CHAPTER I

INTRODUCTION

Background of the Study

Generation Z is acknowledged to be digital natives because they are the generation who grew up with technology. Pastors' Kids (PKs) in this generation are no exemption from this progression hence the need to discover their identity forming means. The researcher, being a PK himself, observed the difference of identity formation within his circle of PK friends because they have a powerful and separate means of presenting themselves through the virtual society contrary to the more personal and physical traditional interaction of their predecessors. The social media networks made it possible to create a virtual profile then communicating and interacting with the virtual community not limited to the traditional physical community. From various conversations with other Filipino pastors' kids and experiences of the researcher himself, the researcher saw the unique circumstances, misconceptions, and unrealistic expectations in their identity being a PK. This stigma has unconsciously been put upon by traditions of churches and the people in the congregation.[1]

To mention, the researcher had Mass Communication as his undergraduate degree followed by his several work experiences in media production like asistant logistician for

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[1] Cynthia Wilson and Carol Darling, "Understanding Stress and Life Satisfaction for Children of Clergy: A Retrospective Study," (New York: Springer, 2016) *Pastoral Psychology 66*, no. 1, 129-142 (February 2017), *Psychology and Behavioral Sciences Collection*, EBSCO*host*, accessed April 25, 2018.

an independent production firm which produced a regional campaign video entitled "Walk Happy Baguio." The researcher also had his internship at SkyCable Baguio specifically in the production team that covers regional events mainly as a cameraman but also audio personnel, a switcher and an assistant to the director of photography. Moreover, the researcher himself produced several independent short films during his undergraduate degree. Hence, the researcher, both a PK and a media practitioner is highly capable and qualified to push through with this production thesis.

Unlike baby boomers, Gen X and Gen Y, Gen Z has grown up with technology in their hands literally from day one.[2] According to Marc Prensky, "contemporary youth are digital natives because they never experienced life before the Internet."[3] We are faced with both problem and opportunity because the Generation Z are caught in between the transition period of the traditional era to the introduction to technology and the Internet.

It is a problem in a sense that we have yet to learn the implications of growing up in their generation, and at the same time, an opportunity because we learned how to understand what forms their identity and to learn the probable identity formatting factors for future generation as well.

With the present society's saturation on social media, Generation Z has become immersed in communication and they are interacting in a world that is connected at all times. Consequently, the need of immediate attention to Generation Z Pastors' Kids is crucial especially when it comes to identity formation. Generation Z Pastors' Kids are

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[2] Elana Joelle Hendler,"Getting Social with Generation Z," May 11, 2016, accessed November 7, 2017, http://www.giftsanddec.com/article/531389-getting-social-generation-z.

[3] Marc Prensky, "Digital Natives, Digital Immigrants," Marcprensky.com, accessed November 7, 2017, https://www.marcprensky.com/writing/Prensky%20%20Digital%20Natives,%20Digital%20Immig rants%20-%20Part1.pdf.

exceedingly different from their predecessors because they grew up with technology, specifically social media in the form of Facebook. *Baptist and Reflector* presented their difference from their predecessors according to 1) age and life stage (ontological factors); 2) times and technology (sociological factors) and 3) events and experiences (historical factors).[4] Accordingly, the researcher acknowledges the divergent circumstance of Generation Z PKs growing up and how they present themselves and creating an identity in their society (school, community, church) and social media. Pastors' Kids, like John Piper describe the common misconception of a PKs reputation as notorious trouble makers, rebels, rabble-rousers and general miscreants.[5] The difference PKs bear with them is the indelible mark as a Pastors' kid and two conflicting stereotypes as Piper suggested: the derisive expectation of failure and the legalistic one of perfection.[6] The expectations PKs grew up with is the main factor that contributes their uniqueness in presenting themselves in the church, household and friends, both Christians and non-Christians. In that light, the researcher intends to produce a documentary that desires to uncover the identity of the Generation Z PKs communication in social media, particularly in Facebook and its implications in identity formation. The researcher anticipates that the produced documentary film be a medium for the ministry to better ministry the Generation Z Pastors' Kids and their successors.

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[4] Lonie Wilkie, "Blending the Generations in the Church," *Baptist and Reflector Blog,* May 20, 2016, accessed April 23, 2018, http://baptistandreflector.org/blending-the-generations-in-church/.

[5] Barnabas Piper, *The Pastor's Kid: Finding Your Own Faith and Identity* (Colorado, USA: David C Cook, 2014), 23, https://barnabaspiper.com/wp-content/uploads/2014/02/Pastors-Kid-Intro-and-Chapter-1.pdf.

[6] Piper, *The Pastor's Kid*, 24.

Theoretical Framework of the Study

The researcher utilize Anthony Giddens' approach of modernity and self-identity as the theoretical framework. Giddens aimed to depict and differentiate the two levels in sociology theories namely macro-level theory and micro-level theory. The macro-level theory focuses on the social structure and processes together with their interrelationships. In contrast, the micro-level theory focuses on individuals and their interactions, the small scale structures and process in society. Giddens defined self-identity as the self in which it is continuously worked and reflected on.[7] Therefore, the "self" is an active and integral part in the process of identity formation. In summary, Giddens supposed that Facebook had already become a kind of achievement of the narrative of self through the revelation to others.[8] This study looked into the development of the personal identity of Generation Z Pastors' Kids based on the representations of identity in the macro level (social media-Facebook) and in the micro level (physical social interaction amongst their society) through this production thesis in the form of a documentary film. The diagram below exhibits the process in which the documentary had been processed (See Figure 1 below).

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[7] Anthony Giddens, *Modernity and Self-identity*: *Self and Society in the Late Modern Age* (Stanford: Stanford University Press, 1991), 53, accessed April 18, 2018, http://books.google.com.ph/books ?id=Jujn_YrD6DsC&intsec=frontcover&hl=u#v=onepage&q&f=false.

