, N. (1989). *Women and Evil*. California: University of California Press.
- Noel, C., & Hathorn, L. (2014). Teaching ethics makes a difference. *Journal of Academic and Business Ethics*, 1-31.
- Olasehinde-Williams, O. (2009). Measures of Consistency in Lecturer and Student Sensitivity to Academic Dishonesty Intervention Approaches in the University of Ilorin, Nigeria. *Educational Research and Reviews*, 4(3), 90-95.
- Olson, E. (2010). *Personal Identity*. (E. Zalta, Editor) Retrieved from The Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=identity-personal>
- Pacer Kids Against Bullying. (2012). *You might think bullying is fun or makes you cool, but think about it*. Retrieved from Pacer Center's Kids Against Bullying: <http://www.pacerkidsagainstabullying.org/wp-content/uploads/2014/05/ifYouAreBullying.pdf>
- Pajević, I., Hasanović, M., & Delić, A. (2007). The influence of religious moral beliefs on adolescents' mental stability. *Psychiatria Danubina*, 19(3), 173-183.
- Paned, A. L. (2007). *Critical thinking among college students : a cross-cultural study*. Quezon City: (Unpublished Thesis). University of the Philippines.
- Patton, M. (2002). *Qualitative research & evaluation methods*. California: Sage Publications.
- Penn, W. J. (1990). Teaching Ethics: A direct approach . *Journal of Moral Education*, 19(2). Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/0305724900190206>
- Perkins, S., & Turiel, E. (2007). To Lie or Not to Lie: To Whom and under What Circumstances. *Child Development*, 78(2), 609-621.
- Perry, J. (1975). *Personal Identity*. California: University of California Press.

- Philippine Department of Education. (2013, November 4). *Thailand to adopt DepEd's Child Protection Policy*. Retrieved from <http://www.deped.gov.ph/stories/thailand-adopt-deped%E2%80%99s-child-protection-policy>
- Philosophical analysis. (n.d.). In *Collins English Dictionary - Complete & Unabridged* (10th ed.). Retrieved from <http://dictionary.reference.com/browse/philosophicalanalysis>
- Pihlström, S. (2007). Transcendental Guilt: On an Emotional Condition of Moral Experience. *Journal of Religious Ethics*, 35(1), 87-111.
- Pinker, S. (2008, January 18). *The Moral Instinct*. (The New York Times) Retrieved January 25, 2014, from The New York Times (NYT) Magazine: <http://www.nytimes.com/2008/01/13/magazine/13Psychology-t.html?pagewanted=all>
- Polkinghorne, D. (1983). *Methodology for the human sciences: Systems of inquiry*. Albany: State University of New York Press. Retrieved from http://cepd7152.wiki.westga.edu/file/view/Lather_Validity.pdf
- Polkinghorne, D. (1989). Phenomenological Research Methods. In R. Valle, & S. Halling (Eds.), *Existential Phenomenological Perspectives in Psychology*. New York: Plenum Press.
- Pollock, J. M. (2012). *Ethical dilemmas and decisions In criminal justice, 7th ed.* California: Wadsworth Cengage Learning. Retrieved from <http://www.books.google.com.ph/books?isbn=1111346429>
- Pontin, J. (2014, June 17). *Q+A: Antonio Damasio*. Retrieved from MIT Technology Review: <http://www.technologyreview.com/qa/528151/the-importance-of-feelings/>
- Potrč, M., & S., V. (2011). Moral Dilemmas and Vagueness. *Acta Analytica*, 24(4). Retrieved from <http://link.springer.com/article/10.1007%2Fs12136-011-0140-2?LI=true>
- Provalis Research. (n.d.). *Prosuite: QDA Miner, WordStat, and SimStat*. Retrieved from www.provalisresearch.com/products/qualitative-data-analysis-software/
- Puka, W. (2005). *Moral Development*. Retrieved from Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/moraldev/#H6>
- Puolimatka, T. (2008). Max Scheler and the Idea of a Well-Rounded Education. *Educational Philosophy and Theory*, 40(3), 362-382.

- Pyves, G. (1994). *Co-Counselling Manual: A step by step guide to a Fundamentals Training*. Retrieved from <http://www.co-cornucopia.org.uk/coco/download/pyv1-a4.pdf>
- Quijano, Y. (2011). The K to 12 Basic Education Program: Status Report and Updates. Retrieved from <http://www2.pids.gov.ph/seminars/wp-content/uploads/2011/10/K-12.pdf>
- Quito, E. (1990). Volkgeist in vernacular literature. In *A life of philosophy: Festschrift in honor of Emerita Quito*. Manila: De La Salle University Press.
- Raines, D. (1993). Ethical reflection and resolution. *AWHONN's Clinical Issues in Perinatal and Women's Health Nursing*, 4(4), 641-647.
- Rau, W., & Durand, A. (2000). The Academic Ethic and College Grades: Does Hard Work Help Students To "Make the Grade"? *Sociology of Education*, 73(1), 19-38.
- Reed, L. (2011). The deficit Americans should think about most: personal character. *Christian Science Monitor*, n.p.
- Regnier, D. (2006). Consciousness and Conscience: Mamardašvili on the Common Point of Departure for Epistemological and Moral Reflection. *Studies in East European Thought*, 58(3), 141-160. doi:10.1007/s11212-006-9000-9
- Renner, K. (2010). The "New Big Five" from a personalistic point of view. *New Ideas in Psychology*, 28(2), 175-182.
- Riley, S. (2013). Building a High School Philosophy Program. *Teaching Philosophy*, 36(3), 239-252. doi:10.5840/teachphil201336332
- Robb, B. (1998). What is values education - and so what? *The Journal of Values Education*, 1. Retrieved from <http://www.valueseducation.co.uk/articles/What-is-values-education-and-so-what.pdf>
- Rocca, d. (2014, August 29). *Locke on Personal Identity*. Retrieved from WiPhi: Open Access Philosophy: www.wi-phi.com/search/node/locke
- Rogers, C. (1961). *On becoming a person*. Boston: Houghton Mifflin.
- Rogers, M. (1983). *Sociology, ethnomethodology, and experience: A phenomenological critique*. Cambridge: Cambridge University Press.
- Rogers, M. (1983). *Sociology, ethnomethodology, and experience: A phenomenological critique*. Cambridge: Cambridge University Press.

- Roochnik, D. (1997). Teaching Virtue: The Contrasting Arguments (Dissoi Logoi) of Antiquity. *Journal of Education*, 179(1), 1-13. Retrieved from <http://content.ebscohost.com/pdf10/pdf/1997/JED/01Jan97/1467525.pdf>
- Ross, W. (1988/1930). *The Right and the Good*. Indiana: Hackett. Retrieved from http://www.colorado.edu/philosophy/heathwood/pdf/ross_wtag.pdf
- Roux, C., & du Preez, P. (2006). Clarifying students' perceptions of different belief systems and values: prerequisite for effective education praxis. *SAJHE*, 20(3), 150-167. Retrieved from <http://www.hreid.co.za/publications/SAJHE-pdp&cdr.pdf>
- Salmo, J. (2004). *Approaches to learning of youth offenders in Molave Youth Home*. Quezon City: (Unpublished Thesis). University of the Philippines.
- Santiago, H. J. (2012). *Ethical frameworks and Values Education in Bulacan Public National High Schools*. Quezon City: (Unpublished doctoral dissertation). University of the Philippines.
- Sarkissian, H., Park, J., Tien, D., Wright, J., & Knobe, J. (2011). Folk Moral Relativism. *Mind & Language*, 26(4), 482-505. doi:10.1111/j.1468-0017.2011.01428.x
- Satris, S. (1986, September). Student Relativism. *Teaching Philosophy* 9, 3, 193–200.
- Schroeder, N. (2008). *Moral Dilemmas in Contemporary Virtue Ethics*. California: (Unpublished Master's Thesis). University of New Orleans. Retrieved from <http://etd.lsu.edu/docs/available/etd-04182011-213419/unrestricted/SchroederThesis.pdf>
- Schwarz, J., Hong, J., & Marsh, P. (2008). Cause of conduct problems among girls appears to be different than in boys. *Journal of the American Academy of Child & Adolescent Psychiatry*.
- Sealey, J. (1985). *Religious Education: Philosophical Perspectives*. London: Allen and Unwin. Retrieved from <http://philpapers.org/rec/SEAREP>
- SEAMEO-INNOTECH. (2012). *K TO 12 TOOLKIT: Reference Guide for Teacher Educators, School Administrators and Teachers*. Retrieved from Southeast Asian Minister of Education, Organization, Innovation and Technology: <http://www.gov.ph/downloads/2012/201209-K-to-12-Toolkit.pdf>
- Seidman, I. (1998). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York: Teachers College Press.

- Setiya, K. (2010). Does Moral Theory Corrupt Youth? *Philosophical Topics*, 38(1), 205-222.
- Shoemaker, D. (2015, December 15). *Personal Identity and Ethics*. Retrieved from Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/entries/identity-ethics/>
- Shouler, K. (2008). *The everything guide to understanding philosophy: The basic concepts of the greatest thinkers of all time – made easy*. Massachusetts: Adams Media. Retrieved from <http://www.scribd.com/doc/17616137/The-Everything-Guide-to-Understanding-Philosophy-Understand-the-basic-concepts-of-the-greatest-thinkers-of-all-time>
- Sia, S. (2010). Ethical Thinking and Philosophy. *New Blackfriars*, 91(1033), 242-252. doi:10.1111/j.1741-2005.2009.01301.x
- Singer, P. (1981). *The expanding circle: Ethics and sociobiology*. New York: Farrar, Straus & Giroux.
- Singsuriya, P., Aungsumalin, W., & Worapong, S. (2014). Narrative approach to moral education: A case of Thailand. *Education, Citizenship, and Social Justice*, 1746197914534818.
- Skoe, E., Eisenberg, N., & Cumberland, A. (2002). The Role of reported emotion in real-life and hypothetical moral dilemmas. *Personality and Social Psychology Bulletin*, 28, 962 – 973. doi:10.1177/014616720202800709
- Slote, M. (1999). Self-regarding and other-regarding virtues. (D. & Carr, Ed.) *Virtue Ethics and Moral Education*. Retrieved from http://cs5937.userapi.com/u11728334/docs/fcdcef7caa6d/David_Carr_Virtue_Ethics_and_Moral_Education.pdf
- Smith, J. (2002). Personalism Revisited: Its Proponents and Critics. In T. Buford, & H. Oliver (Eds.). New York: Rodopi.
- Smith, J. (n.d.). *Phenomenology*. Retrieved from Internet Encyclopedia of Philosophy: A Peer-Reviewed Academic Resource: <http://www.iep.utm.edu/phenom/>
- Smith, J., & Osborn, M. (2003). Interpretative phenomenological analysis. In J. Smith (Ed.), *Qualitative psychology: A practical guide to research methods*. London: Sage.
- Snook, I. (Ed.). (1972). *Indoctrination and Education*. London: Routledge and Kegan Paul. Retrieved from <http://www.jstor.org/stable/3120546>
- Southern Poverty Law Center. (n.d.). *Bullying Basics*. Retrieved from TeachingTolerance.Org: <http://www.tolerance.org/bullying-basics>

- Starks, H., & Trinidad, S. (2007). Choose Your Method: A Comparison of Phenomenology, Discourse Analysis, and Grounded Theory. *Qualitative Health Research, 17*(10), 1372-1380. Retrieved from http://incoming-proxy.ist.edu.gr/stfs_public/psy/physiotherapy%202013-14/RM_%20%CE%9C%CE%B5%CE%B8%CE%BF%CE%B4%CE%BF%CE%BB%CE%BF%CE%B3%CE%AF%CE%B1%20%CF%84%CE%B7%CF%82%20%CE%AD%CF%81%CE%B5%CF%85%CE%BD%CE%B1%CF%82/5%CE%B7%20%CE%B5%CE%B2%CE%B4%CE%BF%CE%BC%CE
- Steutel, J. (1997). The Virtue Approach to Moral Education: Some Conceptual Clarifications. *Journal of Philosophy of Education, 31*(3). Retrieved from <http://dspace.uvu.vu.nl/bitstream/handle/1871/33531/104388.pdf?sequence=1>
- Steutel, J., & Carr, D. (1999). Virtue Ethics and the Virtue Approach to Moral Education. (J. Steutel, & D. Carr, Eds.) *Virtue Ethics and Moral Education*, 3-18. Retrieved from http://cs5937.userapi.com/u11728334/docs/fcdcef7caa6d/David_Carr_Virtue_Ethics_and_Moral_Education.pdf
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory and techniques*. California: Sage.
- Strohming, N. (2015, June 8). *Personal Identity (The Essential Moral Self)*. Retrieved from WiPhi: Open Access Philosophy: www.wi-phi.com/video/personal-identity-essential-moral-self
- Stroup, T. (1980). Westermarck's Ethical Relativism. *Ajatus, 38*, 31-71. Retrieved from <http://filosofia.fi/se/arkiv/text/6631>
- Sue, D. (2001). Multidimensional Facets of Cultural Competence. *The Counseling Psychologist, 29*, 790-821.
- Sullivan, L. (2009). In L. Sullivan (Ed.), *Sampling in Qualitative Research, Methods of* (Vol. The SAGE Glossary of the Social and Behavioral Sciences, p. 458). California: Thousand Oaks. Retrieved from <http://go.galegroup.com/ps/i.do?id=GALE%7CCX3202202248&v=2.1&u=unicast&it=r&p=GVRL&sw=w>
- Sullivan, L. (2009). *Focus Group (Education)*. (L. Sullivan, Editor, C. T. Oaks, Producer, & Sage Reference) Retrieved from The SAGE Glossary of the Social and Behavioral Sciences: <http://go.galegroup.com/ps/i.do?id=GALE%7CCX3202201046&v=2.1&u=unicast&it=r&p=GVRL&sw=w>

- Sullivan, L. (2009). Phenomenology. In L. Sullivan (Ed.), *The SAGE Glossary of the Social and Behavioral Sciences* (p. 379). California: Thousand Oaks: Sage Reference.
Retrieved from
<http://go.galegroup.com/ps/i.do?id=GALE%7CCX3202201878&v=2.1&u=unieast&it=r&p=GURL&sw=w>
- Sundar, N. (2010). Vigilantism, Culpability and Moral Dilemmas. *Critique of Anthropology*, 30(1), 113-121. Retrieved from
<http://burawoy.berkeley.edu/Public%20Sociology,%20Live/Sundar/Vigilantism,%20Culpability%20&%20Moral%20Dilemmas.pdf>
- Swann, J. &. (2003). Why you should read this book. (J. Swann, & J. Pratt, Eds.) *Educational research in practice: making sense of methodology*. Retrieved from
<http://books.google.com.ph/books?isbn=0826475639>
- Swedene, J. (2005). Feeling better about moral dilemmas. *Journal of Moral Education*, 34(1). Retrieved from
<http://www.tandfonline.com/doi/abs/10.1080/03057240500049307>
- Symaco, L. (2004). *Faculty and student perception of academic dishonesty*. Quezon City: (Unpublished Thesis). University of the Philippines.
- Tännsjö, T. (2007). Moral Relativism. *Philosophical Studies*, 135(2), 123-143.
doi:10.1007/s11098-007-9083-2
- Tappan, M. (1991). Narrative, Language, and Moral Experience. *Journal of Moral Education*, 20(3), 243-56.
- Taylor-Powell, E., & Renner, M. (2003). *Analyzing Qualitative Data*. Retrieved from Program Development & Evaluation:
www.learningstore.uwex.edu/Assets/pdfs/G3658-12.pdf
- Teddlie, C., & Tashakkori, A. (2003). Major issues and controversies in the use of mixed methods in the social and behavioral sciences. In A. Tashakkori, & C. Teddlie, *Handbook of mixed methods in social and behavioral research* (pp. 3-50). California: SAGE Publications.
- The Pell Institute. (2015). *Analyze Qualitative Data*. Retrieved from Evaluation Toolkit:
<http://toolkit.pellinstitute.org/evaluation-guide/analyze/analyze-qualitative-data/>
- Thiroux, J. P., & Krasemann, K. W. (2011). *Ethics: Theory and Practice: Books A La Carte Edition* (11th ed.). New York: Prentice Hall.

- Thomas, M. (1987). How To SOLVE a Moral Problem: A Guide to Moral Decision-Making. *EBSCOhost*, 22.
- Thomson, J. (1985/1976). Killing, letting die, and the trolley problem. *The Yale Law Journal*, 94(6), 1395-1415. Retrieved from <http://philosophyfaculty.ucsd.edu/faculty/rarneson/Courses/thomsonTROLLEY.pdf>
- Thornberg, R. (2008). The lack of professional knowledge in values education. *Teaching and Teacher Education*, 24, 1791-1798. Retrieved from <http://www.cpdee.ufmg.br/~palhares/THORNBERG-The%20lack%20of%20professional%20knowledge%20in%20values%20education.pdf>
- Titus, D. (n.d.). *Values Education in American Secondary Schools*. doi:ERIC_NO-ED381423
- Toleration on Trial. (2008). In D. Landa, I. Creppell, & S. Macedo (Eds.), *Toleration and Self-Skepticism*. Ohio: Lexington Books.
- Tong, R. (1998). The ethics of care: a feminist virtue ethics of care for healthcare practitioners. *Journal of Medicine and Philosophy*, 23, 131-152. Retrieved from <http://ethesis.helsinki.fi/julkaisut/val/sosps/vk/juujarvi/theethic.pdf>
- Tronto, J. (2005). An ethic of care. In A. Cudd, & R. Andreasen, *Feminist theory: a philosophical anthology* (pp. 251–263). Massachusetts: Blackwell Publishing.
- UNESCO. (2002). Learning to be: A holistic and integrated approach to values education for human development: Core values and the valuing process for developing innovative practices for values education toward international understanding and a culture of peace. *Sourcebook No. 2*. Bangkok: UNESCO, UNESCO-APNIEVE. Retrieved from <http://unesdoc.unesco.org/images/0012/001279/127914e.pdf>
- University of Colorado . (2003, October). *Causes of Disputes and Conflicts*. Retrieved from Conflict Information Consortium: <http://www.beyondintractability.org/essay/underlying-causes>
- University of Massachusetts Amherst. (2002, June 10). *UMass Amherst Researcher Finds Most People Lie in Everyday Conversation*. Retrieved from News & Media Relations: www.umass.edu/newsoffice/article/umass-amherst-researcher-finds-most-people-lie-everyday-conversation

- Valerio, M. (1994). *Reciprocal teaching as an alternative methodology of resolving adolescent moral dilemmas*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.
- Van Bragt, C., Bakx, A., Bergen, T., & Croon, M. (2011). Looking for Students' Personal Characteristics Predicting Study Outcome. *Higher Education: The International Journal of Higher Education and Educational Planning*, 61(1), 59-75.
- van der Elst, K., Razon, N., & Caponigro, J. (2011, February 3). *Do Bullies Feel Your Pain?* Retrieved from University of California, Berkeley:
http://greatergood.berkeley.edu/article/research_digest/do_bullies_feel_your_pain
- van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Albany: State University of New York Press.
- van Tongeren, P. (1994). Moral philosophy as a hermeneutics of moral experience. *International Philosophical Quarterly*, 34(2), 199.
- Varavarn, K. (n.d.). *Towards Lifelong Learning*. Retrieved from United Nations Educational, Scientific and Cultural Organization (UNESCO):
http://www.unesco.org/fileadmin/MULTIMEDIA/INSTITUTES/UIIL/confintea/pdf/speeches/confinteavi_varavarn_en.pdf
- Vasquez, K., Keltner, D., Edenbach, D., & Banaszynski, T. (2001). Cultural variation and similarity in moral rhetorics: Voices from the Phillipines and United States. *Journal of Cross-Cultural Psychology*, 32, 93-120.
- Viuya, P. (1985). *Philosophic rationale for values education in the undergraduate teacher education programme*. Quezon City: (Unpublished Doctoral Dissertation). University of the Philippines.
- Voss, P. (n.d.). *True Morality - Rational Principles for Optimal Living*. Retrieved from Institute for Optimal Living: http://www.optimal.org/peter/rational_ethics.htm
- Vygotsky, L. (1978). Interaction between learning and development. In *Mind and Society* (pp. 79-91). Massachusetts: Harvard University Press. Retrieved from <http://www.psy.cmu.edu/~siegler/vygotsky78.pdf>
- Wakin, M. (1996). Professional integrity. *Airpower Journal*, 10, 23-29. Retrieved from <http://www.airpower.au.af.mil/airchronicles/apj/apj96/sum96/wakin.html>
- Walker, L. (2003). Morality, Religion, Spirituality--The Value of Saintliness. *Journal of Moral Education*, 32(4), 373-384.

- Walker, L., de Vries, B., & Trevethan, S. (1987). Moral stage and moral orientation in real-life and hypothetical dilemmas. *Child Development*, 58(1), 842-858.
- Wanat, C. (2006). *Qualitative Research, History, Theories, Issues*. (F. English, Ed.) Retrieved from Encyclopedia of Educational Leadership and Administration: <http://go.galegroup.com/ps/i.do?id=GALE%7CCX3469600485&v=2.1&u=unieast&it=r&p=GURL&sw=w>
- Wark, G. (1996). *Real-Life Moral Judgment*. Ontario: (Unpublished Doctoral Dissertation). Simon Fraser University.
- Wark, G., & Krebs, D. (2000). The construction of moral dilemmas in everyday life. *Journal of Moral Education*, 29(1), 5-21.
- Weinholtz, D., & Friedman, C. (1985). Conducting qualitative studies using theory and previous research: A study reexamined. *Evaluation & The Health Professions [Eval Health Prof]*, 8(2), 149-76.
- Williams, B. (1973). *A critique of utilitarianism*. (J. Smart, & B. Williams, Editors) Retrieved from <http://www2.drury.edu/cpanza/williams.pdf>
- Williams, T., & Bengtsson, J. (2009, November 12). *Personalism*. (E. Zalta, Editor) Retrieved from The Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/archives/sum2013/entries/personalism>
- Wilson, J. (1998). Two Aspects of Morality. *Journal of Moral Education*, 27(1), 35-46. Retrieved from <http://www.eric.ed.gov/ERICWebPortal/detail?accno=EJ580647> (<http://tinyurl.com/b38dll6>)
- Wolfe, C., Zhang, J., Kim-Spoon, J., & Bell, M. (2014). A Longitudinal Perspective on the Association between Cognition and Temperamental Shyness. *International Journal of Behavioral Development*, 38(3), 266-276.
- Yeager, D., & Dweck, C. (2012). Mindsets That Promote Resilience: When Students Believe that Personal Characteristics Can Be Developed. *Educational Psychologist*, 47(4), 302-314.
- Yeung, F., & Keup, J. (2009). *Ethical Decision-Making in College: Choosing between Right, Wrong, and the Space in between*. Center for Studies in Higher Education.
- You, S., Lee, J., Lee, Y., & Kim, A. (2015). Bullying among Korean Adolescents: The Role of Empathy and Attachment. *Psychology in the Schools*, 52(6), 594-606.

Zakaria, M., & Mat Lajis, N. (2012). Moral Philosophies Underlying Ethical Judgments. *International Journal of Marketing Studies*, 4(2), 103-110.
doi:10.5539/ijms.v4n2p103

Zamzow, J. (2015). Rules and Principles in Moral Decision Making: An Empirical Objection to Moral Particularism. *Ethical Theory & Moral Practice*, 18(1), 123-134.

Appendix 1. Proof of Validated Research Instrument

UNIVERSITY OF THE PHILIPPINES
College of Education
Division of Educational Foundations
Quezon City

PROOF OF VALIDATED RESEARCH INSTRUMENT(S)

Topic: Students’ Personal Ethical Philosophies/Personal Moral Beliefs and Their Ways of Resolving Moral Problems

Student: Eric D. Agustin, PhD Candidate

Degree & Major: PhD in Education – Educational History and Philosophy

Research Instrument(s): **Interview Script and Interview Guide Questions**

Remark(s)/Recommendation(s):

Action Taken: () Approved () Disapproved

Instrument Validated by:

Signature: _____ Date: _____

MARICRIS ACIDO-MUEGA, PhD
Dissertation Adviser
University of the Philippines
College of Education

Appendix 2. The Research Instrument

UNIVERSITY OF THE PHILIPPINES
College of Education
 Quezon City

INTERVIEW SCRIPT

Hi! I am Eric Agustin, a doctoral candidate of the University of the Philippines. Before I proceed, I would like to inform you that your personal identity and answers to my interview questions will be kept confidential.

Please provide to me the following information:

Your Name (Optional): _____ Codename: _____

HS Year & Section: _____ Age: ____ Sex: ____ Contact Info: _____

I am conducting this research to learn the particular ways in which you solved your own *moral* problems using your own moral convictions (e.g., strong beliefs).

In this interview, moral problems are moral conflicts, controversies, dilemmas, predicaments or issues. Examples of moral problem/s include:

1. When I was in third year high school, I cheated in our final exam in Math III because I was so desperate then to maintain my honor standing in class. Was I ever been morally justified for having done so?
2. Did I actually resolve my moral problem on bullying when I did nothing (i.e., I did not report the incidents to our class adviser even when he twice bullied me)? I lacked the courage and was afraid of his threats then. But, he never bullied me again.
3. I typically play videogames for 10 to 12 hours during weekends (including holidays) and four to six hours during schooldays; thus, I consider myself a videogame addict. Nonetheless, I still belong in the Top 10 Honor Students since my elementary days until now. I really love playing videogames (especially, Massively Multiplayer Online Role-Playing Games) because they give thrills to my life and they are sources of motivation and reward for me. Since my addiction does not greatly affect my school performance, am I doing the right thing should I continue being addicted to videogames?

On the other hand, moral beliefs refer to your conviction of right and wrong, acceptability or non-acceptability of your own or other people's moral beliefs, and/or conformity or non-conformity to established ethical standards (e.g., societal norms and religious teaching). Example/s of moral belief/s include/s:

1. "Honesty is the best policy." Example: I am not really good in numbers; hence, I tried not to compare my own answers on Physics' homework with that of my best friend who also happened to be my classmate. However, under a very desperate situation, I still cheated. I just wanted then to have a high score in our homework and to maintain my honor standing in class).
2. I ought to honor my parents. (Example: Despite our misunderstandings, I still seek the advice of my father. I do not want to take critical decisions in my life

simply because I want to take charge of my life even if I am still a minor or below 18 years of age. For instance, when it comes to my choice of college course, I still ask my father about the best course that I should take considering he knows that I am very good in math).

3. “Don’t let anyone put you down. Prove them wrong!” (Example: I apply this moral belief when other people underestimate my abilities. I show to them that I can also be among the Top 5 honor students in our class if only I try harder each time).

Any questions before we begin?

INTERVIEW GUIDE QUESTIONS (NOS. 1-19)

Instruction: Please feel free to interrupt me for whatever reasons.

Research Question (RQ) No. 1: What personal characteristics have you used to resolve your moral problems? *(Note: Personal characteristics refer to your own personal attributes, qualities, or traits that determine who you are. An example of a personal characteristic that has influenced a person to resolve his/her cheating problem was trust in his/her intellectual ability. Despite the temptation to cheat again when another opportunity knocked, he/she no longer did it again because he/she knew what he/she was intellectually capable of, learned to lessen his/her unplanned hangouts with his/her friends, and already experienced the terrible feeling of guilt or conscience before.)*

1. What moral problems have you experienced before?Please tell me more.
2. Please share a detailed description of your moral problem #1.#2etc.
3. Please describe in details how your personal characteristics have influenced you in resolving your moral problem #1.#2.etc.

RQ No. 2: What personal experiences have influenced you in resolving your moral problems? *(Note: Personal experiences refer to your intrapersonal moral encounters with yourself as you dealt with your family members, friends, classmates, religious authorities, and/or other people. Examples of an individual’s personal moral experiences include cheating under a desperate situation and pressure from his/her siblings. He/She was desperate to cheat as he/she failed to review his/her lessons for the periodical test scheduled the other day when he/she had focused or consumed much of his/her time doing a group investigatory project in Science. He/She was pressured by his/her siblings, who were all graduates from a premier university, to maintain his/her academic standing in class as an honor student. Later on, the individual realized that he/she did the wrong thing and thus has to prioritize his/her time more effectively and avoid distractions in his/her studies, such as unplanned hangouts with friends, so as not to resort to cheating again.)*

4. Please describe in details how your personal moral experiences have influenced you in resolving your moral problem #1.#2.....etc.

RQ No. 3: What factors from your surrounding have contributed to the resolution of your moral problems? *(Note: Factors from your surrounding refer to relevant things in your home environment, community, school, church, media, etc. that contributed to the solution of your moral problems; those factors from your environment also have something to do with your socioeconomic status, local practices, traditions, social norms, etc. An example of a factor from the surrounding that helped a person resolved his/her cheating*

problem was his/her mother's admonishment. He/She was often reminded that should a person become accustomed to cheating, who else he/she wouldn't cheat afterward?)

5. Please describe in details how factor/s from your surrounding has/have influenced you in resolving your moral problem #1? ...#2?etc?

RQ No. 4: How did your moral beliefs help you resolve your moral problems? *(Note: Moral beliefs refer to your moral conviction or strong belief that mold or guide your decisions, practices, and/or habits in the resolution of your moral problems. Examples of moral beliefs and how they guided an individual to solve his/her moral problem on Computer addiction include "Pessimism is not always bad" coupled with "Be realistic in what you expect or want to happen in your life." He/She should sometimes be pessimistic and realistic to expect to have low scores or grades should he/she fail to study harder, pray, and release negative thoughts in his/her mind. And so on.....)*

6. What moral beliefs (e.g., "Pessimism...." coupled with "Be realistic....") have you used in resolving your moral problem #1 (e.g., on Computer addiction)? ...#2?etc?
7. How did you arrive at, acquire, or learn your moral belief/s (e.g., "Pessimism...." coupled with "Be realistic....") that greatly influenced you in resolving your moral problem #1 (e.g., on Computer addiction)? ...#2?etc?
8. How did your moral belief/s (e.g., "Pessimism...." coupled with "Be realistic....") resolve your moral problem #1 (e.g., on Computer addiction). ...#2etc?

RQ No. 5: How reflective are you of your moral beliefs while resolving your moral problems? *[Note: Your being a reflective person refers to how deeply, seriously or contemplatively you have [re-]considered the pros/advantages and cons/disadvantages of your moral beliefs when resolving your moral problem/s. An example of being a reflective individual was when a person realized the cons of not abiding with his/her moral belief that gossiping or the spreading of the personal information about other people was mostly bad. He/She only discontinued entirely gossiping when the individual whom he/she deeply offended committed suicide. He/She realized that nothing good came out of his/her gossiping because it only made the matter worse for the affected individual and his/her family. From then on, he/she never gossiped again of other people, except when it affects him/her directly, other people, or community. And so forth....]*

9. Please describe specific challenges or obstacles that you have encountered as you relied on your moral belief/s (e.g., that honesty is the best policy) when resolving your moral problem #1 (e.g., on cheating). ...#2.etc.
10. Please tell me certain incident/s when you have set aside your moral belief/s (e.g., that honesty is the best policy) to solve your moral problem #1 (e.g., on cheating). ...#2.etc.
11. What were the pros (e.g., would most probably prevent the person to commit suicide given that he/she has a history of it) of your moral belief/s (e.g., "Do not gossip about other people's lives because you may never know the extent of the consequences, such as suicide, it would have to the affected person") for the resolution of your moral problem/s (e.g., on gossiping)?
12. What were the cons (e.g., not telling other people about the kind of person he/she is, such as being a swindler, would most likely result to his/her additional fraudulent scheme toward your best friend) of your moral belief/s (e.g., "Do not gossip about

- other people's lives because you may never know the extent of the effects, such as suicide, it would have to the affected person") for the resolution of your moral problem #1 (on gossiping)?#2?#3?
13. How reflective were you in weighing the pros and cons of your moral belief/s (e.g., that honesty is the best policy) while resolving your moral problem #1 (e.g., on cheating).#2?etc?

RQ No. 6: How consistent are you in using the same moral beliefs when resolving similar moral problems? *(Note: Consistency of your moral beliefs refers to how reliable or in agreement are your moral beliefs when resolving your moral problems. An example of a moral belief, which a person has used consistently in the way he/she resolved his/her broken family problem was by being optimistic most of the time. He/She realized that the best is yet to come for him/her and for his/her own future family. And so on....)*

14. How consistent were you in using the same moral belief/s (e.g., that honesty is the best policy) when resolving your moral problem #1 (e.g., on cheating)?....#2.....etc?
15. Why did you stand firm on your moral beliefs (e.g., that honesty is the best policy) to resolve your moral problem #1 (e.g., cheating on a long quiz)?#2?etc?
16. Has/Have there ever been similar incident/s where you used the same moral beliefs (e.g., that honesty is the best policy) to resolve a similar moral problem #1 (e.g., on cheating on your boyfriend/girlfriend)?#2?etc?
17. What alternative moral belief/s (e.g., Trust God first before trusting oneself) would you have rather used while dealing with a similar moral problem #1 (e.g., on cheating)?#2?etc.?
18. Why did you use your first your moral beliefs (e.g., that honesty is the best policy) rather than your alternative moral beliefs that you have just mentioned (e.g., Trust God first before trusting oneself) when resolving your moral problem #1 (e.g., cheating)?#2?etc.?
19. How exactly did your moral belief/s resolve your moral problem # 1.... # 2.... etc.?
What questions would you like to ask me or additional insights you would like to share with me before we end this interview session?

Thank you for your time and contribution to my research!

Appendix 3. Letter for the Schools Division Superintendent

UNIVERSITY OF THE PHILIPPINES
College of Education
Quezon City

26 August 2014

DR. PONCIANO A. MENGUITO

Schools Division Superintendent
Schools Division of Quezon City
Contact No.: 3526809, 3527891, 456-03-43

Dear **Dr. Menguito**:

Greetings in the name of excellence in educational research!

I am **Eric Agustin**, a PhD candidate at the University of the Philippines. I am currently writing a dissertation about students' moral perspectives and their ways of deciding moral problems.

In line with the above, I would like to request your permission for me to interview 4th year high school students who belong in the section one, honors, or star section, as recommended by the Schools' Principals and Guidance Counselors. Said one-on-one interviews with the students will be conducted given their parents' or guardians' prior written consents and during their break time to avoid class disruption.

Rest assured that the students' identities and interview responses will be kept anonymous and confidential, and that other related ethical concerns will be observed and complied. Further, a copy of the results of the research will be furnished to your office.

I would appreciate receiving your response. I could be contacted at 0928-4895-063.

Thank you!

Truly yours,

ERIC AGUSTIN
PhD Candidate

Noted:

MARICRIS ACIDO-MUEGA, PhD
Dissertation Adviser

Appendix 4. Parent's / Guardian's Consent Form

UNIVERSITY OF THE PHILIPPINES
College of Education

30 September 2014

PARENT'S/GUARDIAN'S CONSENT FORM

Dear _____,

Part of my doctoral dissertation is to analyze students' ways of deciding moral problems using their moral perspectives in life. In this regard, I would like to invite your son/daughter _____ to participate in an interview, which I will be conducting after school hours within the school.

As agreed upon with the School Principal, your son's or daughter's identity and interview responses will be handled with anonymity and professionalism. Your child's feedback will not have any repercussion on his or her academic performance.

I look forward to your son's or daughter's collaboration.

Sincerely,

ERIC AGUSTIN
Doctoral Candidate in Education

Approved by:

School Principal

Recommended by:

Class Adviser

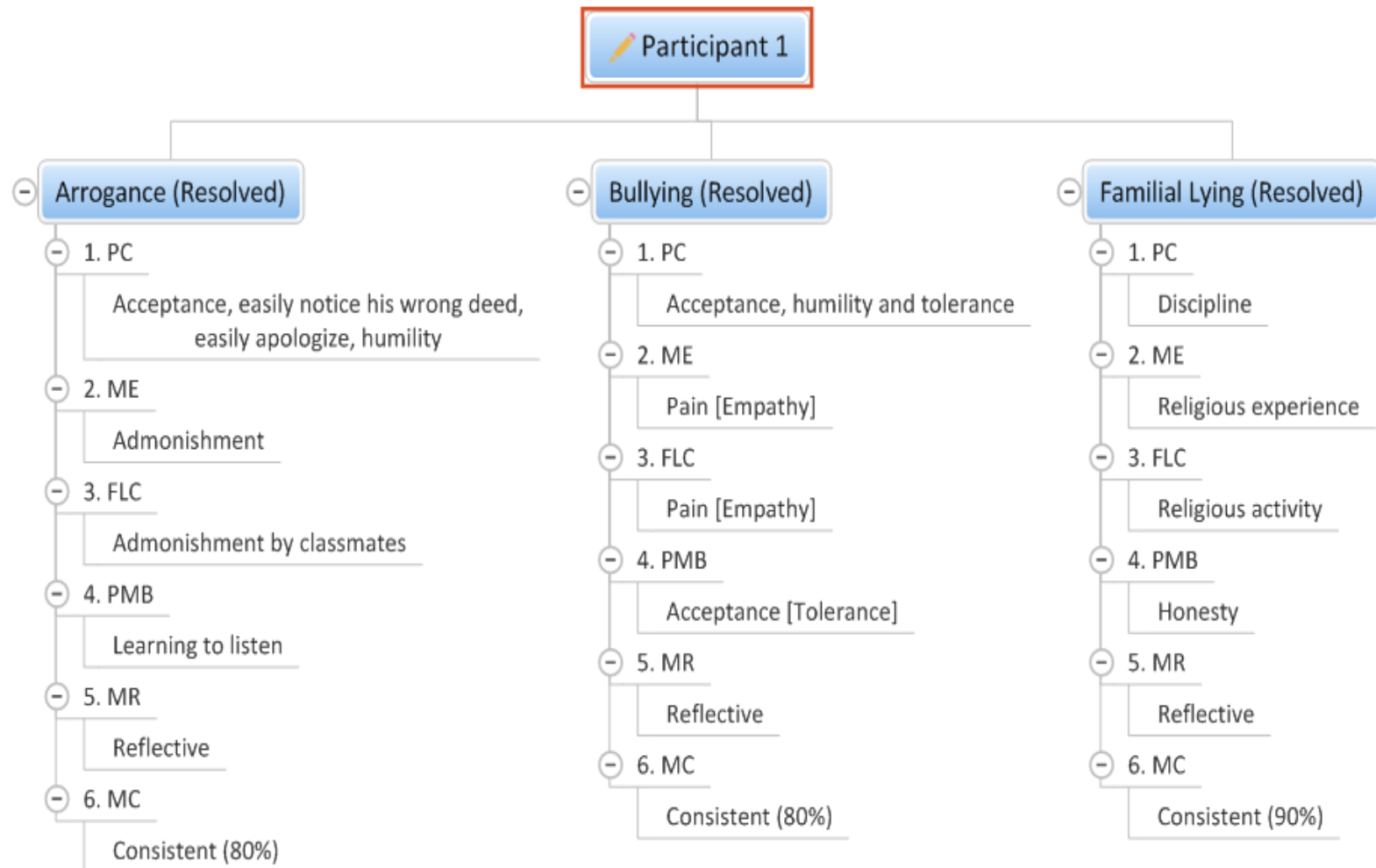
PARENT'S/GUARDIAN'S CONSENT SLIP

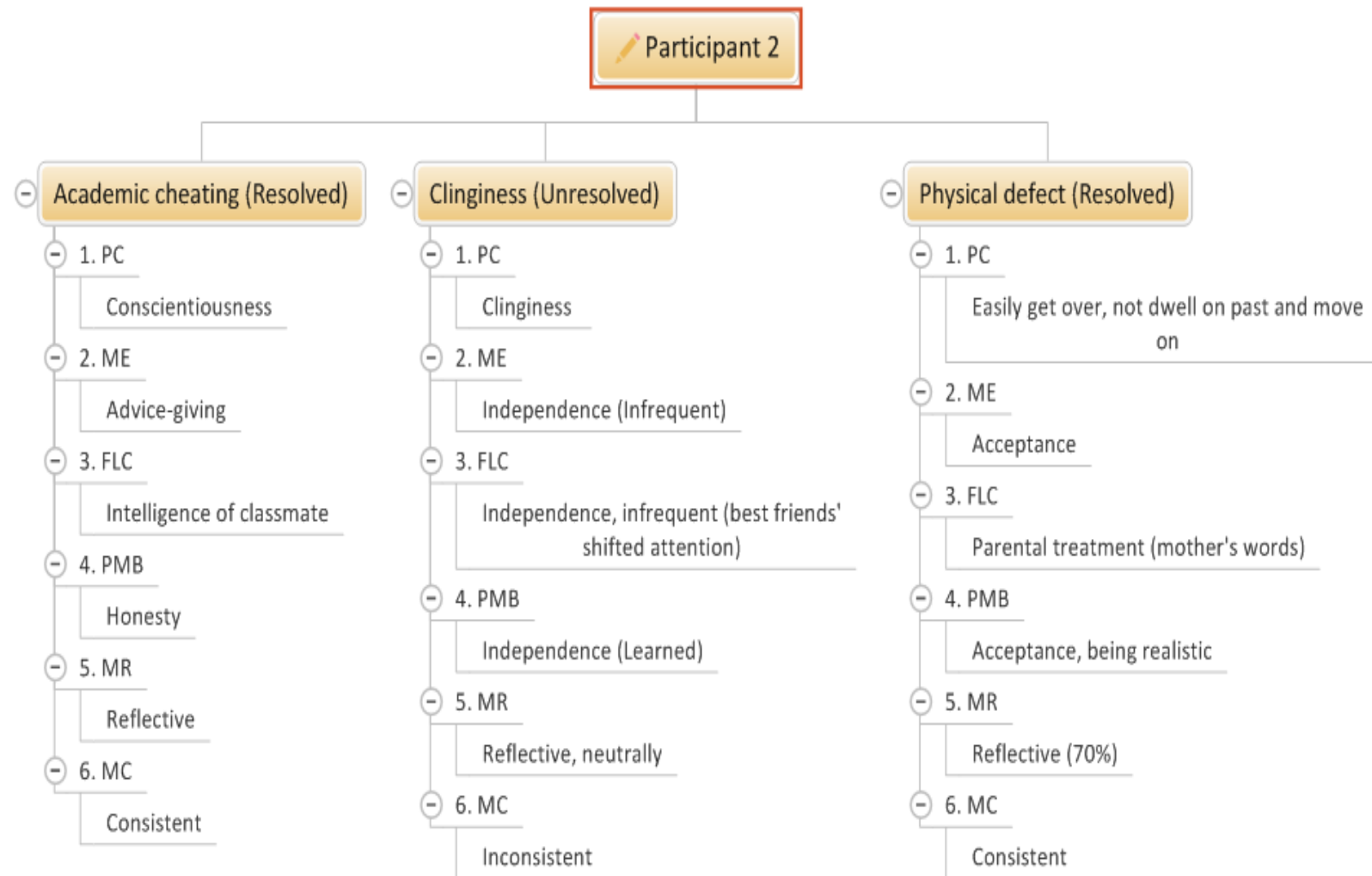
- I allow my son or daughter _____ to be interviewed.
 Sorry, I am not allowing my son or daughter _____ to participate in the interview.