[8] Anthony Giddens, 2018 "Understanding Society – A Sociologist's Perspective" (video of lecture, Understanding Society lecture series, University of Cambridge, October 16, 2012), accessed April 18, 2018, https://www.youtube.com/watch?v=xl6FoLrv4JQ&list=PL4D3dEWIX1C-1RdB6xtkyPc_s WOugrMRQ.
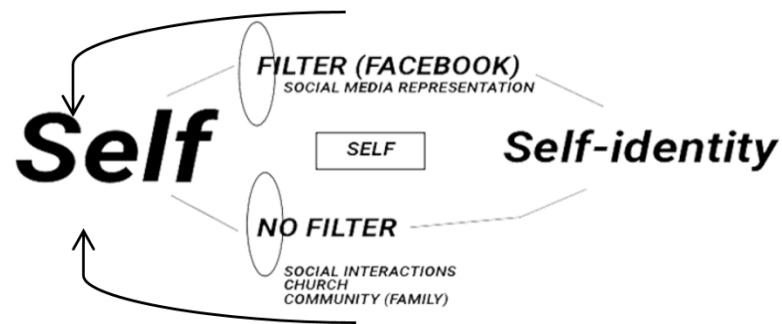
Figure 1: Anthony Gidden's Approach of Modernity and Self-Identity

The diagram above shows the "self" as an active unit in the identity formation. The two circles followed by the words "filter" and "no filter" indicates the interplay of society (physical social interaction, Church) to media (Social networking sites or SNS, Facebook, any form of media) then translated to their perceived identity that the individual established for himself. The arrows that point back to the "Self" from "filter" (Social Media) and "no filter" (physical social interactions) depicts the feedback mechanism where the "self" use as a reference in building his identity; hence it is reflexive depending on the trend or circumstance in his interactions. Moreover, the "self" contained in a rectangular box represents how the individual build a connection between the social media and physical social interaction which eventually translates to the perceived self-identity as a whole.

Conceptual Framework

Pastors' Kids are indicated as the "self" in the conceptual framework that actively involve themselves in the identity formation and representation based on their output medium. As Giddens suggests, the participation of the "self" in the changing process is influenced by technologies in modernity (See Figure 2).
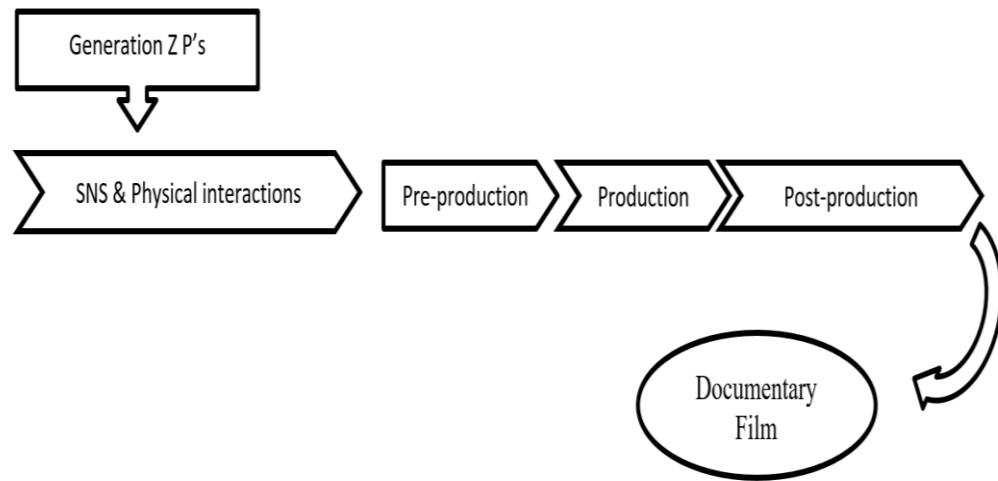
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Generation Z P's
        ↓
SNS & Physical interactions    Pre-production    Production    Post-production

                    Documentary
                       Film
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Figure 2: Conceptual Framework

This conceptual framework displays the process of how the production thesis is be based on. The diagram consisting of pointed-end rectangles shows that the process is on-going and continuous. The pointed-end rectangle that points down containing social networking sites and physical interactions focusing on self-identity represent that dynamic interplay of these factors as a Generation Z involved themselves in these factors.

The three aligned pointed-end rectangles depicts the process of production namely, pre-production, production and post-production. The pre-production phase, depicted in a longer shape than others, suggests that the researcher spent more time in preparing logistics before the actual production and post-production. The sending out of consents and waiting for response, planning and logistics took place in this stage. The production phase entails the gathering of footages for the documentary film. Finally, the post-production phase is performing linear editing and placement of footages according to the storyboard. This is also where music, sound effects, subtitles, color grading and other technical processes in post-production happens.

Thesis Statement

Pastors' kids in Generation Z are presented with a unique context in shaping PKs identity through social media and physical social environment. This project aims to produce a documentary film in the form of "A day in the life" style that shows the life of a Gen Z Filipino pastor's kid. This research focused on their identity formation, showing selected video snippets in their social media interaction and physical interaction in the community that was recorded with a camera. The respondents' interaction that contribute to their identity formation and representation in social networking sites are to be recorded with video snippets showing contrasts with their lives offline and online.

Significance of the Study

It is important to study how generation changes and how identity is built upon certain foundations that directly influence the Generation Z Pastors' Kids especially in Asian tradition and culture. As aforementioned in the background of the study, Gen Z PKs are given the opportunity to craft their identity in the social media spectrum as well as the physical social interaction. There is an undeniably existent dynamics between these two factors that contribute to identity formation of Gen Z PKs. The significance of this study is through the production of a media material that would yield relevant information to church and academe on Gen Z PKs perceived identity. Thus, this material can help the church understand and address their social and spiritual needs based on the unique circumstances PKs are placed with. In doing so, the church is enabled to better minister to these individuals acknowledging that they are in need of spiritual and social understanding and break the stigma where they must legalistically pursue perfection.[9]

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[9] Piper, *The Pastor's Kid,* 24.

Acknowledging the power of social media platforms such as Facebook, this production thesis contributed an important role in the understanding the identity forming means among the Generation Z Pastors' Kids. This research uncovered the social media aspects that affect identity formation during their social media interaction.

This material is an added resource to seemingly scarce studies on Generation Z PKs and social media. This also adds knowledge to the field of identity formation in Asian context and especially to religious context as well.

Lastly, the researcher believes that this may open a dialogue on how to better minister to Generation Z PKs; Barna group's landmark study that was a live event on January 23, 2018 accompanied by a national webcast suggests there has been a gap in terms of Christianity between the traditional ministry and evangelizing style that seems ineffective to the today's Gen Z PKs. Experts and youth practitioners unpacked the data as the Barna group asked the viewers to submit their own questions about Gen Z via twitter using the hashtag #whoisgenz.[10] Consequently, the researcher hopes that this research would equip churches, Christian institutions and as well as Christian families to better understand the generation gap (identity formation) through the documentary that expressed the unspoken difference and needs of Gen Z PKs. The documentary film portrayed what many pastors' kids unspoken struggles and at the same time, privileges they go through being a pastors' kid.

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[10] "Gen Z: Your Questions Answered," Research, Barna.com, last modified February 6, 2018, https://www.barna.com/research/gen-z-questions-answered/.

The produced documentary film may be used for ministerial and evangelical tool that caters not only to Generation Z PKs but Generation Z Christians as well. As mentioned, this research may be used by churches, Christian institutions and youth pastors to better minister to their young people. This production thesis was viewed in Christian institutions as well for informative purposes addressing their youth. More importantly, the produce film may also be presented to the Generation Z PKs as well to validate, confirm their privileges and struggles and debunk common myths of their lives being a Pastors' kid through the medium they are best versed in – the social media.

For the researcher, the significance of the study is grounded on two reasons. Firstly, the social media usage today is highly diverse, interactive and addictive.[11] The researcher aims to learn the implications of this in the identity formation of Gen Z PKs who grew up with this diverse technological interaction. Secondly, the researcher hopes to portray the differences of Gen Z PKs in identity formation and representation in the physical social community and the virtual community through the documentary film that displayed true-to-life interaction between these factors.

Definition of Terms

Digital natives – Generation Z individual that grew up with a highly sophisticated media and digital environment; internet savvy and social media active.

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[11] Lütfiye Cana Nihat Kayab, "Social Networking Sites Addiction and the Effect of Attitude Towards Social Network Advertising," paper presented at the 12th International Strategic Management Conference, ISMC 2016, Turkey: Elsevier Ltd, October 28-30 2016, 486, accessed May 24, 2018, https://ac.els-cdn.com/S1877042816315932/1-s2.0-S1877042816315932-main.pdf?_tid=8c6f5f23-3ca6-4752-941d-590632b9a7b1&acdnat=1527173654_bf03582ab570d9f85ceac937906697a3.

Facebook - Facebook is a social networking website and service where users can post comments, share photographs and links to news or other interesting content on the Web, play games, chat live, and stream live video.[12]

Generation-Z - Generation Z (also known as Post-Millennials, the iGeneration, Founders, Plurals, or the Homeland Generation) is the demographic cohort following the Millennials. Generation Z, as they have been coined, consist of those born in 1995 or later.[13]

Identity – a sense of who and what we subjectively perceive ourselves to be. (Dolster 2013, 268).

Pastors' Kids (PKs) - individuals who are sons/daughters of a Pastor.

Profile – A Facebook user's page content.

SNS – Social Networking Sites. Web-based service that allowed individuals to create a public profile within a bounded system, articulate a list of other users with whom they share a connection, and view and traverse their list of connections and those made by others within the system (Boyd and Ellison 2007, 2).

Social media - forms of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content (such as videos).

Status – any inputted texts and reflects as posts in social media like Facebook.

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[12] Daniel Nations, "What is Facebook," Lifewire.com, accessed May 23, 2018, https://www.lifewire.com/what-is-facebook-3486391.

[13] Barna, "Gen Z: Your Questions Answered."

Scope and Limitations of the Study

This study had been done with individuals who are acquainted with the researcher from urban Baguio City. The researcher limited the research with Generation Z Pastors' Kids aged 13-18 in Baguio. The age range was selected because Gen Z's grew up in highly sophisticated media and digital environment. The researcher anticipated at least three (3) respondents who are active in social media in Baguio City. The criteria for the selection of the three (3) respondents are as follows: a Gen Z PK, possess a Facebook profile, openly active in the said media, and possesses a gadget or device in social media interaction. The researcher acknowledges that Baguio City is one of the major cities in the Philippines with highly active diverse group people including Generation Z because it is considered as an education hotspot in the northern part of the Philippines.[14] The researcher chose PKs in Baguio City because the sample population is diverse in religious sects and Church institution. The researcher chose Baguio city because of its fast progress to modernization and as well as active socialization of its Generation Z individuals. Firstly, the researcher sent out assents forms to the selected PKs in the vicinity (See Appendix A,B, and C). More importantly, a parent's consent form was handed out accordingly (See Appendix D,E, and F). After doing so, the researcher sent out consent forms to the pastor of the respondents' respective churches (See Appendix M,N, and O). The researcher chose PKs because of relational acquaintance and because the researcher is familiar with the culture of Pastors' Kids and culture in the Baguio City in the Philippines. The researcher has had acquaintance relationships with the expected

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[14] Andre Santiago, "City Guide: Baguio City," *The Philippine Star*, March 29, 2017, accessed May 23, 2018, https://www.pressreader.com/philippines/the-philippine-star/20170329/282656097288875.

respondents and is familiar with them in terms of family connections and geographically proximity.

The researcher limited the research through the use of Facebook only although further findings were taken into account. Moreover, Facebook also offers both written and audio-visual depiction through posts or statuses, photos and videos. Therefore, the produced film caters to PKs as well as it is in line with their visual interests. The production date was planned on the respondent's summer break from June to August. The researcher alloted a month to capture footages of at least three (3) PKs in Baguio City. Each respondent was asked to designate a day or two for the researcher to proceed in recording.

CHAPTER II

SURVEY OF RELATED LITERATURE, STUDIES AND WORKS

This chapter reviews selected studies that discuss who Generation Z are and how they form their identity in social media, literature on social media particularly Facebook, and what is a documentary and how it is done. This chapter gives an overview on how Facebook affects Generation Z individuals most specifically Pastor's Kids and an exhaustive discussion on this study's theoretical framework. These individuals are brought up on technology; hence they are social media hyperactivity. The researcher desired to uncover how the Gen Z PKs craft their identity through documenting the individual's relationships and interactions in the society (home and church) and social media interaction. This chapter is outlined as follows: Generation Z: Digital natives in social networking sites the Pastor's Kid, identity formation and what is a documentary.

Generation Z: Digital Natives in Social Networking Sites

Generation Z, according to Marc Presenky, is an emerging digitally enhances person that he wants to call *homo sapiens digital*. Presenky continues on by connoting that *homo sapiens digital* are individuals who possess digital wisdom from the amount of technology that Generation Z is saturated on.[15] Palley adds that Facebook is one of the major popular social networking sites in fact a survey, there are close to 60% of

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[15] Marc Prensky, "Digital Natives, Digital Immigrants: Part 1*"* (England: MCB University Press, 2001), 1, accessed November 7, 2017, https://www.marcprensky.com/writing/'Prensky%20%20Digital%20 Natives,%20Digital%20Immigrants %20-%20Part1.pdf.

Generation Z reported that social life begins online. 50% of the population reported

feeling more comfortable communicating online than in real life. Subsequently, another

study of Generation Z youth by Strawser suggested that teens are sharing more about

their personal life on Facebook.[16] Consequently, Choo and colleagues mentioned that all

social media platforms are founded on social sharing.[17] Therefore, Gen Z PKs are sharing

responsively in accordance with previous discussions on sharing and social activity in

social media as it is apparent that they are highly well-versed in these interactions online.

In contrary with Palley, Matt Stewart, in his article quoted David Stillman that

said Generation Z spend less time of Facebook or Twitter as much as their predecessors.