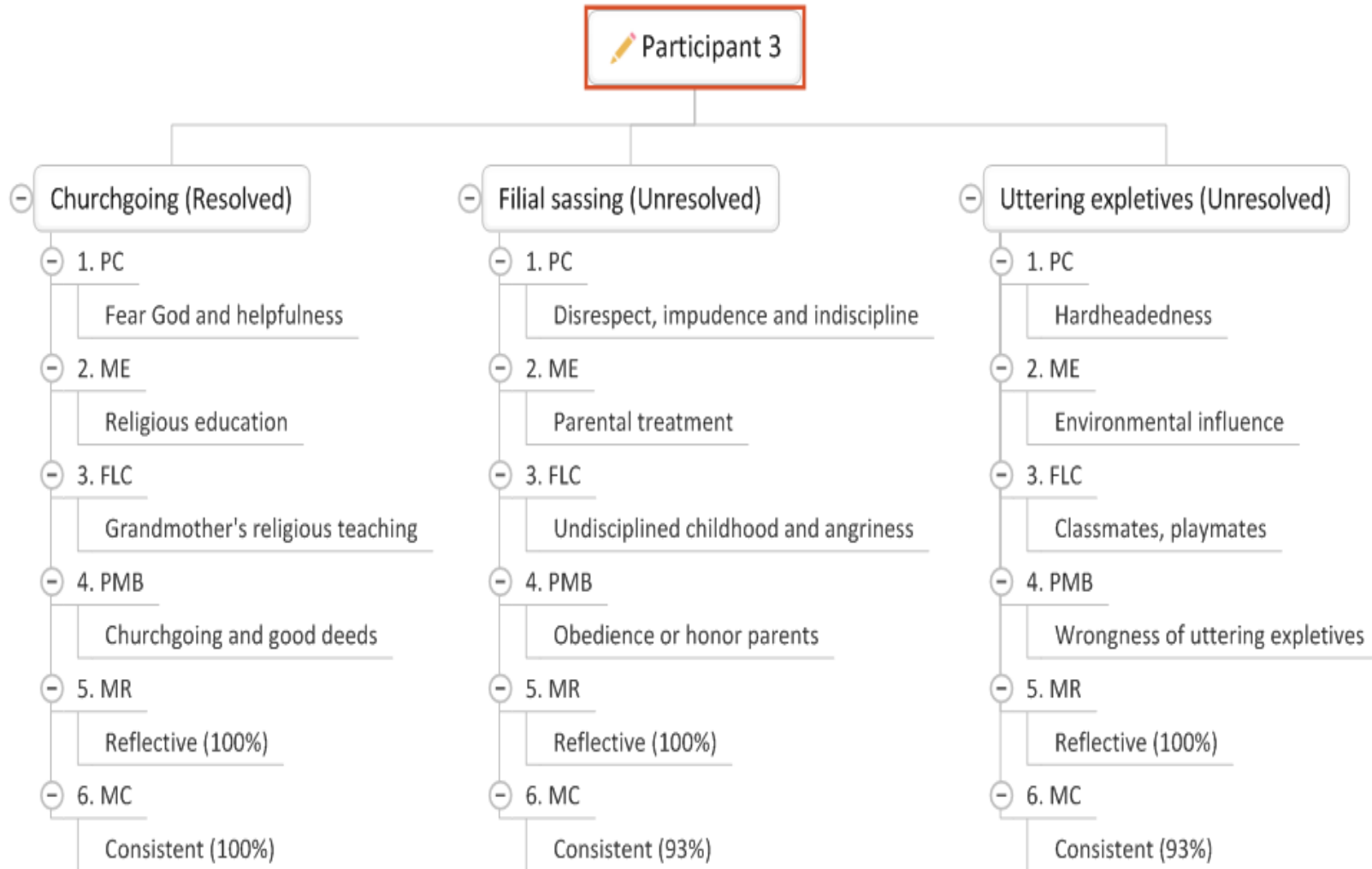
Name and Signature of Parent / Guardian

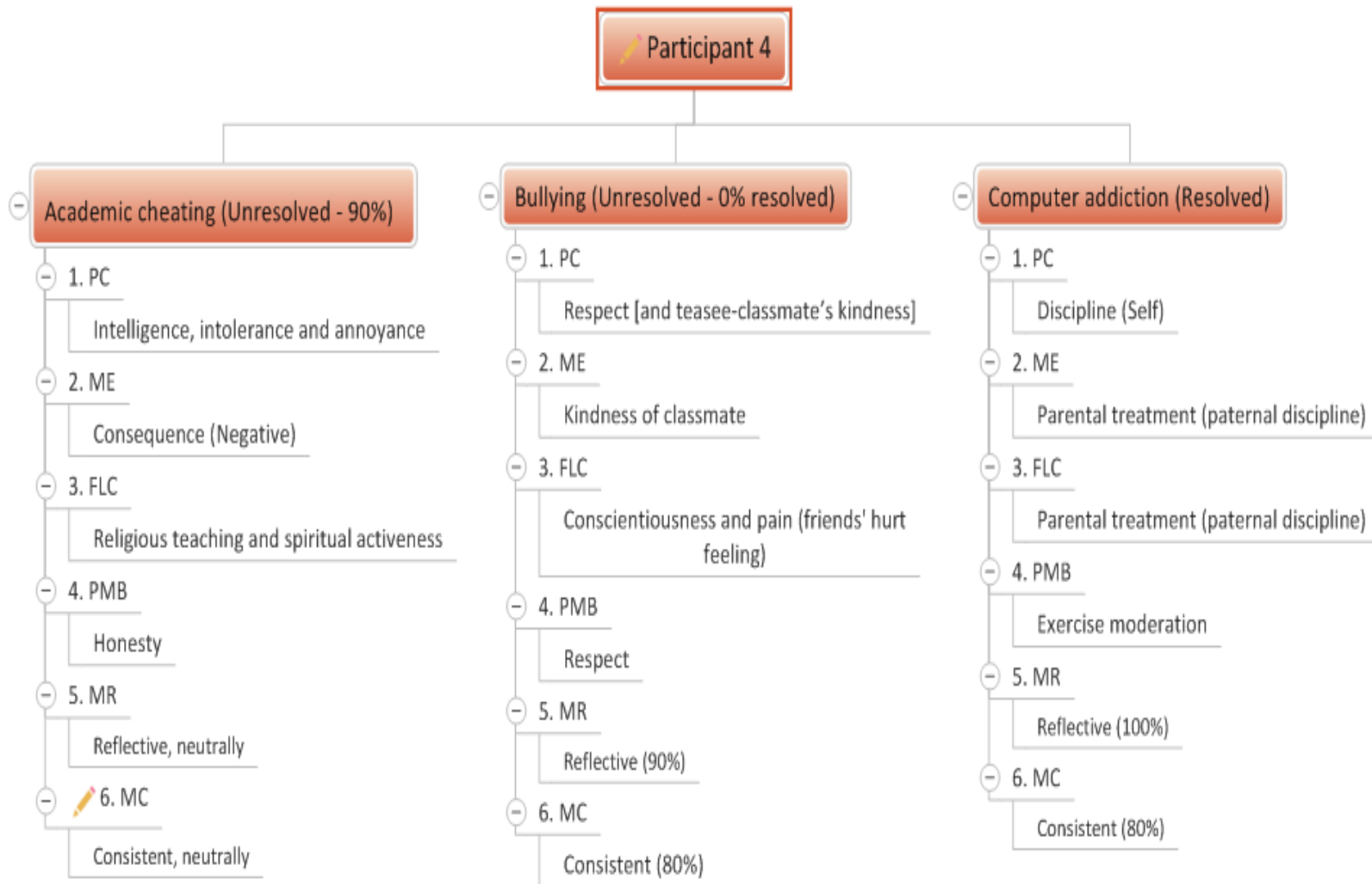
Date

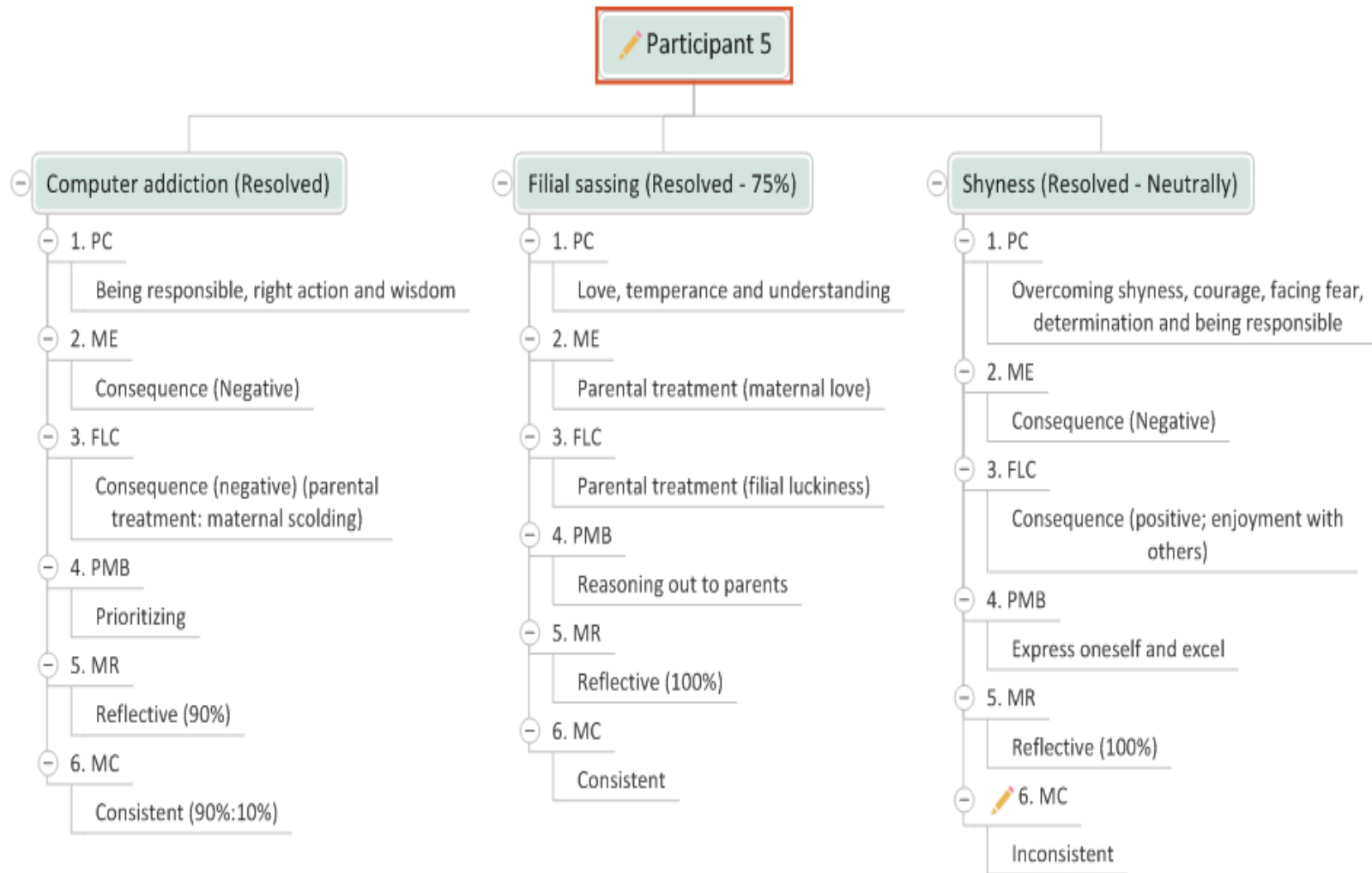
Appendix 5. Flowcharts of Participants' Interview Feedback

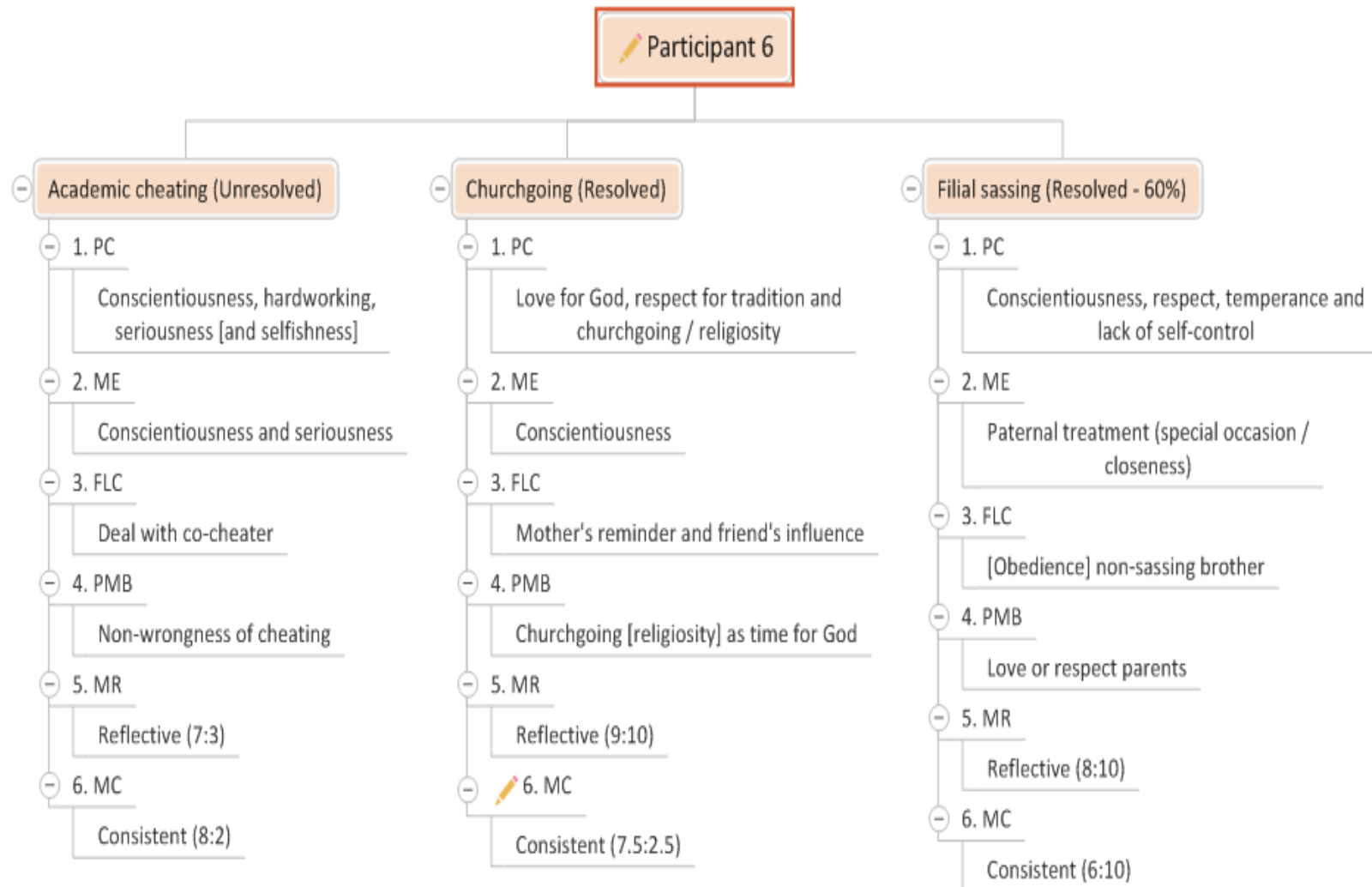


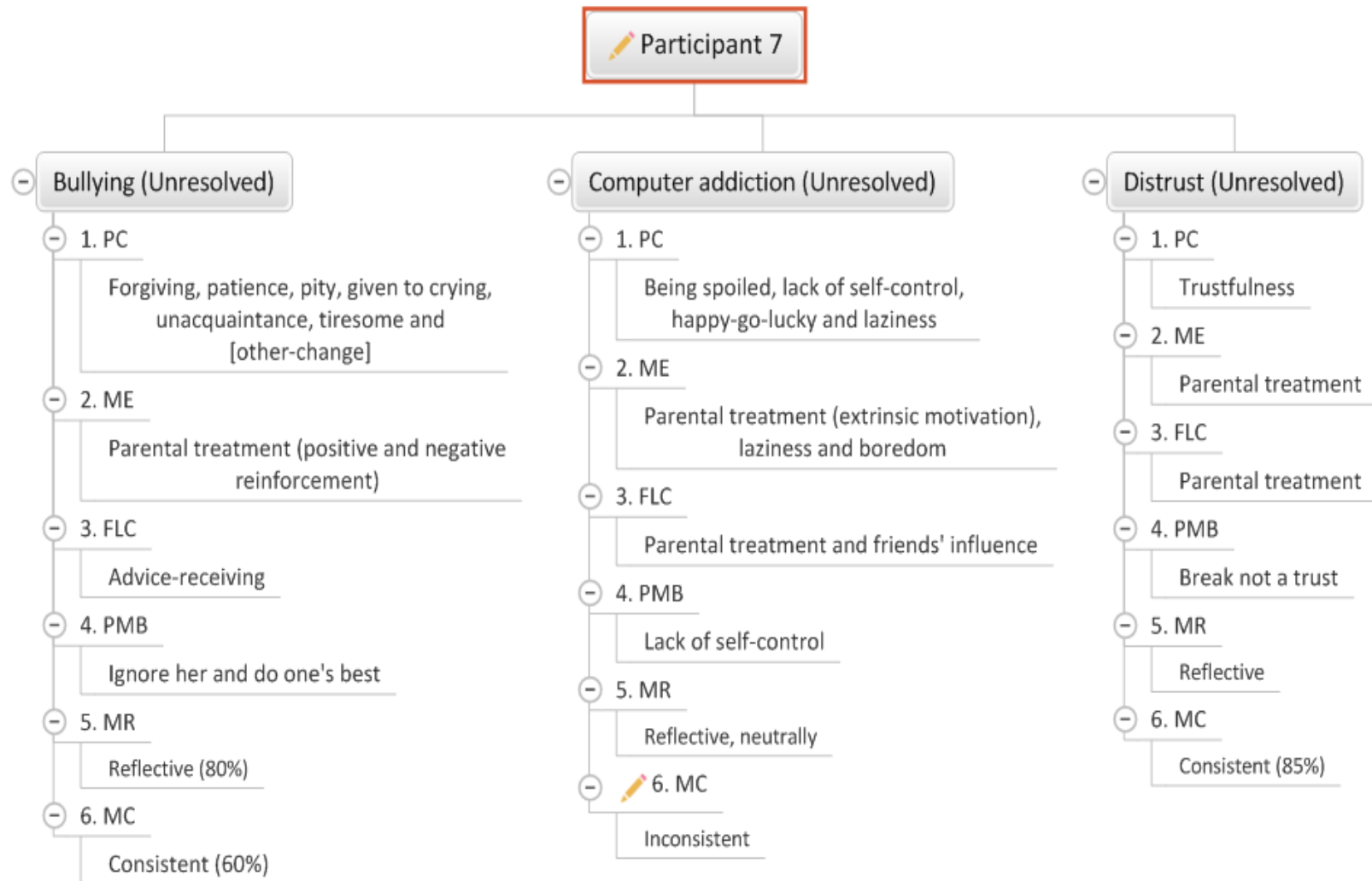


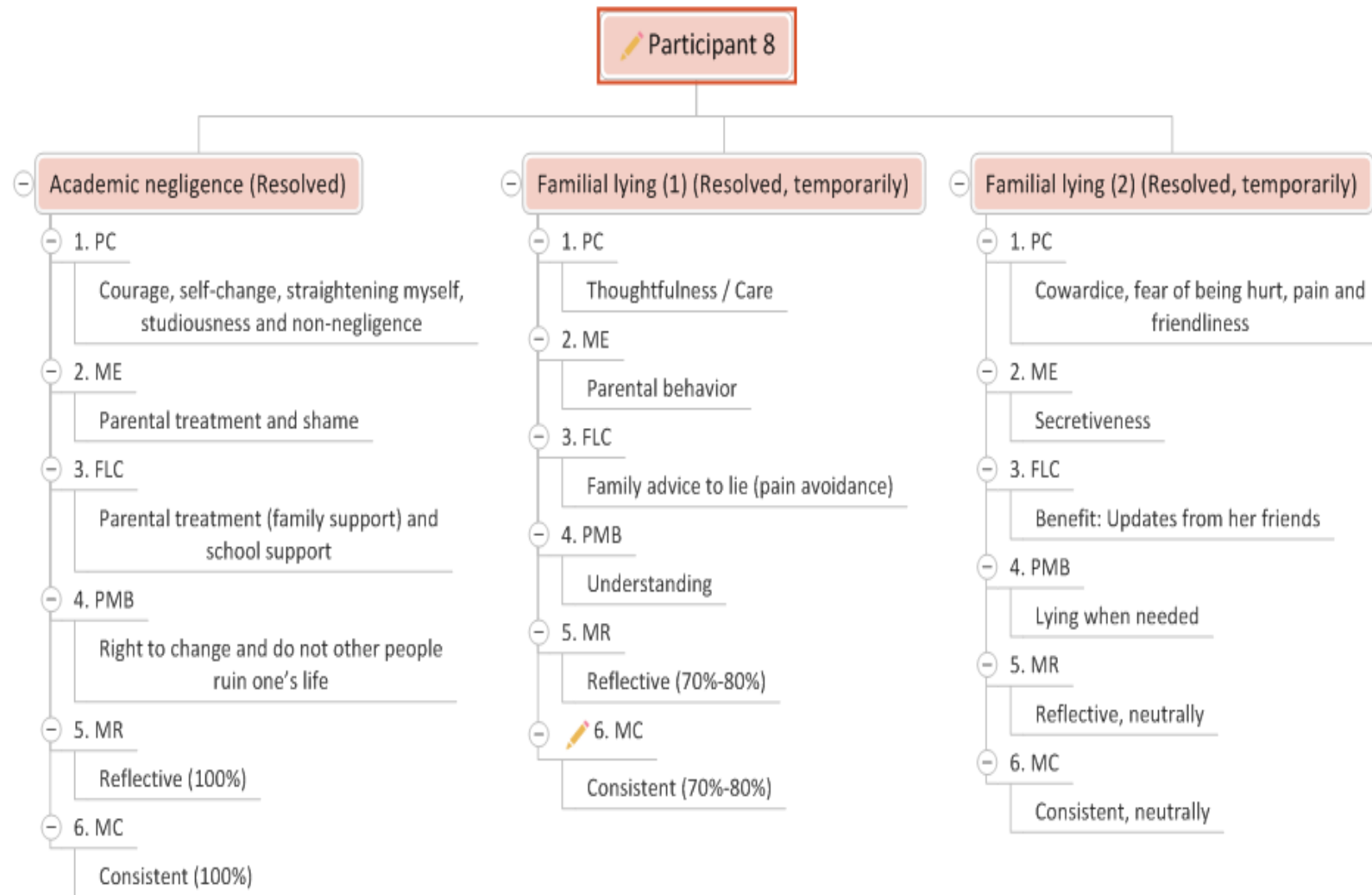


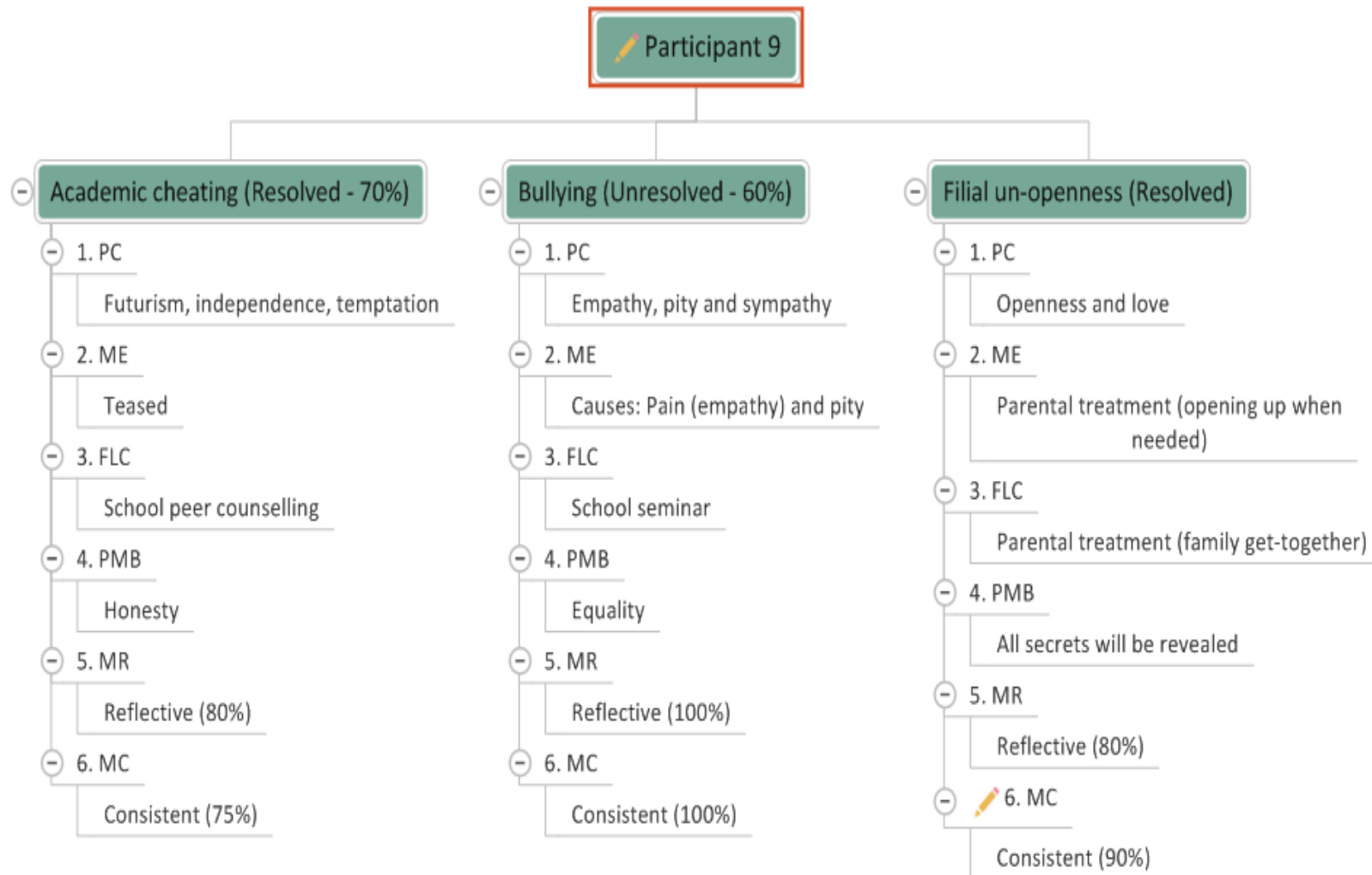


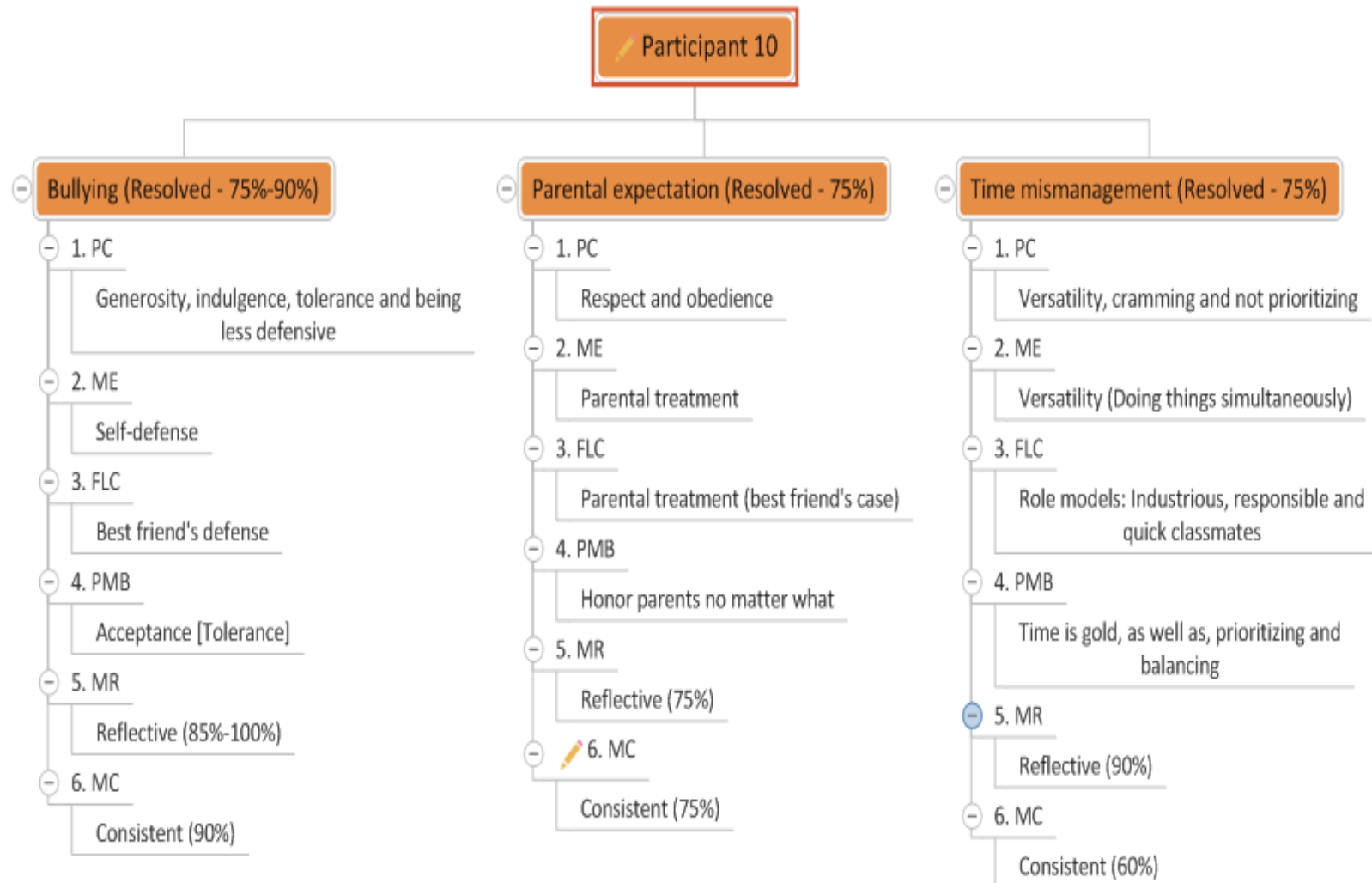


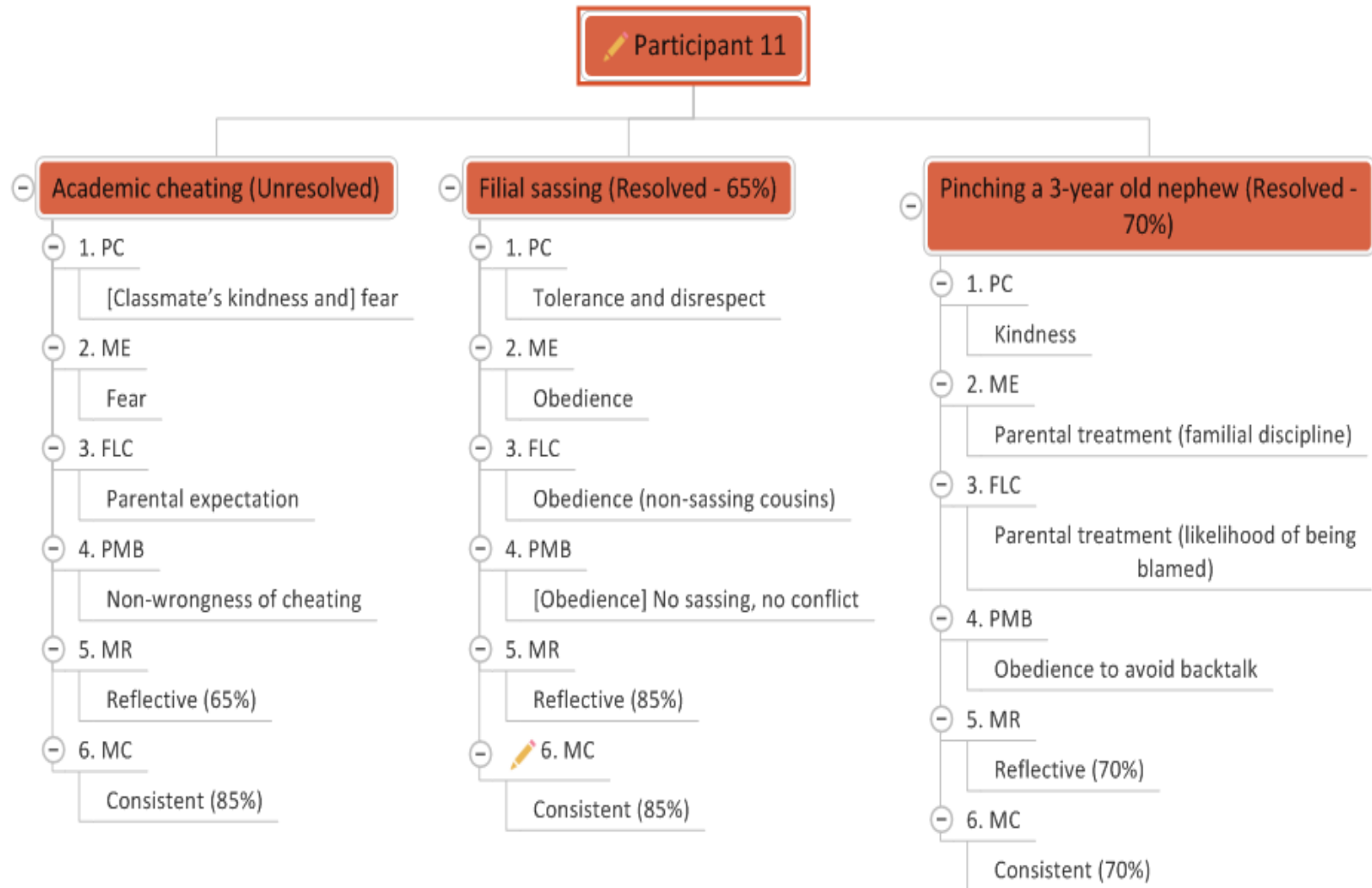


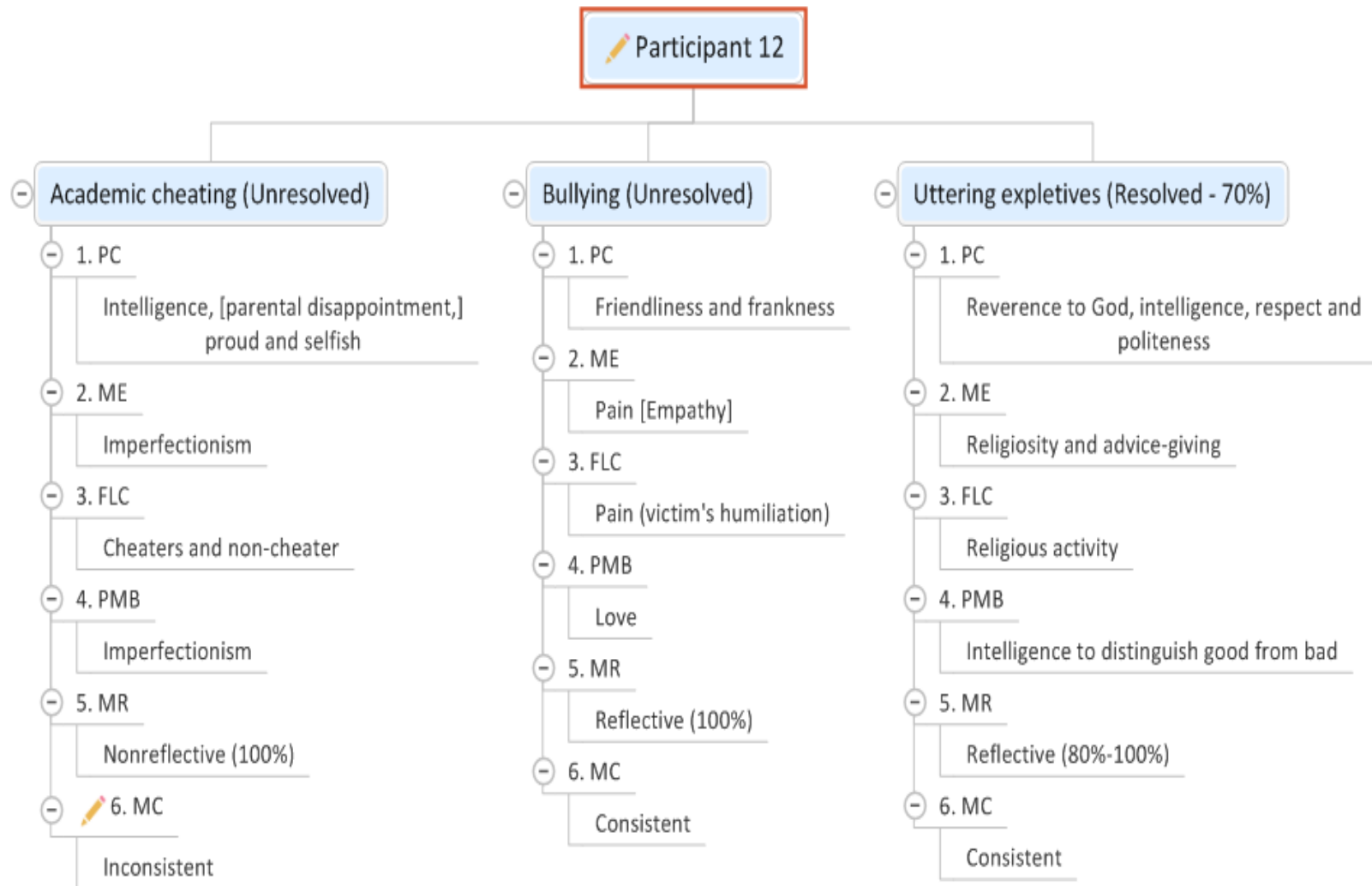












Appendix 6. Heuristic Factors (PMBs, PCs, FLCs, & MEs), Moral Reflectiveness, and Moral Consistency

Moral reflectiveness (MR)	Participant no. & heuristic resolution (HRes)												Total
	1	2	3	4	5	6	7	8	9	10	11	12	
a. RRef	3R	1R	1R, 2N	1R	1R, 1M, 1Ne		1N	1R	1L			1N	9, 9/15
b. MRef		1R		1N		1R, 1M, 1N	1N	1T	1R, 1M	3M	3M	1M	9, 11/16
c. TRef													0, 0
Total	3	2	3	2	3	3	2	2	3	3	3	2	12 (100%), 20 (56%) / 31 (86%)
d. NeRef		1N		1L			1N	1T					4, 0/4
Total		1		1			1	1					4 (33%), 0 (0%) / 4 (11%)
e. LRef													0, 0/0
f. NRef												1N	1, 0/1
Total												1	1 (8%), 0 (0%) / 1 (3%)
	3	2	1	1	2	2	0	2	2	3	2	1	
Reflective (Ref)	100%	67%	100%	67%	100%	100%	67%	67%	100%	100%	100%	67%	8 (67%)
Resolved+Ref	100%	67%	33%	33%	67%	67%	0%	67%	67%	100%	100%	33%	8 (67%)
Moral consistency (MC)													
a. Con		2R	1R		1M			1R	1L			1M, 1N	6, 7/8
b. MCon	3R		2N	1R, 1N	1R	1R, 1M, 1N	1N, 1N	1T	1R, 1M	2M, 1N	2M		10, 16/21
c. TCon													
Total	3	2	3	2	2	3	2	2	3	3	2	2	12/12 (100%), 20 (56%) / 29 (81%)
d. NeCon				1L				1T					2, 2
Total				1				1					2 (17%), 0 (0%) / 2 (6%)
e. LCon													0, 0
f. NCon		1N			1Ne		1N				1N	1N	5, 5
	3	2	1	1	2	2	0	2	2	2	2	1	5, 0 (0%) / 5 (14%)
Consistent (Con)	100%	67%	100%	67%	67%	100%	67%	67%	100%	100%	67%	67%	8 (67%)
Resolved+Ref	100%	67%	33%	33%	67%	67%	0%	67%	67%	67%	67%	33%	8 (67%)

Appendix 7. Participants' Interview Extracts, Codes, and Themes

RSQ# 1: Moral Problem

Research Sub-question (RSQ#1): What personal characteristics have you used to resolve your moral problems?

Theme: Morality of Problems

Sub-themes: Rightness or Wrongness of Moral Problems

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • When I was in 3rd year, I was a transferee from a science high school to a general high school • Then, when I started schooling [my third year high school here in a public high school], I have so much underestimated my classmates. • I became bossy • Is what I did to my classmates, right? • I underestimated and boasted to my classmate[s]. 	<ul style="list-style-type: none"> • Is it right to underestimate my classmates? 	<ul style="list-style-type: none"> • Rightness
1.2	Bullying	<ul style="list-style-type: none"> • Teasing my classmates. 	<ul style="list-style-type: none"> • Is it right to tease my classmates? 	<ul style="list-style-type: none"> • Rightness
1.3	Familial Lying	<ul style="list-style-type: none"> • Perhaps, my other problem before is lying. • When I was in 2nd year, I lied to my parents. • My classmates and I always have plans of going to the computer shop. • When I arrived home late, I told my parents that we did a school activity. • Is it okay to tell those things [or lie] to my parents for them not to be angry [at me]? 	<ul style="list-style-type: none"> • Is it okay to tell those things [or lie] to my parents for them not to be angry [at me]? 	<ul style="list-style-type: none"> • “Okay”-ness
2.1	Academic Cheating	<ul style="list-style-type: none"> • It cannot be avoided that my companies or classmates will have the tendency to cheat. • Others who do not want to cheat, cheat. • Because I knew that what I was doing is wrong, I tried my best. • Bit by bit, I depended on my own answers. I did not rely on others. I did not copy their answers. • Cheating helped me. 	<ul style="list-style-type: none"> • Is it wrong to cheat when it helps me? 	<ul style="list-style-type: none"> • Wrongness
2.2	Clinginess	<ul style="list-style-type: none"> • I am the type of person who cannot go without a company. 	<ul style="list-style-type: none"> • Is it wrong to be clingy? 	<ul style="list-style-type: none"> • Wrongness
2.3	Physical Defect	<ul style="list-style-type: none"> • [I have a physical defect.] 	<ul style="list-style-type: none"> • Do I have to be ashamed of my physical defect? 	<ul style="list-style-type: none"> • [Wrongness]
3.1	Churchgoing	<ul style="list-style-type: none"> • Is it right to go to church just to accompany my mother? • Oftentimes, I just go to church to accompany my mother because of her physical defect. • I think I go to church not to ask for forgiveness. 	<ul style="list-style-type: none"> • Is it right to go to church just to accompany my mother who sleeps while the preaching is ongoing and for 	<ul style="list-style-type: none"> • Rightness

			not taking care of us properly?	
3.2	Filial Sassing	<ul style="list-style-type: none"> • I say bad words to them. • Is it justifiable to say bad words to them? • Many times, I answer them back. • [My parents] frequently order me. • At home, our parents always quarrel. 	<ul style="list-style-type: none"> • Is it justifiable to say bad words to my parents? 	<ul style="list-style-type: none"> • Badness
3.3	Uttering Expletives	<ul style="list-style-type: none"> • As if I am thinking that it is no longer a bad thing to do. • I often hear my friends say expletives so almost as if I have already adapted it. 	<ul style="list-style-type: none"> • Is it right to think of uttering expletives as no longer bad since I do it out of excitement, surprise or fear? 	<ul style="list-style-type: none"> • Badness
4.1	Academic Cheating	<ul style="list-style-type: none"> • During quizzes, for example, surprise quizzes cheating may not be avoided. 	<ul style="list-style-type: none"> • Is it right to cheat for it cannot be avoided? 	<ul style="list-style-type: none"> • Rightness
4.2	Bullying	<ul style="list-style-type: none"> • Yes, like that. We have a classmate we really like to tease very much. • Is it right that we are making fun of [a person even when] it hurts or offends him/her? • As in teasing my classmates. 	<ul style="list-style-type: none"> • Is it right that we are making fun of [a person even when] it hurts or offends him/her? 	<ul style="list-style-type: none"> • Rightness
4.3	Computer addiction	<ul style="list-style-type: none"> • Sometimes, we go out and standby in one of our classmates to play [computer] games • [I am] lying to parents due to Computer addiction [VGA]. 	<ul style="list-style-type: none"> • Is it right to lie to my parents for being a videogame addict? 	<ul style="list-style-type: none"> • Rightness
5.1	Computer addiction	<ul style="list-style-type: none"> • [Is it right to] allot my time playing computer games? 	<ul style="list-style-type: none"> • [Is it right to] allot my time playing computer games? 	<ul style="list-style-type: none"> • Rightness
5.2	Filial Sassing	<ul style="list-style-type: none"> • Maybe, answering back my parents. • As if, there is not that respect. As if you are just talking to your classmate or sibling. • Am I doing the right thing answering back my parent? 	<ul style="list-style-type: none"> • Am I doing the right thing answering back my parent? 	<ul style="list-style-type: none"> • Rightness
5.3	Shyness	<ul style="list-style-type: none"> • Is shyness a problem? 	<ul style="list-style-type: none"> • Is shyness a problem? 	<ul style="list-style-type: none"> • [Wrongness]
6.1	Academic Cheating	<ul style="list-style-type: none"> • I copy and let other copy and that is how it is. • I have a friend, isn't it? • But, of course, there is the media. In the internet, sometimes, for instance, assignment, I am disinclined to write. • 'Just send the assignment to me.' Then, it is sent. Then, 'just send the answer to me,' like that. As if, you work hard to answer [the assignment] and just let others copy from you. • But that's how it is [when] it already becomes a habit. • You let your friend copy from you. 	<ul style="list-style-type: none"> • Is it right to let friends cheat from you? 	<ul style="list-style-type: none"> • Rightness
6.2	Churchgoing	<ul style="list-style-type: none"> • In the church, I am a scholar. • Then, you are required that for you to get your allowance, you have to attend the mass. 	<ul style="list-style-type: none"> • Is it right to go to church just to get my allowance? 	<ul style="list-style-type: none"> • Rightness

		<ul style="list-style-type: none"> • So, sometimes, I am bad, isn't it? Sorry, sometimes I go to church just to get my allowance. • So, sometimes, I am bad, isn't it? Sometimes, for instance, I am already attending the mass; then, I need to understand the mass so that you know the homily. Sometimes, when I have a seatmate that I know, s/he chitchat me. Of course, I will also chitchat him/her. I no longer listen [to the homily]. • Is it right to go to church just to get my allowance? 		
6.3	Filial Sassing	<ul style="list-style-type: none"> • Is it right to answer back my father? • I was commanded, for instance, I am already lying down and about to sleep. Suddenly, he asked me to open the electric fan. Of course as if I do not want to obey him because I am already lying down. I am about to sleep and the [fan] is very near him, he will order me to open his electric fan. Why not he opens it himself. I do not follow [his order]; I mean, I follow him and he still scolds me. He will tell something to me first. • My father and I are not close. 	<ul style="list-style-type: none"> • Is it right to answer back my father? 	<ul style="list-style-type: none"> • Rightness
7.1	Bullying	<ul style="list-style-type: none"> • Yes, I will just let things like this. I will simply ignore what she says. There is, but it is not so hateful. • But there are times that what she says is already too much. I really do not know what else I have to do. I really do not know what I should do to her. I really want to inform the mother about the matter, but I [think she] would not believe me. Should I leave things like this? Or do I really have to tell her what I want to tell her? • I should leave her [the daughter] in her ways because when in college, I will no longer be with her. I would no longer think about those things. She also added: 'I should not think about those things.' • Then, I told my mother what I should do. She said to me: "You have to show debt of gratitude to the teacher [mother]." • But for me, I like to tell her mother about the matter. But that is her mother. Who do I think will she take side of, it is her daughter, isn't it? So, I have no one to talk to. • She still treats me like that. Then, she often calls me like that. • Three times did we cry over each other's shoulders, but nothing has changed. • Afterwards, someone said to me that it was her who is spreading bad news about me. At first, I did not believe them so I confronted her. • So, when I talk to them, they do not care much. They block me when I talk: What is that?" Then, why? None. Then, that is how it goes. • What can I do about the situation? They will believe her more than me. • It has not been resolved. • I have a classmate these days. She is the daughter of a teacher who helped me. 	<ul style="list-style-type: none"> • Is it right to simply ignore the person who bullies me? 	<ul style="list-style-type: none"> • Rightness