Stewart then opposes Strawser's suggestion of Facebook usage by adding that Gen Z

youth are aware of the existence of software monitoring that they choose to share their

worlds on Snapchat or Instagram.[18] On a different note, Stewart added that Generation

Z's attention is eight seconds compared to their predecessor, the millennials with twelve

(12) seconds. Moreover, Stewart punctuated that Generation Z are encouraged when their

parents supports independent thinking, want to achieve on their own and are discouraged

when they receive unequal pay for equal success at work. Stewart then quotes *Forbes*

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[16] Michael G. Strawser, "New Media and Digital Pedagogy: Enhancing the Twenty-First-Century Classroom," (USA: Lexington, 2017), 47.

[17] Cheak Choo, Audrey Choo, Gerald Guan Gan Goh and Tai Sook Chin, "Online Social Networking Addiction: Exploring Its Relationship With Social Networking Dependency And Mood Modification Among Undergraduates In Malaysia," paper presented to International Conference On Management, Economics And Finance Proceeding (ICMEF) Online Social Networking Addiction: Exploring Its Relationship With Social Networking Dependency And Mood Modification Among Undergraduates In Malaysi, Sarawak, Malaysia, October 15-16, 2012, accessed April 29, 2018, http://www.academia.edu/3034157/online_social_networking_addiction_exploring_its_relationship_with_social_networking_dependency_and_mood_modification_among_undergraduates_in_malaysia.

[18] Matt Stewart, "7 Differences Between Generation Z and Millennials As They Enter The Workforce: Employers Will Have To Adjust To This New Generation Z," *Business Journal (Central New York)* 31, no. 18 (May 8, 2017): 10, *MasterFILE Premier*, EBSCO*host*, accessed March 12, 2018.

saying that social entrepreneurship is important to Generation Z, a group that has a

leaning on choosing a career in which they can make an actual difference.[19] Stewart

concludes on saying that Generation Z children grew up in classroom settings where

diversity and collaboration are focused. Therefore, Gen Z PKs are situated in diverse

physical and virtual communities as well. Although this is true, Stewart suggests that

Generation Z tends to be more private than Millennials when it comes to portraying

themselves online.

Therefore, Generation Z is fluent in social networking. There is more of essence

in learning what they are viewing and how it affects their growth and relationships,

foundations of their identity, than comparing the amount of time spent on technology.[20]

Furthermore, Facebook transitioned from social mediated interaction to information-

sharing platform which people have easy access to. Hence, this research intends to

observe and portray a group of individuals that are highly interactive in the virtual space

and at the same time faced with unique circumstances as their identity of being a Pastor's

Kid is highly considered.

Subsequently, Barna research group conducted another research and opened a

national webcast where viewers interactively asked the most asked questions on Gen Z

Christians to expert youth practitioners. [21] The five questions asked about Gen Z

Christians are: 1) Who counts as Gen Z? Are the youngest of Gen Z in the study?

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[19] Stewart, "7 Differences," 10.

[20] Anthony Turner, "Generation Z: Technology and Social Interest," *Journal Of Individual Psychology* 71, no. 2 (Summer 2015): 103-13, *Academic Search Premier*, EBSCO*host*, accessed November 7, 2017.

[21] Barna, "Gen Z: Your Questions Answered."

2) What were the main ethnic differences among Gen Z? 3) What are the differences between Christian and non-Christian Gen Z? 4) It appears that Gen Z are de-prioritizing family. Why is this the case? And lastly, 5) How can the church effectively disciple this generation? The researcher focused on numbers #1, #4 and #5 because these questions relate to this study in respect to the thesis objectives.

Accordingly, Barna's response to #1 revolved around how different this new generation is. Barna defines Gen Z as those who are born from 1999 to 2015 but the group just considered teenagers from 13-18 of age as respondents. Another question addressed is how to distinguish between generational and life-stage differences when interpreting broader trends. Barna's research found out that priorities change as one advances through life. For example, Gen Z prioritizes education and friendships but transitions to career and family in the older phase in their lives. Their findings confirmed that technological advancements, demographic changes, in an increasingly post-Christian environment and political realities have contributed to radical cultural shifts in the last 50 years.[22] The researcher saw some relevance among the discussion done in the national webcast and the statement made in asking the much needed questions on Gen Z Christians even not limited to PKs. The researcher believes some findings are also applicable to Gen Z PKs. The online space has given individuals to present practically anything and everything to the world. Thus, the content they share online are from their expressions of personal wit, humor and creativity – their individual passion. [23]

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[22] Barna, "Gen Z: Your Questions Answered," February 6, 2018, accessed April 29, 2018.

[23] Rappler, "Conversation: The New Ways of Self-expression," Rappler, June 24, 2016, accessed April 26, 2017, https://www.rappler.com/brandrap/health-and-self/137545-own-it-identity-self-expression.

Who are PKs?

Academic resources on the issues revolving about Asian, specifically Filipino pastors' kids are scant at best. What are mostly available come in the form of personal accounts, blogs, and testimonies. Nonetheless, Barnabas Piper's book proved to be a useful source on this area of the study. *The Pastor's Kid* greatly discussed the difference the life of a PK is living. Piper described PKs as normal people who are born with variety of gifts, inclinations, propensities, and talents just like all the other kids.[24] Piper exuded that PKs are never born differently but just born with their parent's ministry. All the PK knows is the effects that his parents' ministry has on him. PKs, unborn or grown, have no say of declining his "calling" to be a Pastor's kid. It is an inescapable status PKs are born with.[25] He continues on saying just like the other kids, PKs are sinners as well. He then adds saying that PKs have a reputation of being notorious troublemakers, rebels, rabble-rousers and general miscreants.[26] Moreover, Piper acknowledges the bottled-up frustrations and pains of the PKs from the built up of "anvil-like weight" of being the most "watched" – "the best known and the least known people in the church."[27] Consequently, Piper pointed out the reality of being a PK stating, "PKs face unique obstacles that create an environment that can lead to significant spiritual, identity, and lifestyle challenges. Sometimes these are expressed as outright rebellion, and other times

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[24] Piper, *The Pastor's Kid,* 24.

[25] Piper, *The Pastor's Kid*, 25-26.

[26] Piper, *The Pastor's Kid*, 23.

[27] Piper, *The Pastor's Kid,* 12.

you might barely notice they are there because the PK has so mastered the churchy arts as to slip his hypocrisy past the most astute deacon and Sunday school teacher.[28]

Piper recognized the spiritual, lifestyle challenges and identity of a PK. Hence, this research aims to uncover these factors revolving around the identity of the PK. Also, the researcher acknowledges the new dynamics of identity formation and representation of individuals with the introduction of technology to Generation Z Pastors' Kids. The researcher intends to answer the questions, how does a Gen Z PK shows himself/herself in social media? Is it consistent with the manifestations in his/her physical social interactions? Are these interactions separately dealt with? Or has there been an evolution of identity forming and representation through crafting dual identity for both interactions?

In a 2013 study done by the Barna research group on Pastors' kids entitled "Prodigal Pastors' Kids: Fact or Fiction?" produced a survey on Pastors' kids' tackling the world trend stereotype on their identity and faith. Although the studies main respondents were millennials, the researcher believe it is of importance because of the little discrepancy on the time the research was done. The Barna research answered these two (2) questions concerning PKs: 1) Are those who grow up as the children of faith workers really more inclined to "grow out" of church later in life? 2) And is it as big of a trend as it is often perceived?

From the survey they've done, two out of every five pastors (40%) say their child, age 15 or older, went through a period where they significantly doubted their faith. In addition, about 38% of todays' millennial of Christian background say have experienced a similar instance of doubt. This finding supported Piper's claim that PKs are normal

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[28] Piper, *The Pastor's Kid*, 27.

individuals that are just placed with social expectations in accordance to their parent's ministry.[29]

This is even supported by Barna's research survey that enumerates seven reasons why pastors believe their kids struggle with faith. 28% says that it is because of unrealistic expectations. 18% says its exposure to the negative aspects of the church. 17% says that the pastor is too busy. While 14% says faith is not modelled consistently at home. 9% says that it is because of worldly influences or peers. Finally, 7% says its because of self-discovery and free will resulting in rebellion and 7% says because they've failed to make their faith their own.[30]

On a Youtube video entitled "The True Life of Pastor's Kid," depicted the testimonies of PKs in the US about the expectations placed upon them. The host of the video said that the pastor is the spiritual and moral model for the congregation hence the assumption of the congregation that these same values are directly passed on or genetically inherited by the pastors kids.[31] Putting these together, Piper's claim that the church place these expectations are validated even more. This phenomenon greatly influences the PKs identity formation as they are part of the church unit and as mentioned that individuals are also identified in the group they are in.

In the Philippines, where Christianity is a dominant religion, a PK is very much given unrealistic expectations. The Philippine society, coming from an honour-shame culture, values the status or identity of an individual in the community. Leonardo

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[29] "Prodigal Pastors' Kids: Fact or Fiction?" Research. Barna.com, last modified November 11, 2013, accessed April 29, 2018, https://www.barna.com/research/prodigal-pastor-kids-fact-or-fiction/.

[30] Barna, "Prodigal Pastors' Kids."

[31] Steffen. Sharikov, "The True Life of Pastors' Kids," March 22, 2014, Youtube video, 0:24, accessed April 22, 2018, https://www.youtube.com/watch?v=UcUmwHcfgWA&t=24s.

Mercado's *The Filipino Mind* illustrates that *dangal* (personal honor and dignity) is a

value that also greatly contributes to the value of *asal* (character) which can grow out to

identity – ultimately, values that are related to relationships.[32] Thus, PKs are highly

regarded and expected to follow their parent's footsteps. Therefore, this research intends

to delve deeper into the dynamics of identity formation of Gen Z PKs through social

media in the Philippines in respect to the cultural barriers and societal parameters.

Identity Formation: The Self

According to Giddens, the "self" is an active unit in the process of identity

formation.[33] Therefore, the "self" is actively and voluntarily influencing his or her

identity through the interaction he/she is involved with. Gen PKs, as mentioned earlier,

are highly active in their social media interaction that they are almost unconscious that

they are being influenced social media forces in their identity formation. Julia

Brailovskaia mentioned in her research article that intensive use of Facebook suggests

users to be self-centric, egoistic and self-confident individuals.[34] In addition to

Brailovskaia, Melissa Kvidahl suggests that Generation Z, if they find something they

like, they're most likely to share it with their network. [35] Hence, the "self" is directly

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[32] Leonardo Mercado, *The Filipino Mind* (Council for Research In Values; Manila, 1994), 154. accessed May 18, 2017, https://www.scribd.com/doc/97325407/The-Filipino-Mind-Leonardo-Mercado.

[33] Anthony Giddens, "Understanding Society – A Sociologist's Perspective," Youtube video, April 18, 2012, accessed April 18, 2018, http://www.youtube.com/watch?v=x16FoLrv4JQ&list=FLw 5rjZOLuamOLPzqxRpSFDQ&feature=mh_lolz.

[34] Julia Brailovskaia and Jürgen Margraf, "Comparing Facebook Users and Facebook Non-Users: Relationship between Personality Traits and Mental Health Variables – An Exploratory Study," *Plos ONE 11*, no. 12 (December 2016): 2, EBSCO*host,* accessed November 7, 2017.

[35] Melissa Kvidahl, "Generations Y and Z." *Gifts & Decorative Accessories* 116, no. 1 (January 2015), 48, EBSCOhost, accessed November 7, 2017.

involved in self-identity construction. So, information dissemination is seen as part of

their intellectual gathering rather than seeing it in a different and separate process –

swipe, see, share.

In the field of psychology, self-identity is described as a cognitive construct of the

self that answers the question "who am I?"[36] The participants' identity in this study has

already been pre-determined by their being pastors' kids. Then, the dilemma now is, who

PKs are in social media and in the community. Because initially, self-identity focuses on

characteristics of an individual that separates him from others.[37] Then, PKs are unique

individuals that are already "separated" involuntarily with their label of being a PK. The

SNS platform has offered opportunities for identity formation through self-representation

in their respective profile. Moreover, Facebook offered individuals to create groups

(through group pages) amongst the users that also contribute to self-identity.

Consequently, social categories like groups, relationships and personal characteristics

could be a part of self-identity to the extent people use them to define themselves.[38] In

correlation, Gen Z PKs relate themselves to the church organization and even the

denomination they are in. As Piper suggested, PKs are just as normal as regular kids so

this implies that Gen Z PKs can and may have several groups of identification outside the

church. In addition, in a social environment where other social targets exist (such as

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[36] Michael A. Hogg, "A Social Identity Theory of Leadership." *Personality and Social Psychology Review*, 5, 3 (Queensland, 2001), 184–200, EBSCO*host,* accessed April 22, 2018.

[37] Zhao Pan, et al. "Who Do You Think You Are? Common and Differential Effects of Social Self-Identity on Social Media Usage," *Journal Of Management Information Systems* 34, no. 1 (January 2017): 71-101, *Business Source Elite*, EBSCO*host*, accessed April 22, 2018.