		<ul style="list-style-type: none"> • The said teacher is my adviser in 3rd year [HS]. She persevered and really helped me to be transferred in [our] section [4th years HS]. • “You support each other. You support each other because [they are united against him].” • I said yes because [her daughter] seems kind. • Then, when we are already classmates, I am always with her because I have no [friends] in [our section]. • Then, it just came to my attention that she calls me with names me. For instance, “neighbor,” such names. • Then, I realized why she does those things to me when I am not doing her wrong. • Also, I am a very emotional person. • I am a talkative person. I easily talk. When I have a co-conversant, I easily share my stories to her. I share many stories to them as if I already have shared almost my autobiography. • That's it, I shared a story to her. Then, there was a time that I shared something about our classmates that is inappropriate. But it is not something very inappropriate, such as the expression: '[That's too much. Those are too noisy.] Just like that. Then, little did I realize that she shared those words to my classmates. • Oh, I do not know anyone from [our] section. 		
7.2	Computer addiction	<ul style="list-style-type: none"> • Sometimes, when we have assignments. Then, because I am an addict watching anime, Korean. I am fond of those things. I read [stories] from my Wattpad. Instead of doing those. Wattpad. Reading Wattpad. • On my part, I am not doing my school activities the reason my class ranking is going low. • I am more focused, not that I am too focused, I just give more attention to what I were watching and reading such things, instead of reading books. • Then, when it comes to those things, I sleep very late at night. Sometimes, I sleep three in the morning. • Then, two hours later, I have to wake up to go to school. That is why, sometimes, I sleep in school. • Is it right that I prefer first to do those things that I like instead of the things that I ought to do? 	<ul style="list-style-type: none"> • Is it right that I prefer first to do those things that I like instead of the things that I ought to do? 	<ul style="list-style-type: none"> • Rightness
7.3	Distrust	<ul style="list-style-type: none"> • She always tells me not to trust others too quickly even when she is my friend. Even when you are that close, even when you are always in company, do not trust him/her, because it is you who will be hurt [later on]. • As if based on what my mother shared to me, it is now hard for me to trust other people. • Only one [person who conned my mother]. Only one [individual] who conned her [and] took a huge amount of money from her. 	<ul style="list-style-type: none"> • Is it wrong not to trust even those who are close to me? 	<ul style="list-style-type: none"> • Wrongness

		<ul style="list-style-type: none"> • Of course, I also come to think of, why such [negative] outcomes even when you are kind to other people, so why still be kind [to others]? It is that to me. Even when you are that kind, that person will still take advantage of you, so why should you still be kind? • My mother tells those things to me. • As if because my mother is not trusted by her business partners unlike before even when she does not do them wrong? • Then, for me, I thought, why is it that even when a person is kind, there are still many people who deceive her. • My mother is kind to all people. She is a generous. • Before we are rich. I am spoiled before. These days, [we are no longer rich]. Before, I was spoiled too much. These days, they still give me what I want. • The reason I enrolled in that subject, my classmates in 3rd year were there. • Just like in our [elective subject]. Here, we also have [or choose our elective]. Then, my decision was wrong. I was scolded because my ranking got low. The grade that was given to me [in that elective] was 85%. But [my classmates] got 90%. All of them 90%. So, that is a big [downward] pull [to my grade], said my mother. My decision was wrong in joining beauty cares, hair styling. • Based on my experience, the decisions I make are always wrong. • [I like being told by my parents what to do.] 		
8.1	Academic Negligence	<ul style="list-style-type: none"> • I am conscience stricken. • Bad influence. • [I am] in love in 2nd year [HS]. I was desperate then. [It] hindered my studies. • It was about to be resolved then. I want to change the reason. I transferred here [in this school]. [I transferred here] in 3rd year. • Is it right that I transferred [here in this school]? • For me, it is right [that I transferred here]. That's it, I transferred here because of my friends [bad influence] and because I fell in love. [I fell deeply in love]. • [My family and I] both decided helped me out because that is also their plan. 	<ul style="list-style-type: none"> • Is it right that I transferred [here in this school due to my previous academic negligence]? 	<ul style="list-style-type: none"> • Rightness
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • Also, my father, he does not know [that I transferred here]. He does not know that I am studying in this school. He only knows that up to now I am studying in my former school. • Because my father is different when he becomes angry. He does sorts of things. He may burst in anger. That is the reason [why they keep it as a secret to my father]. My whole family decided to tell him [about my school transfer] when he already goes back home because my father has that attitude. • Is it wrong to lie to my father that long? • [My father] does not know [that I fell in love and thus negatively influenced my studies]. 	<ul style="list-style-type: none"> • Is it wrong to lie to my father that long? 	<ul style="list-style-type: none"> • Wrongness

8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Lying also. The truth is my parents do not know that I have currently my Facebook account. • At present, because, what I know is that, my [Facebook account] was deleted because of the incident [falling in love with the guy]. Yes, my [mother] does not want me to contact the guy. • I reactivated it. [The content of my Facebook account] will be deleted. When you delete it today, it will be deactivated. After a week, if you did not open it [reactivate], it will be permanently deleted. • Is it right to lie to [my family]? • Yes, because, sometimes, Facebook helps me because when I have to inquire to my classmates, I can use it [my Facebook account]. 	<ul style="list-style-type: none"> • Is it right to lie to [my family]? 	<ul style="list-style-type: none"> • Rightness
9.1	Academic Cheating	<ul style="list-style-type: none"> • Cheating in an exam. Is that right? Of course, I am also an honor student. Of course, as if, sometimes, I also feel guilty [when I cheat]. I am so; I like all to be right. When I am unsure, I ask. As in, 'Is my answer correct?' If it is wrong, I change it immediately. Then, I am also fond of comparing my answers when I did not or have not reviewed that hard. 	<ul style="list-style-type: none"> • Cheating in an exam. Is that right? 	<ul style="list-style-type: none"> • Rightness
9.2	Bullying	<ul style="list-style-type: none"> • Sometimes, I also bully. But for me, I do not consider that as bullying. • But others say, it is bullying. Because my friends, I keep on teasing them. As in I: Is it wrong or not, but for them, that is wrong. [I bully] my friends. They say it is wrong. 	<ul style="list-style-type: none"> • Is it right to bully others when I consider it right while they consider it wrong? 	<ul style="list-style-type: none"> • Wrongness
9.3	Familial Un-openness	<ul style="list-style-type: none"> • That is, I do not open much to my family. • I do not [open up] many things [concerning me]. For example, when I have a low score, I do not inform them. Then, also, what else [do I have to say]. There are other things I do not tell [my family]. Like that [about my girlfriend]. It is not forbidden [to have a girlfriend]. That is, about my low score. Then, they tell us [students] to bring our parents [to school for the Parents' Day or Meeting], I do not let [my parents] come. 	<ul style="list-style-type: none"> • Is it wrong not to be opened that much to my family? 	<ul style="list-style-type: none"> • Wrongness
10.1	Bullying	<ul style="list-style-type: none"> • [My classmates] are fond finding faults; they are pessimist. • I do not know the term, but they are fond of putting down a person. Yes. And they are judgmental. • They are happy based on my analysis of their behavior. They are happier when they put down a classmate. • Because when I was in 2nd year [HS], which is the worst year of my life, such are [what happen]. I was a former class president in 1st year. When I turned 2nd year, they did not really vote again for me because what was really imprinted in their mind is that I am irresponsible. But it hurts me of course because I know from myself that is not true. The result that came out from an incident when I was in 1st year, they always blamed me for it. Like that. Then, they still have it with them until 2nd year. They blame it to me what 	<ul style="list-style-type: none"> • Is it wrong to let my pessimist classmates to put me down? 	<ul style="list-style-type: none"> • Wrongness

		<p>happened in 1st year. So, during those times, that is what I was thinking: Even when it is not my fault, I just say it to them as a defense.</p> <ul style="list-style-type: none"> • “Can [I] not change?” But, as if, I still have not defended myself. So, as if I have admitted that it is really my fault in 1st year. That's what is also hard for me [to do]. I am weak when it comes to defending myself. That's it. That is my moral problem. • Do you think it is justifiable not to defend myself when your reason is not to make matter worse? • Yes, [it is reasonable not to defend myself from them anymore]. You know that should you defend yourself, they will be angrier or the situation will worsen. 		
10.2	Parental Expectation	<ul style="list-style-type: none"> • Yes, because if I can achieve it, I am not a trying hard [person] to the point that I am grade conscious [just to achieve it]. If what effort I could exert, if it did not meet the expectation of my parents, it is just okay with me. I do not push it [myself to the limit]. Like that. • Although, on my part, I know that I can excel. There are really times when their expectation does not match [with mine]. They feel that, as if, because they feel that, because they have been accustomed to me being always on top [of the class]. Like that. That is when now, that I am no longer on top [of the class], they always, that is, when I share my achievements, as if, it is nothing to [them] because it is not the final [yet]. For example, I won in a contest, but I am not on top. Such, like that. Because that is it. Then, they always compare me to my sibling, which is [in] top 1. Like that. But they do not always [tell] me that. But other people also [expect too much from me]. Because my sibling, his teachers had also been my teachers. Then, that's it, they like to compare [me with my brother]. “Your brother is brighter than you. What happened to you?” Like that. And then my problem there is how to meet their expectation of my parent if you know from yourself where your limit is? Like that. • [My parents] expect too high [from me]. 	<ul style="list-style-type: none"> • Is it wrong not to try hard just to meet the expectation of my parents? 	<ul style="list-style-type: none"> • Wrongness
10.3	Time Mismanagement	<ul style="list-style-type: none"> • I have so many commitments. One reason why I also do not excel that much in class. Because I have so many commitments in school that I do first. For example, many of the school activities are unexpectedly. Alternatively, another example that it will be done today, I do it later. Today, it will be announced, but same day [that it has to be done or accomplished]. • That is why it is hard [for me] to adjust. That is why those that I planned to do are no longer fulfilled. Most of the time, I do not submit output. Then, I am always late, especially in 3rd year [HS]. • To prioritize? Is it right not to follow the, what is right? You already set the time, the tasks when you have many. How to.... Is it right not to follow your time management if you have many... yes, commitments like in school? 	<ul style="list-style-type: none"> • It is right not to prioritize. 	<ul style="list-style-type: none"> • Rightness

11.1	Academic Cheating	<ul style="list-style-type: none"> • [That belief] as if it pushes me to cheat. About copying. In our periodical exam during my 3rd year, then, that's it. I have not reviewed as if I know something. But when it comes to [another subject], I really cannot remember anything. My seatmate that I am asking know what is the answer to a specific number [test item]. Like that. That's it. Hm. It is wrong. Classmate. Yes, to my seatmate only [to whom I cheated]. 	<ul style="list-style-type: none"> • Is it wrong to cheat? 	<ul style="list-style-type: none"> • Wrongness
11.2	Filial Sassing	<ul style="list-style-type: none"> • Answering back my parents. Because when I answer them back, as if, it is already there. It is already there that they have to do, and then they will pass it over to me. Like that. Yes. I am also doing something. • They ask me again to do something, which they can do [themselves]. 	<ul style="list-style-type: none"> • Is it wrong to answer back my parents? 	<ul style="list-style-type: none"> • Wrongness
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • Do [I] have to hurt my nephew when I am irritated? • Yes, [it hurts him] because he cries. Slight [pain] only because I feel irritated [to him]. [He is] so persistent. • To my nephew. When I am irritated to him. I pinch him sometimes. 	<ul style="list-style-type: none"> • Do [I] have to hurt my nephew when I am irritated? 	<ul style="list-style-type: none"> • [Wrongness]
12.1	Academic Cheating	<ul style="list-style-type: none"> • Copying [cheating]. It is wrong. • Is it wrong to cheat because they do it also? 	<ul style="list-style-type: none"> • Is it wrong to cheat because they do it also? 	<ul style="list-style-type: none"> • Wrongness
12.2	Bullying	<ul style="list-style-type: none"> • Is it wrong to humiliate others when there are others who enjoy it? 	<ul style="list-style-type: none"> • Is it wrong to humiliate others when there are others who enjoy it? 	<ul style="list-style-type: none"> • Wrongness
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Almost all I do, such as saying bad words. Humiliation. Even when I know that what I will do is wrong, I still do it. • Sometimes only, as in, because I got surprised. For them, saying bad words is as if natural to them. No effect. But these days, I am telling more myself that I should be avoiding it. Like that. 	<ul style="list-style-type: none"> • Is it wrong to do something I believe to be wrong, such as humiliating others? 	<ul style="list-style-type: none"> • Wrongness

RSQ# 2: Moral Problem Description

Research Sub-question (RSQ#2): What personal experiences have influenced you in resolving your moral problems?

Theme: Detailed Description of Moral Problem

Sub-themes: Detail, Cause, Effect, Aftereffect, Action Taken

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • I was boastful toward my classmates. I did not listen to them. • I always thought that what they were saying were wrong about our group work. • We have a group in science. Then, one of my group mates suggested something to do. Then, I replied that it is not how it is done. What ought to be done, what I wanted, that is what ought to happen and what we will do, even when they have a better suggestion. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		<ul style="list-style-type: none"> • Yes, [my suggestion that we did] was not better. • Then, my group mates said: “If we followed [the suggestion of] the other member, perhaps, we had a better presentation.” • Our presentation was a failure. It became unpractical that time. • Yes [cannot undo past mistake]. 		
1.2	Bullying	<ul style="list-style-type: none"> • As friends [classmates] this 4th year high school, we look for the weaknesses of a person. • When we found of a person's infirmities, that's the time that we tease him or her. • As if what we do is wrong. • Yes, only [s/he that we bully]. • To jest or tempt him/her for his/her weaknesses. • Yes, [my friends are 4th year students]. Yes, [they are] my classmates also. • Like our classmates who are male, as if they are like girls when they act. [His weakness is] wrongness in acting. Yes [when we learned, for example, that he is gay]. We tease him. • He also teases us. • Sometimes, we also speak tactlessly even when it hurts [other people's] feeling; we still tell him his weaknesses. • We said that he is gay. We told him that he would never ever join us. • He teases us also and then laughs at us. He retaliates when we tease him. 	<ul style="list-style-type: none"> • Cause, Effect, Aftereffect and Action Taken 	<ul style="list-style-type: none"> • Cause, Effect, Aftereffect and Action Taken
1.3	Familial Lying	<ul style="list-style-type: none"> • I arrived home late because I played computer games. • When my mother asked me of what I did given that I arrived home late, I told her that we had a practice in our classmate's house for our subject's requirement. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
2.1	Academic Cheating	<ul style="list-style-type: none"> • One of my classmates did not study his or her lesson. S/he copied my answers. I thought that s/he really needed to pass or have a high score in the test. • My seatmates noticed that she keeps on glancing on my paper. Each time she looks at my paper, she writes something on her paper. • I already advised him or her that next time, s/he has to study his/her lesson. • S/he has to review his/her lesson about the test so that s/he will not rely on us. • I was also in a rush while taking the test so I have not advised her. • After the test, I talked to her. • I told her that next time she has to review her lesson or ask me what to do so that I can help her. • Sometimes, I think she might get offended. • But when I know what she is doing is wrong, I do not care if she would get offended. • We are seatmates. I do not allow her to cheat. I folded my paper. It just happened that I was rushing then. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

2.2	Clinginess	<ul style="list-style-type: none"> • I am used to not being alone. I want to always have a companion because I am afraid being alone. • I assume I could do something wrong. • For example, when I was left alone at home. I have no one with me. They cook rice in a rice cooker. I forgot to close its lid. The rice was not cooked properly. The upper part was dry and the lower part was not cooked properly. I was 13 then. I was censured. They said I was careless. They told me that I was not thinking of the outcome because of what I just did. • I really like having someone beside me. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
2.3	Physical Defect	<ul style="list-style-type: none"> • This problem started when I was in second year. It's in my bone. The joints were dislocated. • So, I was homeschooled when I was in second year. So, I have returned to this [high] school in 3rd year. No blood flows from my veins. • Do I have to be ashamed of what happened to me? • The night that I slipped, I was looking for my phone because I did not find it in my bag. I went downstairs. Everyone was sleeping. The lights were off. The switch was far from the stairs. When I approached the switch, there was a dog's urine. I have not noticed it because there was no light. I slipped and felt immediate the terrible pain. Then, I have not slept. I did not go upstairs in my room and instead slept there. In the morning, I was brought to the hospital. • [I started homeschooling when I was in second year,] third and fourth grading. My grandparents talk to my teachers. • My foot was casted [and with metal]. So, the doctor advised my family that I should be homeschooled. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
3.1	Churchgoing	<ul style="list-style-type: none"> • My relation with God, as if I do not give value to it. • As if I only approach Him, almost always, only when I need something from Him. • She is a churchgoer. • However, one thing that irritates me is that she goes to church to listen to a sermon and yet I see her eyes closed. • I am irritated and rebuke her. • Then, she goes there for picture taking too. [She has picture taking] with the images of saints, always. However, that's not a commandment of the church. • She sleeps while the sermon is ongoing. • [She sleeps late at night because] she is in front of a computer (e.g., Facebook), always. • She does not take care of us properly. As in, I discover her acts. For instance, she has to cook a meal for us. It takes a while and we are already very hungry. Then, she still does 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		<p>not cook.</p> <ul style="list-style-type: none"> • Yes, she is fond of having picture taking. It is a shame because that is church and she is always (i.e., every week) has picture taking. • She uploads the pictures online. Yes, then she tells us when she dies we would have nothing to stare at. Yes, as if she thinks she will die soon. • No. [She is not terminally ill]. • She is not totally asking me to accompany her, but I have to accompany her because of her polio. She cannot walk on her own. She will fall down. I do not want that to happen to her and so I accompany her. I am forced to help her. • Because as if I do not want churchgoing. • Churchgoing is not a measure of the goodness of a person. • [The goodness of an individual is measured] by his good deeds. • [I do not really like going to church]. I dislike going to church. • [I can value my relationship with god] by doing good deeds every day. Every night I pray. I leave all my problems to god. Then, I also ask for his forgiveness. • It is okay for me if my mother always goes to church because the church was established to strengthen more our relation with god. • But I often see that when she goes to church, she just sleeps. As if god is discourteously treated. • Only the two of us go to church. • When we arrive home, my parents are in good terms and then sometimes, have quarrels. • Oftentimes, when they see each other, they have spousal quarrels. But their quarrel is different because it almost always happens. • My grandparents knew about the matter [but did not tell my mother]. Then, she does not know why that happened; hence, she was furious. • [My mother] was really upset; she was so upset. She got too infuriated to my father because she learned that they were already married and then she [my mother] does not know that my father has also married another woman at that same year. • There was a case my mother got really so irritated. • [My father] has children out of wedlock. They are two [illegitimate] children. [He does not provide them sustenance.] • Yes, my father is brainsick. 		
3.2	Filial Sassing	<ul style="list-style-type: none"> • [My parents] always have quarrels. • Hence, as if I want more to be alone in my room. • Then, when I go downstairs, they talk to me and I answer them back because I do not want to hear quarrels. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

	<ul style="list-style-type: none"> • My father does not go home every day because he is lodging. His job is far from our house. • Then, when [my father] returns home, that's it [they have a quarrel]. • [My parents] frequently quarrel. • That is only the time that [my parents] are together and yet they still quarrel • [My parents] quarrel about money. • I am in my room and [my parents] order me. • We are three siblings, but I am the one always being ordered to. • Instead of buying at the grocery so that we buy all the items we need, [my parents] want you being tired. [My parents] order me to buy items at the store; then, many [times], it irritates me. • I sass because why is it that I am the only one often ordered to. • They cannot make the other two siblings to obey them. • [My brother] simply becomes angry [when ordered to]. • When I am the one angry, [my parents] are even angry with me. • For me, it is unfair. • [My brother] even has the courage to be presumptuously angry. • He often goes out of our home; he goes out to dance elsewhere. • [My brother] is a bystander. • [My brother] does not want to study, but my parents insist on telling him to study. • Then, there was a time when my grandma told us that my parents should let [my brother] go to school. But I think it would just be a waste of money. • [My brother] does not do anything. • [My brother] is hooked up with his friends. • [My older sibling becomes angry when ordered to do something so], yes, they just let him be. • [My parents] also become angry with me when I disobey them. • [My parents] even become angry at me. • I follow [my parents] 95% of the time. • I do not immediately follow [my parents]. I still complain and talk back when they already need what they told me to buy. • After I obeyed [my parents] what I was asked to buy, I go upstairs in my room. • Sometimes, I am already tired from school. Then, my older brother is just there lying and yet I am the one being ordered. • My older sibling is not doing anything; why they do not order him instead? 		
--	--	--	--

3.3	Uttering Expletives	<ul style="list-style-type: none"> • I say expletives when, for instance, as in I got excited, afraid or surprised. • [Uttering expletives] is just an expression when I get excited. I often hear my friends to utter expletives so I no longer think of it if as bad or wrong. • I know from myself that it is wrong. • Yet, I still do it always. • As if it is just an expression for me [to say bad words]. For instance, I will call my friend. Then, I will share something happy to him, such as about a game. It is as if all that I utter are mixed with bad words. It is contagious. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
4.1	Academic Cheating	<ul style="list-style-type: none"> • Not really [in the periodical test even when it is hard.] Only on quizzes [and] assignments [that I cheat]. [I sometimes cheat] in [three subjects]. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
4.2	Bullying	<ul style="list-style-type: none"> • We often tease him verbally. Many times, he has low scores. [He has low scores] in final grades [and] quizzes. He has very low scores in recitation [and] so we tease him. In the last periodical tests, he consistently has low scores. It is being announced. The scores are announced. For example, there is a quiz, no, periodical test, they are collected and the scores are arranged from highest to lowest. For each announced score, the name [of the student] is mentioned. That is perhaps okay with me. There is nothing wrong with [announcing the highest to lowest scores of students]. The one's being announced [in class] is test [results] only. • We tease him, that is, we make fun of him. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
4.3	Computer addiction	<ul style="list-style-type: none"> • He is my friend, a classmate in third year who was transferred in section two. • After we play computer games, we standby and invite to eat in their house. • [My classmate's] neighbor has a computer shop in front of their house. • If I have someone to play with, I play. • At most, perhaps, we play for four hours. Most of the time, 2 hours. The 4 hours is during weekends only. [Not every day.] We only play once in a while. • Then, our alibi that sometimes we have [school] project, activities, such that. • Sometimes, I arrive home late. [I arrive home late at around] 4pm because I play with my classmates. • Because of [VGA], I learned to lie. • [I am a videogame addict because] the time comes that even when you are hungry, even when you have a project to complete because it is deadline [of submission] the following day, you or I still manage to play game because I think, perhaps, I can still finish it. • However, the quality of the project is [sacrificed]. • That is what happens, sometimes, I get low grades, [which] is not good. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
5.1	Computer addiction	<ul style="list-style-type: none"> • For instance, after class, we play [computer] games for 2 hours (that was last year). • Because, of course, when I arrive home, instead of having eaten, when I arrive home, I am 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		<p>hungry [and] tired.</p> <ul style="list-style-type: none"> • Then, there is no more time to study because I am already tired. You cannot study then because what you want is to rest. • There are many hours wasted. Tired. Time, money, so it is wrong. 		
5.2	Filial Sassing	<ul style="list-style-type: none"> • When my mother did not arrive home early, for example, when I am already hungry, I am angry with her. • [My mother] goes out of our house because of her odd-job jobs. • Yes, I sometimes ask her to leave money for me. She will say, "I have no money; I will give you when I return home later." • Until she comes, it is already 3pm [and] I still have not eaten. I also become angry. • My father also works, but sometimes we cannot make ends meet. • I am arrogant [to my mother]. 'Why just now that you come back home?' • I feel I am the boss. • When I have not washed the dishes, I also answer back my mother. I tell her. You are not doing anything [why are you not the one who wash the dishes?]. • For example, I also think that [my mother] just arrived from [her sideline] that is why she did not [wash the dishes yet] because she got tired. 	• Cause, Effect, Example	• Cause, Effect, Example
5.3	Shyness	<ul style="list-style-type: none"> • I do not talk to them. • I just do not mingle with them. • When they need your help and you are there. • There is interaction from one another because you need it. • For example, in group work... I have to ask for their share. I cannot say it even when I have to. • I just ask for assistance [from my group mates]. [Each member pass over to another group mate his/her share to the next person until collected]. 	• Cause, Effect, Example	• Cause, Effect, Example
6.1	Academic Cheating	<ul style="list-style-type: none"> • Facebook this year. But when I am in 3rd year [HS], I am not really fond surfing the Internet. For instance, I wrote our lesson. Then, when I see my classmate take a picture of it, as if I realize, 'yes, why not?' I will just take a picture of it. Why should I labor that much if I can do it at home? I take a picture of it and then connect my phone to the Internet. It is like you use Facebook and I send it [to you]. We do our assignment at home. Yes, the picture is sent using Facebook.com. Yes, after it is answered. But it is only in the chat box. For instance, you are my friend. I will send it in our chat. • For example, we have two assignments: I do that in Filipino; she does that in English. It is like that. As if we share with each other. 	• Cause, Effect, Example	• Cause, Effect, Example
6.2	Churchgoing	<ul style="list-style-type: none"> • Our neighbor is a friend of my father. That friend of his, as in he has a position in the church. He is head like his spouse. 	• Cause, Effect, Example	• Cause, Effect, Example

		<ul style="list-style-type: none"> • Then, they helped us out [to have the church scholarship]. • [Before I became a church scholar, I am a churchgoer.] I really go to church. • The church is very near us. • I am still a churchgoer. • [I think that] as if I only go to church just to get my allowance. • There are times, for instance, there is a good TV program. I waited it for long, for example, it is a blockbuster. It is for so long that I waited for it. Then, I will tell myself, I will not just go to church, because of this and that. I like more [to watch that TV program]. • Then, my mother will admonish. [I will reply that] 'it is just once in a while.' • But it has become my habit not going to church. • That is why when I did not go to church, when the night comes, I go to church. Our mass is 9:45 in the morning. Isn't it that, you just wake up and it is already 8[am]. You hurry up to take a bath and then go to school. That's how it goes. But in the evening, when I did not go to church in the morning, I attend in the evening. • Isn't it that after the mass we go at the back of the church? Then, we have a meeting to share the homily [that we listened to]. Once the homily is done, the scholars are called to share the homily. Those who share [their homily] are chosen [from the group]. That is when our names will be called one by one. Then, we sign [the form] to get our allowance. • Yes. But isn't it that, for instance, you already shared [the homily]. Then, I did not listen to the homily. As if I will just rephrase what you said just to have something to say about the homily. • Yes, [if you did not listen to the homily]. You cannot share anything if you did not listen. • Yes, that could also happen. Because when you said "pass on," they will keep on telling you to share what you know. Because as if they also do not want to talk, that's it. There are times that I pass on, really a pass on. Sometimes, they talk a lot. My friend, who is my seatmate, listened [to the homily]. When she shares, it is very lengthy, as if, she already finished all that the priest said. That is why you cannot add more to it. Then, as if I will just pick one word [from what she said]. Then, that is all that I will say. I will shorten her lengthy talk. 		
6.3	Filial Sassing	<ul style="list-style-type: none"> • Likewise, [my father] is lazy because the electric fan is near him. Isn't it that I am already lying down? • He will say to me that I am very lazy. • That is why [my father and I] are not really close. But now, our family is fine but we are not still close. • So as if we do not meet each other in the house. • When I am in 2nd year, my father has two jobs: one in the morning and the other in the 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		<p>evening. That's it, he is a watchman. In the evening, he is in the barangay, watchman. In 2nd year [HS], [I] attend afternoon classes. So, I wake up perhaps around 10 [in the morning]. Of course, when I wake up, [my father] is no longer in our house; he has work in the morning. Then, I will arrive home [from school] 8:30[pm]. So, I do not meet him. When I arrive home, I simply eat then sleep.</p> <ul style="list-style-type: none"> • So as if I have chosen my mother [over my father]. • Then, because I am close to my mother, I am open to her. • When I am in 2nd year [HS], my [parents] have a dispute and so and so. Then, it came to a point that they separated. 		
7.1	Bullying	<ul style="list-style-type: none"> • My mother told me to just do better on the outcomes. I should prove to them that I deserve it. • But I was not there that time I was not there. It is my best friend who informed me. That best friend, I trust. I was there [in the school], but we have a contest that time. • 'That's too much, it yours to get high [grades]. That is too much. Too much! • Because of that, [she] put [me] down again easily. It's irritating! • Then, she [close friend] said, because [my classmates] said she telltale again: "Because the teacher in my TLE subject gives a low grade." Then, the teacher replied: "Oh! That's it? She transferred here because she thought of getting a high grade? Let's see about that!" • She maligns me in the new [elective] where I transferred. • The problem is: I heard something again. I surrender. I am fed up talking to her. Then, when I heard of that, it is too much already. I surrender! I am too tired. I said to myself that is final already. I will not just. I will just ignore her, that, is my final verdict. • It is fine with me if I feel guilty, but not. That is why my anger to her is already that much. She already hurt me a lot. • Because it is difficult already. After all that she said too much about me; many are going far from me. • I have only one friend. Mostly my classmates who call her like that. • So, when I heard calling her like that, I just did the same. That is what happened inside the room when she says something untrue. We are classmates. It is not only my friends that call her [like that]. • Actually, the truth is, I also have done something wrong. I already did it. After all, that has already transpired. • I do not copy from her; we are just seatmates. • Other told me that when she says "neighbor" that means that I always copy [cheat] from her. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
7.2	Computer	<ul style="list-style-type: none"> • I know that [Wattpad addiction] is wrong, but I just cannot control it. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect,

	addiction	<ul style="list-style-type: none"> • I just do not know how to get rid of it in myself. I do not know how to get rid of it in myself. Yes, so much [addiction]. 		Example
7.3	Distrust	<ul style="list-style-type: none"> • I just don't know why. I cannot get rid of [my talkativeness]. Also, it is just like this. This is what's in me, just like my mother told me. I cannot [do something about it]. I want to [talk about, I talk about]. • I trusted her that much, and what happened, isn't it? I was deceived again. I have trusted the wrong people. • Isn't it that I am so talkative? But my talkativeness, I already am reducing it because just like what they tell me, just like my experience with [my close friend]. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
8.1	Academic Negligence	<ul style="list-style-type: none"> • I fell deeply in love. Because of that, I have cutting [classes]. I lie to my parent just to see the guy. [He is my schoolmate] before. • He has a family problem the reason he dropped out of school. I do not know [why I fell in love with him]. He is not only good looking; he is also kind. • My parent does not know our relationship then. For instance, when we use Skype.com. When my father ask me about my studies in my former school, sometimes, we just say “yes” to his queries. My mother learned [about my relationship with the guy later on]. Sometimes, my actions are different. They asked me if I am in love, [that is] if I have a boyfriend. I am saying to them that I have none. Because my family are [very] strict when it comes to such a relationship. Especially when we are texting each other. I suddenly smile. My mother suddenly asks me who is he. I tell him that it is my classmate [that I am talking to]. • For me, it is right [that I transferred to this school] because of what [I did before] in my former school. My study has become okay. I focused more on my studies. Because of that, I have an achievement and made my family proud of me. I challenged myself and in 3rd year [HS], I landed top 5, no, top 4. • Also, that guy [my former boyfriend] had deceived me. Because of my school transfer, it helped me move on. [Our relationship] lasted for 3 months. • [My mother] was against our relation. • My aunt learned that, because she is following [my boyfriend] in her Facebook... When you are following someone, of course, you will know what he is doing. When she is to post, [my aunt] learned that my boyfriend is with another woman. Spinster [aunt]. • It is my family who wants me to be transferred to another school. At first, I do not want [to be transferred to]. But when I learned of the matter [that my boyfriend has another woman], as if perhaps, that is when I also wanted to be transferred here [in this school]. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • When in abroad, it is not allowed to drink alcohol. When my father is depressed, he drinks. And when he drunk a lot, he freaks out. He freaks out when he has a problem, 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		especially when it is severe.		
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • It is not right to lie to my parent about my reactivated Facebook account. When I lie, I feel guilty. • I am deeply in love with [a new guy]. But I will not repeat what happened before neglecting [my studies]. I am no longer neglecting my studies. • No one in my family knows about my reactivated Facebook account. • I already un-friended [my former boyfriend]. • No, I do not like [my former boyfriend anymore] even when he approaches me. My new [love], he knew what happened to me because I shared it to him. • As in, he is also the one who helped me move on. He served as an older brother; he served as a friend. He is a former [4th year HS] student here. He graduated last year. [He is not my boyfriend.] I only like him. We are both in love [with each other]. But I said. I feel guilty should I lie. Also, I do not like to have to have a boyfriend as of the moment. That is why I said to him, that is, we like each other, but we have to focus first on our studies. I informed him that is why he serves as a brother or friend to me. 	• Cause, Effect, Example	• Cause, Effect, Example
9.1	Academic Cheating	<ul style="list-style-type: none"> • Isn't it that I already have answers? Then, I glance on my seatmate's [answers]. Then, when I did not review [my lesson], sometimes, I am not sure of my answers. Some that I am unsure of, I put an asterisk. Then, I ask [my seatmate]: 'Is this correct?' Whether it is correct or not okay. But when his/her [answer] is different, I ask him/her how it is. S/he will explain it [to me], but if I feel otiose, [it is as it is]. Like that. • Yes, sometimes, I am conscience stricken. • Not like that [I want to have consistent scores in quizzes]. I just do not want to have the lowest [score], like that. I just do not want to have the lowest [score] because I [feel depressed]. • Almost all of us [cheat]. Of course, we should depend on one another in our section. Like that. • We help each other out. Sometimes, sometimes only [that we cheat from one another]. When it is really hard for us. But when it is not [so hard], we work [independently]. Yes, that's it. We depend on our own because we are already in 4th year [HS]. 	• Cause, Effect, Example	• Cause, Effect, Example
9.2	Bullying	<ul style="list-style-type: none"> • I just tease him/her. For instance, his/her physical appearance. S/he is fat, that's all. • Because as if [the teasing them] is too much. Then, they say that it is too noisy for them. They are humiliated. Not really. S/he only has flabby tummy. As if [they have] men's waists. Small body fats, but because s/he tall. Then, chubby. But not really too fat. I just tease him/her. 	• Cause, Effect, Example	• Cause, Effect, Example
9.3	Familial Un-openness	<ul style="list-style-type: none"> • Because I feel shy [to open up to my mother]. To my mother. • They expect from me [to be this and that]. They expect me that, "you should be a 	• Cause, Effect, Example	• Cause, Effect, Example

		<p>consistent honor student [in class].” Sometimes, yes; sometimes, not. It fluctuates [since elementary school days until now]. Now that I am in 4th year, I have to be a consistent [honor student]. [Top] 4 [since elementary school days]. I am just in top 8 [last 1st grading period]. Yes. I was in section 2 when in 1st year.</p> <ul style="list-style-type: none"> • Because [my parents] are busy; they are busy. I am shy to tell it to [my parents]. They might say to me, “That’s nothing. That is just. I will just pay whatever we have to pay for.” Like that. They always think about their jobs. • Only during Sunday that [my father] visits us. My father, as if, he is separated from [my mother] because my father has a first family. Then, we are only his second family. Then, he already returned to his first [family]. We are just his second family. His first [family], as if, his [first wife], as if, he ruins us. So, my father became afraid. So, he transfers again to his first [family]. Then, [he visits us] every Sunday only. Then, we just go to church. But my classmates do not know that because I do not say because I am ashamed. [My father] sells in an [eatery]. [My mother] is just a company employee. Is it justifiable, because I do not tell them? Since I was a child, I do not tell them, as if it is nothing to me. My mother, including my siblings [brothers]. 		
10.1	Bullying	<ul style="list-style-type: none"> • Yes, lowering [my] pride [humility] to calm down the situation. • Misunderstanding, really. As of me, since I have not cleared [the issue], I really feel that no one would listen to me anymore even if I defend myself. That’s it, they would not listen to me; [they would] not believe me. I just ignore it because even our teacher, even when I explained my [side], s/he turned a blind eye to it. For him/her, what is wrong is wrong. S/he did not give an [exemption], as if, she did not give an exemption in her punishment. [Our group] got 75% grade in our project because what we should have done is to burn a CD about ethnic songs. Yes, then, we have to get [the list] from our teacher the list of songs. When I called a representative in our group to go [to the teacher] and get the list of ethnic songs, the next day, we ought to already present our songs that were sent to us. When I asked that member, s/he said that I have not commanded him/her to do so. But s/he went. But she went there. But our teacher said that [it should not be the president], [rather] it should be the leader of the group [who has to fetch the list]. No. That’s [what happened]. Our [group mates] cried because our teacher became angry [to us]. We were always the lowest [scorers]. Then, when the teacher asked our group to do something, it is not being submitted that is why they blame all to me. Then, that’s all. Yes, that’s it. Actually, it is surprising that the one mistake that you did, once only, it was retained in their minds for a long time. As in, like that. We did not obtain the [list of ethnic] songs that were intended to be burned. • No, [the list of ethnic songs] will be given by our teacher. It ought to be that day that it will be shown to our teacher what was assigned to us. As if, she checks it. “So, what is it 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

	<p>that was assigned to you?" We do not have [ours]. Yes, but we, nothing [no list of ethnic songs] were assigned to us because it should have been the [group] leader [who should take the list of ethnic songs from our teacher]. But I was not informed. I was there [in school]. I sent [our group] representative. That's it, because of the meetings of the [class] presidents [which include me], that is why I was not able to come [to get the list. Instead, I assigned a group member to fetch the list to our teacher]. Yes, that is why I failed [to get the list]. That is why what I did is send one of my group [mates] for her to get the songs, but that is not allowed. She did not inform me. Yes, that is why [no list] was assigned to us. That is why we [our group] all got a failing grade [for that particular project]. We did not [obtain a grade]. Our teacher did not give us the songs. We have burned nothing. That's it, because for me, it is not my fault. The truth is. Yes. And the representative that I called, I learned from my group mates that [they] know that it should be the leader that is being called [by the teacher]. She did not call me as if she does not have concern. Then, it was still I who was blamed [for that].</p> <ul style="list-style-type: none"> • [S/he, my representative, does not hate me]. I just let it pass up. [That teacher] does not accept such excuses. That was already class dismissal [when the list was given]. Yes. That is why there is no need for a letter [from the convener of the meeting]. When we have our class, s/he said that: "Later, when it dismissal time, get from me the song assign to you." Like that. Then, when it is dismissal time, I called my representative. [I do not think that what the teacher did is justifiable]. No. Really, not. Yes, because. [The teacher] did not investigate the incidence [thoroughly]. S/he immediately judged [me] to be irresponsible. Because s/he did not ask my classmates. My classmates, they don't care. Of course, because they are from the other groups. They already have [their songs] burned that is why they did not care. It is my teacher [who told me that I was irresponsible]. • [S/he said that I was irresponsible] in front of our class when I approach [our teacher]. S/he scolded me. Then, our group [mates] cried. Then, no one notices [cares about] me. There is none. During that time also, as in, I also have a conflict with my best friend. Even with others, because of the grades also. Then, also, [I] do not have a [co-defender]. I don't have an ally. That is why I am so [depressed], [depressed], [depressed], Super [depressed]. Yes, I tried to [defend myself]. I do not want to do it again [explain my side]. Because for me, once you done it, there is no sense to repeat it. Because I easily surrender because no one is helping me. No. I was just quiet. Because, first I said that: 'Ma'am, I was not able to get [the list] because of this and that.' Then, she said: "You are the leader. You are so irresponsible." Then, I did not talk again. Then, I also cried because when I cried no words [really] came out of my mouth. I just listened to what the teacher said to me. Actually, after that, when Madam went out I said: 'Ma'am, you can give me a failing and exempt my group mates.' Then, "Who you. Who [do you think you are?] You explain." Then, she 		
--	---	--	--

		<p>treated me like that. Then, she went her way. That's all. I feel that, no [it is not for a major school activity], there are many groups. Because we are not the only section who did that project? Then, I know that we have [other students] with the same songs as we. Mixed, rambled. That is why I also do not know why it that so, the reaction of my teacher. So, it is simply for the class [the project]. As in, there is a copy. When the [CDs] were played inside the room, not all [CDs] were played.</p> <ul style="list-style-type: none"> • I do not like to utter bad words to my fellows even when s/he is at fault. Even if I am the one who gets hurt, not only them. I am that kind of [person]. Even when s/he did many things to me, I am still kind to people. There are times that I fought back. But most of the time, I am like that [not defensive] who do not do such things. I will only tell that to my best friend, but to the intended person to whom I should say it, I do not say it to him/her. Because I do not want to aggravate the conflict. Yes, [they still believe up to now that I am still irresponsible]. Actually, [my best friend] was surprised that I have just a classmate whom we had a huff with. I did not dispute with her. She just sulking with me about our scholar[ship]. Because we need our index card when we have to get our scholarship allowance. 		
10.2	Parental Expectation	<ul style="list-style-type: none"> • Then, I cannot do them [simultaneously] because I feel sleepy [then]. I feel sleepy. No... Perhaps, I am tired; [my travel from school to home] is far. Then, when I do something, I sleep over it. Then, when I wake up, nothing more. I already slept over it. That's it. Yes, especially during the evening, too much traffic. You will feel dizzy because of too much traffic. • On my part, when I have to do something, I am studious. But I cannot do it simultaneously. That's it. When, for instance, they are similarly on essay, I can do them. But when they are different [from one another], for instance, I will do math problems, essay. • It is surprising. Because some who are on top are not that bright. They are just studious. • Yes, competitive, especially this 4th year. They are highly competitive. Because I really won in those [school contest].But they are thinking, I am not on top. Like when I go home in the afternoon, my mother will say: "Whole day you are in school and nothing happens. Look at your grades?" That is what my mother says. Only those simple contests. But when it comes to, for example, regional [contests], [my parents] notice them. Inter-school [contest]. Yes, good at it. For example, storytelling [contests]. I am always first because, as if: "He is first always," as if, like that. They want me to [excel] in other areas, like in math. [I compete] in the quiz bee. Like that. No. I am weak in math. That is perhaps also one of the reasons why I did not make it to the top. I am weak in math. Those who belong in Top 10, all of them are good in math. Yes [many of those in top 10 are good in math]. But this first grading 4th year [HS], not all. The top 10 is in disarray. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

		<ul style="list-style-type: none"> • Of course, at first, my mother was really angry because she was surprised that I was in top 2 before and suddenly no more [on the honor list]. Even me, I also knew that, I expected, that would happen. But I really do not know why [that happened]. Because, perhaps, my classmates also excel [in class] because they really like to catch up. Since I also do not expect too much from myself, come what may. 'That's it!' On their part, they are really competitive. On my part, not really that [competitive]. • [My parents expect me] to be in top 10. It is just fine with my mother if I belong in any of the [ranking] in the top 10. But my father really wants me to be in the top five [and] up. Because during my elementary days, I graduated first honorable mention. And the Salutatorian is only 0.3 higher than me. That is why [he] has a high expectation [of me]. Then, in my 1st year, I was in top two. In my 2nd year, no more on top. Not in top 15 [this 4th year HS, section one]. What I know is that. Top 15 is not announced and up. But in top 15, I am not there. 		
10.3	Time Mismanagement	<ul style="list-style-type: none"> • For example, 'well, there is, we...' I can say no but I like to be there even when I know that, for example, 4[pm], I am free. Instead of taking a rest, I still have time to prepare for the next activity. I will grab that. It is where I will place [my energy, effort] in that activity. Then, next [another one], [there are activities in] queues. I have no rest as long as I can attend [different school activities]. Like that. That is it. I am the president of the scholars for that org. I am also the treasurer of another school org. Then, outside, I also have other [activities]. 	• Cause, Effect, Example	• Cause, Effect, Example
11.1	Academic Cheating	<ul style="list-style-type: none"> • For example, from 1 to 50. What I know is only 1 to 20 [in the periodical test]. Like that. 	• Cause, Effect, Example	• Cause, Effect, Example
11.2	Filial Sassing	<ul style="list-style-type: none"> • Yes, for example, I have to hand in the remote [control of the TV]. They are there near the TV. They can get it on their own and yet they still order me [to get it]. As in, as in, they are perhaps lazy to stand up. My second elder brother [3rd from the oldest sibling] and father. [Another] example, I am doing something and they will suddenly order me such as prepare the milk for my nephew. They can do it. They are not doing anything. Like that. 	• Cause, Effect, Example	• Cause, Effect, Example
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • He fights back. Like that. Cry, then, as in... as if, avenges himself. He will spank me. He will get, for example, a slipper then hit me. When he spanks me several times, of course, it is my turn [to pinch him]. [He spanks me the most perhaps]. Yes, [because he is still a child]. • Sometimes, for instance, I am doing something at home. For instance, I am writing, and then suddenly he will keep on asking me to buy something. Then, suddenly, when I do not come with him, he will suddenly cry. Buy at a store. Like that. I tell him that [we buy] later because I am still doing something. Then, suddenly, he will cry. He will spank me. Sometimes, that is what he does to me [spank me]. [He will keep on asking me for,] at most, four times. I pinch him. [My pinch does not mark]. Like this only. 	• Cause, Effect, Example	• Cause, Effect, Example

12.2	Academic Cheating	<ul style="list-style-type: none"> • I ask or get the paper of my classmate [to cheat]. • But even when you get their paper, as in, they will not be angry because [cheating] is done. I do not know why such is missing. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
12.2	Bullying	<ul style="list-style-type: none"> • I do not like [humiliating others]. For example, s/he does not have a look. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example
12.3	Uttering Expletives	<ul style="list-style-type: none"> • For instance, bad trip. Like that. Then, they kid me. I say bad words to them. For instance, I was the subject of their antic. Then, you are problematic. • In school, there are many who say bad words. Because they are happy when they say that they are angry with you. • Not yet [I have not heard the teacher say bad words yet]. Only, “son of a bitch!” Just like that. • Especially when I have an enemy [I say bad words]. When we exchange words. 	<ul style="list-style-type: none"> • Cause, Effect, Example 	<ul style="list-style-type: none"> • Cause, Effect, Example

RSQ# 3: Personal Characteristics

Research Sub-question (RSQ#3): What personal characteristics have influenced you in resolving your moral problems?