[38] Michelle Carter and Varun Grover, "Me, My self, and I(T): Conceptualizing Information Technology Identity and its Implications," *MIS Quarterly* 39, no. 4 (2015): 931–957, EBSCOhost, accessed April 21, 2018.

online communities and social media), social self-identity is more significant when people define themselves relative to others.[39] Subsequently, Gen Z PKs associate and identify themselves unconsciously and involuntarily with Church as their identity as PKs. In the Philippine Church setting, Fr. Ramon Jade Licuanan, youth director of the Archdiocese of Manila, during a talk on identity for the Baclaran Church Youth Ministry, said that media bombarded them with so many images that happen so fast, they (Gen Z Youth) lose their self-identity.[40]

<p align="center">**Documentary Film: "A Day in the Life"**</p>

Documentary films have been introduced pre-1900's and were called "actuality films" as they captured short snippets of real "actual" events and eventually got called newsreels.[41] This production thesis also aimed to capture short snippets of Gen Z PKs real life events with documentation theme called "day in the life." Documentary films used to be taken from a third person perspective to focus on the subject. However, documentary films evolved to a more personal perspective which allows the documenter be included in the film process rather from a distant third person perspective before. Therefore, the researcher utilized a dynamic approach (third person perspective/second to first person perspectives) to portray a personal and creative element to the film.

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[39] Marilyn B. Brewer and Wendi L. Gardner, "Who is this "We"? Levels of Collective Identity and Self-representations," *Journal of Personality and Social Psychology,* 71, 1 (1996), 83–93, EBSCO*host,* accessed April 29, 2018.

[40] CBCP News, "The Filipino Youth and the Question of Identity," *CBCP News,* September 2, 2017, accessed April 23, 2018, http://cbcpnews.net/cbcpnews/the-filipino-youth-and-the-question-of-identity/.

[41] Faith Fuller, "Making Documentaries," *Desktop documentaries,* January 2, 2012, accessed April 18, 2018, https://www.desktop-documentaries.com/making-documentaries.html.

The generic steps to produce a documentary film are as follows: 1) Tell a story you care about, 2) Research, 3) Make a plan, 4) Create a shot list, 5) Start shooting, 6) Write a script 7) Begin scripting, and 8) Check legal and Copyright issues.[42] These steps would also be the procedure that the researcher followed. In this documentary film, creating a shot list only applies to the production of snippets videos for introduction, transitions, interviews and conclusion. The rest of the shots were inputted on the shot list later on after the filming phase. In order to bring the audiences closer to the events and appear to be independent witnesses, the researcher took mostly unbroken camera shots excluding the intro, extro and interview clips. As Macdougall suggests:

> The use of unbroken camera takes which replace the synthesis and condensation of film editing, film-makes seeks to respect the temporal and spacial integrity of events. Even so, filming does not become a simple, objective process. The camera, through its positioning and framing, continues to see selectively, and the burden of interpretation falls with a new immediacy upon the film-maker at the time of filming.[43]

Hence, the researcher also sought to be objective with the selected shots, camera angles and framing to maintain an impartial perspective. Unlike movies and soap operas, scripts in documentary films are done after the collection of footages. It is simply because the cinematographer cannot control what the subject will say or do; hence a more authentic and personal "feel" for the film is expected to be produced. This research, however, made use of a documentary film style called "a day in a life."

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[42] David McDougall, "Ethnographic Film: Failure and Promise*," Annual Review Of Anthropology* 7, (October 1978): 405-425, *Sociological Collection*, EBSCO*host*, accessed April 21, 2018.

[43] David McDougall, "Ethnographic Film," 7.

Academic resources on this style of documentary are scarce because of its informal and unconventional approach on documentary film. This style of documenting has very little written literature because people adopted and just produced this kind of style in Youtube, another social media platform dedicated to videos only. However, Morgan Spurlock, director of "A Day in the Life" TV series that had been aired from August 2011 – September 28 popularized the use of this documentary style.[44] Spurlock's documentaries includes the life of wealthy and influential people in this series namely, Richard Branson, a British billionaire and spending a day as well with UFC fighter Jayson "Mayhem" Miller to name a few.[45]

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[44] "Morgan Spurlock 'A Day In The Life': Original Series Premieres On Hulu," *The Huffington Post*, August 17, 2011, accessed May 23, 2018, https://www.huffingtonpost.com/2011/08/17/morgan-spurlock-a-day-in-the-life_n_929008.html.

[45] "A Day in the Life: TV Series," Morgan Spurlock, May 21, 2018, accessed May 23, 2018, https://en.wikipedia.org/wiki/A_Day_in_the_Life_(TV_series).

CHAPTER III

METHODS AND PROCEDURES

This chapter indicates the methods and procedures that the researcher used during the production stages. Prior the preproduction of the "A day in a life film," the researcher also employed a reflexive journal (See Appendix G,H, and I) and a questionnaire (See Appendix J,K, and L). The major sections for Chapter III are the following: Objectives, techniques, procedures, schedule, budget, locations, equipment, personnel, strategy and the feasibility of the study.

Objectives

The researcher aimed to produce a short documentary on the virtual life of Generation Z PKs. The production project aimed to develop a short documentary that showed the different facets of life of selected Generation Z PKs – the interplay between social media and real life. The documentary also showed how the selected respondents incorporate their religious background to social media interaction. Finally, the documentary film touched some portions of their perceived personal identity and role in home, church and society. The researcher's goal is to produce the film to be used for ministerial and evangelical tool that caters not only to Generation Z PKs but Generation Z Christians as well.

Techniques

The researcher used of a technique called "A Day in the Life" which shows a snippet of one's daily activity in quick progressions. The researcher also used of an interview style where "talking heads" are the focus in an interview setting. A "talking head" is basically a camera shot and framing that is mostly done in an interview in television news broadcasting and in documentaries.[46]

Procedures

Pilot testing. First, the researcher conducted the pilot test employing an audio recorded pre-interview with 10 prospective PKs who are part of the Generation Z (1995 to present) soliciting information on their testimony as a PK. After the informal pre-interview with four prospects, the researcher narrowed the selection to three participants only with several factors in mind: Gender, representative from both men and women, and the "worthiness" of their testimony. The researcher took these things into consideration using the recorded audio for reference and as well as the actual questionnaire to be handed out after. The second phase involved asking permission to the parents (See Appendix D,E, and F) and senior pastor as the local church representative (See Appendix M, N, and O) of the participants to participate in the actual pilot test. Once the researcher acquires the permission and affirmation of the mentioned persons, the researcher conducted a pilot test of the questionnaire among the selected participants and begin log recording in the reflexive journal. Then, the initial 10 participants had been narrowed down to three who participated in the actual interview with the interview protocol (See

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[46] Tendo, "Why You Need to Rethink the Talking-Head video: 4 Tips to Improve Video Engagement," *Tendo Insights blog*, May 1 2017, accessed May 23, 2018, http://tendocom.com/blog/why-you-need-to-rethink-the-talking-head-web-video.