Theme: Tapping personal traits characteristically (Students' variety of personal characteristics influenced in various ways the resolution of moral problems)

Sub-themes: Participants' variety of PCs, PCs in specific MPs, and Distribution of PCs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • I easily notice the wrong things that I did. • It is not hard for me to apologize to the person I wronged • Yes [I easily accept my mistake]. 	<ul style="list-style-type: none"> • Acceptance • Easily notice his wrong deed • Easily apologize • Humility 	<ul style="list-style-type: none"> • Resolved • 4 resolving PCs
1.2	Bullying	<ul style="list-style-type: none"> • I accept my mistakes. • Also, learn to accept or tolerate others whom I come to contact with. • Humility. 	<ul style="list-style-type: none"> • Acceptance • Humility • Tolerance 	<ul style="list-style-type: none"> • Resolved • 3 resolving PCs
1.3	Familial Lying	<ul style="list-style-type: none"> • Perhaps, I disciplined myself to stop from playing computer games so that I go home early. • When I go home early, there is no need for me to lie to my parents why I arrived home late. • Our dismissal time when I was still in a science high school was 5pm. Then, when we play games, I already arrive home 6 or 7pm. Sometimes, 7:30pm. • I do not play computer games anymore so that I do not have to lie to my parents. 	<ul style="list-style-type: none"> • Discipline 	<ul style="list-style-type: none"> • Resolved • 1 resolving PC
2.1	Academic Cheating	<ul style="list-style-type: none"> • I easily get conscience-stricken. 	<ul style="list-style-type: none"> • Conscientiousness 	<ul style="list-style-type: none"> • Resolved • 1 resolving PC

2.2	Clinginess	<ul style="list-style-type: none"> • I am clingy. • I have not resolved it yet. 	<ul style="list-style-type: none"> • <i>Clinginess</i> • <i>Unresolved yet</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving PC</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • I can easily get over an incident. • I do not dwell on the past; I move on. 	<ul style="list-style-type: none"> • Easily get over • Not dwell on past • Move on 	<ul style="list-style-type: none"> • Resolved • 3 resolving PCs
3.1	Churchgoing	<ul style="list-style-type: none"> • I have fear in God. • He is always concern [or] has that valuable with him. He cares always if his valuable will be stolen. But as for me, I can get in or out of their house because his family knew me. That thing is of value that is why he brings it always. Then, he was repeatedly cries because he thought he lot it • I help [my friends] in times of emergency. • For instance, a friend is in need. He accidentally left his valuables at home. [I get it for him]. Unlike some friends, who I oftentimes have, will say bad words to you to get [your] things alone. • I help other people. Then, I am not like some of my friends who leave others in midair. I help [others] out. 	<ul style="list-style-type: none"> • Fear God • Helpfulness 	<ul style="list-style-type: none"> • Resolved • 2 resolving PCs
3.2	Filial Sassing	<ul style="list-style-type: none"> • I still do sassing [that is, talk back to my parents back]. • I have no respect to my parents. • As if I am not afraid of them because I was brought up not being disciplined. • They withhold the rod from me because they tell us that we should be thankful because they did not punish us with the rod because they love us. • Yes [since childhood they do not punish us with a rod]. I do not think [that not punishing us with a rod means loving us]. I have rather been disciplined so that I did not grow up like this [have no respect to them]. 	<ul style="list-style-type: none"> • <i>[Unresolved]</i> • <i>Disrespect</i> • <i>Impudence</i> • <i>Indiscipline</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>3 non-resolving PCs</i>
3.3	Uttering Expletives	<ul style="list-style-type: none"> • I still have not resolved my utterance of expletives, but I want to get rid of it. • However, I cannot avoid doing it because of the people around. • I am hardheaded. • Even when I know that uttering expletives is wrong, I do not take it out of me. Thus, I keep on doing it. 	<ul style="list-style-type: none"> • <i>Unresolved yet</i> • <i>Hardheadedness</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving PC</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • 10% resolved • In our section, it is too typical to cheat. • Even when there is a teacher around [students cheat]. They are able to find ways [to cheat]. • That is why we are annoyed. Some even made it to the top 10 when they just cheated. • They are toadying the teachers and they make it to the top. I think I am more intelligent 	<ul style="list-style-type: none"> • <i>9Unresolved (0% resolved)</i> • <i>Intelligence</i> • <i>Intolerance</i> • <i>Annoyance</i> • <i>Wanting to get even</i> 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • 1 resolving PC • <i>3 non-resolving PCs</i>

		<p>than they are.</p> <ul style="list-style-type: none"> • Yes. We would not allow that they cheat and outclass us. That's why we also cheat. • I can say that those in top 1 to 4 are truly bright. • Perhaps, not. I think we are brighter [than those under top 4] are. • Sometimes, our friends talk about it. In our class, if you are not really shy, even when you are not intelligent academically, you just show off to the teachers. • Us boys, my friends, we are just silent in class. But I think we are [brighter] than they are. • No. I admit that they [top 5-10] are bright sometimes. • But I admit that there is a factor that affects that... [Top 5-10] are not really that bright. • Those in top 5 to 10, they just copy from the top 4 to 1. [Top 5-10] copy from [top 1-4]. • [Top 5-10] participate in class. Sometimes, that does not matter to me. They just do whatever they could. • As if what [honor roll] do is not in order. • [Top 5-10] are [close] to our teachers. • During our Physics class, there is energizer before the start of our class. Perhaps, [top 5-10] are just participating, which makes them overcome us. • There was an instance in our math subject where we were grouped into 2s. My group mate is in top 5. We were given math questions, word problem[s]. I am just the one who solved the problem. There were 7 to 8 problems. I just dictated to him/her the answers for him/her to have something to contribute. [For me] as if she was my secretary [that time]. The top 5 and top 7 are best friends. The top 7 became the group mate of my friend who is mildly intelligent. Just what happened to me, it was my friend who answered all the questions? • Also, in terms of outputs [and other] projects, which they spend too much to. • Likewise, last week they won a competition and were given plus 5. Plus 9 directly in the card. The plus 9 is too high 		
4.2	Bullying	<ul style="list-style-type: none"> • Respect my fellow human being. • Because that classmate of ours is kind. He becomes angry [when we tease him]. We, his friends, only sometimes that we [tease him]. • He just allows us [to tease him] because he is our friend. Our classmates who are not our friends, especially our gay classmates, tease him [also]. • Zero% resolved [teasing]. 	<ul style="list-style-type: none"> • <i>[unresolved]</i> • Respect • <i>[Classmate's lie and kindness]</i> 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • <i>[Mentioned another person's PC]</i> • 1 resolving PC
4.3	Computer addiction	<ul style="list-style-type: none"> • I think that I have strong self-discipline. • There was an incident when I play a game during the weekend. • I arrived home late, 5pm. • My father arrived home first the reason he scolded me. 	<ul style="list-style-type: none"> • Discipline 	<ul style="list-style-type: none"> • Resolved • 1 resolving PC

		<ul style="list-style-type: none"> • The next day, we should be attending a play in a mall for [a particular subject]. • When you watch [the play] you will get plus 3. • However, [just as I mentioned] I was scolded the day before because I arrived home late. • My father did not permit me to go. • No [the play was not scheduled on Saturday]. Saturday, I played. I arrived home Saturday, [that same day] 5pm. The following day, Sunday, there is a play. I was scolded [Saturday], 5pm [because] I arrived home late. That is why, Sunday, I was not allowed to watch the play. They know [that I will go out that day, Saturday]. I asked for my father's permission that I would go out. I said that it will be for a short while. I returned home 5pm. I went out of our house 12:30pm. Perhaps, I should have returned home 2:30pm. [But] I returned home 5pm already. • I can discipline myself [40% of the time]. • [I have 40% disciplined or controlled myself] because of my friends. It is as if I am [killjoy] if I do not go with [my friends]. • Sometimes, it is okay if I do not go with [my friends] if what they are doing is no longer good. Today, they are again inviting me. I said I have an interview. • Peer pressure. • They tell me “as if we have no comradeness, as if you are not a friend.” • Sometimes, I cannot help but go with them [my friends]. • Sometimes, I really decline [to their invitation]. Sure, we will treat you. I will add [your money with P25 or 2 hours' worth of computer gaming]. 		
5.1	Computer addiction	<ul style="list-style-type: none"> • Addicted before. • 2 hours per day. • Third year high school. • Almost every day [I play computer games]. • 75% [addiction]. • Yes, I do my homework in school. • I already resolve it. • I realized that there are many things, because I have wasted too much time. I have other many things that I should be doing instead of those. • [I am] responsible. • [I] am doing that which is right instead of wrong. • [I am] wise. 	<ul style="list-style-type: none"> • [Resolved] • Being responsible • Right action • Wisdom 	<ul style="list-style-type: none"> • Resolved • 3 resolving PCs
5.2	Filial Sassing	<ul style="list-style-type: none"> • 75 [% resolved]. • Perhaps, understanding the situation. 	<ul style="list-style-type: none"> • Resolved (75%) • Love 	<ul style="list-style-type: none"> • Resolved (75%) • 3 resolving PCs

		<ul style="list-style-type: none"> • Temperance. • Loving. 	<ul style="list-style-type: none"> • Temperance • Understanding 	
5.3	Shyness	<ul style="list-style-type: none"> • 50% [resolved]. • I need to do it. It needs to be done, so why feel shy? • Being responsible. • I am not. I am shy but overcome it. • I did what I have to do. • Facing fear. • As if, courage. 	<ul style="list-style-type: none"> • 50% [resolved / unresolved] • Overcoming shyness • Courage • Facing fear • Determination • Being responsible 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • 5 resolving PCs
6.1	Academic Cheating	<ul style="list-style-type: none"> • My friends are the only ones I let to copy mine. • At most, every day, depending if I have the answer. It is as if I do it every day. But when I really work hard to do it. For example, I am the one who did it and then send it to [my friend]. I do not want my other classmates to copy it. The copying is intended only for my friends, not for everyone. • When I do not let others copy, I am really serious in what I do. • For instance, there are two [persons] who do not let others copy [their work], I feel guilty [should I copy their work]. They work hard for it and then you just copy it. • It is also my observation of others. It is not only I who cheat. • Thus, they riposte to me and so I just let them copy what I work hard for. It oftentimes happens, that's how things are. For example, when it is already typically [being done]. There is an assignment. You copy and let others copy from you, too. • If I do not let them copy my work, they will say that I am very selfish. • For example, I work hard for it and others would like to copy it. 	<ul style="list-style-type: none"> • Conscientiousness • Hardworking • Seriousness • <i>[Selfishness]</i> • <i>[Comparing her cheating with other cheaters]</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 2 unresolving PCs • 3 resolving PCs
6.2	Churchgoing	<ul style="list-style-type: none"> • I really go to church. • I go to church because I want to. • Respecting your tradition. • Love for god. 	<ul style="list-style-type: none"> • Love for God • Respect for tradition • Churchgoing / religiosity 	<ul style="list-style-type: none"> • Resolved • 3 resolving PCs
6.3	Filial Sassing	<ul style="list-style-type: none"> • I was just carried away. • Temperance. • He is my father, isn't it? • I am conscience stricken. • Respecting my parents. Honoring, respect, as if they are just the same. • Out of 10, 6 [resolved]. Many times, I do not talk back to my parents. 	<ul style="list-style-type: none"> • Conscientiousness • Respect • Temperance • <i>Lack of self-control</i> 	<ul style="list-style-type: none"> • Resolved (60%) • 3 resolving PCs • 1 non-resolving PC
7.1	Bullying	<ul style="list-style-type: none"> • But, perhaps, she has a deeper problem. • Yes. Others are not true to her. That is why I also pity her. 	<ul style="list-style-type: none"> • Forgiving, patience • Pity 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 2 <i>non-resolving</i>

		<ul style="list-style-type: none"> • All I want is for her to change so that she would not [hurt others also]. • I do not know why I still have to cry over it. Even when I know. I should know by now that I should be acquainted already with what she does to me. • My anger toward her sometimes disappears. But when there is a new issue, then, I will cry again. Then, it is already tiresome. • That is why, sometimes, my anger disappears after I cried. I am really given to so much crying. • Because I am given to crying. 	<ul style="list-style-type: none"> • Given to crying • <i>Unacquaintance</i> • <i>Tiresome</i> • <i>[Hope that the bully would change]</i> 	<p><i>PCs</i></p> <ul style="list-style-type: none"> • 3 resolving PCs
7.2	Computer addiction	<ul style="list-style-type: none"> • It has not yet been resolved. • Actually, as before. When I am 7 years old, I already learned to play online games. • My mother spoiled me. I feel irritated. I already learned how to play online games. Sometimes, [I play] 24 hours straight. No sleeping. • I do first what I like. • Lack of control. • Happy go lucky. • Because of my laziness. I am lazy. 	<ul style="list-style-type: none"> • <i>Unresolved yet</i> • <i>Being spoiled</i> • <i>Lack of self-control</i> • <i>Happy-go-lucky</i> • <i>Laziness</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 4 non-resolving PCs
7.3	Distrust	<ul style="list-style-type: none"> • I easily get bored. • I always want being happy. • And I still put my trust [to others]. • I am talkative. What we have talked about, and then no more, I already said them all. It is at the end that I regret it [having said too much]. What a fool! Why did I tell her? Just like what I shared to you. Talkative. • I cannot control myself. Example, she knows my autobiography and I do not know anything about her. 	<ul style="list-style-type: none"> • Trustfulness • <i>Talkative</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 non-resolving PC • 1 resolving PC
8.1	Academic Negligence	<ul style="list-style-type: none"> • That is, I will be courageous. • As in, stand on one's own. • Change my life. • Straighten myself. • And the past will not happen again [that is, deeply fall in love and neglect my studies]. • I became studious. I became studious in my studies and I am not negligent in my studies and in the decisions that I make. 	<ul style="list-style-type: none"> • Courage • Self-change • Straightening myself • Studiousness and non-negligence 	<ul style="list-style-type: none"> • Resolved • 4 resolving PCs
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • I am being thoughtful. • The reason we did it to [my father] because we do not want him to be harmed [while he is abroad]. • Even when he becomes angry with us when he goes back here, at least, nothing bad 	<ul style="list-style-type: none"> • Thoughtfulness / Care 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving PC

		happened to him.		
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Because I am a coward. I am a coward because when they learned about [my reactivated Fb account], they may hurt me. • My mother hit me [when she learned about my previous relationship]. Broom, slippers, belt. Depending on what is in her hands. She dumped all her anger [to me or to my former boyfriend then and not to my bad influencing friends]. • I have blocked [my family] in my reactivated [Facebook] account. For my new friends only. 	<ul style="list-style-type: none"> • Friendliness • <i>Cowardice</i> • <i>Fear of being hurt</i> • <i>Pain</i> 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving PC • 3 <i>non-resolving PCs</i>
9.1	Academic Cheating	<ul style="list-style-type: none"> • In my opinion, it is not resolved yet • Resolved, 70%; not resolved; 30% • May be, my being futuristic. • I am thinking of the possible events when I do not cheat. I say as if it would have a big impact on me. But sometimes, I am really tempted when the topics are really so hard because that cannot avoid it. • Yes, except in another subject [where we do not help each other out]. Upstairs [in our room where we have our classes]. But the seating arrangement is different [in a particular subject]. As in, [alternate seating arrangement]: boys, girls, boys, girls. 	<ul style="list-style-type: none"> • Futurism • Independence • <i>Temptation</i> 	<ul style="list-style-type: none"> • Resolved (70%) • 2 resolving PCs • 1 <i>non-resolving PC</i>
9.2	Bullying	<ul style="list-style-type: none"> • Perhaps, I do not a bully [them] 40% [of the time] [Characteristics]. • Being, sometimes, I also pity them. • When I am bullied, I feel [depressed]. • As in, I put myself [on the shoes of] others. • I sympathize with them. 	<ul style="list-style-type: none"> • Empathy • Pity • Sympathy 	<ul style="list-style-type: none"> • <i>Unresolved (60%)</i> • 2 untapped PCs
9.3	Familial Un-openness	<ul style="list-style-type: none"> • I opened up [to my family], perhaps, 50%-50%. • [My parents] also need to know because they are the ones who [provide for my needs?]. They need to know what is happening to me. Perhaps, because I love them. 	<ul style="list-style-type: none"> • Openness • Love 	<ul style="list-style-type: none"> • Resolved • 2 resolving PCs
10.1	Bullying	<ul style="list-style-type: none"> • (75%-90%) [resolved] • Yes. [Because of my tolerance, their treatment of me has changed also. They become kind to me. Being kind. No, joke only. • Generous, tolerant, indulgent. 	<ul style="list-style-type: none"> • Generosity • Tolerance • Indulgence • Being less defensive 	<ul style="list-style-type: none"> • Resolved (75%-90%) • 3 resolving PCs
10.2	Parental Expectation	<ul style="list-style-type: none"> • Respect (75%) • Obedience 	<ul style="list-style-type: none"> • Respect • Obedience 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving PC
10.3	Time Mismanagement	<ul style="list-style-type: none"> • Resolved (75%) • I am fond of cramming • I am versatile or good at adjusting • I do not prioritize 	<ul style="list-style-type: none"> • Resolved (75%) • Versatility • <i>Cramming</i> • <i>Not prioritizing</i> 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving PC • 3 <i>non-resolving PCs</i>

		<ul style="list-style-type: none"> English is one of my priorities I am talkative I thought this interview is a counseling session 	<ul style="list-style-type: none"> <i>Talkative</i> 	
11.1	Academic Cheating	<ul style="list-style-type: none"> [Cheating is] 100% [wrong]. [He allowed me to cheat from him because] he is kind. As if, it is typical for him to allow [others] to copy from him because he good in [that subject]. He is gay. I copied only 20 items. Yes, [I got 40/50 items]. Perhaps, I am afraid to get a low score in the exam. 	<ul style="list-style-type: none"> <i>Fear</i> <i>[Classmate's Kindness and Goodness]</i> 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>1 non-resolving PC</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> 65% [of the time], I do not answer them back. Acquiesce/tolerate Sometimes, none, as in, I am disrespectful when I answer back. 	<ul style="list-style-type: none"> <i>Tolerance</i> <i>Disrespect</i> 	<ul style="list-style-type: none"> <i>Resolved (65%)</i> <i>1 resolving PC</i> <i>1 non-resolving PCs</i>
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> 70% [I just concede to the request of my nephew] I am kind. [Just kidding]. 	<ul style="list-style-type: none"> <i>Kindness</i> 	<ul style="list-style-type: none"> <i>Resolved (70%)</i> <i>1 resolving PC</i>
12.1	Academic Cheating	<ul style="list-style-type: none"> Yes, [when I do not want to get a low score and I want to make my parents happy, I still cheat]. Proud. Selfish. Of course, you cannot share your natural intelligence. 	<ul style="list-style-type: none"> <i>Intelligence</i> <i>[Parental disappointment]</i> <i>Proud</i> <i>Selfish</i> 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>2 non-resolving PCs</i> <i>1 resolving PC</i>
12.2	Bullying	<ul style="list-style-type: none"> No, I have not resolved yet [humiliating others]. For instance, when bored, when I want my acquaintances or friends to be happy [I tease them]. Need to be frank always when speaking. 	<ul style="list-style-type: none"> <i>Unresolved yet</i> <i>Making Friends Happy</i> <i>Frankness</i> 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>2 non-resolving PCs</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> There is no wrongdoing that will turn out good, isn't it? Have fear of God. Intelligent. Respectful [polite]. 	<ul style="list-style-type: none"> <i>Reverence to God</i> <i>Intelligence</i> <i>Respect and politeness</i> 	<ul style="list-style-type: none"> <i>Resolved (70%)</i> <i>3 resolving PCs</i>

RSQ# 4: Moral Experience

Research Sub-question (RSQ#4): What moral experiences have influenced you in resolving your moral problems?

Theme: Experiencing morality (Individual MEs affected the resolution of participants' MPs)

Sub-themes: Participants' individual MEs, MEs in specific MPs, and Distribution of MEs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
----------	----	-----------	-----------------	-------------------------------

1.1	Arrogance	<ul style="list-style-type: none"> • One of my classmates told me that I was arrogant. • [It was then that I realized that] what I was doing was wrong. • [If my classmate did not tell me that I was arrogant,] perhaps, I would not have realized it [yet]. • Sometimes, we do not realize that what we are doing is already wrong. • Thus, sometimes it is other people who notice us and then that is when we find out that what we are doing is right or wrong. • It would probably take me longer to realize that I was wrong if not because of the other people who notice my wrong behavior. 	<ul style="list-style-type: none"> • Admonishment 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
1.2	Bullying	<ul style="list-style-type: none"> • In one of our teasing, we made him cry. • We apologize for what we did to him. • We only considered our teasing as jesting. • Because there were times that he retaliates to our teasing. Then, we also retaliate. In that particular instance, he suddenly burst into tears. • Perhaps, we made him feel ashamed inside our classroom. To the whole class. He joins the girls. • We said something vulgar to him. • Then, our classmates heard it; they laughed [at him]. 	<ul style="list-style-type: none"> • Pain [Empathy] 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
1.3	Familial Lying	<ul style="list-style-type: none"> • We had a religious activity in our school. • One of the examples given was on lying to parents. I realized that what I have been doing was wrong. • That's what I have been doing is wrong. • It was already four months since I started playing computer games before the said religious activity. • The activity also showed to us the reason we need to change. • How we should avoid lying, as well as, the good things brought about by not lying. 	<ul style="list-style-type: none"> • Religious experience 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
2.1	Academic Cheating	<ul style="list-style-type: none"> • I advised her. 	<ul style="list-style-type: none"> • Advice-giving 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
2.2	Clinginess	<ul style="list-style-type: none"> • I am the type of person who does not want to commit always an error because of fear. • I want someone to check whether what I am doing is right or not. • Thus, the outcome of what I do could either be right or correct, particularly when things are bad. • I can be alone sometimes, only quite a few times. 	<ul style="list-style-type: none"> • <i>Independence (Infrequent)</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving ME</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • It already happened, so it cannot be undone. • It becomes a moral problem when I feel that I am the only one who is different. 	<ul style="list-style-type: none"> • Acceptance 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME

		<ul style="list-style-type: none"> • When others can do something that I can also do, it does not become a moral problem. Because within me, I know I can also do what they do. Although with limitation, such as jumping, which is not allowed for me to do 		
3.1	Churchgoing	<ul style="list-style-type: none"> • Because I grew up in a Christian school, we are always taught there. • I realized that god saves us from [the eternal fire in] hell. As if I do not want that to happen to me. That is why I am afraid. What I like more is that it is better with god because I do not want to burn in hell due to my sins. I know from myself that I still can change. [I studied in a private Christian school from] nursery until grade six. 	<ul style="list-style-type: none"> • Religious education 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
3.2	Filial Sassing	<ul style="list-style-type: none"> • I was thinking why I sass to my parents. That is because I am angry with my older brother. • Then, I talk back because I am fighting for something because I really feel irritated. • I feel tired while [my brother] is only lying. • [I am also angry to parents] because they cannot make [my sibling] obey them. • On my part, [my parents] make me obey them and I have to obey them. • But why is it that I am always the one who is being ordered? • No, [I do not talk back to my older sibling]. • Sometimes, he fights me, but I just ignore him. • No, [my older brother has not hurt me before]. [But] he threatens me, as if like that. • Even when we quarrel, he just threatens me and ends up to naught. • It is them [my parents] to whom I turn my anger or irritation to because [they always order me and my older brother is just lying doing nothing]. • He also answers back my parents. However, his behavior is worse than I am. [My brother] yells at my parents when admonished. Yes [he also yells at me]. He [yells] at us, but when it comes to his friends, he does not do it. 	<ul style="list-style-type: none"> • <i>Parental treatment</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving ME</i>
3.3	Uttering Expletives	<ul style="list-style-type: none"> • Because when I was in grade 5 when you say bad words, I know then it was bad. • I also learned that when you utter invectives, saying bad words to a person, when you have conflicts, then you say bad words to him, you have something against him. For example, when in grade five, I have a dispute with another child. It is a childhood dispute. • He said utter expletives to me, and then I imitated him. • I know that when you cuss a person, it means that you can overcome him. • But from then on, I did not utter expletives again. • It so happened that when I entered high school, I did not assume that many are uttering expletives, unlike in the private school where there is none who say bad words. • It so happened that when I entered high school, I did not assume that many are uttering expletives, unlike in the private school where there is none who say bad words. 	<ul style="list-style-type: none"> • <i>Environmental influence</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving ME</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • There was a time when a student teacher in English administered a test. That was also the time when I did not review my lesson. 	<ul style="list-style-type: none"> • Consequence (Negative) 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • 1 untapped ME

		<ul style="list-style-type: none"> • My company, who is also my seatmate, opened his notes • Because I saw him and he was afraid that I would report him, he gave his answers to me. • Then, we saw the student teacher [come] and s/he scolded us and deducted our score. • I realized that I know nothing [about the test]. • I realized that cheating is wrong. • When you cheated and caught, the consequence is greater. 		
4.2	Bullying	<ul style="list-style-type: none"> • That classmate is kind and gives much. [However] he likes to weave stories. • He tells something that was not true. When caught that he is telling a lie, he sticks to his guts. 	<ul style="list-style-type: none"> • Lying classmate 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • 1 non-resolving ME
4.3	Computer addiction	<ul style="list-style-type: none"> • That is the stage play that I missed to watch. • Yes. Because when I arrived home, I was scolded. • Why I came home late. It is a coincidence that I have not asked money yet to pay for the play. • The next day, my classmates came to fetch me so that we will watch the play together. • I realized that I wasted a good opportunity (i.e., the opportunity to have an added score in that [particular subject]). I wasted that opportunity in exchange for 2 or 3 hours of computer game. 	<ul style="list-style-type: none"> • Parental treatment (paternal discipline) • <i>Peer pressure</i> 	<ul style="list-style-type: none"> • Resolved • <i>1 non-resolving ME</i> • 1 resolving ME
5.1	Computer addiction	<ul style="list-style-type: none"> • Of course, I am hungry [as a result of VGA]. • I have not submitted my assignment, did not review my lesson. • The influence of a computer [game] is not just when you are in front of a computer. When you are already at home, you still think about how you should have played it. It is in the mind. • As if it is still the game even when you are no longer playing [it]. As if you are being poisoned. 	<ul style="list-style-type: none"> • Consequence (Negative) 	<ul style="list-style-type: none"> • Resolved • 1 resolving ME
5.2	Filial Sassing	<ul style="list-style-type: none"> • [My personal experiences] with my mother and father. • To my mother. Of course, others have no mother, they are afar. That is why I though, my mother loves me. I am lucky. I also do [something]. 	<ul style="list-style-type: none"> • Parental treatment (maternal love) 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving ME
5.3	Shyness	<ul style="list-style-type: none"> • If my shyness prevails, there are many things that I fail to do. • That I can do them; I just do not do it. As if it is a waste [e.g., I should be reciting in class]. I know the answer I just do not say it because you are shy. You might be mistaken, or what, or maybe they will say something. • Sometimes, it is regrettable because sometimes you know the answer and yet you are not doing it. • I wasted many things. I did not do it [when] I actually can do it. So, I wasted many [opportunities]. 	<ul style="list-style-type: none"> • Consequence (Negative) 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • 1 neutrally utilized ME

6.1	Academic Cheating	<ul style="list-style-type: none"> • I am serious to do my assignment when I have nothing else to do. • I was conscience stricken. 	<ul style="list-style-type: none"> • Conscientiousness • Seriousness 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 2 untapped MEs
6.2	Churchgoing	<ul style="list-style-type: none"> • Often, that happens [that I attend church not for my allowance] • For instance, last week, I did not go to church because I did not want to. Then, I felt guilty. Hence, I said that I should go to church next week. 	<ul style="list-style-type: none"> • Conscientiousness 	<ul style="list-style-type: none"> • Resolved • 3 resolving MEs
6.3	Filial Sassing	<ul style="list-style-type: none"> • When we are both in good moods. Yes, for example, during his birthday, I did not answer him back. When it is his birthday, I am the first who greet him. [It is his] birthday. • To avoid answering him back, we need to be close to each other. 	<ul style="list-style-type: none"> • Parental treatment (special occasion / closeness) 	<ul style="list-style-type: none"> • Resolved (60%) • 3 resolving MEs
7.1	Bullying	<ul style="list-style-type: none"> • The 4 [rating] is when my mother praises me. [They both serve to motivate me.] • For example, in 10 [rating], my greatest motivation is 6, which is they smear me. • May be, when she realized that she was wrong. • She knows from herself that is why I do not approach her [with her name]. She is the one who approaches me. No more, really. Whatever she does, she cannot bring [my trust] back [to her]. 	<ul style="list-style-type: none"> • Parental treatment (positive motivation) • Negative reinforcement 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 untapped ME • 1 nonresolving ME
7.2	Computer addiction	<ul style="list-style-type: none"> • Sometimes, when I feel lazy to use Wattpad, when it is boring already, I stand up. • 'Oh! I have an assignment on this,' that how it is. Then, my mother will tell me: "Why is it just tonight that you are doing that?" Then, I will say: "Mama, please buy for me this and that,' like that. Then, that's it. When that happens, I [study]. I feel industrious. I study during the night. 	<ul style="list-style-type: none"> • <i>Parental treatment (extrinsic motivation)</i> • <i>Laziness</i> • <i>Boredom</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 3 non-resolving MEs
7.3	Distrust	<ul style="list-style-type: none"> • It is my mother [I trust and] to whom I tell it to. • My trust. My trust was broken because of the smears they do to me. • I accept that I just trust anyone. Just like before. • It is my mother whom I only trust. • I depend too much [on my mother]. • So, what my mother tells me, it is mostly what I do. That is what is right. Isn't it that what parents tell will be for good? That is why I obey her. • I feel that as if I idolize my mother. 	<ul style="list-style-type: none"> • Parental treatment (too much filial trust) 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 nonresolving ME
8.1	Academic Negligence	<ul style="list-style-type: none"> • [Because of my experience before], it changed me to study better. • I was really ashamed of then. Because of what happened then, I became, as if, more focused on my studies [now]. 	<ul style="list-style-type: none"> • Parental treatment • Shame 	<ul style="list-style-type: none"> • Resolved • 2 resolving MEs
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • [That foreign country] is strict concerning alcohol drinking and wrongdoings. 	<ul style="list-style-type: none"> • Parental behavior 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving ME
8.3	Familial Lying	<ul style="list-style-type: none"> • I just cannot say it to them because when my aunt and grandmother learn about it, they 	<ul style="list-style-type: none"> • Secretiveness 	<ul style="list-style-type: none"> • Resolved

	(2)	may lose their trust to me. What they know [as of the moment] is I do not have a boyfriend.		temporarily • 1 temporarily resolving ME
9.1	Academic Cheating	• My experience or what I am experiencing helped me. I am teased: "That [person] is not good in that particular subject." As in, they have nothing else to say.	• Teased	• Resolved (70%) • 1 resolving ME
9.2	Bullying	• That is what I tell them. I pity them. As in, I put myself on them. That is, I realize to stop [from doing it] because it hurts.	• Parental treatment (opening up when needed)	• <i>Unresolved (60%)</i> • 1 untapped ME
9.3	Familial Un-openness	• Yes, [that is the reason I open up to them]. When my father is around. When there is a need [to open up]. Like that. [Family] dinner and lunch [when we have family dinner.	• Causes: Pain (empathy) • Pity	• Resolved • 2 resolving MEs
10.1	Bullying	• In [question number] 1, about my classmates. Because of what they do [to me], I learned to choose my friends. • Yes [by being more CLUSTERING (Common and Different Patterns)]. Also, I do not just easily trust other people. • And it changes a bit. I learned to defend myself especially when I feel that when I simply ignore it [and let others believe it], it will worsen. Like that. • I am also imaginative • You cannot easily change [being less defensive].	• Self-defense	• Resolved (75%-90%) • 1 resolving ME
10.2	Parental Expectation	• To my brother? Most of the time, we agree in other topics, out of school [activities], hobbies, songs, like those. In those things, we agree. What I do for him to follow me or for disobeying me always, there are times he follows me. I feel that he [obeys me]. He cares. Even when he is like that to me, I am still a good sister. • Perhaps, because of [my experience], I learned to always have a good, nice approach with my parents so that their approach to me, even when I am like that in school [my class standing], I do not excel so much, it is good. And their treatment of me will be good.	• Parental treatment	• Resolved (75%) • 1 resolving ME
10.3	Time Mismanagement	• I also learned that I should also think of what would happen the following day. Like that. Or, for instance, today there is activity, I know that I cannot review, I do them simultaneously. For example, I am [attending] a seminar, I review during the break. Like that. Because that is the only chance [I can review]. I grab it because I am sure that when I arrive home, I sleep. Like those. • Become versatile in those things 94%. But in [another subject], I was not very much scolded because our highest in that subject is 86[%] only because the teacher got angry with us.	• Versatility (Doing things simultaneously)	• Resolved (75%) • 1 resolving ME
11.1	Academic Cheating	• Because, as in, I may lose being on top [in class] when I have or if I fail the exam in [that subject]. [Yes] I do not want [that to happen to me]. It is difficult not to be on top. No [I am not a consistent honor student]. Starting in high school, yes, but not in elementary. [Top] 2 [1st year HS]. Section 4. Top 8 [2nd year HS]. Top 7 [3rd year HS]. Top 13 [4th	• <i>Fear</i>	• <i>Unresolved</i> • <i>1 non-resolving ME</i>

		<p>year HS, 1st grading].</p> <ul style="list-style-type: none"> • No [other factors that influenced me]. Because, as if, what is that. Of course, the competition in the [class] is tight. • Yes, [I was not able to avoid it]. 		
11.2	Filial Sassing	<ul style="list-style-type: none"> • Perhaps, when I am doing anything, then, they will order me, that is okay with me because I am not busy. • [I still obey them] so that they will not be angry with me. To have no conflict. Yes [I have conflict when I did not follow them] like my older brother where we will then have continuous verbal dispute. But when it is my mother [that I answer back], no dispute. He talks continuously. 	• Obedience	<ul style="list-style-type: none"> • Resolved (65%) • 1 resolving ME
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • If I ignore him, he will keep on crying. Then, my oldest brother will scold me. 	• Parental treatment (familial discipline)	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving ME
12.1	Academic Cheating	<ul style="list-style-type: none"> • Yes, [100% not yet resolved]. • Because, isn't it that there is no perfect person. • Like they say: While still a student and you cheat, it is already a sin. 	• <i>Imperfectionism</i>	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving ME</i>
12.2	Bullying	<ul style="list-style-type: none"> • Even when your friends are happy, of course, the person you tease is hurt. Yes [I do not want a person to be hurt]. You are already putting him down. How would you know if you become the cause why he committed suicide? Simple reason and yet he committed suicide. Because, for instance, if you humiliate him, your friends enjoy it. But on his part, he laughs but deep inside he is hurt. 	• <i>Pain [Empathy]</i>	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 untapped ME</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> • It can turn you off. It is downing [to say bad words]. • I advised her [my girlfriend not to say bad words]. • I tell her that I say bad words, but the act you should not do. You should not do it. You will not show it to her, let alone others. • Being religious. 	<ul style="list-style-type: none"> • Religiosity • Advice-giving 	<ul style="list-style-type: none"> • Resolved (70%) • 2 resolving MEs

RSQ# 5: Factors from the Local Context

Research Sub-question (RSQ#5): What factors from the local context have influenced you in resolving your moral problems?

Theme: Exerting influence of factors from the local context (Students' factors from the local context influenced in many ways the resolution of moral problems)

Sub-themes: Participants' diverse FLCs, FLCs in specific MPs, and Distribution of FLCs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • Perhaps, the factors are my classmates who said to me [that I am arrogant]. • Perhaps, if she did not say that [to me] until now, I would have not realized until now that 	• Admonishment by classmates	<ul style="list-style-type: none"> • Resolved • 1 resolving FLC

		what I have been doing is wrong.		
1.2	Bullying	<ul style="list-style-type: none"> The factor is when he cried. We realized that we were already hurting another person's feeling. 	<ul style="list-style-type: none"> Pain [Empathy] 	<ul style="list-style-type: none"> Resolved 1 resolving FLC
1.3	Familial Lying	<ul style="list-style-type: none"> The factor was our religious activity (i.e., the one who told and given us an example about lying). The given example was playing computer games and going home late. After we watched it, they explained to us why it is wrong to lie and the benefits of not lying. No [We did not share], we only watched the role-play. No [we were only audience]. 	<ul style="list-style-type: none"> Religious activity 	<ul style="list-style-type: none"> Resolved 1 resolving FLC
2.1	Academic Cheating	<ul style="list-style-type: none"> You cannot belong in [our] section if you are not bright. You are in [the] section so you have to be bright. All of us in the room are intelligent. The problem is that some are lazy. They do not review or read their lessons. S/he cheated because s/he did not read her lesson because of laziness. 	<ul style="list-style-type: none"> Intelligence of classmate 	<ul style="list-style-type: none"> Resolved 1 resolving FLC
2.2	Clinginess	<ul style="list-style-type: none"> There was a transferee; she became close to my two best friends. I have not too clingy anymore with my best friends because they became closer to the transferee. That time, I became more independent. I rely not more on my best friends. 	<ul style="list-style-type: none"> <i>Independence, infrequent</i> (best friends' shifted attention) 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>1 non-resolving FLC</i>
2.3	Physical Defect	<ul style="list-style-type: none"> They told me, like my mama, that whatever I do, nothing will change. It is how things are now. What happened to me cannot be undone. 	<ul style="list-style-type: none"> Parental treatment (mother's words) 	<ul style="list-style-type: none"> Resolved 1 resolving FLC
3.1	Churchgoing	<ul style="list-style-type: none"> Then, in another church gathering, it is lively. Even the religious leader seems to be asleep, such as his voice. Even the religious leader seems to fall asleep while having a sermon. One reason why I do not want to go to our church is because, as if, it is lifeless attending the mass. My grandma is old. Many times, she learned that I often answer back my parents. She narrates to me stories from the bible. Because of that, I learned the importance of god. She also takes me to watch films in their church. I simply cannot afford [not to care about or feel compassion to] my mother. 	<ul style="list-style-type: none"> Grandmother's religious teaching 	<ul style="list-style-type: none"> Resolved 1 resolving FLC
3.2	Filial Sassing	<ul style="list-style-type: none"> The factors are I was not taught a lesson while still a child. Sassing to my parents is something I also learned. It is just as if you are reasoning out [to them]. To my parents, it is disrespectful to [my parents] because I still reason out [or] answer them back. 	<ul style="list-style-type: none"> <i>Parental treatment (e.g., undisciplined childhood)</i> Christian Education <i>Angriness</i> 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>2 non-resolving FLCs</i> 1 resolving FLC

		<ul style="list-style-type: none"> • Sassing, which I do here in school, to my friends because of their condescension, which irritates me. • [From nursery to grade 6, in the private Christian school] I was also taught [how to respect or not to answer back my parents]. • Sometimes, I still keep on [sassing my parents]. • Yes, I forget those lessons [taught to me in school] when I become angry. • I do whatever I just have to. 		
3.3	Uttering Expletives	<ul style="list-style-type: none"> • Yes [my classmates are also used to uttering expletives]. • I was not accustomed to uttering expletives because no one utter expletives in our house. • Sometimes, you can only hear them uttering invectives when they have a conflict, but I do not imitate them before. • My playmates outside [of our house, I can hear them say bad words]. I am imitating them. I also play games in a computer shop where I learn [to badmouth] also. Others [also utter invectives outside of our house]. When I was a child, we always play outside. Most of the time, I am inside the house. There are times I go outside and ride my bike. Those whom I accompany will suddenly yell [and] utter expletives. • In the computer shop, oftentimes there are many there [who utter expletives]. Because I play game there [at the computer shop] which I like, but I cannot play the game in our house because it [our computer] is only for computer use [not gaming]. 	<ul style="list-style-type: none"> • <i>Classmates' influence</i> • <i>Playmates' influence</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>2 non-resolving FLCs</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • In religion. • I am spiritually active sometimes that is why I also learned not to cheat. • I feel afraid to cheating because of the teaching in church. Each time in church the teaching is about cheating, I am affected that is why I try to minimize cheating. • Because of the competition in our room, it is really hard to get a spot among the top 10. • Even they are accosting. 	<ul style="list-style-type: none"> • Religious teaching • Spiritual activeness 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>2 untapped FLC</i>
4.2	Bullying	<ul style="list-style-type: none"> • It is just about teasing. It does not lead to a fight. • We also have misunderstanding in a short span, for a few days. • I can say that it is moral, as in, because it hurts. • Of course, my friends are hurt, they just do not show or express it. • I will also feel guilty when, for instance, one of my friends did something wrong. For instance, he attempted to commit suicide because of depression. Thus, we will be conscience stricken that is why I can say that it is a moral problem. • What is grave is when there is a time that all of us in class were united to tease a single individual. Of course, that is shameful [on the part of the person being teased]. 	<ul style="list-style-type: none"> • Conscientiousness • Pain (friends' hurt feeling) 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • <i>2 untapped FLCs</i>
4.3	Computer addiction	<ul style="list-style-type: none"> • It started when my allowance was lessened. • My father told me that I no longer eat; instead, I use it to play games. 	<ul style="list-style-type: none"> • Parental treatment (paternal discipline) 	<ul style="list-style-type: none"> • Resolved • 1 resolving FLC

		<ul style="list-style-type: none"> • I spend my money on nonsense things that is why I hesitated. • I do not have money. • It is just fine with me even when they say that I have no comradeness. So that [my allowance] will not be deducted again. 		
5.1	Computer addiction	<ul style="list-style-type: none"> • I observe that while they are playing, their mother comes. • They are scolded while inside the shop. “Why you are so addicted to that?” [The child] has become so [hard-headed] • Then, others too. I see them very addicted. They steal for them to play. They buy key coin. [They buy] loads. They steal from their parents. They steal 100 pesos. That is much already. 	<ul style="list-style-type: none"> • Consequence (negative) (parental treatment: maternal scolding) 	<ul style="list-style-type: none"> • Resolved • 1 resolving FLC
5.2	Filial Sassing	<ul style="list-style-type: none"> • When I see my cousins and their parents, they do nothing [but] gambling and neglecting [their children]. • If compared to my parents, I am so lucky to have my parents. 	<ul style="list-style-type: none"> • Parental treatment (filial luckiness) 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving FLC
5.3	Shyness	<ul style="list-style-type: none"> • The enjoyment when you mingle with others. • I am not afraid anymore [to] do things like recitation. Games like amazing race by section. Yes, [I join that game] because all participate. My classmates are there. Whole section [participate in the Amazing Race]. 	<ul style="list-style-type: none"> • Consequence (positive; enjoyment with others) 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • 1 neutrally resolving FLC
6.1	Academic Cheating	<ul style="list-style-type: none"> • There was deal, such as treating a co-cheater. Sometimes it happens when the assignment is hard to do. 	<ul style="list-style-type: none"> • Deal with co-cheater 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 non-resolving FLCs
6.2	Churchgoing	<ul style="list-style-type: none"> • My mother often tells me to go to church, which is just near our house. • Do not be lazy. • Because of friends' influence (cell group, youth jam, etc.). • When homily, the voice of the religious leader is sleepy to hear. 	<ul style="list-style-type: none"> • Parental treatment (e.g., mother's reminder) • Friend's influence 	<ul style="list-style-type: none"> • Resolved • 2 resolving FLCs
6.3	Filial Sassing	<ul style="list-style-type: none"> • My older brother does not always sass my parents, except when bad trip. • When older to you, he has to be obeyed. 	<ul style="list-style-type: none"> • [Obedience] non-sassing brother 	<ul style="list-style-type: none"> • Resolved (60%) • 1 resolving FLC
7.1	Bullying	<ul style="list-style-type: none"> • My friends. • Church and my mother. 	<ul style="list-style-type: none"> • Advice-receiving 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 2 untapped FLCs
7.2	Computer addiction	<ul style="list-style-type: none"> • [My mother spoiled me] • Friends' influence 	<ul style="list-style-type: none"> • <i>Parental treatment</i> • <i>Friends' influence</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 2 non-resolving FLCs
7.3	Distrust	<ul style="list-style-type: none"> • [Not trusting just anyone came from my mother.] Also because almost all my beliefs came from my mother. • That is why I always say that how your parents brought you up, that is how you will become. 	<ul style="list-style-type: none"> • Parental treatment (upbringing) 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 non-resolving FLC

8.1	Academic Negligence	<ul style="list-style-type: none"> • That's what about my mother. Yes, because of my school transfer, she supported me even when the people I know are new faces, at least, they helped me move on. • That's it, even my grandmother and auntie, they supported me to change [for the better] because they know that would help me to straighten my path. • [My new love and I] only have mutual understanding. He said to me that it is just right. The decision was correct and will definitely help me. • He also said that that it is enjoyable here [in this new school]. That's true, I am happy here. 	<ul style="list-style-type: none"> • Parental treatment (family support) and school support 	<ul style="list-style-type: none"> • Resolved • 2 resolving FLCS
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • [My family] told me that we should not inform yet my father about my transfer because they really know my father's attitude. We will just inform him when he goes back here. 	<ul style="list-style-type: none"> • Family advice to lie (pain avoidance) 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving FLC
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • [The reason I do not let my family know about my reactivated Facebook] is because of my friends. • My classmates, as if, because I am also updated about the happenings [around]. Updated about the latest events and about our lessons [in class]. Sometimes, [my new love] cannot go home after school [in college]. Yes, because of my reactivated Fb account, it is there were we greet and talk each other. [I access my Facebook account] through my cell phone. 	<ul style="list-style-type: none"> • Benefit: Updates from her friends 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving FLC
9.1	Academic Cheating	<ul style="list-style-type: none"> • In school. There is that [counseling] that helps me not to cheat. • Yes, when there is bible study. They talk about cheating. Sometimes, we also realize that, okay, [cheating is] wrong especially during bible studies. It also helps. • No [not the counseling session of the guidance counselor]. It is only here [in our room] that we have our counseling. Not in the guidance [office]. Yes, we counsel one another. Yes, sometimes, we do that, as in, we make fun [of one another], but it became serious. "You should avoid that, because we know that it is wrong." Like that. Yes [only our classmates who are close to us]. When some of them come, like that, sometimes, [cheating] becomes the topic. That is already like counseling to us. Because we learn the wrong things that we do to make things right. • No [counseling yet in our school]. Seminars only. • Yes, [there are a few individual students that are being counseled]. 	<ul style="list-style-type: none"> • School peer counselling 	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving FLC
9.2	Bullying	<ul style="list-style-type: none"> • Perhaps, the school [again is the factor]. • Seminar. About bullying. Once a year, I was able to attend [the seminar]. Like that. Yes [only once-a-year seminar]. All about bullying is explained there. Then, of course, as if, you will feel that it is already bullying. Yes [I learned that it is bullying from that seminar]. • Not really [bullying is not just about physical harm]. No physical, only speeches [talks]. • No, I do not hurt anyone. It is not hitting someone on the nape. Only teasing. Rollicking. 	<ul style="list-style-type: none"> • Parental treatment (family get-together) 	<ul style="list-style-type: none"> • Unresolved (60%) • 1 non-resolving FLC

		<p>Yes, they say [they are already bullying]. But for us, no, we are friends. Like teasing only, then, “Hey, you are already bullying!”</p> <ul style="list-style-type: none"> • [Bullying] is like hurting another person's feeling. 		
9.3	Familial Un-openness	<ul style="list-style-type: none"> • There are that during a family dinner, for instance, there are other things that are being opened up, which made me also open up to them. 	<ul style="list-style-type: none"> • School seminar 	<ul style="list-style-type: none"> • Resolved • 1 resolving FLCs
10.1	Bullying	<ul style="list-style-type: none"> • Yes, [I am indulgent]. • My best friend is the one who fought for me. But I just cried. She said: “You should defend yourself.” Like this. Like that. Yes, when somebody is angry with me, she [my former childhood best friend] stokes it. No, my best friend is new now. Yes, the one who defended me. 	<ul style="list-style-type: none"> • Best friend's defense 	<ul style="list-style-type: none"> • Resolved (75%-90%) • 1 resolving FLC
10.2	Parental Expectation	<ul style="list-style-type: none"> • Factors, perhaps, my friends. Because [my new best friend] is separated from her family. She is a child born out of wedlock. They are children out of wedlock. Then, her mother also is married to another person. That is what happened, they are not [legitimate] children. Three of them [her siblings]. I realize. Yes, that could be. Almost a close friend. [My second friend] is almost my best friend. For me, I just have one best friend. She [the first one is my best friend]. 	<ul style="list-style-type: none"> • Parental treatment (best friend's case) 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving FLC
10.3	Time Mismanagement	<ul style="list-style-type: none"> • Factors? I observe my classmates that they are industrious, responsible. I see them that even when they have lots of things to do, the next day, they already done all. But me, not. What I did is, then, I asked them: 'What time did you do that?' Then, I noticed that they are quick in doing them. As for me, I also set a time. For example, 9 to 8, [I have to do my] assignment in English. Like that. • They ask help from their brothers. From brother or uncle. Like that. I have no one to ask for help. I am the one who extend my hands. But, that's it, they ask for help. They let others do it for them. They ask for help. 	<ul style="list-style-type: none"> • Role models: Industrious, responsible and quick classmates 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving FLC
11.1	Academic Cheating	<ul style="list-style-type: none"> • Perhaps, as in, I am not used to that they might know that I have a low score. 	<ul style="list-style-type: none"> • <i>Parental expectation</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 untapped FLC</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • As if, all of my cousins, in our compound, are relatives. Then, as if all my cousins do not sass their parents, as if like that. • But I feel guilty when I sassing [my parents]. 	<ul style="list-style-type: none"> • Obedience (non-sassing cousins) 	<ul style="list-style-type: none"> • Resolved (65%) • 1 resolving FLC
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • They might get angry with me when they see me hurt my nephew. Yes [I simply obey my young nephew so that my family will not be angry with me]. [I have to obey my nephew because], for example, he slipped in his way, and I might be blamed for it. 	<ul style="list-style-type: none"> • Parental treatment (likelihood of being blamed) 	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving FLC
12.1	Academic Cheating	<ul style="list-style-type: none"> • Of course, you also see them do it [cheat]. • But like what I said, one of my classmates, isn't it [do not cheat]. As in he is a well-disciplined person [the reason he does not cheat]. Even when he knows he will fail [he will not cheat]. Yes, [he consistently fail or lowest almost]. Not in grade[s]. He does not 	<ul style="list-style-type: none"> • Non-cheater • <i>Cheaters</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 resolving FLC • <i>1 non-resolving FLC</i>

		fail the subject.		
12.2	Bullying	<ul style="list-style-type: none"> • That is the one not yet resolved. • Being open-minded. Being open-minded in what the person whom I humiliate feels. • He will be humiliated, of course. 	• Pain (victim's humiliation)	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 untapped FLC</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Those who teach me. No. We only attend during Fridays in ACG. After class getaway. Bible study. [A religious sect]. 	• Religious activity	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving FLC

RSQ# 6: Personal Moral Beliefs

Research Sub-question (RSQ#6): What moral beliefs have you used in resolving your moral problems?

Theme: Wielding personal moral beliefs (Students' personal moral beliefs guided greatly the resolution of moral problems)

Sub-themes: Participants' PMBs as guides, PMBs in specific MPs, and Distribution of PMBs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • Learn to listen to others. 	• Learning to listen	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
1.2	Bullying	<ul style="list-style-type: none"> • Learn to accept the deficiency of other people 	• Acceptance [Tolerance]	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
1.3	Familial Lying	<ul style="list-style-type: none"> • Honesty is the best policy. 	• Honesty	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
2.1	Academic Cheating	<ul style="list-style-type: none"> • Honesty is the best policy • Cheating is like a form of stealing. • If you did not study your lesson, you should say so that others can help you, such as during group study. 	• Honesty	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
2.2	Clinginess	<ul style="list-style-type: none"> • You should know how to be independent." • Not everyone in your surrounding will always be there for you. Some will go their way. Someday, some of the people around me will go or leave me. Their lives do not revolve around me that they would never leave me. Thus, at this stage, or early on, you should know how to be independent. Do something that would not require the guidance of a person. • That you can be held responsible of the action of your action. 	<ul style="list-style-type: none"> • <i>Independence (Learned)</i> • <i>Responsibleness</i> 	<ul style="list-style-type: none"> • Unresolved • 2 untapped PMB
2.3	Physical Defect	<ul style="list-style-type: none"> • Nothing I can do even if I cry time and again. • My bone will not go back to its original form. I just have to accept it. • I can do something that other people can do also. Hence, when you are realistic, you know that there are people who are really... But if you accept yourself, it would not affect you 	<ul style="list-style-type: none"> • Acceptance • Being realistic 	<ul style="list-style-type: none"> • Resolved • 2 resolving PMBs

		because you already have self-acceptance. How about if you cannot accept it?		
3.1	Churchgoing	<ul style="list-style-type: none"> • Additionally, it is when you avoid doing evil. Some people go to church and yet still do evil. They go to church to ask for forgiveness and still do bad things. You should instead avoid doing evil. [Do good and avoid evil]. 	<ul style="list-style-type: none"> • Churchgoing • Good deeds 	<ul style="list-style-type: none"> • Resolved • 2 resolving PMB
3.2	Filial Sassing	<ul style="list-style-type: none"> • I am also used to going to the computer shop to escape when I hear my parents fight. I just walk out of our house. • I have not solved [answering back my parents] yet. • [My moral belief against answering back my parents is in the] Ten Commandments: “Obey your parents.” • Despite anything to the contrary, I honor my parents. • I am not that rude [to my parents]. 	<ul style="list-style-type: none"> • <i>Unresolved yet</i> • Obedience or honor parents • <i>Escapism</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving PMB</i> • 1 resolving PMB
3.3	Uttering Expletives	<ul style="list-style-type: none"> • [Avoid saying] uttering expletives. • [Uttering invectives is] when you are cursing a person. • Uttering invectives is when you lower your perception about a person. • I do not have the right to judge another person. • Only god has the right to judge us because He alone knows the things that people do here. • Yes, [it is okay for me to punish others] because they did something wrong. 	<ul style="list-style-type: none"> • Wrongness of uttering expletives 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 untapped PMB</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • Perhaps, it is okay to get grades that you can say is low but really came from your knowledge; instead of getting high grades but came from another person, from deceit. 	<ul style="list-style-type: none"> • Honesty 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • 1 untapped PMB
4.2	Bullying	<ul style="list-style-type: none"> • We have to learn how to respect others if you do not want to be teased. Do not tease others. Do not do unto others what you do not want others do unto you. I cannot tell that, perhaps tomorrow, I will be the one who will be teased. 	<ul style="list-style-type: none"> • Respect 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • 1 untapped PMB
4.3	Computer addiction	<ul style="list-style-type: none"> • All things in excess are bad. 	<ul style="list-style-type: none"> • Exercise moderation 	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
5.1	Computer addiction	<ul style="list-style-type: none"> • There are other many things more important to do than [playing computer games]. • Like studying [and] reading books to hone [myself], including cleaning the house, which I do not do. 	<ul style="list-style-type: none"> • Prioritizing 	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
5.2	Filial Sassing	<ul style="list-style-type: none"> • Love your parents. • Honor [your parents]. • Just understand [your parents'] situations. • [My mother] is given by god. • Also, of course, [my mother] does many things for us. • You do not always have to understand [your parents] for no reason at all. For instance, she will not rest; she will not come home late for no reason at all. 	<ul style="list-style-type: none"> • Honor parents 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving PMB
5.3	Shyness	<ul style="list-style-type: none"> • Do not control expressing what you know. 	<ul style="list-style-type: none"> • <i>Express oneself</i> 	<ul style="list-style-type: none"> • Resolved, neutrally

		<ul style="list-style-type: none"> • He has to bring out your ability because when you feel shy, you prevent yourself from excelling and to see what you can do. • You are just wasting [your ability] when you control yourself. You cannot also hone [your skill]. • You are limiting yourself when no one is controlling you. • Your own self is your enemy. 	<ul style="list-style-type: none"> • <i>Excel</i> 	<ul style="list-style-type: none"> • (50%) • 2 neutrally resolving PMB
6.1	Academic Cheating	<ul style="list-style-type: none"> • Sometimes, you have to learn to think for yourself. • Do not depend on others. 	<ul style="list-style-type: none"> • Be independent 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 untapped PMB
6.2	Churchgoing	<ul style="list-style-type: none"> • You have to go to church to show that you have time for god 	<ul style="list-style-type: none"> • Churchgoing [religiosity] as time for God 	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
6.3	Filial Sassing	<ul style="list-style-type: none"> • Respect your parent. • Love your parent. • Give importance to relationship. 	<ul style="list-style-type: none"> • Love or respect parents 	<ul style="list-style-type: none"> • Resolved (60%) • 1 resolving PMB
7.1	Bullying	<ul style="list-style-type: none"> • Despite of all those things, always do my best. • As in time is gold. • For me, I feel it has been resolved. For me just to ignore [her]. I can do nothing else, that's it. Thus, for me, it has been resolved already, even when it keeps on repeating. • So, it has not been resolved yet even when I said that I will just ignore her. 	<ul style="list-style-type: none"> • Ignore her • Do one's best • Resolved • <i>Unresolved yet</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 non-resolving PMB • 1 untapped PMB
7.2	Computer addiction	<ul style="list-style-type: none"> • I know it is wrong, but I just do not know how to [stop my addiction]. • You know, I know what is right. • I know that I should study first before enjoyment. • [My mother] said that I should focus more on my studies than love life. 	<ul style="list-style-type: none"> • Focus on studies before love life \ • <i>Lack self-control</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 non-resolving PMB • 1 resolving PMB
7.3	Distrust	<ul style="list-style-type: none"> • Trust is like a glass; once it is broken, it is not repaired. 	<ul style="list-style-type: none"> • Break not a trust 	<ul style="list-style-type: none"> • <i>Unresolved</i> • 1 untapped PMB
8.1	Academic Negligence	<ul style="list-style-type: none"> • All of us have the right to change [for the better]. • Do not let other people ruin our life. 	<ul style="list-style-type: none"> • Right to change • Do not allow other people to ruin one's life 	<ul style="list-style-type: none"> • Resolved • 2 resolving PMBs
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • Let us understand first the situation. • Before anything bad happen, even when you do something wrong, at least, it did not cause harm to my father. Yes [it is bad to lie]. Like in lying, at least it did not cause harm to my father. 	<ul style="list-style-type: none"> • Understanding 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving PMB
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Sometimes, there is a need to lie. • Yes, sometimes in life, there is a need to keep a secret and do wrong for you not to be harmed. • Let us wait for the right time, [that is] until the wound heals, before we tell the truth. 	<ul style="list-style-type: none"> • Lying when needed 	<ul style="list-style-type: none"> • Resolved temporarily • 1 temporarily resolving PMB

9.1	Academic Cheating	<ul style="list-style-type: none"> • The one before: “Honesty is the best policy.” 	<ul style="list-style-type: none"> • Honesty 	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving PMB
9.2	Bullying	<ul style="list-style-type: none"> • As in, “Stand on your own feet.” Like that. • I [realized] that we are all equals. Why do we have to humiliate our fellow human beings? We are all created by god. Like that. 	<ul style="list-style-type: none"> • Equality 	<ul style="list-style-type: none"> • <i>Unresolved (60%)</i> • 1 untapped PMB
9.3	Familial Un-openness	<ul style="list-style-type: none"> • As in, “All secrets will be revealed.” Like that. 	<ul style="list-style-type: none"> • All secrets will be revealed 	<ul style="list-style-type: none"> • Resolved • 1 resolving PMB
10.1	Bullying	<ul style="list-style-type: none"> • Perhaps, for [number] 1, toleration, 'Be good as always'. • Yes, because me, I have learned to sacrifice. • Although it seems deep because I am a religious person. • I noticed that if god will do it, you couldn't do it? Hence, even when someone quarrels with me, I let it pass up. • That is, you leave it to god. That's it. That is what I always think of. • Because my mother also teaches me such [things]. Perhaps, for her. But no, she is a fighter. Perhaps, [I learned] from [my mother] kindness. • I do not want to change. • It is better not to be a fighter. I do not like that. 	<ul style="list-style-type: none"> • Acceptance [Tolerance] 	<ul style="list-style-type: none"> • Resolved (75%-90%) • 1 resolving PMB[4]
10.2	Parental Expectation	<ul style="list-style-type: none"> • Also, honor your parents no matter what they are. • Because if you, you do not want them to be like that, there are tendencies that they do not want that. • No one is perfect. No perfect child. Like me, you do not have to expect perfect parents at all times. 	<ul style="list-style-type: none"> • Honor parents no matter what 	<ul style="list-style-type: none"> • Resolved (75%) • 1 resolving PMB
10.3	Time Mismanagement	<ul style="list-style-type: none"> • Time is gold. • Learn to prioritize. • Also, be balanced perhaps. 	<ul style="list-style-type: none"> • Time is gold • Prioritizing • Balancing 	<ul style="list-style-type: none"> • Resolved (75%) • 3 resolving PMB
11.1	Academic Cheating	<ul style="list-style-type: none"> • Sometimes, it is not wrong to cheat. As if, like that. • As in, when almost everyone are also cheating. 	<ul style="list-style-type: none"> • <i>Non-wrongness of cheating</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving PMB</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • So that they will not say a thing. 	<ul style="list-style-type: none"> • [Obedience] No sassing, no conflict 	<ul style="list-style-type: none"> • Resolved (65%) • 1 resolving PMB
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • So that [my family members] will not say a thing. 	<ul style="list-style-type: none"> • Obedience to avoid backtalk 	<ul style="list-style-type: none"> • Resolved (70%) • 1 resolving PMB
12.1	Academic Cheating	<ul style="list-style-type: none"> • All people. Almost all students cheat. • No perfect person. No perfect student in his/her... 	<ul style="list-style-type: none"> • <i>Imperfectionism</i> 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 non-resolving</i>

				<i>PMB</i>
12.2	Bullying	<ul style="list-style-type: none"> • God created people to love his neighbor. • When you humiliate the creation of god, it is like you also humiliating your creator. • [Humiliating the Lord]. Why is it that you were even created by god to be ugly, isn't it? But the ugly, isn't it. But they say that no human is ugly. God did not create anything ugly. 	<ul style="list-style-type: none"> • Love 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>1 untapped PMB</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> • It ought to be: It is natural that man is intelligent that is why he knows good from bad. 	<ul style="list-style-type: none"> • Intelligence to distinguish good from bad 	<ul style="list-style-type: none"> • Resolved (70%) • 2 resolving PMB

RSQ# 7: Sources and Classification of Personal Moral Beliefs

Research Sub-question (RSQ#7): How did you arrive at, acquire, or learn your moral beliefs that influenced you in resolving your moral problem?

Theme: Various sources of moral beliefs

Sub-themes: [Virtue Ethics, Personal Ethics, Divine Command Ethics, Respect-based Ethics, Social Contract Ethics, Care-based Ethics, Duty-based Ethics, Justice-based Ethics, Rights-based Ethics, and Utilitarian Ethics]

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • [A classmate told me that I was arrogant and then] that is when I realized that [it was true about me]. 	<ul style="list-style-type: none"> • Classmate 	<ul style="list-style-type: none"> • School • Virtue • Sources • Classification
1.2	Bullying	<ul style="list-style-type: none"> • [It came from the one we hurt that we should learn to accept the deficiency of other people.] • No one is perfect. • All of us commit mistakes and have infirmities. 	<ul style="list-style-type: none"> • Classmate 	<ul style="list-style-type: none"> • School • Virtue
1.3	Familial Lying	<ul style="list-style-type: none"> • Religious activity. • [A religious group welcomes anyone to join their activity.] • They teach things that should or ought to be done, such as moral values. • [It happened or I was invited to join the religious activity when I was in] 2nd year [HS]. • Yes. It was done in school that is why all should join. 	<ul style="list-style-type: none"> • Religion 	<ul style="list-style-type: none"> • Religion • Divine Command
2.1	Academic Cheating	<ul style="list-style-type: none"> • Since our childhood, we already know that saying. The problem is, we do not apply it. • But now that we have the right [matured] mind, we can understand it at a deeper level. • School. 	<ul style="list-style-type: none"> • School 	<ul style="list-style-type: none"> • School • Virtue
2.2	Clinginess	<ul style="list-style-type: none"> • I learned it from myself. • Just like what I said, it is not always that you can have someone to rely on. You should also know how to stand on your own. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal

2.3	Physical Defect	<ul style="list-style-type: none"> • Mother. • I feel a bit sad. I feel that why it happened to me? • I am not always dramatic. 	<ul style="list-style-type: none"> • Mother 	<ul style="list-style-type: none"> • Family • Virtue
3.1	Churchgoing	<ul style="list-style-type: none"> • I read something that is being distributed in stores. Since I read about it, I believed it. It is not measured by the number of times you go to church; it is on the number of charities is your love for god [measured]. 	<ul style="list-style-type: none"> • Religion 	<ul style="list-style-type: none"> • Religion • Divine Command
3.2	Filial Sassing	<ul style="list-style-type: none"> • [I learned it] from our church. • From my teachers also. • Also, from cell groups during our bible study. 	<ul style="list-style-type: none"> • Religion • Teachers 	<ul style="list-style-type: none"> • Religion • School • Divine Command • Virtue
3.3	Uttering Expletives	<ul style="list-style-type: none"> • [I learned it] from my parents, church and teachers. 	<ul style="list-style-type: none"> • Parents • Religion • Teachers 	<ul style="list-style-type: none"> • Family • Religion • School • Virtue • Divine Command • Respect
4.1	Academic Cheating	<ul style="list-style-type: none"> • [The moral belief] came from me. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal
4.2	Bullying	<ul style="list-style-type: none"> • From me also. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal • Respect
4.3	Computer addiction	<ul style="list-style-type: none"> • During my lower years [in high school]. [Since] first year [high school]. • No. From grade 5 to 1st year [high school], I only have an objective to use computer for my research project or assignments. • It only takes me, at most, 1 hour. But now, it takes me 4 hours, which is too much. I consume too much hours using computers in the computer shop that is why I am scolded. 	<ul style="list-style-type: none"> • School 	<ul style="list-style-type: none"> • School • Virtue
5.1	Computer addiction	<ul style="list-style-type: none"> • I realize it. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal
5.2	Filial Sassing	<ul style="list-style-type: none"> • From the bible. • Honor your [parents]. 	<ul style="list-style-type: none"> • Religion 	<ul style="list-style-type: none"> • Religion • Divine Command
5.3	Shyness	<ul style="list-style-type: none"> • I read it from a book. • I also see it from others; they are not shy that is why they excel. 	<ul style="list-style-type: none"> • Book • Classmates 	<ul style="list-style-type: none"> • Media • School • Virtue
6.1	Academic Cheating	<ul style="list-style-type: none"> • I just realized that. • Also in the subject Values [Education]. 	<ul style="list-style-type: none"> • Self • School 	<ul style="list-style-type: none"> • Self • School

				<ul style="list-style-type: none"> • Personal • Virtue
6.2	Churchgoing	<ul style="list-style-type: none"> • A minute, please. Perhaps, in the church. Isn't it that in the church we always go there, 9:45am? • Since my elementary days, when I go to church, I see their whole family together. • As if it is nice to see the whole family go to church. • In my surrounding. • Yes [based on my observation]. 	<ul style="list-style-type: none"> • Religion • Family 	<ul style="list-style-type: none"> • Religion • Family • Divine Command • Virtue
6.3	Filial Sassing	<ul style="list-style-type: none"> • It is in the 10 commandments. • Sometimes, in the Values Education subject. 	<ul style="list-style-type: none"> • Religion • School 	<ul style="list-style-type: none"> • Religion • School • Divine Command • Respect • Virtue
7.1	Bullying	<ul style="list-style-type: none"> • I just realized that if they continue smearing me, I can do nothing more about it. Why should I not rather excel? Why should I not rather do my best? 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal
7.2	Computer addiction	<ul style="list-style-type: none"> • From my mother. 	<ul style="list-style-type: none"> • Mother 	<ul style="list-style-type: none"> • Family • Self • Virtue • <i>Vice</i>
7.3	Distrust	<ul style="list-style-type: none"> • I just read it from Facebook. 	<ul style="list-style-type: none"> • Online social network 	<ul style="list-style-type: none"> • Media • Social Contract
8.1	Academic Negligence	<ul style="list-style-type: none"> • As in, it is my experience. Because of the experience, it served as a lesson. That is, as in, all my experience[s]. Because of what I experienced before. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal • Right
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • They are connected: my moral belief and nothing bad happens to my father. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Care • Personal • Utilitarianism
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • My experiences, my family, [and] my friends. 	<ul style="list-style-type: none"> • Self • Family • Friends 	<ul style="list-style-type: none"> • Self • Family • Friends • Personal • <i>Vice</i>
9.1	Academic Cheating	<ul style="list-style-type: none"> • From my family. From school; from teachers. 	<ul style="list-style-type: none"> • Family • School / Teachers 	<ul style="list-style-type: none"> • Family • School

				<ul style="list-style-type: none"> • Virtue
9.2	Bullying	<ul style="list-style-type: none"> • My friends, we also. By reading the Bible. Internet 	<ul style="list-style-type: none"> • Friends • Religion • Media 	<ul style="list-style-type: none"> • Friends • Religion • Media • Divine Command • Social Contract • Virtue
9.3	Familial Unopenness	<ul style="list-style-type: none"> • That is only from me [originated]. Because I know that in the end. Just like what they say, isn't it, all will be revealed. • From the television. [TV] series. Yes, [bible story] movies. 	<ul style="list-style-type: none"> • Self • Media • Religion 	<ul style="list-style-type: none"> • Self • Media • Religion • Personal • Justice • Divine Command
10.1	Bullying	<ul style="list-style-type: none"> • Bible teachings and parents. • Perhaps, it is because [my mother and I] differ in our beliefs about being good. • Yes, because I tolerate [the wrong things done to me]. But I cannot fight them. Then, I do not want quarrels. Yes, but I do not want to. 	<ul style="list-style-type: none"> • Religion • Parents • Self 	<ul style="list-style-type: none"> • Religion • Self • Family • Divine Command • Personal • Virtue
10.2	Parental Expectation	<ul style="list-style-type: none"> • I became understanding. • Bible teaching and parents. • Perhaps, self-realization. Yes, as if, like that. 	<ul style="list-style-type: none"> • Self • Religion • Parents 	<ul style="list-style-type: none"> • Self • Religion • Family • Divine Command • Duty • Personal • Virtue
10.3	Time Mismanagement	<ul style="list-style-type: none"> • I first heard it from my mother. Then, I also heard it from my teacher. Then, how... that's all. 	<ul style="list-style-type: none"> • Mother • Teacher 	<ul style="list-style-type: none"> • Family • School • Virtue
11.1	Academic Cheating	<ul style="list-style-type: none"> • From my classmate also because that is also what s/he said [that sometimes it is not wrong to cheat, when almost all cheat]. 	<ul style="list-style-type: none"> • Classmate 	<ul style="list-style-type: none"> • School • Virtue
11.2	Filial Sassing	<ul style="list-style-type: none"> • From my father [that I just follow them]. • As in, sometimes, he scolds me when my oldest brother and I quarrel. That is why [my father] said that I should simply follow my brother so that there is no quarrel. 	<ul style="list-style-type: none"> • Father 	<ul style="list-style-type: none"> • Family • Virtue
11.3	Pinching a 3-	<ul style="list-style-type: none"> • None. As if only from me. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self

	year old Nephew			<ul style="list-style-type: none"> • Personal
12.1	Academic Cheating	<ul style="list-style-type: none"> • Of course, I see it. 	<ul style="list-style-type: none"> • Self 	<ul style="list-style-type: none"> • Self • Personal
12.2	Bullying	<ul style="list-style-type: none"> • When reading the bible. Then, when we have a bible study, isn't it that I said that. God did not create any ugliness. 	<ul style="list-style-type: none"> • Religion 	<ul style="list-style-type: none"> • Religion • Divine Command
12.3	Filial Sassing	<ul style="list-style-type: none"> • I know it from myself. • Bible. • It was taught also, isn't it? God created man with a normal mind. • Also, isn't it, it is also a commandment. • Do good and avoid evil. • Not that I read [the bible]. Of course, I listen also. • It is about human conduct. Behaving. • From the teacher. 	<ul style="list-style-type: none"> • Self • Religion • Teacher 	<ul style="list-style-type: none"> • Self • Religion • School • Divine Command • Personal • Virtue

RSQ# 8: Personal Moral Beliefs and Problem Resolutions

Research Sub-question (RSQ#8): How did your personal moral beliefs resolve your moral problems?

Theme: Participants relied on their personal moral beliefs to resolve their moral problems

Sub-themes: Similar and different ways of resolving similar and different moral problems

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • I should learn to listen to them always. • When [we] have a suggestion, we have to combine them so that we can make [the outcomes] even better. 	<ul style="list-style-type: none"> • Learn to listen; listen to learn 	<ul style="list-style-type: none"> • Resolved • Listening improves outcome
1.2	Bullying	<ul style="list-style-type: none"> • We just accepted who he is. • We can do nothing about it anymore. • We are not his parents for us to change him. • He is flirty. He is clingy to boys. 	<ul style="list-style-type: none"> • Accept and meddle not 	<ul style="list-style-type: none"> • Resolved • Tolerance prevents bullying
1.3	Familial Lying	<ul style="list-style-type: none"> • Honesty is the best policy and for not to lie. • For me not to lie again, I stayed away from playing computer games. • That was the triggering factor why I lie to my parents. • I avoided playing games. 	<ul style="list-style-type: none"> • Prevent the onset of lying and be honest 	<ul style="list-style-type: none"> • Resolved • Truth telling versus outcome
2.1	Academic Cheating	<ul style="list-style-type: none"> • You would know if you are really honest if you follow the saying. • You will know or understand it even better that you ought to be honest. 	<ul style="list-style-type: none"> • Evidential honesty through application 	<ul style="list-style-type: none"> • Resolved • Honesty starts from

		<ul style="list-style-type: none"> You should be honest to yourself. If ever you cannot do it, there will be others who would help you. It is because she is my friend. It can start to a fight (misunderstanding). I also admit that I also cheat but seldom only. Only when needed. There are already many people that say she cheats. But when others copy from her, she declines. 	<ul style="list-style-type: none"> Support group Friends make right Conflict avoidance through cheating tolerance Indeterminate cheater and determinate cheater Some cheaters hate cheaters 	oneself
2.2	Clinginess	<ul style="list-style-type: none"> I know when I should be dependent or independent. 	<ul style="list-style-type: none"> Independence (learned) 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>Inappropriate independence suffices not</i>
2.3	Physical Defect	<ul style="list-style-type: none"> I am realistic or accept, for example, my weaknesses or whatever. I do not become too shy because I see myself that it is just okay. 	<ul style="list-style-type: none"> realistic of her defect 	<ul style="list-style-type: none"> Resolved Realism cures
3.1	Churchgoing	<ul style="list-style-type: none"> People, of course, need to go to church because if, for example, when they are still immature or innocent. Maybe, not [okay for people not go to church]. People still have to go to church. However, it should not be too often, not too much. There was a booklet that I got; I saw it between the pages of a bible. I read it. It is in the church where they learned first about god's teaching. Before, they are not that acquainted yet [about god's teaching]. I have not said that people should not go to church. [It is up to those who are not that knowledgeable yet whether they go to church or not]. It is not for me [to go to church always]. 	<ul style="list-style-type: none"> Resolved - except my mother More on good deeds rather than too much churchgoing 	<ul style="list-style-type: none"> Resolved Churchgoing and good conduct
3.2	Filial Sassing	<ul style="list-style-type: none"> I realized more that [sassing] is really wrong. Perhaps, I like [my parents] to be in good terms. Perhaps, I will help them understand themselves, be in good terms. I [also] have to make my brother understand why I feel that way. 	<ul style="list-style-type: none"> Sassing his parents is wrong Parental conflict resolution Sibling conflict resolution 	<ul style="list-style-type: none"> <i>Unresolved</i> Uttering expletives is wrong
3.3	Uttering Expletives	<ul style="list-style-type: none"> When I learned that it has to be avoided. Invective is worthless because I only malign others. 	<ul style="list-style-type: none"> Expletives as expression Invectives malign others 	<ul style="list-style-type: none"> <i>Unresolved</i> Uttering expletives is wrong
4.1	Academic Cheating	<ul style="list-style-type: none"> I hold on to something. Even when they cheat, they will pay for it [karma]. 	<ul style="list-style-type: none"> Self 	<ul style="list-style-type: none"> <i>Unresolved (90%)</i> Honesty starts from oneself
4.2	Bullying	<ul style="list-style-type: none"> Respect ought to be practiced to other people. I tried it to my friends. I treat them nicely. I have good relations with them. I do not mind their own business. I do not meddle on 	<ul style="list-style-type: none"> Respect friends and other people 	<ul style="list-style-type: none"> <i>Unresolved (0% resolved)</i>

		<p>what they want to happen. I respect what they want. I learned to respect their decision, their habits every day.</p> <ul style="list-style-type: none"> • My friends who tease me that I have no comradeship. 	<ul style="list-style-type: none"> • Relate nicely with others • Respect everyday people's decision and habits. 	<ul style="list-style-type: none"> • Tolerance prevents bullying
4.3	Computer addiction	<ul style="list-style-type: none"> • It was solved already. • I learned to control myself playing games. • If I can, for example, do my assignment in an hour, I do it. I do not extend my time just to play games. 	<ul style="list-style-type: none"> • Resolved • Self-control using computers 	<ul style="list-style-type: none"> • Resolved • Making priorities solve addiction
5.1	Computer addiction	<ul style="list-style-type: none"> • I use it [my moral belief]. • I became busy in other things. • Like my brother [who told me that] I have to study, I just obeyed him. Even in my past time, it is still [about] studies. I am reading books. 	<ul style="list-style-type: none"> • Applies MB • Busy doing other things (e.g., studying, reading books) 	<ul style="list-style-type: none"> • Resolved • Making priorities solve addiction
5.2	Filial Sassing	<ul style="list-style-type: none"> • If you love [your mother], you would not do something that would hurt her. • [When I answer back my mother], she hits me. • Also, my siblings and I do not have conflicts. • I often reason out. 	<ul style="list-style-type: none"> • Loving means not hurting • Respect for better relations • Mother's way punishing her child (e.g., hitting) • No filial conflicts • He reason out often 	<ul style="list-style-type: none"> • Resolved (75%) • Respect prevents sassing
5.3	Shyness	<ul style="list-style-type: none"> • Isn't it when there is reporting, isn't it that there is a volunteer? "Who will [volunteer] to report?" Of course, I am shy because [it is an individual reporting]. Then, I thought they would not listen; I will just waste my time. No. It can also be done by anyone. S/he just has to resist his dilemma. You should not be shy in school. • Being responsible. 	<ul style="list-style-type: none"> • Shy to volunteer • Shy caused by [negative anticipation]: they do not listen, are noisy, talk to each other, and he waste time • Do not be shy and be responsible 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • Self-expression cures shyness
6.1	Academic Cheating	<ul style="list-style-type: none"> • When you listen, you get it. It is more on formulae, substitution, transposition, just like that. • Yes. I just look at her [assignment]. When I see that I have the correct answers, it is just okay [not to copy from them]. At least, for instance, we do not have the same answers. I know that these are the answers to the items. I will not change my answer because I am sure [of my answers]. • Yes [I do not copy from them]. For instance, they send it to me. I said that I already have the answer. • When you stand firm on that belief. 	<ul style="list-style-type: none"> • By standing firm on it • Doing one's own assignment • Sureness with one's answers • Listen to the teacher 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Honesty starts from oneself
6.2	Churchgoing	<ul style="list-style-type: none"> • [My mother said] I should not be lazy going to church. 	<ul style="list-style-type: none"> • Mother's admonition not to be lazy to go to church 	<ul style="list-style-type: none"> • Resolved • Churchgoing requires good

				conduct
6.3	Filial Sassing	<ul style="list-style-type: none"> • Perhaps, because of my teacher. Following his commandments. I simply do not sass. 	<ul style="list-style-type: none"> • Teaching of teacher • Following commandments • Simply not sassing 	<ul style="list-style-type: none"> • Resolved (60%) • Respect prevents sassing
7.1	Bullying	<ul style="list-style-type: none"> • I'll take it as positive their smearing 	<ul style="list-style-type: none"> • Converted smearing to something positive (motivation) 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Tolerance or intolerance prevents or allows bullying, respectively
7.2	Computer addiction	<ul style="list-style-type: none"> • I realized more. Sometimes, I realize that it is correct. Sometimes, I really do it. There is only a time; there is only a time when I am again holding my gadget. There it goes again. 	<ul style="list-style-type: none"> • Self-realized that her addiction is wrong but cannot help it • Does not bring her cell phone in school 	<ul style="list-style-type: none"> • <i>Unresolved Inconsistent - mother forces her to study</i> • Not making priorities do not solve addiction
7.3	Distrust	<ul style="list-style-type: none"> • Nope, even when I am talkative, I am talkative, but once, for example, I shared it all to you, when suddenly it came out, stop already. You know that I will not trust you again. Like that. • [I am trusting only to my friends]. • No, my [gullibility] is that when they said something to me, I easily believe them. • But I feel that because I only have a few friends. • Anyhow, I have trust. 	<ul style="list-style-type: none"> • Talkative and trust people who keeps secrets intact • Trusting only her friends • Lesson learned • Gullible • Have trust with a few friends 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Trust is for the trustworthy
8.1	Academic Negligence	<ul style="list-style-type: none"> • That belief really helped me to change [for the better]. • Because of what I experienced, I believe in that saying. I used it today. • These days, I do not simply trust any individuals around me because of the saying. You ought to choose people who are not bad. 	<ul style="list-style-type: none"> • MB helped her change for good • [Proven saying] • Choose people who can be trusted and are not bad 	<ul style="list-style-type: none"> • Resolved temporarily • Positive change makes a better person
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • It resolved [my problem]. • Because of that saying, no untoward incident happened to my father. And we will just let him know when he comes back here. Then, even when he becomes angry, at least, nothing bad happens to [my father while he is abroad]. • He drinks only in our house. • [My father became really angry] when he lost his job. He was accused of something. I do not know exactly what it is about [that he was accused of]. Because of that, he became 	<ul style="list-style-type: none"> • Resolved MP • No untoward incident occurred • Her father is working abroad for her daughter's college education 	<ul style="list-style-type: none"> • Resolved • Truth telling versus outcome

		<p>terribly angry. Yes, their eldest sibling [my uncle] told him not to go back to being a security guard in his former company.</p> <ul style="list-style-type: none"> • Also, my uncle knows that I will go to college. My father also thought about it. Thus, he decided to go abroad, at least, he can save money for my college [studies]. 		
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • It was resolved. • [My belief] has [helped] me resolve [my moral problem]. Because of my belief, I get many updates, sometimes, when I do not know what is happening in our studies. Sometimes, my classmates ask us to do something, I simply ask them. They can inform me what is that because I do not have my cell phone. So, I do not know how to. I cannot contact them. Cell phone without SIM [slot]. Only for gaming. • [I do not disclose to my mother and aunt my reactivated Facebook account] because I also feel afraid [of them]. 	<ul style="list-style-type: none"> • Resolved because she get updates • Afraid of her family members should she tell the truth 	<ul style="list-style-type: none"> • Resolved temporarily • Neutral • Truth telling versus outcome
9.1	Academic Cheating	<ul style="list-style-type: none"> • My belief greatly helped me on that [moral problem]. Because of that, of course, my confidence increases. Like that, my self-image increases. • I say that I can do that even without them. Like that. I no longer depend [on others]. I no longer rely [on others]. 	<ul style="list-style-type: none"> • Increased self-confidence • Increased self-image • Self-dependence 	<ul style="list-style-type: none"> • Resolved (70%) • Honesty starts from oneself
9.2	Bullying	<ul style="list-style-type: none"> • It is much. My bullying with my classmates has been minimized. That I should not. It is not totally safe that it is 0.9 bullied. At least it is minimized, anyway. I became friendlier. 	<ul style="list-style-type: none"> • Friendliness among equals (friends) 	<ul style="list-style-type: none"> • <i>Unresolved (60%)</i> • Tolerance prevents bullying
9.3	Familial Un-openness	<ul style="list-style-type: none"> • I do not hide secrets that much. I share it to just anyone. I share it. Yes. To my friends only. 	<ul style="list-style-type: none"> • Shares his secrets to his friends 	<ul style="list-style-type: none"> • Resolved • Openness equates to sharing
10.1	Bullying	<ul style="list-style-type: none"> • Much better relationship with my peers. That's it. 	<ul style="list-style-type: none"> • Much better relationship with peers 	<ul style="list-style-type: none"> • Resolved (75%-90%) • Tolerance prevents bullying
10.2	Parental Expectation	<ul style="list-style-type: none"> • As in, being balanced also. • Why my mother is like that? That was before. But now I realized, perhaps, that is how [they are] because I am like this. • That's it. Then, I always see the positive [sides of things]. Being optimistic. Unlike before, 'Why this or that?' 	<ul style="list-style-type: none"> • Became more understanding • Always see the positive sides of things • Optimistic • Has a balanced view 	<ul style="list-style-type: none"> • Resolved (75%) • Honoring parents means understanding them
10.3	Time Mismanagement	<ul style="list-style-type: none"> • I became more responsible. 	<ul style="list-style-type: none"> • Became more responsible 	<ul style="list-style-type: none"> • Resolved (75%) • Be balanced
11.1	Academic Cheating	<ul style="list-style-type: none"> • [That belief] as if it pushes me to cheat. 	<ul style="list-style-type: none"> • Her MB pushes her to cheat 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Dishonesty starts</i>

				<i>from oneself</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • When I do not answer them back, we have no conflict. 	<ul style="list-style-type: none"> • No sass, no conflict 	<ul style="list-style-type: none"> • Resolved (65%) • Respect prevents sassing
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • Yes, as if, as if he likes it. I cannot. So that I do not hurt him. 	<ul style="list-style-type: none"> • For her not to hurt her relative 	<ul style="list-style-type: none"> • Resolved (70%) • Obey and hurt not
12.1	Academic Cheating	<ul style="list-style-type: none"> • You really cannot avoid [to cheat], you will still commit it. 	<ul style="list-style-type: none"> • Cannot avoid to cheat 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Dishonesty starts from oneself</i>
12.2	Bullying	<ul style="list-style-type: none"> • This is what the way becomes what one comes to believe in himself/herself. • So as not to do so as to avoid humiliating other people. 	<ul style="list-style-type: none"> • What one believes becomes his way of doing things • Avoid humiliating others 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Intolerance allows bullying</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Perhaps, it is thought of. When you open your mind about all the things that you do [you will know what is right from wrong]. • As in, the [saying bad words] is minimized. • We commit more sins. • Man is in the likeness of god. • That means we have similarity with god. What we are, if we are not perfect, but we need what he is doing. What his characteristics are. Isn't it that he is kind? 	<ul style="list-style-type: none"> • Open-mindedness opens up understanding right from wrong • His MB lessened his utterances of expletives • God created man in his likeness (e.g., being kind like him) 	<ul style="list-style-type: none"> • Resolved (70%) • Tolerance prevents bullying

RSQ# 9: Challenges Met While Resolving Moral Problems

Research Sub-question (RSQ#9): Please describe specific challenges that you have encountered as you relied on your personal moral beliefs when resolving your moral problems.