Appendix P). The criteria of choosng The researcher interviewed the two respondents (male and female) using the interview protocol and ask them if they understood the questions. When having comments regarding the questions, the researcher revised these in such a way that there is no difficulty in terms of their responses. In the course of this phase, the researcher also proceeded with a pilot test the reflexive journal (See Appendix G,H, and I) to the remaining three participants. The researcher found that the reflexive journal is generic and applicable to all participants' regardless age and gender, the researcher maintained the content. However, if the researcher finds any additional needed information in a form of a category or added element in the reflexive journal, the researcher will revise the journal tool.

Pre-production. Firstly, the researcher sent out assent forms to the selected PKs' in the locale (See Appendix A,B, and C). Then, the researcher handed out an open-ended questionnaire to assess the general information about Gen Z PKs (See Appendix J,K, and L). After the initial phase, the research conducted a pre-interview with 10 respondents about the testimony about their personal journey as a Generation Z Pastors' kid and social media. The researcher asked permission to record the conversation prior the pre-interview. Both questionnaire and pre-interview cut down and limit the anticipated respondents down to three. After pre-interviewing, the researcher transcribed recorded audio followed by the assessment of the "worthiness" of the testimony respondents answering these general questions in storytelling: Is there a story to tell? Is the testimony worth to tell? Is it interesting at all?

A letter of consent and waiver to the parents were attached to the printed mail disclosing certain parameters and options for restrictions for the documentation process

(See Appendix D,E, and F). A letter of consent and waiver were also sent to the respondent's church to allot a specific Sunday for the documentation and interview of the senior pastor or a church leader (See Appendix M,N, and O). Following the questionnaire and pre-interview, the research engaged with the respondents through observation with their social media accounts, keeping track of their activity, what they post, who are their target audience and how frequent they post. The selection of three respondents out of ten happened in this phase through their preliminary assessments.

In reference to the preliminary steps taken, the researcher formulated a storyboard, shot list and a script.

After these preliminary actions, the researcher scouted for professional assistance for 2nd camera man, audio man, offline editor and. Afterwards, the researcher prepared all the needed equipment and did an ocular inspection for the interviews.

Production. After the first phase of preparation, the researcher proceeded to the production phase. The researcher wrecorded the main footages in the form of snippets together with the b-rolls (alternative footages). In this phase, the researcher recorded thematically meaning there are three major divisions of the documentary film namely home, church, and social media. These three main divisions dictated the priority and relevance of what shots must be taken. The interview or "talking heads" was also taken in this stage with the interview protocol (See Appendix P). B-roll had also been recorded in order to supplement the documentary film. Audio and effects selection took place here. Scoring also transpired in this phase after collection of desired audio output.

Post-production. After the collection and sorting for footages, the researcher performed an offline edit – a method wherein the footages that had been filmed in the

creative decision of the researcher were chosen; in this case, thematically. The researcher first collated footage and sort them thematically then fixing them creatively. The researcher planned to organized the footages thematically for example, the chosen three (respondents) at home are sequenced one after another. That means, for a sequence, three different respondents at the same theme, their homes.

Color correction and color grading also took place in this phase. Color correction means the blending of color in a natural way and the human skin tone as reference. On the other hand, color grading means the creative decision of the editor; for example he wants the documentary to have a cold, melancholic feel, he can perform an edit to have a bluer tint and hue with a dark composition in general.

Finally, text, sound effects and video effects were also be done in this phase. In case the respondent speaks in his/her dialect, a subtitle is an easy fix through translation. Sound effects and video effects are inserted for creative and decisions, ultimately for aesthetic purposes.

Questionnaire

The researcher constructed an open-ended questionnaire that entailed questions about Generation Z's activity on social media, their perception of social media and the virtual interaction they are involved with. This questionnaire helped the researcher before the pre-interview process (See Appendix J,K and L).

Pre-Interview

The researcher deviced a pre-interview with the ten prospects. The researcher brought an audio recorder during the pre-interview. The researcher wasked permission to record the conversation for transcription purposes later on the production. After the pre-interview, the researcher transcribed each audio recording followed by assessing the "worthiness" of each testimonial considering these factors: how interesting the testimony, his or her journey as a Gen Z PK, activity in social media, and his/her active involvement in the ministry. There is no clear cut questions tailored for the pre-interview rather asking the generic questions, who, what, when, where, why, and how.

Reflexive Journal

The researcher kept a journal log nearby, recording regularly for a span of a month. The reflexive journal heavily relied on the respondent's questionnaire and pre-interview assessment (See Appendix G,H, and I). This helped the researcher to participate, observe, summarize and contemplate on the development of his respondents based on the prior assessments. Making regular entries helped the researcher do regular reviews; analyse over previous journal entries and see new experiences and added knowledge. As Facebook is one of the virtual "diaries" of the respondents, the researcher anticipated the inflow of material from this journal. The reflexive journal have these elements: Respondent's, SNS used, time, and recent post.

Locations

Pre-production and production phase were done according to respondent's convenient place e.g. their homes and in the vicinity of their neighborhood. Post production however was done in researcher's residence and APNTS.

Equipment

The researcher utilized:

1 Digital Single Lens Reflex Camera or Mirrorless camera

1 Backdrop

1 LED Light

I Laptop

1 Editing Software

1 Tripod or Monopod

1 External Microphone

Personnel

The researcher manned and took responsibility of being thecameraman, audio man and editor as the same time. The researcher also hired a part-time assistant to aid with quick and light set ups.

Strategy

After the production of the short documentary, the researcher uploaded the video online for maximum effectiveness and exposure. The researcher set up a premiere show of the short documentary to the respondents for first-hand experience, responses, criticisms and individual reflection. Aside from the responses that have been gained in

the outset of the film, the researcher core resolution of the produce film that it be used for

ministerial and evangelical tool that caters not only to Generation Z PKs but Generation

Z Christians as well.

CHAPTER IV

CONCEPT

This chapter shows the elements of a documentary film in "A day in the life" style format. The major components of this chapter are story, style and treatment, script and working storyboard.

Story

The documentary film depicts the day-to-day activities of the Gen Z Pastors' kids in reality and the virtual world. The cinematographer started recording the day of a selected PK from his/her residence. The cinematographer considered four major factors of criteria to develop the "day in the life" series.

First, the cinematographer recorded the individual's social interaction. That said, the cinematographer will video record a snippet of his social interaction at home and outside the premises of their house.

Second, the individual was recorded in his/her local church. The cinematographer also desired to produced snippet videos with an interview of some of his/her peers, mentors and pastor/s about the Gen Z PKs' involvement in the church. However, none of the said personalities were willing to be interviewed.

Thirdly, the cinematographer recorded the respondent's social media interaction. Shots where the respondent was interacting in the social media will be done. This also supplemented by the observation of reflexive journal logs prior to the video recording

(See Appendix G,H, and I). The shots that were done here are just for the depiction of social media interaction without any direct link with the reflexive journal logs that were used for data purposes.