Theme: Participants relied on their moral beliefs to resolve their personal moral problems despite challenges

Sub-themes: Challenged and still resolved MPs using PMBs; Challenged and not resolved MPs; Challenged and either resolved or not resolved MPs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • The challenge is, sometimes, I do not like their suggestions. • What I do is just accept them [their suggestions]. • Then, we just take additional steps to make their suggestions better. • We make it even better. • For example, he or she suggests something that is not pleasing to us. What we do instead is to come up with an even better [idea] with his or her suggestion. We add something to it to make it better. 	<ul style="list-style-type: none"> • Accepts suggestions even when he dislikes them • Made additional steps to make suggestions better • Added something that made others' suggestions better 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB

1.2	Bullying	<ul style="list-style-type: none"> • Sometimes I do not really like what the other person is doing. • What I do instead is to tell him that what he or she is doing is no longer good. I told it to him in private. 	<ul style="list-style-type: none"> • Privately confronting someone whose actions conflicts with one's own 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
1.3	Familial Lying	<ul style="list-style-type: none"> • The challenge was it was hard for me because [the challenge] is there. • My friends invite me to play [games] because it already has been our habit every day that is why it is hard to remove. • That is why I was mildly challenged [to remove it]. • I just thought that I should not lie to my parents because they are not doing something that would hurt me. • They already know that it is my parents that say that [I should discontinue being addicted to videogames]. • I tell it also to my computer playmates that I do not want to play again. • I want to change; I do not want to lie to my parents again. 	<ul style="list-style-type: none"> • Hard to remove habitual gaming • Friends' invitation to play again with them • Informed friends not to play games again • Friends know that his parents disallow their son's addiction to videogames • Parents are not doing something to hurt him • Does not want to lie to his parents 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
2.1	Academic Cheating	<ul style="list-style-type: none"> • That's it, we cannot avoid cheating from one another. On my part, if I know how to answer it, I try my best unless when I am in a hurry, less time or too much tasks to accomplish. 	<ul style="list-style-type: none"> • The inevitability of cheating • Cheating out of desperation 	<ul style="list-style-type: none"> • Resolved • Challenged and resolved her MP related to her classmate
2.2	Clinginess	<ul style="list-style-type: none"> • When I know how to be independent or be alone or be liable for what I do. There was a time I did it. • I am the type of person who does not want to commit a mistake. • I am afraid of the consequences should I commit something wrong. • The rice was not cooked properly. It was a waste. We cooked again rice. 	<ul style="list-style-type: none"> • Independence vs. accountability 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Challenged and not resolved MP</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • I felt that I should just give up. • I feel that behind my back some people are asking: why do you walk like that? They do not say words that offend me. 	<ul style="list-style-type: none"> • Self-rejection, self-resignation, or self-surrender • Observation without non-offensive remarks from others 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
3.1	Churchgoing	<ul style="list-style-type: none"> • I think I have solved [my problem], except that of my mother. 	<ul style="list-style-type: none"> • Unanswered prayers made him lose his trust in god • What is meant for you will be yours - god 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB

3.2	Filial Sassing	<ul style="list-style-type: none"> • My brother [is the challenge or obstacle despite my respect to my parents]. • Yes, he [my brother] makes me irritable. • [My parents] quarrel [with each other]. When they have disputes; when they yell at each other at home. • Yes [I am already following their orders and they still keep on yelling with each other]. 	<ul style="list-style-type: none"> • Sibling as the challenge • Intense parental verbal disputes • Obedience vs. continuing parental verbal dispute 	<ul style="list-style-type: none"> • Unresolved • Challenged and not resolved MP
3.3	Uttering Expletives	<ul style="list-style-type: none"> • [The challenge is] when I avoid my friends because they are still my friends. • People around me [are the obstacle while I try to resolve my problem not to say bad words]. • I have to think the words first before I utter them to avoid saying [bad words]. 	<ul style="list-style-type: none"> • Friends' influence • Social influence • Expletives as part of self-expression • Think first before uttering expletives 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Challenged and not resolved MP
4.1	Academic Cheating	<ul style="list-style-type: none"> • Especially when it is an assignment [in math]. In the next subject, I already copy [the answers to] our assignment. • Isn't it that when you graduate in high school and you have an honor, I can be proud of it? But that is what [happens] in our class, there is cheating [or] copying. • If you do not cheat, you will be left behind. Your grades will be low. That is because to us, answers, a single answer can go a long way. If you do not copy it and all of them have the answer, you will really be left behind. 	<ul style="list-style-type: none"> • Belief in karma 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>Challenged and not resolved MP</i>
4.2	Bullying	<ul style="list-style-type: none"> • When I am irritated to them. • No [not because he is silent that we tease him]. He lies and then defends it even when caught [that he is just telling a lie]. As if, his [story weaving] is already too much [for us]. • One time, he told us that his mother is a teacher. That she teaches Algebra. Then, the following day, he told us another story that her mother is an elementary school teacher. We knew that there is no algebra in the elementary level. We already caught him [lying]. It took a while before he admitted to us that his mother is not really a teacher. Then, where was another instance when he brags that he has an iPhone. Then he informed us how much the memory of his cell phone is. An iPhone has no memory card. Isn't it that it has no memory card [slot]? • Yes. iPhones do not have that. We caught him [lying] but he still insisted. We challenged him to bring his phone; he did not bring it. 	<ul style="list-style-type: none"> • Teasing due to irritability toward an individual 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • Challenged and not resolved MP
4.3	Computer addiction	<ul style="list-style-type: none"> • My friends who tease me say that I have no comradeness. 	<ul style="list-style-type: none"> • Teased for lack of comradeness 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
5.1	Computer addiction	<ul style="list-style-type: none"> • I have classmates who still play. Sometimes, they invite me [to play]. [They say to me:] "We miss you. Let's play!" Yes, often. But I am not carried away. 	<ul style="list-style-type: none"> • Invites from classmates • Not carried away but 	<ul style="list-style-type: none"> • Resolved • Challenged and still

		<ul style="list-style-type: none"> • Because if I start [playing again], it would continue [as before].... • Sometimes, they treat me. • For example, every Saturday, I have the chance to go with them. • But when I have more important things to do, I [choose] not [to come with them]. 	<p>controlled his VGA</p> <ul style="list-style-type: none"> • Accepts invites and treats when have more important things to do 	resolved his MP using his PMB
5.2	Filial Sassing	<ul style="list-style-type: none"> • [Sass] when tired. When I am hot tempered 	<ul style="list-style-type: none"> • He answers back when [not] tired and hot-tempered 	<ul style="list-style-type: none"> • Resolved (75%) • Challenged and not resolved MP
5.3	Shyness	<ul style="list-style-type: none"> • Others, for instance, you talk and yet they do not listen. They are noisy, talking to one another. It pulls me down me. [It pulls me down when] they will not listen. 	<ul style="list-style-type: none"> • Respect others • Pulls him down when thinking of the negative anticipation 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • Challenged and either resolved or not resolved MP
6.1	Academic Cheating	<ul style="list-style-type: none"> • According to my own ability, no matter what you do, your mind is adrift; you are out of yourself. Even when you want to answer [your assignment], you do not understand a thing. That's how it is; you cannot answer anything. • For instance, my assignment is story. Then, I read it. Because it is lengthy, of course, as if I am feeling lazy, sleepy, like that. It is not a story; it is a monologue. Yes, my classmate summarized it [and then] she narrated it to me For instance, we have to read a novel. It contains 35 chapters. I read chapters 1 to 11 through and through. The remaining chapters, I summarized. There are questions we need to answer. 	<ul style="list-style-type: none"> • Self-limit in one's ability to answer assignments • [Interest to study] 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Challenged and still resolved his MP using his PMB
6.2	Churchgoing	<ul style="list-style-type: none"> • When I wake up late, I feel lazy to go to church. • For instance, I woke up 9am. I woke up late. When I act, it takes me awhile in the CR. So, I realize I will again be late for the mass. It is not nice to be late in the mass, isn't it? 	<ul style="list-style-type: none"> • Feeling lazy in the morning to go to church • Takes time to prepare • Not nice to be late going to church 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
6.3	Filial Sassing	<ul style="list-style-type: none"> • For instance, my sibling is just lying down there. Then, I am also lying down. But I am the one who is always commanded. • Of course, come to think of it: You like to obey him, but if you are always the one being commanded, you will also answer him back. 	<ul style="list-style-type: none"> • Sasses due to persistent orders 	<ul style="list-style-type: none"> • Resolved (60%) • Challenged and not resolved MP
7.1	Bullying	<ul style="list-style-type: none"> • It will only worsen [the situation]. • And they know that I am not resistant. • They take advantage of it. 	<ul style="list-style-type: none"> • Being taken advantage of because of her non-resistance 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Challenged and either resolved or not resolved MP
7.2	Computer addiction	<ul style="list-style-type: none"> • Sometimes, of course, I enjoy [it]. Is it right that I am following my mother? But what I follow is really for me. But I also like the other one. And then the challenge there is, of course, I know that it is for me but I do not enjoy it because I want the other one. 	<ul style="list-style-type: none"> • Enjoyment • Prefers enjoyment rather than focuses on study 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Challenged and not resolved MP</i>

7.3	Distrust	<ul style="list-style-type: none"> • As in, anyway, it is also my fault. I also have to accept that once in a while. I also have to accept it sometimes because it is also my fault for being talkative. • It is my mistake why I trusted the wrong person. I also have to be accountable. My only fault is that I trusted the wrong person. So, I am also wrong. • I do not know [how to find out if a person is trustworthy]. I just feel it. Like my close friend. • Because sometimes it is wrong [to share something to the wrong person]. • [If it is positive] Let her share it even more. 	<ul style="list-style-type: none"> • Admits her fault for being talkative • Fault in trusting the wrong person • No gauge as to how trustworthy a person is • Fine with her if people share even more those that are positive 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Challenged and still resolved his MP using his PMB
8.1	Academic Negligence	<ul style="list-style-type: none"> • That's it, that is the challenge to me then when I have new friends. I was in a new environment [school] and I should choose: I should learn who the people are that I have to [be with]. 	<ul style="list-style-type: none"> • Learn whom to be with 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • Sometimes, I feel guilty when I lie to my father but I have to because we care for him. [I think about the untoward incident that might befall him while he is abroad]. 	<ul style="list-style-type: none"> • Guilt feeling when lying to her father • Better to hide the truth for the moment that cause harm on her father • Caring 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • That's it, as in, I acknowledge the consequences that in doing wrong for you not to be harmed. • That's it, as in, I acknowledge the consequences that in doing wrong for you not to be harmed. 	<ul style="list-style-type: none"> • Do wrong and avoid being harmed 	<ul style="list-style-type: none"> • Resolved temporarily • Challenged and still resolved his MP using his PMB
9.1	Academic Cheating	<ul style="list-style-type: none"> • When you do not cheat, you will be the lowest [scorer] again. As if, you will again be humiliated. You would think that you would be humiliated to your classmates. You expect to have a low score, but you do not want to be [the lowest scorer]. That is also what they do [?]. • Yes, [I see those who cheat and help others cheat]. They simply do not care [about cheating]. • But our test in math is set A and Set B. That's why, sometimes, there is no more cheating in our class. Set A, Set B, that is mostly the test in [our] section. Yes, that is why we already have applied honesty. No more [cheating]. It is already hard to cheat [when there is Set A and Set B]. • When I see my classmates [cheat], exuberating, I act in unison with them. As in, I join them so that I also become happy. 	<ul style="list-style-type: none"> • Humiliation for scoring lowest in a quiz • Does not have to cheat all the times • Reciprocate cheating • Temptations to cheat • Shares his answers when dabbled or out of pity • Cheating as contagious 	<ul style="list-style-type: none"> • Resolved (70%) • Challenged and either resolved or not resolved MP

9.2	Bullying	<ul style="list-style-type: none"> • Okay because s/he is also my friend. S/he is not affected. Yes, because if they are not your friends, you will not do 	<ul style="list-style-type: none"> • Unaffected friends 	<ul style="list-style-type: none"> • <i>Unresolved (60%)</i> • Challenged and still resolved his MP using his PMB
9.3	Familial Un-openness	<ul style="list-style-type: none"> • Because, sometimes, I feel. They say that I am too... "Why don't you open up [to us]?" "You are so afraid," that is when there are those who tease me. [I open up or share] what I know. For instance, my classmate cheated on me, I share it. When there are many who cheated from me, that is, I did not allow it. Because s/he should not copied [my answers]. Then, s/he copied [my answers]. S/he should have asked my permission first. [Sometimes, even when s/he did ask my permission, I let him/her copy]. Sometimes, I pity him because of his/her facial expression. I just give my answer when I really pity him/her. I am compassionate [note: the wrong way], I give my answer to him/her. 	<ul style="list-style-type: none"> • Being teased for being afraid to open up • Shares school occurrence (e.g., classmate who cheated from him) 	<ul style="list-style-type: none"> • Resolved • Challenged and still resolved his MP using his PMB
10.1	Bullying	<ul style="list-style-type: none"> • People who do wrong, like the one I always, like my classmate who is, for example, I have a classmate who is fond of lying. When s/he will lie to me, I cannot avoid going against him/her. For instance, a classmate said to me: "Hey, s/he said you are that kind, like that." 'Oh, really? S/he said that?' Unlike before, when it is such, 'Hey! That is not true.' That is different. I already surrendered her. She is 'over.' 	<ul style="list-style-type: none"> • Cannot tolerate but surrendered to a classmate who is fond of lying 	<ul style="list-style-type: none"> • Resolved (75%-90%) • Challenged and still resolved his MP using his PMB
10.2	Parental Expectation	<ul style="list-style-type: none"> • My being disappointed return again because they have not seen my positive side. On my part, I count them [positives]. For example, now, I see their positive side, next, next again. But after that, they, what they successively see is my negative [side]. Like that. As if I am counting again. • As if it returns my belief that, understanding disappears instead of prevailing. • When they reminisce it. Oh, when they count again one-by-one my mistakes. When I have done nothing. 	<ul style="list-style-type: none"> • Her understanding is replaced by disappointment when people remind her of her past mistakes 	<ul style="list-style-type: none"> • Resolved (75%) • Challenged and still resolved his MP using his PMB
10.3	Time Mismanagement	<ul style="list-style-type: none"> • When it is peer pressure. • I also have that attitude where prioritizing does not prevail. I am not time conscious. That is how. Another one is, being time conscious. 	<ul style="list-style-type: none"> • Peer pressure • Not time conscious 	<ul style="list-style-type: none"> • Resolved (75%) • Challenged and either resolved or not resolved MP
11.1	Academic Cheating	<ul style="list-style-type: none"> • When the one I should cheat from does not know the answers. 	<ul style="list-style-type: none"> • When a fellow student she wants to cheat from knows the answer 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Challenged and not resolved MP</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • Perhaps, when I am doing something, then, they suddenly order me. • When, perhaps, for instance, I obey them but I stamped my feet. As in, like that. Then, suddenly. As in... after they ordered me, they give successive orders. Sometimes, for instance, my brother ordered me. Then he ordered me to give the remote to him. Then, for instance, then, my mother is cooking and ordered me to hand something to her. Then, they 	<ul style="list-style-type: none"> • When they give her successive orders 	<ul style="list-style-type: none"> • Resolved (65%) • Challenged and still resolved his MP using his PMB

		will order me to buy something.		
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> For instance, he wants to buy something. Then, his money is insufficient. Then, I have not brought extra money. He will quarrel with me. As if, like that. He will just keep on crying. In that instance, I just fool him. 'You buy that instead. It is delicious.' Then, he will simply follow. He will turn three [years old]. 	<ul style="list-style-type: none"> She fools her to consider other alternative (e.g., buy another delicious food item in a store) 	<ul style="list-style-type: none"> Resolved (70%) Challenged and still resolved his MP using his PMB
12.1	Academic Cheating	<ul style="list-style-type: none"> If how I can prove that I am really intelligent. I challenge myself not to cheat for next times. For example, in the board exam. I will ask myself if I am really intelligent; I ought to be this. 	<ul style="list-style-type: none"> Challenges not to cheat next time to prove his intelligence 	<ul style="list-style-type: none"> <i>Unresolved</i> Challenged and still resolved his MP using his PMB
12.2	Bullying	<ul style="list-style-type: none"> But when we were still children. 12 [years old]. I am becoming mature [now]. Before, I do not talk to others. I snob, like that. [Self-] control, of course. How to control oneself. As in what you do is not that wholesome anymore. As if I am already hurting another person. Later it may even... s/he may even loathe you. Instead of becoming a friend, s/he will be your enemy. Isn't it that it is not good to have enemies? 	<ul style="list-style-type: none"> Self-control Humiliating can turn him into an enemy Good not to have enemies 	<ul style="list-style-type: none"> <i>Unresolved</i> Challenged and still resolved his MP using his PMB
12.3	Uttering Expletives	<ul style="list-style-type: none"> Of course, you will quarrel. You will exchange... [bad] words. When there is a foe. Yes, almost all say bad words. Isn't it that there are those who quarrel? When they say that [bad words], they put down a person.... And they think it will bring good results. That they can reduce or express their ill feelings. They think it is a goal for them. I have said bad words to him/her. They think that it is good, that others "believe" [admire] them. Purely crying only [when humiliated. They do not retaliate]. I enjoy it. 	<ul style="list-style-type: none"> He exchanges expletives to a foe Invectives put down a person Individuals who utter expletives consider it admirable for getting a good outcome out of them Expletives is used to reduce or express ill feelings Some cries when humiliated and do not retaliate Enjoys uttering expletives 	<ul style="list-style-type: none"> Resolved (70%) Challenged and still resolved his MP using his PMB

RSQ# 10: Setting Aside of Personal Moral Beliefs

Research Sub-question (RSQ#10): Please tell me a certain incident when you have set aside your personal moral beliefs while trying to solve your moral problems.

Theme: Participants did not set aside their personal moral beliefs despite resolved or non-resolved moral problems

Sub-themes: Not set aside personal moral beliefs and thus resolved moral problems; Not set aside personal moral beliefs and not resolved moral problems

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
----------	----	-----------	-----------------	-------------------------------

1.1	Arrogance	<ul style="list-style-type: none"> • I really do not like his or her suggestion. • I just did not mind anymore about his or her proposal because it is far from what we should do as a group. • I told him or her that it is not how it should be done. • I told him that it is not how it should be done; it is wrong. • We did not follow his or her proposition and leave it like that. • No. As if it was far from the instructions. • Others also observed that it was wrong already. • Yes [So, we told him about his/her wrong proposal]. • Others noticed it too that it was wrong. • It strays away from the instructions. 	<ul style="list-style-type: none"> • Group decides on discarding unwarranted suggestions that are far from the instructions 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
1.2	Bullying	<ul style="list-style-type: none"> • Sometimes, I really do not like anymore his behavior. • I tell him that what he is doing is no longer acceptable, but he [refuses to] listen. • Sometimes, when he or he is close to me, that is when I exactly I say to him what I do not like from him or her. My advice for him would make him other people appreciate him. 	<ul style="list-style-type: none"> • Refusal of the other party to accept admonishment 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
1.3	Familial Lying	<ul style="list-style-type: none"> • Sometimes, we just standby our classroom. We do nothing. Then, little we realize the passage of time. • When I arrive home late, I tell my parents that we had a group work. 	<ul style="list-style-type: none"> • Stand by the classroom with his classmates 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
2.1	Academic Cheating	<ul style="list-style-type: none"> • I just advised her. • I know she is capable of it. She can answer the test. • She only does not have self-trust. • Believe in yourself. • She has to accept her weaknesses. 	<ul style="list-style-type: none"> • Self-trust to avoid cheating from repeating • Accepting one's weakness and advice seeking 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
2.2	Clinginess	<ul style="list-style-type: none"> • The transferee became close to my two best friends. • Consequently, I also became close to another person who happened to be my seatmate also. • Because two of my best friends were not that close to me as before, I looked for another companion. • Friends are forever. • I should know that their lives do not only revolve on me. • I should also know where to put myself. 	<ul style="list-style-type: none"> • Best friends close to another she close to another too 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Not set aside PMB and not resolved MP</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • Do not think about what other people might think about you. If I do not think about what other people would think of me, I have no reason to be shy. • It is more realistic to think that others criticize you so that you could be readier, if ever. 	<ul style="list-style-type: none"> • Self-justification not to be shy • Anticipating criticism to mitigate its effect 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP

3.1	Churchgoing	<ul style="list-style-type: none"> • I lost my trust in God [then because] despite my prayers to god, nothing still happens. • According to god, if it were meant for you, it would be for you. 	<ul style="list-style-type: none"> • What is meant is meant for a person 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
3.2	Filial Sassing	<ul style="list-style-type: none"> • None. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>None</i>
3.3	Uttering Expletives	<ul style="list-style-type: none"> • I have not said a bad word because I still have not known it yet not then. 	<ul style="list-style-type: none"> • Innocence as to expletives 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>None</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • My classmates are the same; they did not review their lesson. They will not [allow] that they have low grades. 	<ul style="list-style-type: none"> • Copying answers in a math assignment 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>Not set aside PMB and not resolved MP</i>
4.2	Bullying	<ul style="list-style-type: none"> • Because we felt guilty. There was an instance that we already felt guilty, so we did not tease him because maybe he has a problem then. He has a problem so we did not [tease] him. 	<ul style="list-style-type: none"> • Guilt feelings • Empathy 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • <i>Not set aside PMB and not resolved MP</i>
4.3	Computer addiction	<ul style="list-style-type: none"> • That I have to control my game [addiction]. • I also think that when I start at 2pm, what time will I arrive home? I will arrive home late and get scolded. • [I] already learned a lesson. • That is not too much for me to play, for instance, 2pm. Then, you just have to play for 2 hours. Those 2 hours is not that much. That is not too much. That would only take a while. • If I play longer, I get scolded. • [I] learned to control it. • I was able to control it because, for example, I should play that day but because it is already 2pm, I decided not to play anymore. • I still am doing something, sometimes, cleaning [our room]. We standby. Just like what I already said a while ago, in the library we play chess. It is just a pastime. 	<ul style="list-style-type: none"> • Lesson learned • Standby or clean the classroom or play chess in the library 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
5.1	Computer addiction	<ul style="list-style-type: none"> • That's it. I am no longer an addict. • I just slept over it. 	<ul style="list-style-type: none"> • No longer an addict • Sleeps instead of VGA 	<ul style="list-style-type: none"> • Resolved • Not set aside PMB and resolved MP
5.2	Filial Sassing	<ul style="list-style-type: none"> • Perhaps, [my mother] is the one who tried to understand me. For example, I answered her back, [she is then the one who tried to understand me]. 	<ul style="list-style-type: none"> • Parental understanding 	<ul style="list-style-type: none"> • Resolved (75%) • Not set aside PMB and resolved MP
5.3	Shyness	<ul style="list-style-type: none"> • When you are doing nothing. You do not talk. You only overheard it. You do not 	<ul style="list-style-type: none"> • [Standing by] 	<ul style="list-style-type: none"> • Resolved, neutrally

		participate, but you know what is happening around you. I am just shy and that is what hinders me. <ul style="list-style-type: none"> You are not really capable of doing it. 	<ul style="list-style-type: none"> Shyness Incapability to do something 	(50%) <ul style="list-style-type: none"> Not set aside PMB and neutrally resolved MP
6.1	Academic Cheating	<ul style="list-style-type: none"> When I am serious [I do not let others copy from me]. 	<ul style="list-style-type: none"> Seriousness not to cheat 	<ul style="list-style-type: none"> Unresolved Not set aside PMB and resolved MP
6.2	Churchgoing	<ul style="list-style-type: none"> It depends also [when I feel going to church]. During Sundays, there are only two masses: morning and evening. When my friend invite me [to go to church]. 	<ul style="list-style-type: none"> Friends 'invites 	<ul style="list-style-type: none"> Resolved Not set aside PMB and resolved MP
6.3	Filial Sassing	<ul style="list-style-type: none"> When I am the one who is wrong, I should not answer him back because I am the one on the wrong. [Why should I] have the appetite to be angry and then answer them back? For example, I went out home because I am fond of gallivanting. I like going out. Then, for instance, I already return home at 10pm. Then, he will say why I went home late, where you went. They talk too much. They continue on talking. In that instance, I just keep quiet. When you sass, they will say why I answer them back. I only go out with friends within our barangay. But when I go out, I am with my elementary friends. 	<ul style="list-style-type: none"> Avoids sassing when have done wrong (e.g., gallivanting) 	<ul style="list-style-type: none"> Resolved (60%) Not set aside PMB and resolved MP
7.1	Bullying	<ul style="list-style-type: none"> It was resolved when we had our third deal. I talked to her; I confronted her. I was angry then the reason I confronted her. Then, I even asked her why she does those things [to me]. 	<ul style="list-style-type: none"> Out of her anger, she confronted and talked to her about her friend's smearing toward her 	<ul style="list-style-type: none"> Unresolved Not set aside PMB and neutrally resolved MP
7.2	Computer addiction	<ul style="list-style-type: none"> When I am motivated to do my assignment, I will really do it first, especially if it is my favorite subject Science. Physics, I enjoy it. 	<ul style="list-style-type: none"> Motivated or enjoys doing her assignments that she likes 	<ul style="list-style-type: none"> Unresolved Set aside PMB and resolved MP
7.3	Distrust	<ul style="list-style-type: none"> There are times I really cannot [ignore her]. I still trusted [her]. Just like, when she apologizes I easily forgive. So, when she says sorry, she said sorry, and she will not repeat it again. Then, sometimes, I still share it to her. That's it, when sharing. 	<ul style="list-style-type: none"> Easily forgives an apologetic friend Shares again secrets to the friend who apologized to her 	<ul style="list-style-type: none"> Unresolved Not set aside PMB and resolved MP
8.1	Academic Negligence	<ul style="list-style-type: none"> No more. Since that happened to me, I have not set aside [my moral belief]. Also, I simply believed in that belief. 	<ul style="list-style-type: none"> Have not set aside MB 	<ul style="list-style-type: none"> Resolved Not set aside PMB and resolved MP
8.2	Familial Lying (1)	<ul style="list-style-type: none"> Perhaps, I can set aside that when my father has already come back home. I really have to tell him [come that day] even if he becomes angry at me. [Hypothetical answer] 	<ul style="list-style-type: none"> Setting aside her MB when her father has returned home 	<ul style="list-style-type: none"> Resolved Not set aside PMB and resolved MP

8.3	Familial Lying (2)	<ul style="list-style-type: none"> I set aside it when already conscience stricken. I already need to tell the truth. [Hypothetical answer] 	<ul style="list-style-type: none"> Tell the truth when conscience stricken soon 	<ul style="list-style-type: none"> Resolved temporarily Not set aside PMB and resolved MP
9.1	Academic Cheating	<ul style="list-style-type: none"> When you really studied hard, you set aside to copy. Because when you know it, when you studied, it is good to the feeling. [Yes, when I really know it.] 	<ul style="list-style-type: none"> Avoid cheating when cocksure of his ability 	<ul style="list-style-type: none"> Resolved (70%) Not set aside PMB and resolved MP
9.2	Bullying	<ul style="list-style-type: none"> I realized it that bullying is wrong. Yes, just like a while ago. I put myself on their shoes. Yes. Nobody is perfect. 	<ul style="list-style-type: none"> Self-realization that bullying is wrong Empathizes Nobody is perfect 	<ul style="list-style-type: none"> Unresolved (60%) Not set aside PMB and resolved MP
9.3	Familial Un-openness	<ul style="list-style-type: none"> That's it, when I am carried away, when we are happy. Of course, I am carried away to share it. That's how it is, of course, when it is enjoyable, I share it. Yes. Good vibes. 	<ul style="list-style-type: none"> Opens up when carried away Opens up when his family is happy Shares enjoyable moments 	<ul style="list-style-type: none"> Resolved Not set aside PMB and resolved MP
10.1	Bullying	<ul style="list-style-type: none"> I have a vested interest, as if, like that. When I see that a person is: "Oh! S/he is indebted to me. When I do [something good to him/her], when his/her indebtedness is big, for instance, this is his/her level of indebtedness to me, I am also low, his/her debt of gratitude is higher. As if, I want him/her to have a debt of gratitude, which is my way of my avenging myself. Like that. I want him/her to have debt of gratitude to me. Although, it seems that I am kind, maybe to others or to him/her directly. But for me, 'Ah! You owe me!' That's it. 	<ul style="list-style-type: none"> She has an invested interest to make those who wronged her indebted to her by doing them favors 	<ul style="list-style-type: none"> Resolved (75%-90%) Not set aside PMB and resolved MP
10.2	Parental Expectation	<ul style="list-style-type: none"> When I will ask a favor or I will have arrears soon, because sometimes I expected it. For example, tomorrow I will go home [late]... because I have a band. Sometimes I go home at 8[pm], 6[pm]. Like that. I will go home tomorrow by 6[pm] so I have to be nice today. So, I do think any more about that for me to get a favor. Because even if they will scold me, it will not be too much because I did something good today. For example, household chores. Super-beautiful is the house because I will do great arrears. Not really. It is okay with her to be like this because there is a reason. The reason is nevertheless valid 	<ul style="list-style-type: none"> Compensate in advance arrears (e.g., for returning home late) 	<ul style="list-style-type: none"> Resolved (75%) Not set aside PMB and resolved MP
10.3	Time Mismangement	<ul style="list-style-type: none"> During free time, perhaps. For example, in the day times, no activity. I do not prioritize but I still done it because I am not doing anything. That is why, perhaps, I have no plan because nothing to do. Then, they call me for a meeting. It is just okay [with me] because I have none to do. What I did not prioritize, as if, past time. That's it. I made the seminar my past time because I feel bored. Sure, I will attend, like that. Nope, nothing much to do. 	<ul style="list-style-type: none"> Spare time as pastime to do extra-curricular activities 	<ul style="list-style-type: none"> Resolved (75%) Not set aside PMB and resolved MP
11.1	Academic Cheating	<ul style="list-style-type: none"> Yes, sometimes [I was able to set aside my belief]. Of course, as in, I got a low score. 	<ul style="list-style-type: none"> No choice but to cheat when not wanting to have a low 	<ul style="list-style-type: none"> Unresolved Not set aside PMB

		<ul style="list-style-type: none"> I was thinking [that it is wrong to cheat], but I have no choice [but to cheat so as not to get a low score]. 	score	<i>and not resolved MP</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> Yes, [there was a time that I still obeyed them though I did not think or use my moral belief]. 	<ul style="list-style-type: none"> She sometimes obey them without thinking of her MB Likes doing the laundry 	<ul style="list-style-type: none"> Resolved (65%) Not set aside PMB and resolved MP
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> Perhaps, so that as in he will not keep on asking me. Yes [I just realized it so that he will not be persistent]. 	<ul style="list-style-type: none"> For her relative not to persistently ask her 	<ul style="list-style-type: none"> Resolved (70%) Not set aside PMB and resolved MP
12.1	Academic Cheating	<ul style="list-style-type: none"> Of course, I am intelligent. I know from myself that I am intelligent so why should I cheat? Also, when you cannot think of any. You do not have the adrenalin. For instance, you do it for emergency [reason] cheating. When I forgot [the answer]. When I see an answer, I simply turn my head, isn't it? Especially in identification type of test [I do that]. But in math, not always [do I cheat]. 	<ul style="list-style-type: none"> Admits to be intelligent Cheats for emergency reasons Turns his head the other way so as not to cheat Not always cheats in a particular subject 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>Not set aside PMB and not resolved MP</i>
12.2	Bullying	<ul style="list-style-type: none"> Of course, they are hurt. I realized that they were hurt 	<ul style="list-style-type: none"> Hurt people Realized that it hurts people 	<ul style="list-style-type: none"> <i>Unresolved</i> <i>Not set aside PMB and resolved MP</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> Good mood, of course. Not only good mood, of course. It will become your habit because you keep on doing it. You train yourself not to say bad words. 	<ul style="list-style-type: none"> Good mood It becomes a habit when trained oneself to keep on uttering expletives 	<ul style="list-style-type: none"> Resolved (70%) Not set aside PMB and resolved MP

RSQ# 11: Pros of Personal Moral Beliefs

Research Sub-question (RSQ#11): What were the pros of your personal moral beliefs that you used to resolve your moral problems?

Theme: All participants have pros for their personal moral beliefs

Sub-themes: Pros

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> Learning to listen to others will make our group work even better because we do it together. 	<ul style="list-style-type: none"> Better output through group collaboration 	<ul style="list-style-type: none"> Pros
1.2	Bullying	<ul style="list-style-type: none"> I gained a deeper relation or closeness with my friends. 	<ul style="list-style-type: none"> Deeper or closer relations with friends 	<ul style="list-style-type: none"> Pros
1.3	Familial Lying	<ul style="list-style-type: none"> My conscience does not anymore bother me too much because I kept from lying. 	<ul style="list-style-type: none"> No conscience bothering 	<ul style="list-style-type: none"> Pros
2.1	Academic	<ul style="list-style-type: none"> You will know whether what you do is right or not. 	<ul style="list-style-type: none"> Self-awareness in honesty 	<ul style="list-style-type: none"> Pros

	Cheating	<ul style="list-style-type: none"> You can be more honest to yourself. You know that what you are doing is wrong should you cheat. 	<ul style="list-style-type: none"> Cheating is wrong 	
2.2	Clinginess	<ul style="list-style-type: none"> I learned to be independent of other people. 	<ul style="list-style-type: none"> Self-awareness Sense of belongingness 	<ul style="list-style-type: none"> Pros
2.3	Physical Defect	<ul style="list-style-type: none"> If you are realistic, even though other people say bad things or something about you, you know from yourself that this is who I am. No trip breaking. Additionally, accept your weaknesses. If you know your weaknesses, you will grow even more. Because you know your weakness, you know it. You can evaluate yourself so you can grow faster. 	<ul style="list-style-type: none"> Realistic self-evaluation of one's weaknesses to grow more 	<ul style="list-style-type: none"> Pros
3.1	Churchgoing	<ul style="list-style-type: none"> Perhaps, I can control more myself because I really like to go to church. I learn more good things, more good manners. I can perhaps also avoid answering back my parents. I will learn to control myself better. 	<ul style="list-style-type: none"> Likes going to church to have more self-control and learn good things and manners (e.g., not sassing his parents) 	<ul style="list-style-type: none"> Pros
3.2	Filial Sassing	<ul style="list-style-type: none"> Positive effects: better relationship with one's family. Perhaps, I do not always want being alone [because there is harmony]. 	<ul style="list-style-type: none"> Filial respect means harmonious family relationship 	<ul style="list-style-type: none"> Pros
3.3	Uttering Expletives	<ul style="list-style-type: none"> When I utter invectives, I think I hurt another person's feeling. I will not hurt other people's feelings. Uttering invectives causes turn off. I believe that when you curse another person, as if it would come to reality. Of course, it will affect the life of that person [when you curse them]. It could negatively or positively affect them. 	<ul style="list-style-type: none"> Invectives hurt people's feelings Uttering invectives is offensive or repulsive Invectives affect people 	<ul style="list-style-type: none"> Pros
4.1	Academic Cheating	<ul style="list-style-type: none"> I feel that I am more exalted than they are. As in, they cheated [and] have high grades, but as if I think the score given to me is higher because they [just] cheated. God looks down more upon them than with me. 	<ul style="list-style-type: none"> [Not resolved] His classmates decide not to get low grades and so they cheat 	<ul style="list-style-type: none"> Pros
4.2	Bullying	<ul style="list-style-type: none"> I avoid being in a conflict or misunderstanding. You can also see that when you have respect, you can have more friends. 	<ul style="list-style-type: none"> Conflict avoidance Respect means more friends 	<ul style="list-style-type: none"> Pros
4.3	Computer addiction	<ul style="list-style-type: none"> I was able to save more my money. If before my money goes to playing computer games, now I save my money for what I need more. For example, if there is a workbook to buy or projects to pay for, I use my money for those instead of using them for computer games. I was able to control my computer game [addiction] and focus more on my studies. 	<ul style="list-style-type: none"> Money saved and spent for school materials and projects Focused study 	<ul style="list-style-type: none"> Pros

5.1	Computer addiction	<ul style="list-style-type: none"> You do what is right. Of course, when you do what is right, the effect is good. For example, when you do not become hungry, you will have good health. Then, your money you spend wisely, you can buy food or something else that you want. 	<ul style="list-style-type: none"> Means does what is right Doing right (e.g., money spent wisely) means good results 	<ul style="list-style-type: none"> Pros
5.2	Filial Sassing	<ul style="list-style-type: none"> No bad vibes. I have a good sleep. Being respected. 	<ul style="list-style-type: none"> No bad feelings Good sleep Earned respect 	<ul style="list-style-type: none"> Pros
5.3	Shyness	<ul style="list-style-type: none"> You get high grades. No more regrets. I will just think that, at least, I have done it. So, I grab the opportunity. Like what they say, "You miss 100% of the shots you never live." Isn't it that when you do something, you are having the chance? One-hundred percent, really. 	<ul style="list-style-type: none"> High grades No regrets Doing it anyway Grabbing opportunity Chance for doing something 	<ul style="list-style-type: none"> Pros
6.1	Academic Cheating	<ul style="list-style-type: none"> Self-confidence. Trusting one's abilities. 	<ul style="list-style-type: none"> Self-trust Self-confidence 	<ul style="list-style-type: none"> Pros
6.2	Churchgoing	<ul style="list-style-type: none"> So that your knowledge about Him broadens. You will learn a new thing. In the cell group; experience also. When I attend the cell group, for experience also. As in, in the cell group, isn't it is entertaining. It lessens my sins. 	<ul style="list-style-type: none"> Reduces her sins Knowledge broadening Learning new things Entertaining cell group experience 	<ul style="list-style-type: none"> Pros
6.3	Filial Sassing	<ul style="list-style-type: none"> Respect for parents is manifested. I avoid arguing with them. 	<ul style="list-style-type: none"> Manifested respect for parents Avoids arguing with them 	<ul style="list-style-type: none"> Pros
7.1	Bullying	<ul style="list-style-type: none"> Of course, when I mind her, there is more conflict. More silence; better. Of course, my grades in school become higher. You know that you become more motivated to do that is why my grades become higher. 	<ul style="list-style-type: none"> More motivated that leads to higher grades Ignoring her supposed friend is better 	<ul style="list-style-type: none"> Pros
7.2	Computer addiction	<ul style="list-style-type: none"> I do more things than earlier those things I have to do. Also, I sleep on time. 	<ul style="list-style-type: none"> Tasks done on time Sleeps on time 	<ul style="list-style-type: none"> Pros
7.3	Distrust	<ul style="list-style-type: none"> I learned to choose my friends, step by step. 	<ul style="list-style-type: none"> Learned to choose her friends gradually 	<ul style="list-style-type: none"> Pros
8.1	Academic Negligence	<ul style="list-style-type: none"> It helped me in my studies and learned to choose the people I have to trust. That's it, I will not be scolded by my mother. No negative, perhaps. [My moral belief] has nothing negative for me. 	<ul style="list-style-type: none"> [Focused on her studies] Learn to choose people whom to trust 	<ul style="list-style-type: none"> Pros

8.2	Familial Lying (1)	<ul style="list-style-type: none"> • For me, it becomes negative. Perhaps, my father will lose his trust to me because we hide the truth to him for a long time. 	<ul style="list-style-type: none"> • Her father is kept from harm 	<ul style="list-style-type: none"> • Pros
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • That's it. I feel guilty because I lie. 	<ul style="list-style-type: none"> • Guilty when lying 	<ul style="list-style-type: none"> • Pros
9.1	Academic Cheating	<ul style="list-style-type: none"> • They are telling me that I am grade conscious. [Grade conscious] when you want your grades to be high. You will not allow others to copy from you because they might outclass me. • When you stand on your own feet, that is, your grades become high. Like that. 	<ul style="list-style-type: none"> • Not allowing others to cheat because some classmates call him names (e.g., grade conscious) and he does not want to be outclassed • Self-reliance means high grades 	<ul style="list-style-type: none"> • Pros
9.2	Bullying	<ul style="list-style-type: none"> • I become a good person. • I influence other people to do good [what I am doing]. Like that. 	<ul style="list-style-type: none"> • Being a good person and influence 	<ul style="list-style-type: none"> • Pros
9.3	Familial Un-openness	<ul style="list-style-type: none"> • I am not secretive. • It is heavy when you have many secrets. 	<ul style="list-style-type: none"> • Many secrets is heavy inside 	<ul style="list-style-type: none"> • Pros
10.1	Bullying	<ul style="list-style-type: none"> • People's treatment of me changed. • Now, she respects and values what I feel. For instance, I notice [my classmate]. We were in the room then. Then, she dropped my things. This is her friend. Then, "to whom is that?" [My classmate] said. "You fool! That is [hers]. Place it on top of [her armchair]." As if, like that, it is to me. As in, it is a simple act [and] yet. Before, wow, she said that I am a flirt. As if, like that. That is already okay with me. Even just like that. Even when I just once observed it. Perhaps, because she has matured already. 	<ul style="list-style-type: none"> • People respect and value her feeling • [Maturity changes a person's attitude 	<ul style="list-style-type: none"> • Pros
10.2	Parental Expectation	<ul style="list-style-type: none"> • Less conflict with my parents because you do not question them. You do not answer them back. • You will develop a stronger relationship with your family. • Also, you are more trusted. 	<ul style="list-style-type: none"> • Less conflict due to non-sassing of parents • Stronger relationship with the family • Being more trusted • Values being a good child • Her parents are happy because of her good attitude 	<ul style="list-style-type: none"> • Pros
10.3	Time Mismanagement	<ul style="list-style-type: none"> • You can accomplish more what you have to do. Also, you excel. Become productive. • Then, other people will see you better. They will always greet you. I don't know. How is that? 	<ul style="list-style-type: none"> • Accomplishes more • Excel 	<ul style="list-style-type: none"> • Pros
11.1	Academic Cheating	<ul style="list-style-type: none"> • To get a high score. 	<ul style="list-style-type: none"> • Get a high score 	<ul style="list-style-type: none"> • Pros
11.2	Filial Sassing	<ul style="list-style-type: none"> • We are in good terms. 	<ul style="list-style-type: none"> • Good relations 	<ul style="list-style-type: none"> • Pros

11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • Then, he is happy because his wish was granted. • [My nephew] will not hit me. 	<ul style="list-style-type: none"> • Her relative will not hit her • Her relative is happy for wish granted 	• Pros
12.1	Academic Cheating	<ul style="list-style-type: none"> • Self-interest. 	<ul style="list-style-type: none"> • Self-interest 	• Pros
12.2	Bullying	<ul style="list-style-type: none"> • Being good to my fellows and being close to them. • Of course, when you are kind, they will like you. • It makes the lord happy. 	<ul style="list-style-type: none"> • Being good • Being close • Being kind begets being likened • The lord becomes happy 	• Pros
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Encourages me. • Becoming self-practical. • So as not to do good. Becoming practical with oneself or true [to oneself]. That you are good. • [Saying bad words becomes wrong because] you do not know its true meaning. You may not be aware that it has a deeper meaning. • You want to be “in.” 	<ul style="list-style-type: none"> • Self-encouragement • Becoming self-practical • Self-trustfulness • Being good • Expletives is wrong because of its deeper meaning • Being “in” for uttering expletives 	• Pros

RSQ# 12: Cons of Personal Moral Beliefs

Research Sub-question (RSQ#12): What were the cons of your personal moral beliefs that influenced you to resolve your moral problems?

Theme: Participants have cons for their personal moral beliefs

Sub-themes: Cons

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • Even when a suggestion is not good, we sometimes just accept it to let the person know that we accepted his or her [input]. 	<ul style="list-style-type: none"> • Accepted also not-so good input during sharing session 	• Cons
1.2	Bullying	<ul style="list-style-type: none"> • Sometimes he takes advantage of the fact that I accepted him for what he is. • Thus, he acts the way he wants to even when that is not what I like. • Sometimes, he hugs us. There are times he already touches our private parts that he should not be touching in the first place. 	<ul style="list-style-type: none"> • Tolerance breeds abuse 	• Cons
1.3	Familial Lying	<ul style="list-style-type: none"> • Sometimes, [my parents] become angry with me when I told them the truth why I arrived home late. • However, when I thought that [my parents] would become angrier had they known that I lied to them [I rather told the truth]. 	<ul style="list-style-type: none"> • Angry parents when he tells the truth 	• Cons

2.1	Academic Cheating	<ul style="list-style-type: none"> • I can tell her that even if she gets offended. • However, she is my friend. • It could lead to more misunderstanding (fight?). I do not want misunderstanding. • Blaming each other. • I do not want to blame each other that is why only after the test that I tell her not to copy my test answers 	<ul style="list-style-type: none"> • Blaming each other • Offensive confrontation • Unfriendly misunderstanding 	<ul style="list-style-type: none"> • Cons
2.2	Clinginess	<ul style="list-style-type: none"> • Because of being independent to others, I become careless in what I do. 	<ul style="list-style-type: none"> • Dependence and negligence 	<ul style="list-style-type: none"> • Cons
2.3	Physical Defect	<ul style="list-style-type: none"> • Sometimes, I have the mentality that I do not care about what they will say. • I also do not think of the outcome of what I am doing. • I do not think of the result. I do things haphazardly. • I even disregard others' opinions about me. 	<ul style="list-style-type: none"> • Non-consequentialist thinking 	<ul style="list-style-type: none"> • Cons
3.1	Churchgoing	<ul style="list-style-type: none"> • [Christ] sacrificed his own life for us to be saved from sins. Then, we will just do bad things if it will not result to goodness. We do whatever we want. God sacrificed his only begotten son for us to be saved and then we will just do [bad things] 	<ul style="list-style-type: none"> • Avoid bad things out of god's goodness 	<ul style="list-style-type: none"> • Cons
3.2	Filial Sassing	<ul style="list-style-type: none"> • None. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • No Con
3.3	Uttering Expletives	<ul style="list-style-type: none"> • It has no cons. • If I retaliate with invectives, it will only add up to my sins. • It would cause me to utter expletives more. 	<ul style="list-style-type: none"> • Invectives habituates to more invectives 	<ul style="list-style-type: none"> • Cons
4.1	Academic Cheating	<ul style="list-style-type: none"> • There is also nothing wrong with [my belief]. • Yes. My score will be lower. • My parents will scold me. • When I got the lowest score, I will be humiliated. 	<ul style="list-style-type: none"> • Better student as a non-cheater as compared to cheaters 	<ul style="list-style-type: none"> • Cons
4.2	Bullying	<ul style="list-style-type: none"> • As if [if you will not tease them, you will be the target of their teasing]. • [If they will tease me, I will not defend myself.] I will just let them [tease me]. 	<ul style="list-style-type: none"> • Tease to avoid being their target • Allowing oneself to be teased 	<ul style="list-style-type: none"> • Cons
4.3	Computer addiction	<ul style="list-style-type: none"> • I have considered eating on time. Unlike when I am playing, I do not eat [on time]. • "Anything in excess is bad" has nothing negative with it. 	<ul style="list-style-type: none"> • Not eating on time • MB has no negative effect 	<ul style="list-style-type: none"> • Cons
5.1	Computer addiction	<ul style="list-style-type: none"> • Maybe, because I am longer no having time for my friends. Just like bonding. • [In the computer shop] yes, [there is] teasing. There is that [saying of bad words]. But there is no ticking off. We are happy because we are friends. Happy. 	<ul style="list-style-type: none"> • No time with friends 	<ul style="list-style-type: none"> • Cons
5.2	Filial Sassing	<ul style="list-style-type: none"> • It could be abused, but it is not negative. 	<ul style="list-style-type: none"> • Can be taken advantage of 	<ul style="list-style-type: none"> • Cons
5.3	Shyness	<ul style="list-style-type: none"> • None. Don't care even if they find me arrogant. • Perhaps, when they see me as being arrogant. • Because those things are right. What I am doing is right. 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • Cons

6.1	Academic Cheating	<ul style="list-style-type: none"> • Copying, because s/he will change his/her answers. You will not copy his answer in toto. You also think of a better answer. As if you also have to rephrase it. But as if, isn't it, that your thoughts are simply the same. • As if you will ask. As if you do not simply cheat, you do not just copy [from them]. You [also] let them explain their answers, why so? As if for him/her to understand, you will explain to him/her his/her answer. 'Why such is your answer,' like that. • If you rely solely on yourself, of course, as if, you will not ask other people. As if you will not learn the suggestions of other people if you are wrong. • Perhaps, [if you will only depend on yourself,] you will not learn from your mistakes. 	<ul style="list-style-type: none"> • Self-dependence also leads to failure to learn from one's mistakes and other people • Group learning is also needed by individual students • Plagiarism because thoughts are just the same 	<ul style="list-style-type: none"> • Cons
6.2	Churchgoing	<ul style="list-style-type: none"> • I noticed that when it is mostly positive, it does not have [negative effects] 	<ul style="list-style-type: none"> • No cons 	<ul style="list-style-type: none"> • Cons
6.3	Filial Sassing	<ul style="list-style-type: none"> • I think respecting parents has no negative 	<ul style="list-style-type: none"> • No negative consequence 	<ul style="list-style-type: none"> • Cons
7.1	Bullying	<ul style="list-style-type: none"> • Their smears become worse. 	<ul style="list-style-type: none"> • Smearing becomes worse as she ignores being maligned 	<ul style="list-style-type: none"> • Cons
7.2	Computer addiction	<ul style="list-style-type: none"> • My mother is right when she said that I should prioritize. • When not studying. 	<ul style="list-style-type: none"> • [Wrong not to prioritize her studies] 	<ul style="list-style-type: none"> • Cons
7.3	Distrust	<ul style="list-style-type: none"> • I hope she did not share it to others. 	<ul style="list-style-type: none"> • Hoping it has not happened that the friend she trusted shared her secrets to others 	<ul style="list-style-type: none"> • Cons
8.1	Academic Negligence	<ul style="list-style-type: none"> • [0%] [Con]. 	<ul style="list-style-type: none"> • No con 	<ul style="list-style-type: none"> • None
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • 70%-80%. For me, my father's condition is important even if he loses his trust to me, as long as he is kept from harm. 	<ul style="list-style-type: none"> • Her father may lose her trust on her 	<ul style="list-style-type: none"> • Cons
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • 50%. Yes, because there is a time I also feel guilty. 	<ul style="list-style-type: none"> • Guilt 	<ul style="list-style-type: none"> • Cons
9.1	Academic Cheating	<ul style="list-style-type: none"> • Like what I said a while ago, teasing. It will be different from me because they will tease me. That is it. It is not also good to see that I am a selfish person [in their eyes]. 	<ul style="list-style-type: none"> • Cheating lowers his self-confidence • Viewed as a selfish person 	<ul style="list-style-type: none"> • Cons
9.2	Bullying	<ul style="list-style-type: none"> • Here, they will also tease me because they will say that, "You are so religious." Like that. [It is not wrong to be religious]. • For me, not because, God is always the one who works in us. • Then, I become thankful because I prefer what is right. But to others it is, they say, "You are so such [so religious]." 	<ul style="list-style-type: none"> • Being teased as a religious person 	<ul style="list-style-type: none"> • Cons
9.3	Familial Un-openness	<ul style="list-style-type: none"> • The negative [effect] is that you will become more talkative. As if, I will share all even when it should not be. I will harm others because of what I am doing. 	<ul style="list-style-type: none"> • His opening up leads to talkativeness and thereby harming others 	<ul style="list-style-type: none"> • Cons
10.1	Bullying	<ul style="list-style-type: none"> • Not all people are like that. When you did them something good, they will not be good to 	<ul style="list-style-type: none"> • She expects some 	<ul style="list-style-type: none"> • Cons

		you also. That is why when it comes to them, I also can tolerate them. I am also amenable; at least, I am not doing wrong. Still, them also.	individuals not to repay her goodness with goodness	
10.2	Parental Expectation	<ul style="list-style-type: none"> • Negative? You will not, perhaps, you will notice more, you will value more being a good child and good daughter instead of balancing all aspects when it comes to school. • They are happy with me. At home, they are also happy with me. In my attitude, they are also happy. • [So] that will happen [when] I caught their tickles. Perhaps, I will just stick here. When it comes to school, it is just okay, my mother will not be angry. • As if, it is like that if it will turn out negative. You can brainwash your parents in the reality that you do not excel. You always obey them, as if, like that. I just do not know if it will work [at] all times, especially comes the card day. 	<ul style="list-style-type: none"> • She brainwash her parents for not meeting their high expectation 	<ul style="list-style-type: none"> • Cons
10.3	Time Mismanagement	<ul style="list-style-type: none"> • Its negative is you lose your social life. • And, I also believe that more mistakes, more experience. You will learn many things. • If you will aim that your schedule is always perfect, you will always prioritize. You might miss things where you should have learned more, realize more. 	<ul style="list-style-type: none"> • Loss of social life • More mistakes, more experience • Learn many things • Perfect schedule means always prioritizing 	<ul style="list-style-type: none"> • Cons
11.1	Academic Cheating	<ul style="list-style-type: none"> • As in, she becomes accustomed to it. 	<ul style="list-style-type: none"> • Became accustomed to cheating with her seatmate 	<ul style="list-style-type: none"> • Cons
11.2	Filial Sassing	<ul style="list-style-type: none"> • I do not finish what I am doing. Sometimes, when the orders are in queue 	<ul style="list-style-type: none"> • Not completing her task • Orders are in queue 	<ul style="list-style-type: none"> • Cons
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • When, for instance, like this that there are classes. [I have to attend school,] four times [he keeps on bothering me]. When I am bothered by her. Starting in the morning, he always bothers me.... When he has money, he always wants me to escort him. 	<ul style="list-style-type: none"> • She escorts her relative even when she is busy on something 	<ul style="list-style-type: none"> • Cons
12.1	Academic Cheating	<ul style="list-style-type: none"> • You become a counterfeit or untrue to others. 	<ul style="list-style-type: none"> • Fake to oneself when cheating 	<ul style="list-style-type: none"> • Cons
12.2	Bullying	<ul style="list-style-type: none"> • Of course, none [no negative] also. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • No Con
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Of course, it has no negative effect. • Nothing good will be bad, isn't it? 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • Cons

RSQ# 13: Moral Reflectiveness

Research Sub-question (RSQ#13): How reflective were you in weighing the pros and cons of your personal moral beliefs while resolving your moral problems?

Theme: Students' moral reflectiveness most likely manifested personal moral beliefs' advantages in the resolution of moral problems

Sub-themes: Pro-reflective, neutrally reflective, or con-reflective

Pax	MP	Open Code	Meaningful Unit	Common and
-----	----	-----------	-----------------	------------

/ MP				Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> All that I have said is that the pros are weightier; still, depending on the situation. 	<ul style="list-style-type: none"> Reflective that his MB's pros outweigh its cons; nevertheless, considers the situation 	<ul style="list-style-type: none"> Resolved Reflective
1.2	Bullying	<ul style="list-style-type: none"> I can have more friends 	<ul style="list-style-type: none"> Tolerance means more friends 	<ul style="list-style-type: none"> Resolved Reflective
1.3	Familial Lying	<ul style="list-style-type: none"> Perhaps, the pros are better because we have better relationship with your parents. 	<ul style="list-style-type: none"> Pros are better than cons because of better parent and child relationship 	<ul style="list-style-type: none"> Resolved Reflective
2.1	Academic Cheating	<ul style="list-style-type: none"> I do not want a fight. Others say that she copies a lot. That is already two to three years from now. 	<ul style="list-style-type: none"> Post-advising A friend to a compulsive cheater 	<ul style="list-style-type: none"> Resolved Reflective
2.2	Clinginess	<ul style="list-style-type: none"> Because it is also one thing in life that you should not think that the world only revolves on you. Here, we are all equal. Not all people in this world will always be there for you. There will come a time that they will leave or need their own life. 	<ul style="list-style-type: none"> Equality despite dependedness and/or independedness Each person has its own life to live by 	<ul style="list-style-type: none"> <i>Unresolved</i> Neutrally Reflective (50%:50%) •
2.3	Physical Defect	<ul style="list-style-type: none"> Pros also. Nothing can change it. In the cons, I sometimes disregard others' opinion. For instance, there is a misunderstanding. I listen first to both sides before taking a side. 	<ul style="list-style-type: none"> Self-acceptance of one's infirmity Unbiased treatment of an issue 	<ul style="list-style-type: none"> Resolved Reflective (70%) •
3.1	Churchgoing	<ul style="list-style-type: none"> 100% [pros] 	<ul style="list-style-type: none"> Highly reflective to love god through good deeds 	<ul style="list-style-type: none"> Resolved Reflective (100%)
3.2	Filial Sassing	<ul style="list-style-type: none"> 100% [pros] 	<ul style="list-style-type: none"> More reflective on obeying his parents 	<ul style="list-style-type: none"> <i>Unresolved</i> Reflective (100%)
3.3	Uttering Expletives	<ul style="list-style-type: none"> 100% [pros] 	<ul style="list-style-type: none"> Highly reflective of the pros of his MB 	<ul style="list-style-type: none"> <i>Unresolved</i> Reflective (100%)
4.1	Academic Cheating	<ul style="list-style-type: none"> Because if you do not cheat, you fail. Perhaps, sometimes I have rather choose more to cheat instead of [getting a low grade]. In a test or quiz, my copying [cheating] as if I only am doing it to compare my answers with their answers. When I saw that their answers are more accurate than my answers, I copy them. But the answers that I am cocksure, I no longer copy [from them]. 	<ul style="list-style-type: none"> Nothing wrong with his MB Consequences of non-cheating and resultant low score: parental reprimand, humiliation Disregarding MB to get high 	<ul style="list-style-type: none"> <i>Unresolved (90%)</i> Neutrally Reflective (50%) •

			score	
4.2	Bullying	<ul style="list-style-type: none"> • 90% pros being weightier • It is lighter to the feeling if I do not hurt anyone, do not take advantage of anyone. • Also, it is better that you are with a friend that you respect and respect you in return. 	<ul style="list-style-type: none"> • More reflective on pros • Good not to harm others • Friends' mutual respect 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • Reflective (90%) •
4.3	Computer addiction	<ul style="list-style-type: none"> • 100% [positive effects] • VGA will bring nothing good to me, except when I use a computer for our assignments or researches. But playing computer games is just a waste of time for me. It is just a waste of time [and] opportunity for me to become socially connected. 	<ul style="list-style-type: none"> • Highly reflective of the pros of his MB • VGA is not beneficial at all • VGA a waste of time and opportunity • VGA hinders social connectivity 	<ul style="list-style-type: none"> • Resolved • Reflective (100%)
5.1	Computer addiction	<ul style="list-style-type: none"> • Good health. No time with friends. 	<ul style="list-style-type: none"> • [90%] 	<ul style="list-style-type: none"> • Resolved • Reflective
5.2	Filial Sassing	<ul style="list-style-type: none"> • 100% Pros 	<ul style="list-style-type: none"> • Most reflective of MB's pros 	<ul style="list-style-type: none"> • Resolved (75%) • Reflective (100%)
5.3	Shyness	<ul style="list-style-type: none"> • One-hundred percent [Reflectiveness]. 	<ul style="list-style-type: none"> • More reflective on MB's pros 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • Reflective (100%)
6.1	Academic Cheating	<ul style="list-style-type: none"> • Seven is to three [Reflectiveness]. • Self-trust • You still have to get the suggestions of other people. 	<ul style="list-style-type: none"> • Self-trust • Needs people's suggestions 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Reflective (7:3) •
6.2	Churchgoing	<ul style="list-style-type: none"> • All of them are positive • 9, supposedly they should all be 10 because none has a negative [effect] 	<ul style="list-style-type: none"> • More reflective on MB's pros 	<ul style="list-style-type: none"> • Resolved • Reflective (9:10)
6.3	Filial Sassing	<ul style="list-style-type: none"> • Eight out of 10 [10 being the highest] [Reflectiveness] 	<ul style="list-style-type: none"> • More reflective of her MB's pros 	<ul style="list-style-type: none"> • Resolved (60%) • Reflective (8:10)
7.1	Bullying	<ul style="list-style-type: none"> • Pros: 80% [Reflectiveness] 	<ul style="list-style-type: none"> • More reflective about her MB's pros 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Reflective (80%)
7.2	Computer addiction	<ul style="list-style-type: none"> • Depending on the motivation. Depending on me. 	<ul style="list-style-type: none"> • Ambivalent in resolving her addiction • Addiction is discontinued when does not have her gadget or motivated to do a particular task 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Neutrally Reflective (50%:50%)
7.3	Distrust	<ul style="list-style-type: none"> • Since my trust to my parents is not broken, I trust them. My mother, my point is, I really 	<ul style="list-style-type: none"> • Reflective on MB's pros 	<ul style="list-style-type: none"> • <i>Unresolved</i>

		trust her. • Its pro is to choose that which you have to trust. It has no cons [Reflectiveness].	given that it has no con	• Reflective
8.1	Academic Negligence	• As in, it is high, as in, around 100% perhaps [Reflectiveness].	• More reflective on her MB's pros	• Resolved • Reflective (100%)
8.2	Familial Lying (1)	• Same also. As in, 70%-80% [Reflectiveness]	• Moderately reflective on her MB's pros	• Resolved • Reflective (70%-80%)
8.3	Familial Lying (2)	• 50[%] [Reflectiveness].	• Either reflective or not	• Resolved temporarily • Neutrally Reflective (50%)
9.1	Academic Cheating	• 80% pro	• More reflective on his MB's pros	• Resolved (70%) • Reflective (80%)
9.2	Bullying	• Of course, that which for God is still highest. • 100% [Reflectiveness]. • I do not mind them as long as I am still for god.	• Prefers more his MB's pros • Not minding them for considering himself as religious	• <i>Unresolved</i> (60%) • Reflective (100%)
9.3	Familial Unopenness	• Reflectiveness	• Alternately reflective on his MB's pros and cons • Being open to his family is fine • Being open to non-family members may lead to [gossiping]	• Resolved • Reflective (80%)
10.1	Bullying	• Yes, there are many people who were like that to me. If I count that person, only 1. Hence, for me, she is that important because she is not that bad. Perhaps, if she is bad to me, she will not respect [me]. • Perhaps, I will make it 85[%] [Reflectiveness]. That is why it is also 100[%] [Reflectiveness].	• Highly reflective that a person who respects her will not do her wrong	• Resolved (75%-90%) • Reflective (85%-100%)
10.2	Parental Expectation	• 75% [Reflectiveness].	• More reflective	• Resolved (75%) • Reflective (75%)
10.3	Time Mismanagement	• Time management, 90[%] for me [Reflectiveness]	• More reflective on the benefits of time management	• Resolved (75%) • Reflective (90%)
11.1	Academic Cheating	• The positive [is weightier] [Reflectiveness].	• More reflective on her MB's	• <i>Unresolved</i>

		<ul style="list-style-type: none"> • 65[% pros]. 	pros but cannot avoid cheating when desperate to pass a major exam	<ul style="list-style-type: none"> • Reflective (65%)
11.2	Filial Sassing	<ul style="list-style-type: none"> • 85[% pros] [Reflectiveness]. 	<ul style="list-style-type: none"> • More reflective on MB's pros 	<ul style="list-style-type: none"> • Resolved (65%) • Reflective (85%)
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • 70[% pros] [Reflectiveness]. 	<ul style="list-style-type: none"> • More reflective on her MB's pros 	<ul style="list-style-type: none"> • Resolved (70%) • Reflective (70%)
12.1	Academic Cheating	<ul style="list-style-type: none"> • The negatives are weightier. • Zero[%] is the positive when you apply almost all the negatives. • Of course, your study becomes fake. • Pros: 0%. Cons: 100% [Consistency]. 	<ul style="list-style-type: none"> • More reflective on his MB's cons 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Nonreflective (Con - 100%)
12.2	Bullying	<ul style="list-style-type: none"> • None. • Pros: 100%. Cons: 0% [Consistency] 	<ul style="list-style-type: none"> • More reflective on pros 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Reflective (100%)
12.3	Uttering Expletives	<ul style="list-style-type: none"> • 100% [pros] [Reflectiveness]. [Instead] 80[% pros]. • Its good outcome. • What you like or according to you that is "more elevated [?]" • Pros: 100%. Cons: 0% [Consistency] 	<ul style="list-style-type: none"> • More reflective 	<ul style="list-style-type: none"> • Resolved (70%) • Reflective (80%-100%)

RSQ# 14: Moral Consistency

Research Sub-question (RSQ#14): How consistent were you been in using the same personal moral beliefs when resolving your moral problems?

Theme: Students' moral consistency revealed their coherent use of personal moral beliefs when deciding over moral problems

Sub-themes: Consistent, neutral, inconsistent

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • In doing our homework, it is normal for us to help each other out so that we can finish it quickly. • For instance, one is assigned to do research while the other one is printing. • Sometimes, it depends on the suggestions: some are good while others are not. • Eighty % [consistent using my MB]: twenty percent not consistent. 	<ul style="list-style-type: none"> • More consistent in using MB to solve boastfulness • Consistent in delegating group tasks to members • Accepts or rejects suggestions 	<ul style="list-style-type: none"> • Resolved • Consistent (80%)
1.2	Bullying	<ul style="list-style-type: none"> • I will just accept him for who he is. • I know from myself that I, too, have deficiencies. • [The mistakes or deficiencies of another person] should be corrected or filled up. • Eighty % consistent in using my moral belief 	<ul style="list-style-type: none"> • Accepting others is like accepting one's own personal deficiencies • Filling up deficiencies 	<ul style="list-style-type: none"> • Resolved • Consistent (80%)

		<ul style="list-style-type: none"> • I will give him space by not being close to him. • [If he keeps on doing the things that I do not like,] I will not befriend him but avoid him. 	<ul style="list-style-type: none"> • Correcting mistakes • Avoidance after warning 	
1.3	Familial Lying	<ul style="list-style-type: none"> • Perhaps, I will tell the truth, but still depending if there is a bad outcome what I tell as true, such as white lie. • Sometimes, I will choose more to lie, in general, for its good consequence. • That is what I just say that as if I do not know, I know nothing about it. • Sometimes, even when I know it, I will cover it up. • I will cover him up for him to, may be, be awakened that what s/he is doing is not good. • I will perhaps give him/her another chance to change [for good]. • [I am] 90% consistent not lying [to my parents] 	<ul style="list-style-type: none"> • Tell the truth whenever necessary • Lie to avoid bad outcome • Lie for its good consequences 	<ul style="list-style-type: none"> • Resolved • Consistent (90%)
2.1	Academic Cheating	<ul style="list-style-type: none"> • When I was still a child, I do not have the habit not to dwell on "honesty is the best policy." • In third and fourth year levels, or until now, I have stood firmly on my belief "honesty is the best policy." • As much as possible, I do not cheat. I am honest in everything or in what I do 	<ul style="list-style-type: none"> • Consistently honest (except under desperation or as co-cheater) 	<ul style="list-style-type: none"> • Resolved • Consistent
2.2	Clinginess	<ul style="list-style-type: none"> • I am not that consistent because I still listen to others that I still need a companion 	<ul style="list-style-type: none"> • Inconsistent in resolving his MP using his MB 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Inconsistent</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • I am consistent in that • Whatever is to be made, nothing would change. Hence, accept reality. • Accept one's weaknesses to help you grow more. 	<ul style="list-style-type: none"> • Accepting of reality 	<ul style="list-style-type: none"> • Resolved • Consistent
3.1	Churchgoing	<ul style="list-style-type: none"> • 100% [consistent] 	<ul style="list-style-type: none"> • Highly consistent to love god through good deeds 	<ul style="list-style-type: none"> • Resolved • Consistent - 100%
3.2	Filial Sassing	<ul style="list-style-type: none"> • Perhaps, I already resolved that, of course, when I often use it. • 93% [consistency]. • Of course, you cannot still not get rid of a person his bad traits. 	<ul style="list-style-type: none"> • Consistent use of MB despite his bad traits (e.g., irritability to his sibling) 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Consistent - 93%
3.3	Uttering Expletives	<ul style="list-style-type: none"> • The same [93%] • It cannot easily be removed. 	<ul style="list-style-type: none"> • Consistent despite difficulty getting rid of it 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Consistent - 93%
4.1	Academic Cheating	<ul style="list-style-type: none"> • It really depends on the situation. That is, how hard the quiz or exam. It really depends on that. • I also cheat. It cannot, perhaps, be avoided. 	<ul style="list-style-type: none"> • Ambivalent • Cheats rather than have a low grade • Copying assignment answers for which he is uncertain of his own answers 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>Neutrally consistent</i>
4.2	Bullying	<ul style="list-style-type: none"> • [Eighty percent also] 	<ul style="list-style-type: none"> • More consistent in using his 	<ul style="list-style-type: none"> • <i>Unresolved (0%)</i>

			MB	<i>resolved</i> • Consistent (80%)
4.3	Computer addiction	• 80% of the time, I follow my belief	• Consistent with his MB	• Resolved • Consistent (80%)
5.1	Computer addiction	• 90%:100%	• More consistent	• Resolved • Consistent (90%:10%)
5.2	Filial Sassing	• No longer have to be hardheaded. • Being silent. • [It was resolved] once.	• Avoiding hardheadedness • Being understanding and silent	• Resolved (75%) • Consistent
5.3	Shyness	• Sometimes, every day they are in conflict with each other.	• Daily conflict between [shyness and non-shyness] • Fights fear [of shyness]	• Resolved, neutrally (50%) • <i>Inconsistent</i>
6.1	Academic Cheating	• 8:2	• More consistent	• <i>Unresolved</i> • Consistent (8:2) •
6.2	Churchgoing	• 7.5:2.5	• Typically consistent	• Resolved • Consistent (7.5:2.5)
6.3	Filial Sassing	• Six [is to] four [Consistency].	• Moderately consistent using her MB	• Resolved (60%) • Consistent (6: 10)
7.1	Bullying	• 60% [Consistency]	• Averagely consistent following her MB	• <i>Unresolved</i> • Consistent (60%)
7.2	Computer addiction	• But sometimes, my mother still forces me to [study] [Consistency]	• Consistent sometimes obeying her mother • Studies when zealous without reminder from her mother • Prefers having the self-initiative rather than forced to study	• <i>Unresolved</i> • <i>Inconsistent</i>
7.3	Distrust	• Because of my mother. My mother influences me greatly. • Because I do not want to give my 100%. • That I trust her? Perhaps, based on what happened [and the] talks, 85% [Consistency].	• Not completely trusting of others, even with her best friend • Her mother greatly	• <i>Unresolved</i> • Consistent (85%)

			influences her	
8.1	Academic Negligence	<ul style="list-style-type: none"> • Always 100% [Consistency]. 	<ul style="list-style-type: none"> • Always consistent [now] 	<ul style="list-style-type: none"> • Resolved • Consistent (100%)
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • 70%-80% [Consistency]. 	<ul style="list-style-type: none"> • Moderately consistent on her MB's pros 	<ul style="list-style-type: none"> • Resolved • Consistent (70%-80%)
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Either consistent or not 	<ul style="list-style-type: none"> • Either consistent or not 	<ul style="list-style-type: none"> • Resolved temporarily • Neutral consistent (50%)
9.1	Academic Cheating	<ul style="list-style-type: none"> • [Instead] 75% [Consistency]. 	<ul style="list-style-type: none"> • More consistent on his MB's pros 	<ul style="list-style-type: none"> • Resolved (70%) • Consistent (75%)
9.2	Bullying	<ul style="list-style-type: none"> • 100% [Consistency]. 	<ul style="list-style-type: none"> • Consistent in using his MB 	<ul style="list-style-type: none"> • Unresolved • Consistent (100%) •
9.3	Familial Un-openness	<ul style="list-style-type: none"> • 90% [Consistency]. 	<ul style="list-style-type: none"> • More consistent in using his MB 	<ul style="list-style-type: none"> • Resolved • Consistent (90%) •
10.1	Bullying	<ul style="list-style-type: none"> • Always, 90[%] [Consistency]. 	<ul style="list-style-type: none"> • Always consistent in using her MB 	<ul style="list-style-type: none"> • Resolved (75%-90%) • Consistent (90%)
10.2	Parental Expectation	<ul style="list-style-type: none"> • 75[%] [Consistency]. 	<ul style="list-style-type: none"> • Consistent 	<ul style="list-style-type: none"> • Resolved (75%) • Consistent (75%)
10.3	Time Mismanagement	<ul style="list-style-type: none"> • 60[%] [Consistency]. 	<ul style="list-style-type: none"> • Not so consistent 	<ul style="list-style-type: none"> • Resolved (75%) • Consistent (60%)
11.1	Academic Cheating	<ul style="list-style-type: none"> • Seldom [do I cheat]. When I have not reviewed my lesson. • 15[%] [Consistency] or [85% inconsistency] 	<ul style="list-style-type: none"> • Seldom cheats, esp. when she has not reviewed her lesson 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Consistent (85%) • •
11.2	Filial Sassing	<ul style="list-style-type: none"> • Always [follow my moral belief]. • Perhaps, 85% [Consistency]. 	<ul style="list-style-type: none"> • Consistent in following her MB 	<ul style="list-style-type: none"> • Resolved (65%) • Consistent (85%)
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • As if, like that also. Just the same only. 	<ul style="list-style-type: none"> • Same 	<ul style="list-style-type: none"> • Resolved (70%) • Consistent (70%)

12.1	Academic Cheating	<ul style="list-style-type: none"> • Consistency 	<ul style="list-style-type: none"> • More consistent on using the cons of his MB 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Inconsistent •
12.2	Bullying	<ul style="list-style-type: none"> • Consistency 	<ul style="list-style-type: none"> • More consistent 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Consistent
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Consistency 	<ul style="list-style-type: none"> • More consistent 	<ul style="list-style-type: none"> • Resolved (70%) • Consistent •

RSQ# 15: Standing Firm with Personal Moral Beliefs

Research Sub-question (RSQ#15): Why did you stand firm on your personal moral beliefs to resolve your moral problems?

Theme: Participants were consistent standing firm on their personal moral beliefs because of their benefits

Sub-themes: Stood firm on personal moral beliefs for its advantages

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • It is not always the case that what I do is always right. • In addition, it is not always the case that what I think is the best. 	<ul style="list-style-type: none"> • Helped me accept that there is no monopoly of ability in teamwork • Accepts that each group member has something to contribute 	<ul style="list-style-type: none"> • Resolved • depends on situation • Stood firm on PMB for its advantages
1.2	Bullying	<ul style="list-style-type: none"> • It is not good to finding fault with other people. • No one is perfect. 	<ul style="list-style-type: none"> • Wrong in faultfinding 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
1.3	Familial Lying	<ul style="list-style-type: none"> • Lying has no good consequences. • When it comes to white lie, I resort to it to help my friends out. • Two of my friends have a misunderstanding. I do not want that they totally break their friendship. So, I told that what [his/her friend] did is not wrong. That is what I did so that their friendship will continue. 	<ul style="list-style-type: none"> • Lying has no good consequences [self-contradictory to the above] • White lie to help friends out 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
2.1	Academic Cheating	<ul style="list-style-type: none"> • I also believe someone who said that you couldn't be in [our] section if you are not intelligent. • That's why I know that she can [pass the without having to cheat]. 	<ul style="list-style-type: none"> • Honesty by means of one's intellectual ability 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
2.2	Clinginess	<ul style="list-style-type: none"> • Being clingy. • The world does not revolve only to a single individual. • Thus, you have to know when you should be independent or dependent to a person. That 	<ul style="list-style-type: none"> • Learning to be independent or not to a person 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>

		is why being dependent; I believe in that. In your part, you know when to be independent or not. You should know when to be dependent or independent.		
2.3	Physical Defect	<ul style="list-style-type: none"> • There was a time when my grandma asked me to buy something. I asked someone to assist me because I might end up buying the wrong item. • I know when to be dependent and independent. • We really have to be realistic in our lives. We should not live in the world of lies. • You should know what to do or you ought to be realistic. You are true to yourself; you do not have to fool yourself. • There are [some] people who will find fault at you. • You cannot please everyone. • If you can accept yourself, you do not have to be grudging. • It depends on someone who acknowledges it. • If it is a constructive criticism, I will not be angry. I will use it to improve myself 	<ul style="list-style-type: none"> • Trustworthiness • Self-acceptance to prevent resentment • Faultfinders vs. non-all-pleaser person • Constructive criticism for self-improvement 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
3.1	Churchgoing	<ul style="list-style-type: none"> • To avoid doing bad things. • I truly love God. • I already learned many lessons; His teachings. • As if, only Him we can rely on in times of problem. • Only He can truly help us. 	<ul style="list-style-type: none"> • Avoidance of wrongdoing • Reliance to god 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
3.2	Filial Sassing	<ul style="list-style-type: none"> • Because, nonetheless, I really have respect to my parents. I also love them. • Of course, I really do not want to be rude to them. • But I am just carried away with my anger the reason I do it. 	<ul style="list-style-type: none"> • Respectful to his parents • Anger results to his sassing 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
3.3	Uttering Expletives	<ul style="list-style-type: none"> • Because we really do not have the reason to say bad words against them unless they do something to you. • It is senseless to say [bad words] to him/her; you will only hurt feelings, so why say those things [bad words]? 	<ul style="list-style-type: none"> • Uttering invectives against an antagonist • Senseless to utter invectives to hurt others 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
4.1	Academic Cheating	<ul style="list-style-type: none"> • In a situation where the test is just easy, I do not have to cheat. Because I already know the test, so why still should cheat? • I just have to trust in myself when I reviewed or studied my lessons or listened to the teacher. • I do not have to cheat then, perhaps, just to have a high grade. • Having trust stands out. • But it depends on the situation. I also consider my score. 	<ul style="list-style-type: none"> • Cheating as situation dependent (e.g., level of difficulty of the quiz or exam) • Unavoidability of cheating 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>Stood firm on PMB for its advantages</i>
4.2	Bullying	<ul style="list-style-type: none"> • There will come a time that you will be aggrieved, so better to treat them right. 	<ul style="list-style-type: none"> • Not teasing to prevent being teased in return 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved) Stood firm on PMB for its</i>

				<i>advantages</i>
4.3	Computer addiction	<ul style="list-style-type: none"> • Because too much computer [gaming] will not bring good [results] to me. • Since my father scolded me that hard, I realized that everything in excess is not good. 	<ul style="list-style-type: none"> • VGA does not lead to good results 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
5.1	Computer addiction	<ul style="list-style-type: none"> • The result was good to me. • The positive effects are much more. 	<ul style="list-style-type: none"> • Good results • Greater positive effects 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
5.2	Filial Sassing	<ul style="list-style-type: none"> • It is also a commandment from the bible. 	<ul style="list-style-type: none"> • Biblical commandment 	<ul style="list-style-type: none"> • Resolved (75%) • Stood firm on PMB for its advantages
5.3	Shyness	<ul style="list-style-type: none"> • I believe that [I] should not hold myself. • To bring out [my] ability. 	<ul style="list-style-type: none"> • Not to hold oneself • Bring out his ability 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • <i>Stood firm on PMB for its advantages</i>
6.1	Academic Cheating	<ul style="list-style-type: none"> • Then, most of the time, I do not allow others to cheat from me when I have really worked so hard for it. • Most of the time, I cheat only when I really do not know the answers. • Not all in our lifetime, I will always be together with friends. Of course, it should be yourself. Just like this day, we will study in college. Not that during college, you still do not have to depend on your friends. Yes [they might still depend on others]. It could become their habit already. In college, it is different [from HS], isn't it? 	<ul style="list-style-type: none"> • Academic togetherness changes too • Probable habitual cheating until college • Cheat when unsure; do not cheat when she worked hard for it 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Stood firm not to cheat because of its disadvantages
6.2	Churchgoing	<ul style="list-style-type: none"> • It is not wrong to see that in other things you have time, but when it comes to the creator, as if you do not have time. It is just plain wrong. 	<ul style="list-style-type: none"> • Wrong to have no time for god 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
6.3	Filial Sassing	<ul style="list-style-type: none"> • That is what is right, respect. What is wrong with that is not respecting your parents. 	<ul style="list-style-type: none"> • Respecting parents is right 	<ul style="list-style-type: none"> • Resolved (60%) • Stood firm on PMB for its advantages
7.1	Bullying	<ul style="list-style-type: none"> • Many people tell that to me. When I share, especially with my mother, she always says, also that. Then, my best friend is also like that. So, if it said by the majority, the more is my belief strengthened; that is what I should rather do. 	<ul style="list-style-type: none"> • Should rather listen to the advice of her mother, best friend and majority 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Stood firm on PMB for its advantages
7.2	Computer addiction	<ul style="list-style-type: none"> • Because, I like that. Yes, my mother is right. Then, I am mistaken because, I like mine also, [because] I enjoy it. 	<ul style="list-style-type: none"> • Acknowledges that her mother is right and she is mistaken and yet she enjoys her addiction 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
7.3	Distrust	<ul style="list-style-type: none"> • Base on my experience. 	<ul style="list-style-type: none"> • Experience [or hard lessons learned] 	<ul style="list-style-type: none"> • <i>Unresolved</i>

				<ul style="list-style-type: none"> • Stood firm on PMB for its advantages
8.1	Academic Negligence	<ul style="list-style-type: none"> • I stand firmly on it because it is right. Nothing is wrong with it. 	<ul style="list-style-type: none"> • Taught her to change for good 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • Because, sometimes, there is a need to stand firmly on it. Sometimes, you also do not want to be harmed. • Sometimes, you also need to be harmed because you cannot also avoid to be conscience stricken when you do wrong. 	<ul style="list-style-type: none"> • [Lie that be harmed] 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Sometimes, you also do not want to be harmed. 	<ul style="list-style-type: none"> • To avoid being harmed 	<ul style="list-style-type: none"> • Resolved temporarily • Stood firm on PMB for its advantages
9.1	Academic Cheating	<ul style="list-style-type: none"> • Yes, it depends who I am talking to. • Because that is what would help me most. When it is “honesty is the best policy,” I learn that it is better. • “Honesty is the best policy” will also help you to be higher. • Because in the end, I am also, we, ourselves that we will help. Others will not help you so you have to learn [on your own]. 	<ul style="list-style-type: none"> • [Better for self-help when aiming high] • Self-help 	<ul style="list-style-type: none"> • Resolved (70%) • Stood firm not to cheat because of its disadvantages
9.2	Bullying	<ul style="list-style-type: none"> • I am influencing them. Bullying was lessened. 	<ul style="list-style-type: none"> • Because he believes that bullying is wrong • God dependent • Religious person 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
9.3	Familial Un-openness	<ul style="list-style-type: none"> • Because, this will greatly help me. • As in, I will have more friends when you do not hide anything. 	<ul style="list-style-type: none"> • Being open means having more friends 	<ul style="list-style-type: none"> • Resolved • Stood firm on PMB for its advantages
10.1	Bullying	<ul style="list-style-type: none"> • I observe that it has good outcome even when I get hurt. • What is important is the present and not the past. 	<ul style="list-style-type: none"> • For its good outcome • The present is more important than the past 	<ul style="list-style-type: none"> • Resolved (75%-90%) • Stood firm on PMB for its advantages
10.2	Parental Expectation	<ul style="list-style-type: none"> • Because many [people] these days emote. They commit suicide, but they do not see themselves... I observe that there are many [people] who question why their parents are like that. But they ought to see themselves. Because, that's it, nobody is perfect. • They feel that they are not being understood. 'Why, do you understand your parents?' Like that. 	<ul style="list-style-type: none"> • She learned to understand her parents instead of not understanding them 	<ul style="list-style-type: none"> • Resolved (75%) • Stood firm on PMB for its advantages

10.3	Time Mismanagement	<ul style="list-style-type: none"> • Because its outcome is good for oneself and others. • You do not take advantage of others and it is good to the feeling and you did all and had valued that which ought [to be valued]. 	<ul style="list-style-type: none"> • Good outcome for oneself and others • Valuing what ought to be valued 	<ul style="list-style-type: none"> • Resolved (75%) • Stood firm on PMB for its advantages
11.1	Academic Cheating	<ul style="list-style-type: none"> • Because, as in, of course, majority [of them] I see them cheating. Also, as in I have no choice if I want my score to increase. 	<ul style="list-style-type: none"> • No choice but to pass an exam 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • That's it, so that there is no conflict. 	<ul style="list-style-type: none"> • To avoid conflict 	<ul style="list-style-type: none"> • Resolved (65%) • Stood firm on PMB for its advantages
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • So that, so that he becomes happy and no one will be angry with me. 	<ul style="list-style-type: none"> • For her relative to be happy and family members are not angry with her 	<ul style="list-style-type: none"> • Resolved (70%) • Stood firm on PMB for its advantages
12.1	Academic Cheating	<ul style="list-style-type: none"> • Of course, [I strongly believe that] almost all cheat. They just deceive themselves, including me. 	<ul style="list-style-type: none"> • Almost all students cheat • Cheating is self-deception 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
12.2	Bullying	<ul style="list-style-type: none"> • Of course, it is a commandment. Commandment and belief. [Commandment] of god. Belief of his creation. Belief of human beings. I just do not know if all [has that belief]. 	<ul style="list-style-type: none"> • Commandment • Believes that all people shares said belief 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Stood firm on PMB for its advantages</i>
12.3	Uttering Expletives	<ul style="list-style-type: none"> • Because it has good consequences. Yes, and positive behavior. 	<ul style="list-style-type: none"> • Good consequences 	<ul style="list-style-type: none"> • Resolved (70%) • Stood firm on PMB for its advantages

RSQ# 16: Reapplication of Personal Moral Beliefs

Research Sub-question (RSQ#16): Have there ever been similar incidents where you used the same personal moral beliefs to resolve similar moral problems?

Theme: Participants resolved similar moral problems when their personal moral beliefs were re-applied

Sub-themes: Resolved similar moral problems when personal moral belief was re-applied; Unresolved similar moral problem when personal moral belief was not re-applied

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • I ranked among the top students in class. This year, I became arrogant again. • My best friend told me about my arrogant behavior. • But I did not listen to him or her. • I only listened to the advice when I realized that I was wrong. 	<ul style="list-style-type: none"> • Repeated the same mistake when he disregarded his MB 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
1.2	Bullying	<ul style="list-style-type: none"> • Perhaps, my friend whom I did not listen to. I did not trust what he or she said. I did not listen to what he or she said, and [I] was wrong. Then, my actions were also wrong. We 	<ul style="list-style-type: none"> • Not listening or trusting others result to similar 	<ul style="list-style-type: none"> • Resolved similar MP when PMB

		<p>have a friend. He is the most prudent among us. He told me to stop teasing others.</p> <ul style="list-style-type: none"> • I did not listen to him. I told him that it was just part of our jesting. I did not listen to him or her. 	incidents	was re-applied
1.3	Familial Lying	<ul style="list-style-type: none"> • For instance, copying in exams. Even when one of my seatmates invites me to cheat, I did not allow myself to cheat with other students during periodical exams. • Cheating is like lying, isn't it? • Perhaps, I cheated but I know it is just one question at a time only. I just asked the meaning of this or that, but far from the questions in the periodical exam. • I also cheat, but not so much. • As if it is cheating already because I ask the help of my classmate to know the answer. 	<ul style="list-style-type: none"> • Cheating is like lying • Sometimes, cheating is like lying 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
2.1	Academic Cheating	<ul style="list-style-type: none"> • Yesterday, my grandma gave me P500 because I have to pay for my school shirt. The price of the t-shirt is P300 and my pocket allowance is P100. There is a P200 change. I thought of keeping the change for myself. I can use it when I go out with friends or when I eat in a fast food restaurant. • However, I am reminded of "honesty is the best policy" and so I returned the money [to my grandma]. • I easily feel guilty. 	<ul style="list-style-type: none"> • Honest dealing • Guilt feeling should she cheats 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
2.2	Clinginess	<ul style="list-style-type: none"> • I am used to having [my sibling] beside me. We are close to each other. • But now, for example, she has a recital so I have to go on my own and not give her a problem when going home or what. • I know how to be independent so that [my sibling] could have the assurance that I can go home on my own. This week, we tutored a grade 7 that is why we go home together. But these past few weeks, I go home on my own. • We are not very intimate. [My sibling and I] are close even when we are not intimate. 	<ul style="list-style-type: none"> • Assuring others of one's independence so that she will not be a problem to another person • Closeness to one's family [vs. closeness to friends] 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
2.3	Physical Defect	<ul style="list-style-type: none"> • We are close to each other. I did not make it on the Top 10 [honor list], but I am realistic. I did not sulk because I did not land in the top 15. I just accepted it, my weakness. • That is why this grading period, I have to submit projects, to study, that's it. 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
3.1	Churchgoing	<ul style="list-style-type: none"> • Only my mother that I accompany. 	<ul style="list-style-type: none"> • Only my mother that I accompany 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
3.2	Filial Sassing	<ul style="list-style-type: none"> • No [similar incident where I used the same moral belief to resolve a similar moral problem]. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • <i>None</i>
3.3	Uttering Expletives	<ul style="list-style-type: none"> • Because there are many who cheat in class. [They copy] mostly one another's assignment. 	<ul style="list-style-type: none"> • Cheating in class is like uttering invectives 	<ul style="list-style-type: none"> • <i>Unresolved similar MP when PMB was not re-applied</i>
4.1	Academic	<ul style="list-style-type: none"> • That is, cheating is like fooling your parents. That is, you arrive home late when in fact it 	<ul style="list-style-type: none"> • Non-cheating due to: self- 	<ul style="list-style-type: none"> • Resolved similar

	Cheating	<p>is not [about school activities]. In class, that is already cheating.</p> <ul style="list-style-type: none"> • When I arrived home late from school, I say that we did something. There are times I tell them the truth that I played games even if I am scolded. 	<p>trust, test easiness, reviewed past lessons, listened to the teacher's lectures.</p> <ul style="list-style-type: none"> • Situation dependedness of cheating or non-cheating 	<p>MP when PMB was re-applied</p>
4.2	Bullying	<ul style="list-style-type: none"> • When I was in second [year HS], we have a Muslim classmate. Her actions, especially during Ramadan, we just respect even when her beliefs are different from us so that there is no conflict. 	<ul style="list-style-type: none"> • Respect to avoid conflict 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
4.3	Computer addiction	<ul style="list-style-type: none"> • My previous problem is spending too much money on nonsense things, like buying toys, but that was before. 	<ul style="list-style-type: none"> • VGA and overspending (i.e., buying toys) as nonsense 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
5.1	Computer addiction	<ul style="list-style-type: none"> • Basketball. I go home early and help my mother. Because if I play basketball, when I arrive home, I am tired... 	<ul style="list-style-type: none"> • Instead of playing basketball, he arrives home early and helps his mother by washing his clothes 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
5.2	Filial Sassing	<ul style="list-style-type: none"> • For example, your back, they will suddenly barge on you. For instance, you are doing something and they will barge on you. Mischievous. But I do not keep grudges. No. [Instead] I advise him/her. 	<ul style="list-style-type: none"> • To mischievous classmates 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
5.3	Shyness	<ul style="list-style-type: none"> • First is volunteering in packing relief goods. No. In the church [where we did the packing of relief 	<ul style="list-style-type: none"> • Volunteer work 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
6.1	Academic Cheating	<ul style="list-style-type: none"> • For instance, when there is a problem, I am not fond of sharing. But when my friend in elementary look closely to my eyes, as if I will burst in tears. When the problem is much, I feel like crying. When I cry, she tells me. Then, when I told her my problem, she gives an advice. I do not depend on her; she just helps me to solve my problem. 	<ul style="list-style-type: none"> • Support from others is different from dependence on others 	<ul style="list-style-type: none"> • <i>Unresolved similar MP when PMB was not re-applied</i>
6.2	Churchgoing	<ul style="list-style-type: none"> • Time for my friends. Yes, have time for friends. My friends are in the elementary [grades]. Allot time for her so that friendship stays. A true friend is the type you will not leave alone. My friends during my elementary days. Sometimes, when not busy [I go out with friends until 10pm]. We just go to the mall, buy [and] go to the comic alley. 	<ul style="list-style-type: none"> • Time with friends 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
6.3	Filial Sassing	<ul style="list-style-type: none"> • Respect to the teacher. • They say that our teachers are like our second parents. You likened him to someone older than you, thus, have to respect them. • For example, we have to copy something on the blackboard. You know, [the teacher] only goes to school to let [his students] copy. Then, he will not return to the class. Then, when he comes in class again, he will just administer a test. I feel like answering back the teacher. 'You only go to class to have us copy [your lesson] and then give us a test 	<ul style="list-style-type: none"> • Respect teachers • Obedience to teachers • Teachers as second parents 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied

		<p>immediately [without first explaining the lesson for us]? It depends whether we understand it or not. When I am told to copy, I just copy. When we are about to have a test, I read and understand. The teacher is always excuses [from our class].</p> <ul style="list-style-type: none"> • Sometimes, s/he will call a student. S/he will only talk to that student and have him write on the board and we copy. Then, s/he will say who was called [by the teacher] that we should copy it. Nothing [the teacher is not doing anything]. For example, there is reporting. For instance, the teacher is gay. Teacher is unfair in giving grades. For male students, their grades are high. For us, females, it is too [low]. That is in elementary [school days]. 		
7.1	Bullying	<ul style="list-style-type: none"> • Just like when I am feeling down. For example, because I am fond of singing. “You do not have a quality voice. You should be like this [instead]. Instead, they pull you down; the things they say challenge me. Oh! That's what you say to me? You know, the more I am challenged to do my best. 	<ul style="list-style-type: none"> • Smearing or putting her down challenges her to do her best 	<ul style="list-style-type: none"> • <i>Unresolved similar MP when PMB was not re-applied</i>
7.2	Computer addiction	<ul style="list-style-type: none"> • In the band. Of course, it is not just obvious [that I am a vocalist]. For example, we gallivant. I clean the house first. Because my mother told me that I should clean the house first before gallivanting with my friends. Sometimes, I do it. I clean first before I gallivant. Sometimes, I will go and just say: 'Ma, when I return [I will clean the house]. But when I return [home], it is already clean I am fond of enjoyment 	<ul style="list-style-type: none"> • Enjoys being the band vocalist and gallivanting with her friends 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
7.3	Distrust	<ul style="list-style-type: none"> • Those I talked to, the secrets that I shared are not that too much. 	<ul style="list-style-type: none"> • Not sharing too much secrets on others 	<ul style="list-style-type: none"> • <i>Unresolved similar MP when PMB was not re-applied</i>
8.1	Academic Negligence	<ul style="list-style-type: none"> • None. I really used it because of what happened to me. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • I cannot tell. 	<ul style="list-style-type: none"> • Cannot tell 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • That's it, as in, that is where it is similar to it. To cheat so that the teacher will not be angry why I have a low score. Sometimes, I let others cheat; sometimes, I also cheat. So as not to be harmed. Because I do not want to be scolded by the teacher. Of course, so that, in my case, I am in [our] section. If you have a low score, they will say that you do not deserve to be in [our] section. [I cheat or I help others to cheat] because I cannot avoid it. [No one is caught yet]. We help one another out. [We cheat] when the teacher is not around. During quizzes, especially when my seatmate, for instance, did not review her lesson. • Sometimes, I also help her out. Because you will also feel guilty, I help her. But there are also times that she helps me out that is why I also help her out. Yes, it is like that during 	<ul style="list-style-type: none"> • Cheat to avoid having a low score and a teacher's anger • Cheat and let others cheat too • Name calling (e.g., undeserving to be in the honors section for having a low score) • The unavailability of 	<ul style="list-style-type: none"> • Resolved temporarily similar MP when PMB was re-applied

		<p>homework. For example, in an assignment, there are only few that you were able to answer. You ask the assistance of your classmates how to solve them. We are close. But most of the time, as if, only my seatmates.</p> <ul style="list-style-type: none"> • Yes, five per column. [We pass on our answers to one another.] Yes, that is what they said. Sometimes, you cannot avoid to copy, copy from others or let others copy from you. • Sometimes, I also do not want to [cheat]. 	<p>cheating</p> <ul style="list-style-type: none"> • Support among cheaters • Asking assistance from classmates • Does not want to cheat sometimes 	
9.1	Academic Cheating	<ul style="list-style-type: none"> • Money. I steal from my parents. Before [I steal from my parents]. I say that I need P10, but I will get P15. [When they learned that I stole from them] They accede because I am the youngest child. Parents only. Yes, because it is just okay with 	<ul style="list-style-type: none"> • Cheating is like stealing 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
9.2	Bullying	<ul style="list-style-type: none"> • So, I can do what they do. I can do what they can do. 	<ul style="list-style-type: none"> • Applies it in all things • God created people equally so there is no need to be envious or people getting envious to his family • Determination to do what others can do 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
9.3	Familial Un-openness	<ul style="list-style-type: none"> • When it comes to family, because they say that, what if when I am already dead. Like that. The household [chores] that are being done, I do them also. Because when they say: “When I die, [who will take care of you?] Hence, I have to learn the things that are being done.” • Also, to my teachers. I inform them of the wrong things that my classmates do. The school rules that they do not do, I inform my teachers. • I know that those have advantages when I do them. 	<ul style="list-style-type: none"> • Being open to his teachers reporting classmates who violate school rules (e.g., not cleaning the classroom) 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
10.1	Bullying	<ul style="list-style-type: none"> • Ah, yes, in money. [My brother] borrowed from me P50. The P50, I need it to buy a workbook. But I know I can get that. I became lenient to him. I lend him [the money] even though I know that it would take longer for him to return it to me. No, I was surprised. Because he borrowed money from me. Most of the time, he has many money. Then, he has no money. Perhaps, he dated [his] girlfriend. Because he has a girlfriend. Yes. My mother and he quarrel, because he does not admit it despite being caught. • I am so obedient, not him. He even reason out his studies. 	<ul style="list-style-type: none"> • Lenient even to her younger sibling • Obedient to parents unlike her younger sibling 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied
10.2	Parental Expectation	<ul style="list-style-type: none"> • Perhaps, in advising my classmates who are angry of her parents because that is their behavior. I advised her that it would do her no good to keep grudges. If you are angry, I am not saying that you should not be angry because I know. So, I advised her: ‘You should not... You are already taken advantage of; you still take advantage of yourself. I told her not to be angry.... [but] stay productive. Because others have lost their interest to study. 	<ul style="list-style-type: none"> • Advised classmates not to keep grudges over their parents, but rather stays productive, ask parent’s support and interest in studies 	<ul style="list-style-type: none"> • Resolved similar MP when PMB was re-applied

10.3	Time Mismanagement	<ul style="list-style-type: none"> Perhaps, even when there is no class, when I am home, with friends, staying with friends, doing projects, household chores during weekends, I [manage my time]. Even when I go to my friend, I helped her with her assignment, science project. Like those. I still perform my household chores. Then, I also do my hobbies. I write stories, okay, songs, like those. It is still okay. As in I have still extra 	<ul style="list-style-type: none"> Uses her extra time to do household chores, hobbies, inter alia. 	<ul style="list-style-type: none"> Resolved similar MP when PMB was re-applied
11.1	Academic Cheating	<ul style="list-style-type: none"> Yes, so that I will not be scolded. No, she [my mother] does not know initially. She became angry with me that is why I said that [I have no boyfriend]. 	<ul style="list-style-type: none"> Afraid of being scolded Afraid to her mother that is why she keeps it a secret that she has no boyfriend 	<ul style="list-style-type: none"> <i>Unresolved similar MP when PMB was not re-applied</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> Our [class] president. When s/he orders, for instance, to clean [the room]. But other cleaners are doing something; [we] just follow him/her. 	<ul style="list-style-type: none"> Follows authority 	<ul style="list-style-type: none"> Resolved similar MP when PMB was re-applied
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> [I just obey my cousin even when I am doing something, but not busy] when, for example, he asked me to accompany her to buy or go out. 	<ul style="list-style-type: none"> She accompanies her relative when not busy 	<ul style="list-style-type: none"> Resolved similar MP when PMB was re-applied
12.1	Academic Cheating	<ul style="list-style-type: none"> Lying. Of course, isn't it that lying is also like cheating? Cheating oneself. Petty theft. 	<ul style="list-style-type: none"> Lying is like cheating 	<ul style="list-style-type: none"> <i>Unresolved similar MP when PMB was not re-applied</i>
12.2	Bullying	<ul style="list-style-type: none"> Maligning. You reduce the [worth] of a person to them. That's it, that is [gossiping] is the source of conflict. To see is to believe. Because others have illnesses. Crazy people. They do not think right [when they gossip, smear, etc.]. 	<ul style="list-style-type: none"> Maligning or reducing the worth of a person Gossiping is like humiliating others Ill or crazy people do not think what is right 	<ul style="list-style-type: none"> Resolved similar MP when PMB was re-applied
12.3	Uttering Expletives	<ul style="list-style-type: none"> Not to steal. Yes, not to hurt others. Respect the teacher. All people. Of course, if you humiliate them, you also commit sin. 	<ul style="list-style-type: none"> Similar to stealing Do not hurt others Respect others Do not humiliate others Avoid committing sins 	<ul style="list-style-type: none"> Resolved similar MP when PMB was re-applied

RSQ# 17: Alternative Moral Beliefs

Research Sub-question (RSQ#17): What alternative personal moral beliefs would you have rather used while dealing with similar moral problems?

Theme: Participants have alternative personal moral beliefs that they would have used dealing with similar moral problems

Sub-themes: Alternative personal moral beliefs

Pax /	MP	Open Code	Meaningful Unit	Common and Different Patterns
-------	----	-----------	-----------------	-------------------------------

MP				
1.1	Arrogance	<ul style="list-style-type: none"> I have to trust others for my own progress. For group progress. 	<ul style="list-style-type: none"> Needs to trust others for self and group progress 	<ul style="list-style-type: none"> Trust
1.2	Bullying	<ul style="list-style-type: none"> Give another chance to another person. 	<ul style="list-style-type: none"> Give chance for people to change 	<ul style="list-style-type: none"> Chance
1.3	Familial Lying	<ul style="list-style-type: none"> Learn to discipline oneself to avoid doing wrong. 	<ul style="list-style-type: none"> Self-discipline to avoid doing wrong 	<ul style="list-style-type: none"> Discipline
2.1	Academic Cheating	<ul style="list-style-type: none"> Trust yourself. When you trust yourself, there will not come a point where you will cheat. 	<ul style="list-style-type: none"> Self-trust to avoid cheating 	<ul style="list-style-type: none"> Trust
2.2	Clinginess	<ul style="list-style-type: none"> Do not burden others. When you become dependent on a person, there would come a point where you would think that you are being a burden to him/her. Accept your weakness, be realistic, and accept reality. 	<ul style="list-style-type: none"> Dependence may mean being a burden to others 	<ul style="list-style-type: none"> Independence
2.3	Physical Defect	<ul style="list-style-type: none"> Be confident. When you accept your weakness or become realistic, you become more confident about yourself because you know that you are wrong. You already know what you have to change the outcome. You become more confident. 	<ul style="list-style-type: none"> Self-confidence Self-accepting of one's weakness 	<ul style="list-style-type: none"> Confidence
3.1	Churchgoing	<ul style="list-style-type: none"> None. 	<ul style="list-style-type: none"> None 	<ul style="list-style-type: none"> None
3.2	Filial Sassing	<ul style="list-style-type: none"> Respect other people 	<ul style="list-style-type: none"> Respect others 	<ul style="list-style-type: none"> Respect
3.3	Uttering Expletives	<ul style="list-style-type: none"> Do not do things that will harm others, that will hurt other people's feeling. 	<ul style="list-style-type: none"> Avoid harming or hurting others 	<ul style="list-style-type: none"> Non-maleficence
4.1	Academic Cheating	<ul style="list-style-type: none"> Sometimes, I do not have to conform to the majority. Learn to stand on one's own feet and stand firmly on [your belief]. 	<ul style="list-style-type: none"> Cheating is like fooling parents Independence 	<ul style="list-style-type: none"> Independence
4.2	Bullying	<ul style="list-style-type: none"> Simply accept the infirmities of other people. 	<ul style="list-style-type: none"> Accept others 'infirmities 	<ul style="list-style-type: none"> Acceptance [Tolerance]
4.3	Computer addiction	<ul style="list-style-type: none"> Learn to control oneself. Know the limitations of various things. Because if you do not control a thing you will encounter a problem. For example, in my [gaming addiction], if I do not control it, I will not be now in [this section]. 	<ul style="list-style-type: none"> Self-control Lost opportunities 	<ul style="list-style-type: none"> Discipline (Control)
5.1	Computer addiction	<ul style="list-style-type: none"> Prioritize. 	<ul style="list-style-type: none"> Prioritizes 	<ul style="list-style-type: none"> Prioritization
5.2	Filial Sassing	<ul style="list-style-type: none"> Listen. For myself. For me what they say. They say that you will not achieve anything when you 	<ul style="list-style-type: none"> Listen to others Sassing with your parents 	<ul style="list-style-type: none"> Listen [Obedience]

		<p>answer back your parents.</p> <ul style="list-style-type: none"> • Sometimes, I reason out [to my parents]. • I also think that I just do not say it but also do it. I do it also, isn't it? 	will make you an underachiever	
5.3	Shyness	<ul style="list-style-type: none"> • Hear nothing. • I can do great things through Christ. 	<ul style="list-style-type: none"> • Hear nothing • Can do great things through Christ 	<ul style="list-style-type: none"> • Confidence
6.1	Academic Cheating	<ul style="list-style-type: none"> • To prove that you do not have to cheat or let others cheat from you. • Be independent, dependent, or independent. 	<ul style="list-style-type: none"> • Prove one is a non-cheater • Independence 	<ul style="list-style-type: none"> • Independence
6.2	Churchgoing	<ul style="list-style-type: none"> • Put god first before anything else 	<ul style="list-style-type: none"> • God first 	<ul style="list-style-type: none"> • Prioritization
6.3	Filial Sassing	<ul style="list-style-type: none"> • Just come to think of your parents' sacrifices for you. 	<ul style="list-style-type: none"> • Think of parents 'sacrifices for their children 	<ul style="list-style-type: none"> • Gratitude
7.1	Bullying	<ul style="list-style-type: none"> • "We only live once" so why you have to care much about those things? 	<ul style="list-style-type: none"> • We only live once [and avoid being stressed out by such smearing] 	<ul style="list-style-type: none"> • Live life
7.2	Computer addiction	<ul style="list-style-type: none"> • So, it is better to do that which will make you better. 	<ul style="list-style-type: none"> • Do things that will make one better than just happier 	<ul style="list-style-type: none"> • Change for better
7.3	Distrust	<ul style="list-style-type: none"> • Trust my parents. • Giving my trust. 	<ul style="list-style-type: none"> • Trusting her parents 	<ul style="list-style-type: none"> • Trust
8.1	Academic Negligence	<ul style="list-style-type: none"> • No [alternative]. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • None
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • Alternative, as in: there will come a time that we will tell the truth, even when sometimes, there is that feeling of guilt. 	<ul style="list-style-type: none"> • Time will come when we tell the truth despite the present guilt feeling 	<ul style="list-style-type: none"> • Truthfulness
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • Yes [I feel guilty]. I always use it. 	<ul style="list-style-type: none"> • Feeling of guilt 	<ul style="list-style-type: none"> • Conscientiousness
9.1	Academic Cheating	<ul style="list-style-type: none"> • As in god sees everything that we do. As in [god] is always there for us, beside us. He sees the content of our wrongdoings. 	<ul style="list-style-type: none"> • God sees everything 	<ul style="list-style-type: none"> • God sees everything
9.2	Bullying	<ul style="list-style-type: none"> • As in, put yourself in their shoes. Think of the possible things that you will feel [when] you do the things you do to them, like bullying. As if, when you put yourself on their shoes and, oh, it is indeed painful. Like that. 	<ul style="list-style-type: none"> • Empathizes that bullying is painful 	<ul style="list-style-type: none"> • Empathy (Pain)
9.3	Familial Un-openness	<ul style="list-style-type: none"> • No addition to it. 	<ul style="list-style-type: none"> • None 	<ul style="list-style-type: none"> • None
10.1	Bullying	<ul style="list-style-type: none"> • Do not think about. Perhaps. Learning to sacrifice. Care for your neighbor. Love yourself, but if you know that you can do it and them. Set aside yourself. If you know that the results will not be [bad] for them, perhaps, set aside yourself first. Perhaps, others, my personality differs from others. On my part, I can sacrifice. Learn to sacrifice yourself. 	<ul style="list-style-type: none"> • Learn to sacrifice • Care for one's neighbor • Love oneself 	<ul style="list-style-type: none"> • Love

10.2	Parental Expectation	<ul style="list-style-type: none"> • Its alternative is included there: to honor your parents. Perhaps, if you do not know how to respect your parents, perhaps, how can you [respect] god? Here on earth you do not see god, then, here on earth you see your parents, those are like that. Once you do not respect your parents, you do not respect god because he commanded [you] to honor your father and mother. 	<ul style="list-style-type: none"> • Respecting parents is like respecting god because such is his commandment 	<ul style="list-style-type: none"> • Respect
10.3	Time Mismanagement	<ul style="list-style-type: none"> • You choose where you should be. Choose a situation where you can be the best, whichever will bear good fruit. Because when you always prioritize, it will bear good fruit. Because you know your priority. • Learn to prioritize because when it is learn to prioritize, it will benefit you and your fellow. 	<ul style="list-style-type: none"> • Prioritize over things where one can bring good results 	<ul style="list-style-type: none"> • Prioritization
11.1	Academic Cheating	<ul style="list-style-type: none"> • It is better to cheat than have a low grade. 	<ul style="list-style-type: none"> • Better to cheat than have a low grade 	<ul style="list-style-type: none"> • Deception
11.2	Filial Sassing	<ul style="list-style-type: none"> • Just to have no more groaning 	<ul style="list-style-type: none"> • To avoid groaning 	<ul style="list-style-type: none"> • Consideration
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • Just yield to [my young nephew's] request. 	<ul style="list-style-type: none"> • Yield to her request for him not to cry 	<ul style="list-style-type: none"> • Consideration
12.1	Academic Cheating	<ul style="list-style-type: none"> • All students like getting high grades. 	<ul style="list-style-type: none"> • All students like to get high grades 	<ul style="list-style-type: none"> • Deception
12.2	Bullying	<ul style="list-style-type: none"> • Respect your fellows. 	<ul style="list-style-type: none"> • Respect others 	<ul style="list-style-type: none"> • Respect
12.3	Uttering Expletives	<ul style="list-style-type: none"> • All that is good is beneficial. 	<ul style="list-style-type: none"> • All that is good is beneficial 	<ul style="list-style-type: none"> • Non-maleficence (Beneficence)

RSQ# 18: Comparison between Personal Moral Beliefs

Research Sub-question (RSQ#18): Why did you use your first your moral beliefs rather than your alternative personal moral beliefs that you have just mentioned when resolving your moral problems?

Theme: Participants used their personal moral beliefs in resolving their moral problems because of their personalization, commonality, and ranking over alternative personal moral beliefs

Sub-themes: Initial personal moral beliefs' personalization, commonality, and ranking

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • My initial MB helped me to resolve my MP faster the reason I used it. 	<ul style="list-style-type: none"> • Quickly resolved MP using initial MB 	<ul style="list-style-type: none"> • Ranking
1.2	Bullying	<ul style="list-style-type: none"> • Before I give a second chance to a person, I should accept him for who he is because nobody's perfect. 	<ul style="list-style-type: none"> • Giving chance is also tolerance 	<ul style="list-style-type: none"> • Ranking

1.3	Familial Lying	<ul style="list-style-type: none"> • When I lie, it means that I am not disciplined yet. I cannot discipline myself if I am not honest. • If I am honest, I have self-discipline. • To discipline oneself, I have to learn not lie first, isn't it? • I still have to tell the truth to discipline myself. 	<ul style="list-style-type: none"> • Honesty equates to self-discipline • Honesty (i.e., truth-telling) precedes self-discipline 	<ul style="list-style-type: none"> • Ranking
2.1	Academic Cheating	<ul style="list-style-type: none"> • It is commonly used that is why it was retained in me or the one I mentioned. 	<ul style="list-style-type: none"> • MB's common use and retention 	<ul style="list-style-type: none"> • Commonality
2.2	Clinginess	<ul style="list-style-type: none"> • It can be more elaborated. 	<ul style="list-style-type: none"> • Can be more elaborated 	<ul style="list-style-type: none"> • Extension [Elaboration]
2.3	Physical Defect	<ul style="list-style-type: none"> • It gives more elaboration because if realistic, it can be widely applied. • If you are accepting, you will not easily feel down because you know in advance that is what will happen. • Because if you are only confident, you are not accepting it yet. 	<ul style="list-style-type: none"> • Being realistic to avoid feeling down • Being realistic precedes self confidence 	<ul style="list-style-type: none"> • Ranking
3.1	Churchgoing	<ul style="list-style-type: none"> • No, it is only Love God and that is how it really is 	<ul style="list-style-type: none"> • Love god [and do good] 	<ul style="list-style-type: none"> • Ranking
3.2	Filial Sassing	<ul style="list-style-type: none"> • My parents are more important to me. • First, because of them, I was born, I have life, and God created me. • I also have to respect my fellows because no one lives alone [without a company, which is really needed]. 	<ul style="list-style-type: none"> • Parents' importance 	<ul style="list-style-type: none"> • Ranking
3.3	Uttering Expletives	<ul style="list-style-type: none"> • As if it is mainly talked about and in saying bad words, it is much better [not to hurt other people's feelings]. 	<ul style="list-style-type: none"> • Avoid expletives and avoid hurting people's feelings 	<ul style="list-style-type: none"> • Commonality • Ranking
4.1	Academic Cheating	<ul style="list-style-type: none"> • When you are taking things too much, it will be bad for you. • The second that I mentioned is just an extension. • It is okay to flunk if you really did not study. You did not study your lesson, learn to accept it. • The second one is a hard saying. • Most common of all is cheating problem. 	<ul style="list-style-type: none"> • Non-conformity to the majority • Learning to stand out on one's own ability 	<ul style="list-style-type: none"> • Extension [Elaboration]
4.2	Bullying	<ul style="list-style-type: none"> • Just like letter A, it is just an extension of the first. If you respect a person, the other one follows when you learn to accept [tolerate] other people's belief. • Respect is letting someone do what he likes to do. It is not approving it. It is just tolerating what others want to do. It does not mean that you approve of his actions. 	<ul style="list-style-type: none"> • Respect precedes tolerance • Tolerance is tolerance, not approval 	<ul style="list-style-type: none"> • Ranking
4.3	Computer addiction	<ul style="list-style-type: none"> • It is weightier than the alternative. 	<ul style="list-style-type: none"> • Initial MB as weightier 	<ul style="list-style-type: none"> • Ranking
5.1	Computer addiction	<ul style="list-style-type: none"> • It has an explanation. • You have to do it. • Just like what I said, 'Do the more important things first. 	<ul style="list-style-type: none"> • More important things first 	<ul style="list-style-type: none"> • Ranking

		<ul style="list-style-type: none"> • Be responsible. • I wish it could be use in the hard part. 		
5.2	Filial Sassing	<ul style="list-style-type: none"> • Because if you love her, you [follow her advice]. • That is different. Love your parents is more superior. It is not just that. 	<ul style="list-style-type: none"> • Loving means following advice • More superior 	• Ranking
5.3	Shyness	<ul style="list-style-type: none"> • Perhaps, that is what I thought or realized. That is my condition, that's it, my sentiment 	<ul style="list-style-type: none"> • Self-realized • Sentiment 	• Personalization
6.1	Academic Cheating	<ul style="list-style-type: none"> • That's the only thing I thought of. 	<ul style="list-style-type: none"> • Only MB thought of initially 	• Personalization
6.2	Churchgoing	<ul style="list-style-type: none"> • It is as if both have the same meaning. As if you allot time for Him; put god first. God first before others. 	<ul style="list-style-type: none"> • Have same meaning 	• Equality
6.3	Filial Sassing	<ul style="list-style-type: none"> • That is the first thing that entered my mind. When I answer them back, it is disrespect. 	<ul style="list-style-type: none"> • First to enter her mind • Disrespectful to sass on parents 	• Personalization
7.1	Bullying	<ul style="list-style-type: none"> • I forgot the second initially. • Because it is the first question that was asked. 	<ul style="list-style-type: none"> • First question asked • Forgot the second initially 	• Personalization
7.2	Computer addiction	<ul style="list-style-type: none"> • Has the greatest influence 	<ul style="list-style-type: none"> • Greatest influence 	• Ranking
7.3	Distrust	<ul style="list-style-type: none"> • I thought only one moral belief. • Better moral belief • First that I thought of. 	<ul style="list-style-type: none"> • First that she thought of • Only thought of 1 MB 	• Personalization
8.1	Academic Negligence	<ul style="list-style-type: none"> • I always use it. • Because that is really what has been the lesson for me. • As in, it served a mark on me. • It served to guide me with what I encounter [in life]. 	<ul style="list-style-type: none"> • Always uses it • Lesson, mark and guide 	• Personalization
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • That is why it is the first that entered [my mind] because it is really what is important, the condition of my father [abroad]. 	<ul style="list-style-type: none"> • First to entered her mind 	• Personalization
8.3	Familial Lying (2)	<ul style="list-style-type: none"> • I always use it because I use it in my decisions. • It can ruin our friendship if I tell it that way. • It needs to be accepted. Just have to accept it. I will not allow that [to happen]. I will not allow it again. For instance, it is bad to be ineffable. Grouching. Yes. Sometimes, snobbish. Yes. Sometimes a typical companion. Sometimes, influenced. Cannot avoid it. 	<ul style="list-style-type: none"> • Use in decision making • Making friendship intact • Accepting one's belief • [Cannot avoid being influenced by one's belief] 	• Personalization
9.1	Academic Cheating	<ul style="list-style-type: none"> • That is because that is too specific. And also, it is unique. Unique like a poem used. So, that is what I thought because god sees it. 	<ul style="list-style-type: none"> • Specificity • Uniqueness 	• Commonality
9.2	Bullying	<ul style="list-style-type: none"> • Because when you say [god] to me, as if, as if, I am. You ought to be a good person. 	<ul style="list-style-type: none"> • God conscious as a good 	• Commonality

		<ul style="list-style-type: none"> • Like that. Like that. Because when god is mentioned, I am alarmed to know what I am doing. Alternatively, [god] is talked about, I am alarmed of the bad things that I do. • For being common, specific. Because I know it is also “honesty is the best policy” of god. Isn't it? Additionally, that is also what I learned since childhood that is why it [entered] my mind. 	<ul style="list-style-type: none"> • person • Specificity • A childhood reminder of his MB 	
9.3	Familial Un-openness	<ul style="list-style-type: none"> • Yes, that is the entirety. 	<ul style="list-style-type: none"> • His entire MB for his MP 	<ul style="list-style-type: none"> • Personalization
10.1	Bullying	<ul style="list-style-type: none"> • Because for me, when 'be good as always' it has companies. • Because when 'be good,' when you are good to your neighbor, even when you do not love him/her, it appears to your fellows, you care for them. • You want to help him/her. It covers many things. In that action, it can have many meanings, its meaning to the person you helped. Just like my classmate. If I do that, that is even when I want that to happen to have gratitude. I want it to appear to her: “Oh! She is kind even when I did her [wrong].” 	<ul style="list-style-type: none"> • Be good encompasses caring even those one does not love • Vested interest to appear being kind by doing good even to those who wronged her 	<ul style="list-style-type: none"> • Ranking
10.2	Parental Expectation	<ul style="list-style-type: none"> • Perhaps, because that is what happens more these days, that situation. • That is why if ever she would share it to others, that is what I will explain first because we all believe in god. Many ignore that... It is better that you enlighten first the person before you add up and remind her of god. Because when you remind her of god, if she ignore god, will she still listen to you? That is what happens sometimes. 	<ul style="list-style-type: none"> • Due to its commonality 	<ul style="list-style-type: none"> • Commonality
10.3	Time Mismanagement	<ul style="list-style-type: none"> • But when where you can be the best, you can offend [others] because of it, of that. You will look competitive to others. Or, you do are not lenient because you always want to be the best. 	<ul style="list-style-type: none"> • Prioritizing is beneficial to self and others • Can offend others when doing one's best in a competition because one tend not to be lenient 	<ul style="list-style-type: none"> • Ranking
11.1	Academic Cheating	<ul style="list-style-type: none"> • As in, because that is what I, as in, see for the most of us... 	<ul style="list-style-type: none"> • Most of them cheat 	<ul style="list-style-type: none"> • Commonality
11.2	Filial Sassing	<ul style="list-style-type: none"> • When I obey, they will not keep on saying a word. As in, okay. 	<ul style="list-style-type: none"> • To avoid them from repeated talking 	<ul style="list-style-type: none"> • [Commonality]
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • Because, as in, I also want him to be happy and I do not want him crying. 	<ul style="list-style-type: none"> • For her relative to be happy and not cry 	<ul style="list-style-type: none"> • [Commonality]
12.1	Academic Cheating	<ul style="list-style-type: none"> • Of course, that is true [that almost all cheat]. Because that has become already a habit to all. 	<ul style="list-style-type: none"> • Almost all cheats • Habit of all 	<ul style="list-style-type: none"> • Commonality
12.2	Bullying	<ul style="list-style-type: none"> • Because God made man in his likeness. God has the likeness of man. 	<ul style="list-style-type: none"> • God created man in his likeness 	<ul style="list-style-type: none"> • [Ranking]

12.3	Uttering Expletives	<ul style="list-style-type: none"> • Because god made man with a mind, in simple words, intelligent 	<ul style="list-style-type: none"> • God made man intelligent 	<ul style="list-style-type: none"> • None
------	---------------------	--	--	--

RSQ# 19: Resolutions of Moral Problems Using Personal Moral Beliefs

Research Sub-question (RSQ#19): How exactly did your personal moral beliefs resolve your moral problems?

Theme: Participants resolved their moral problems by relying to their personal moral beliefs

Sub-themes: Resolution through reliance to personal moral beliefs; Non-resolution through non-reliance to personal moral beliefs

Pax / MP	MP	Open Code	Meaningful Unit	Common and Different Patterns
1.1	Arrogance	<ul style="list-style-type: none"> • I rely on it. • This is my belief, thus, this is what I should do in times of trials. 	<ul style="list-style-type: none"> • MB dependence in times of trials resulted to MP resolution 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
1.2	Bullying	<ul style="list-style-type: none"> • It helped me control myself. • Even when I already feel irritated to him, I just say that that is who he is. 	<ul style="list-style-type: none"> • Self-controlling emotion 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
1.3	Familial Lying	<ul style="list-style-type: none"> • We need honesty. • We have to be truthful; otherwise, our conscience will bother us when we lie. • My belief helped me to depend on it that I should be honest. 	<ul style="list-style-type: none"> • Being honest (i.e., truthful) means clear conscience 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
2.1	Academic Cheating	<ul style="list-style-type: none"> • Next time she cheats, I will cover my paper that much so that she will learn how to be more independent. • So that, next time around, she already know how to stand up on her own. • Accept reality, be realistic. • If I did not study my lesson, I will have no or low score. 	<ul style="list-style-type: none"> • Self-reliance • Facing the consequences • Being realistic to avoid cheating 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
2.2	Clinginess	<ul style="list-style-type: none"> • I still have not resolved it. • Sometimes, I am still dependent or independent on others. 	<ul style="list-style-type: none"> • Not yet resolved MP using one's MB 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Non-resolution through non-reliance to one's PMB</i>
2.3	Physical Defect	<ul style="list-style-type: none"> • 70%:30% • If you are realistic, you can accept easily your weaknesses. • You know the consequences. • Thus, your outlook in life will be more appropriate. 	<ul style="list-style-type: none"> • Being realistic means self-accepting one's weakness and consequences for better outlook in life 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB

3.1	Churchgoing	<ul style="list-style-type: none"> • Solved 	<ul style="list-style-type: none"> • Resolved MP 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
3.2	Filial Sassing	<ul style="list-style-type: none"> • I realized more that [answering back my parents] was really wrong. • Perhaps, I like [my parents] to be in good terms. • Perhaps, I will help them understand themselves, be in good terms. • I [also] have to make my brother understand why I feel that way. 	<ul style="list-style-type: none"> • Self-realization that sassing to his parents is wrong 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Resolution through reliance to positive PMB
3.3	Uttering Expletives	<ul style="list-style-type: none"> • The invective is just an expression. • When I learned that it has to be avoided. • Invective is worthless because I only malign others. 	<ul style="list-style-type: none"> • Expletives are worthless expressions that should not be uttered to avoid maligning others 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
4.1	Academic Cheating	<ul style="list-style-type: none"> • When I was still not running on [the] top [list], I was surprised that my grades are high. • I thought that I can do it. • What I am deficient of is reciting. • This 4th year [HS] I tried to make things in order. • [However], I learned to cheat. • Before I am studious; I do my assignments. • Unconsciously, I get high grades. I did not know that I am getting high grades. • I am just silent inside our class because I do not know anyone then. • I got high grades. • Perhaps, I also became neglectful in my other subjects. • Because of my negligence, when we have a quiz, I get low score. 	<ul style="list-style-type: none"> • Learn to accept what you failed to do • Initial belief is an easy MB • Second MB as extension of the first • Second MB is a had saying 	<ul style="list-style-type: none"> • <i>Unresolved (90%)</i> • <i>Non-resolution through non-reliance to one's PMB</i>
4.2	Bullying	<ul style="list-style-type: none"> • Because when you learned to respect them, it follows that you will not tease them because you are afraid of him. • You respect him. 	<ul style="list-style-type: none"> • Respect means not teasing others 	<ul style="list-style-type: none"> • <i>Unresolved (0% resolved)</i> • Resolution through reliance to positive PMB
4.3	Computer addiction	<ul style="list-style-type: none"> • Before, it takes me 3 hours in the computer shop. • But my belief that anything in excess is bad, especially when I was scolded and failed to watch the play and did not get plus 3 in our subject. • My VGA problem was solved. 	<ul style="list-style-type: none"> • MB resolved it 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB

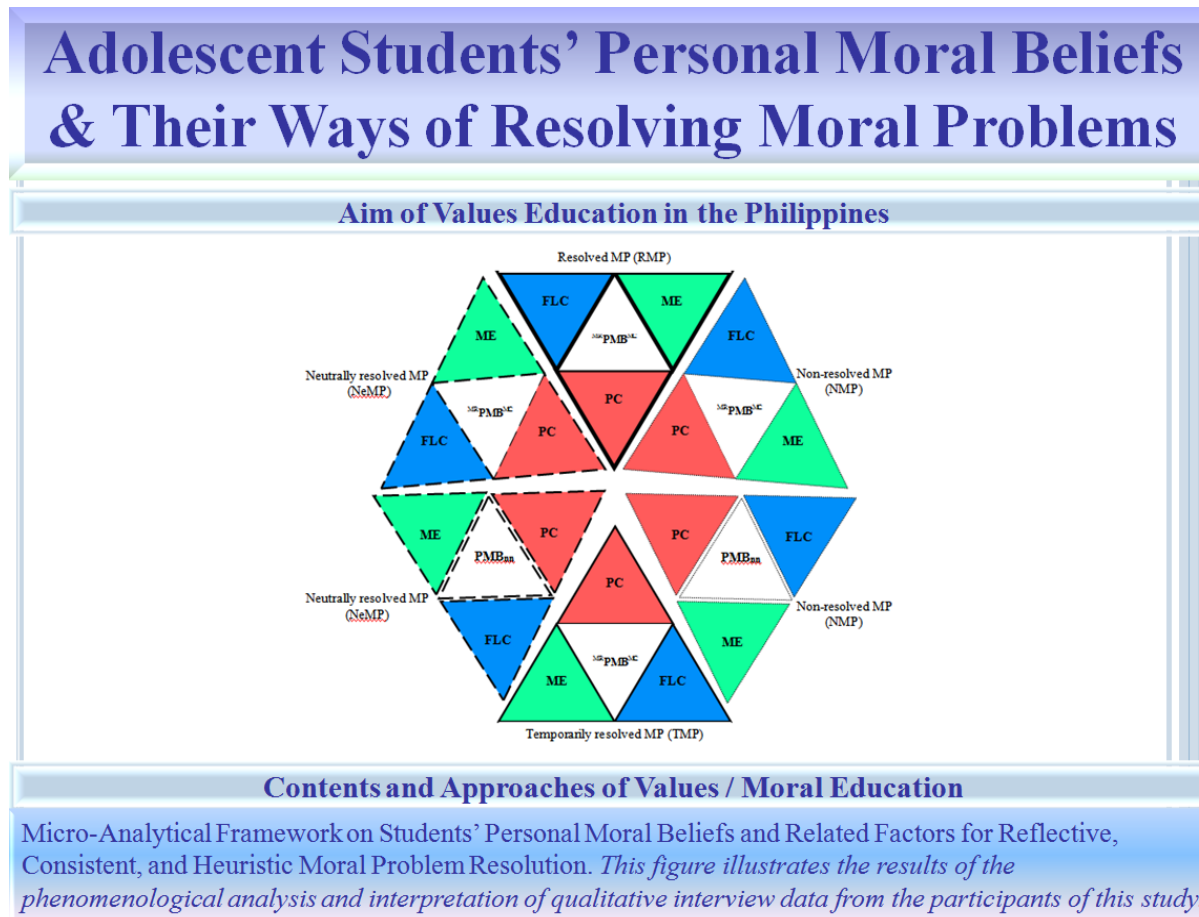
5.1	Computer addiction	<ul style="list-style-type: none"> • One-hundred percent have used my moral belief. • I have already avoided it. • Because that is the antidote. 	<ul style="list-style-type: none"> • MB resolved his MP 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
5.2	Filial Sassing	<ul style="list-style-type: none"> • Peaceful. • If you love her, she will love you also. • Love conquers all things. • There is peace. The house is peaceful. • Because when you love her, you will love her still. • I feel a bit confused. 	<ul style="list-style-type: none"> • Love begets more love • Peaceful home • Love conquers all • Love and be loved 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • Resolution through reliance to positive PMB
5.3	Shyness	<ul style="list-style-type: none"> • 100% antidote 	<ul style="list-style-type: none"> • Antidote for shyness 	<ul style="list-style-type: none"> • Resolved, neutrally (50%) • Resolution through reliance to positive PMB
6.1	Academic Cheating	<ul style="list-style-type: none"> • You will think that you really did not get a perfect score because you just cheated. • But when you only cheated, assuming, you got it perfectly, but inside you, you know that the answers came from your classmate. • Be proud of yourself • I got a high score and I feel proud because the answer came from me. • When I answer, I really want that it came from me. • Self-trust. 	<ul style="list-style-type: none"> • Self-trust • Self-dependence • Self-pride • Cheating is self-deception 	<ul style="list-style-type: none"> • Resolved or <i>unresolved</i> undecidedly • Resolution through reliance to positive PMB
6.2	Churchgoing	<ul style="list-style-type: none"> • I attend church because I want to. • I think I use my conscience. • Put god before anything else. • I also feel guilty. • I feel guilty like when I think of what my mother told me: “The church is near our house” and then I still do not go to church. 	<ul style="list-style-type: none"> • Churchgoing out of want • Conscience stricken 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
6.3	Filial Sassing	<ul style="list-style-type: none"> • Since I respected them, I avoided arguing with them. • I follow the orders of my parent. 	<ul style="list-style-type: none"> • Obey parents • Avoids arguing with them 	<ul style="list-style-type: none"> • Resolved (60%) • Resolution through reliance to positive PMB
7.1	Bullying	<ul style="list-style-type: none"> • I do my best more in what I do 	<ul style="list-style-type: none"> • By doing her best 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Resolution through reliance to positive

				PMB
7.2	Computer addiction	<ul style="list-style-type: none"> • Can do more that which ought to be done • Able to manage 	<ul style="list-style-type: none"> • Does more that which ought to be done • Manageability 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Resolution through reliance to positive PMB
7.3	Distrust	<ul style="list-style-type: none"> • Learned from the people I trusted but still broke [my trust] 	<ul style="list-style-type: none"> • Learned from people who broke her trust with them 	<ul style="list-style-type: none"> • <i>Unresolved</i> • Resolution through reliance to positive PMB
8.1	Academic Negligence	<ul style="list-style-type: none"> • The first one, that is the reason, as if, it was really resolved for me to change my life [studying in this school]. • Additionally, I really learned [to choose] the people I have to deal with 	<ul style="list-style-type: none"> • Resolved to focus on her studies • Choose people [to trust] 	<ul style="list-style-type: none"> • Resolved temporarily • Resolution through reliance to positive PMB
8.2	Familial Lying (1)	<ul style="list-style-type: none"> • That is the reason why nothing untoward happened to [my father] 	<ul style="list-style-type: none"> • Nothing untoward happened to her father 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
8.3	Familial Lying (3)	<ul style="list-style-type: none"> • That's it. It has resolved [my problem]. I will not be scolded. 	<ul style="list-style-type: none"> • Resolve MP using MB 	<ul style="list-style-type: none"> • Resolved temporarily • Resolution through reliance to positive PMB
9.1	Academic Cheating	<ul style="list-style-type: none"> • Yes, that is the entirety. • I become more, as in, honest, trustworthy, like that. • I become an honest person to all. • As if, I realized that I did it because: Oh, no! It is for the second. I became more trustworthy • In standing on [my own], as in, I achieve [something] because, for me, in what I did, like that. No help from others. • For example, for me, in [the] honor [roll]. Like that. Of course, I am just an honor [student]. I have no achievements [yet]. If I achieve my best. 	<ul style="list-style-type: none"> • More honest / trustworthy • Self-achievement 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
9.2	Bullying	<ul style="list-style-type: none"> • It is much. My bullying with my classmates has been minimized. • That I should not. It is not totally safe that it is 0.9 bullied. At least it is minimized, anyway. • I became friendlier. 	<ul style="list-style-type: none"> • Minimized bullying his friends • Became friendlier 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB

9.3	Familial Un-openness	<ul style="list-style-type: none"> • I became closer to them because I interact with them. • I say many things about them about those things. 	<ul style="list-style-type: none"> • Openness / interaction results to family closeness 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance to positive PMB
10.1	Bullying	<ul style="list-style-type: none"> • They will no longer be bad toward you when [that] time comes. • It could be or even defend you 	<ul style="list-style-type: none"> • People treatment of her change for good • MB can defend her 	<ul style="list-style-type: none"> • Resolved (75%-90%) • Resolution through reliance to positive PMB
10.2	Parental Expectation	<ul style="list-style-type: none"> • You will earn trust. • It is good for parents to think that they are blessed that they have a child like you. • When that happens, it would lessen the occurrence of your conflict. 	<ul style="list-style-type: none"> • Earns trust • Sees parents blessed to have a good child 	<ul style="list-style-type: none"> • Resolved (75%) • Resolution through reliance to positive PMB
10.3	Time Mismanagement	<ul style="list-style-type: none"> • You are no longer flustered [because of] the panic mode. • You are always relaxed because you already know what to do next. • You know your next move. 	<ul style="list-style-type: none"> • Non-flustered • Relaxed 	<ul style="list-style-type: none"> • Resolved (75%) • Resolution through reliance to positive PMB
11.1	Academic Cheating	<ul style="list-style-type: none"> • As if, because, as if, that's it. It pushed me [to cheat] 	<ul style="list-style-type: none"> • Pushed her to cheat • Unresolved MP because of her MB 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Non-resolution because of reliance to negative PMB</i>
11.2	Filial Sassing	<ul style="list-style-type: none"> • She will complain that she felt tired. • She will blame me why she became tired. • Then, suddenly, she becomes angry, she suddenly becomes hot-tempered. • For example, she will do the laundry. I am about to do the laundry, but she will suddenly do it. Then, I will say that I do it. But she will insist that she will do it. • Sometimes, I am irritated. • Because, sometimes, that is also the cause of our conflict. • They will say: "Who is older between us?" • As in, we will simply be in good terms [or] no conflict. 	<ul style="list-style-type: none"> • Good relation • They use their authority • She feels irritated sometimes • Receives blame from her parent when she wants to avoid it at the onset 	<ul style="list-style-type: none"> • Resolved (65%) • Resolution through reliance to positive PMB
11.3	Pinching a 3-year old Nephew	<ul style="list-style-type: none"> • And also, she will not beat me, will not quarrel me • He will not cry. 	<ul style="list-style-type: none"> • For her relative not to quarrel and beat her 	<ul style="list-style-type: none"> • Resolved (70%) • Resolution through reliance
12.1	Academic Cheating	<ul style="list-style-type: none"> • It is not different from my perspective. • Because when it is repeatedly done, the conduct, habit, in other words, I just read it. 	<ul style="list-style-type: none"> • A habit is hard to prevent or avoid 	<ul style="list-style-type: none"> • <i>Unresolved</i> • <i>Non-resolution because of reliance</i>

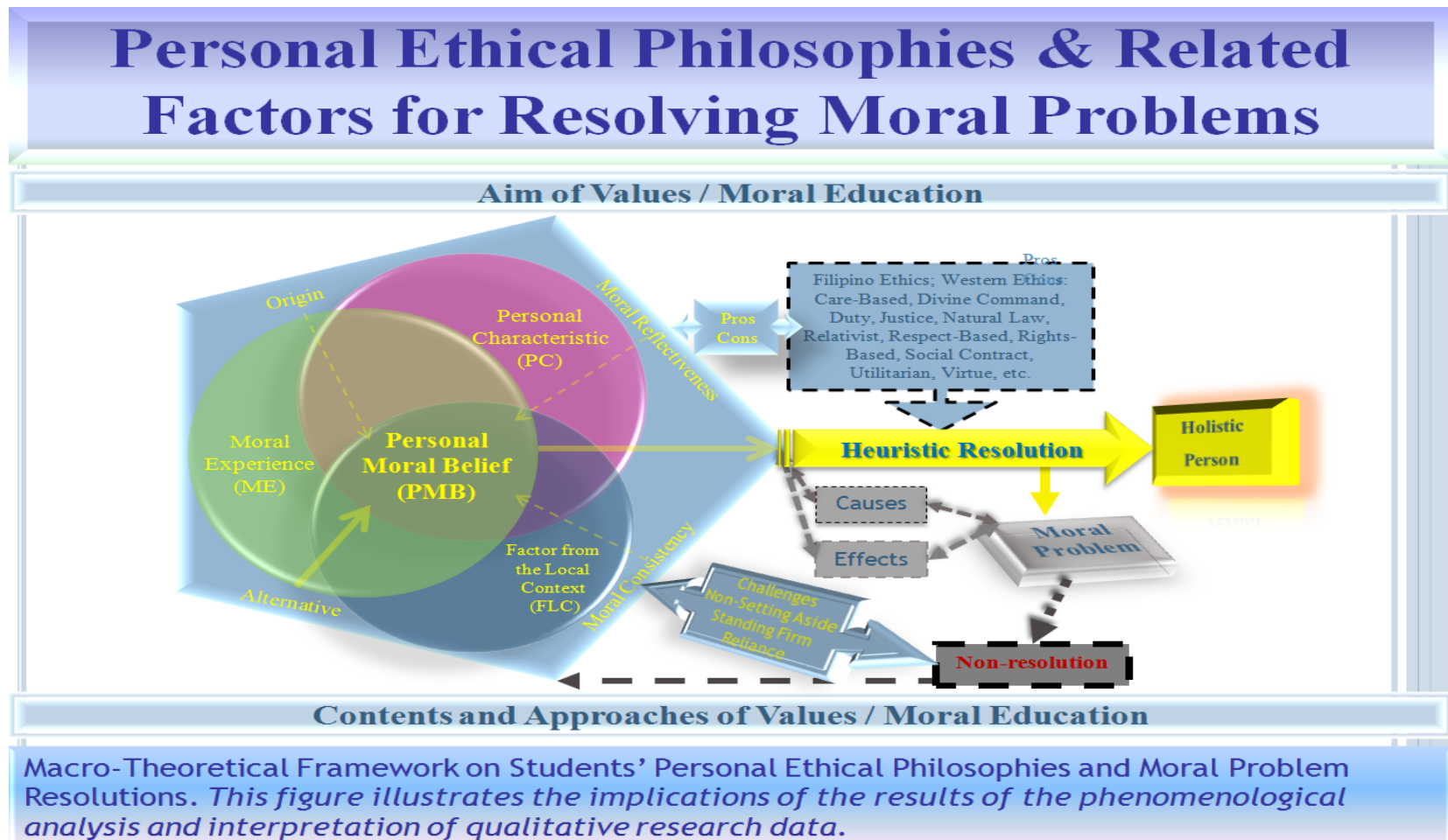
		<ul style="list-style-type: none"> • When you keep on doing it, it is hard to prevent it. • For instance, you are a drunkard then you want to keep away from it, there are those who die because their body is after it. 		<i>to negative PMB</i>
12.2	Bullying	<ul style="list-style-type: none"> • 70[%] • Because I believe that it is natural for man being good. • Like what god has made, like what god shows to people. • Giving security. • Yes. Every day. No. Of course, you are always safe. 	<ul style="list-style-type: none"> • Natural for god created man to be good • God shows his goodness to people • Secured or safe because of god 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance
12.3	Uttering Expletives	<ul style="list-style-type: none"> • It has become a good saying for yourself to hear. 	<ul style="list-style-type: none"> • Becomes a good saying to hear 	<ul style="list-style-type: none"> • Resolved • Resolution through reliance

Appendix 8. Adolescent Students' Personal Moral Beliefs & Their Ways of Resolving Moral Problems



The Micro-Analytic Framework discloses the adolescent interviewees' existing axiological perspectives as answers to the research problems of this study. Specifically, the framework describes students' personal characteristics (PC), moral experience (ME), and factors from the local context (FLC), as well as, personal moral beliefs (PMB) and their moral reflectiveness (MR) or nonreflectiveness (first subscript n) and moral consistency (MC) or nonconsistency (second subscript n) for moral problem resolutions (i.e., RMP, TMP, NeMP, & NMP).

Appendix 9. Personal Ethical Philosophies & Related Factors for Resolving Moral Problems



The Macro-Theoretical Framework discloses the students and existing axiological perspectives most appropriate to answer the research problems of this study. Specifically, the analytic framework describes students' personal ethical philosophies and related factors, moral reflectiveness, moral consistency, and moral problem resolutions.