Lastly, the cinematographer conducted a one-on-one interview with the respective respondents. Questions were raised from their personal perspective of what forms their perceived identity towards their faith in accordance with their interaction with their household (close relationship, school and peers) and ministry in Church or Christian institution (See Appendix P). Finally, the cinematographer recorded an interview that they are in those respective factors and how those things build their identity as Gen Z PK.

Style and Treatment

The story of this documentary film is fluid with no concrete restriction. The researcher aimed to record the respondent's manifestation of social media interaction and value forming means in the most genuine and realistic way possible.

As it is natural, the respondents were expected to project genuine manifestations because of their presence in their "natural habitat." Concrete and true-to-life interactions are observed and entailed less or even no inhibitions or social facade.

The respondent's interaction in the home, church and social media were separated and treated accordingly yet evaluated as a whole. This was done in the post-production phase where the three respondents footages on three specific phases (social media, church and home) be arranged thematically.

Script

In the course of the filming of the "day in the life" series, no standard script was done since the researcher's goal was to produce a true-to-life story of a respondent in the

day. However, several generic questions were tailored when asking questions to the

respondent's observed relationships (home and church).

Interview Questions (English):

1. What is it like being a PK in this generation?

2. Is there a difference in your identity as a PK compared to PKs before you? Can

you pinpoint some dissimilarity in terms of social media interaction?

3. In your own perspective,

a. how does the church see you as a PK?

b. how does the community see you as a PK?

4. What are the general and unique pressures you have faced given your identity

as a PK?

5. How do you think you portray yourself online in contrast with your identity in

the physical community?

a. In relation to your expectations in the family.

b. In relation to your expectations in the church.

c. In relation to your expectations in the social media.

*expectation – people think that you must and should do to represent your

PK identify justly.

Storyboard

Scene 1: Drone Shot – Establising Shot – Ext.

Scene 2: Timelapse – Wide Shot -- Exterior
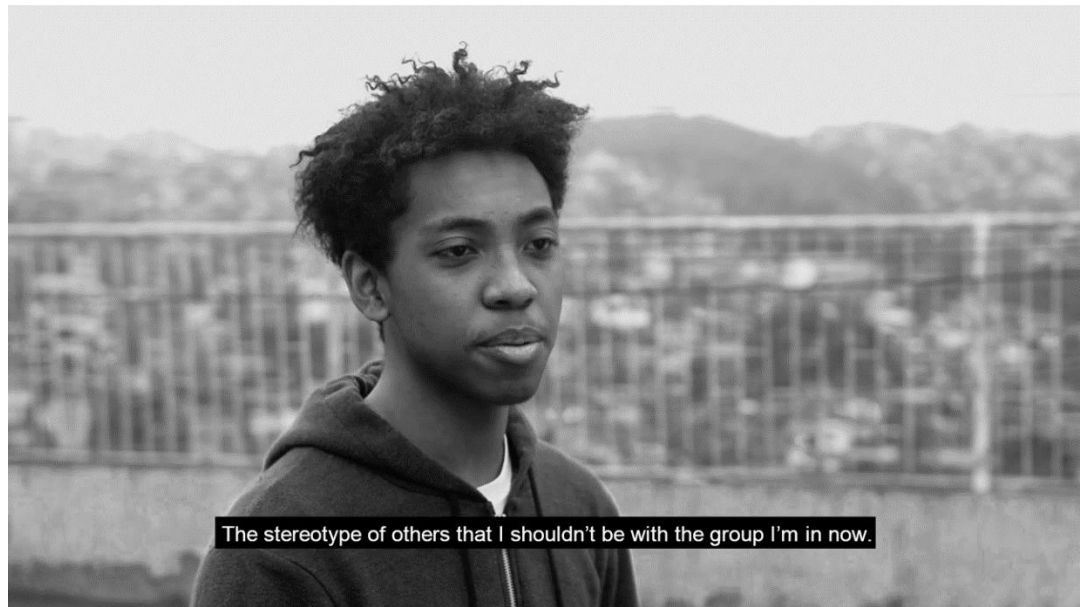
Scene 3: Wide Shot – Ext. - Day

Scene 4: Close Up Shot – Int.-- Night

Scene 5: Talking Head --Medium Wide Shot – Ext. – Day

Scene 6: Talking Head --Medium Wide Shot – Ext. – Day

They see me as an almost perfect pastors' kid because my father wants me to join activities

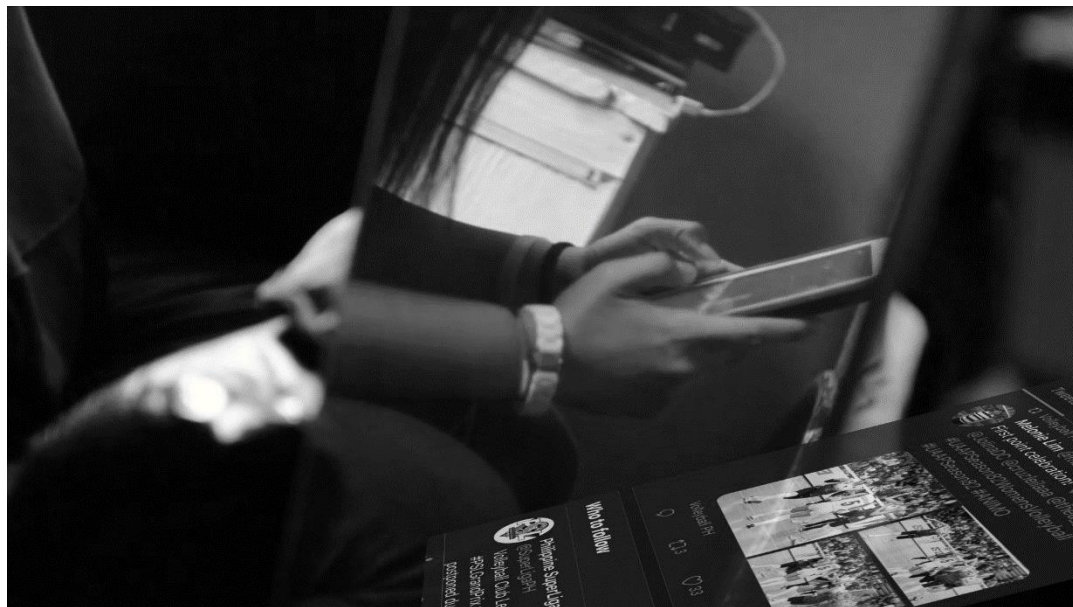*Scene 7: Talking Head --Medium Wide Shot – Ext. – Day*

IYA GRACE

Scene 8: Respondent Nameplate

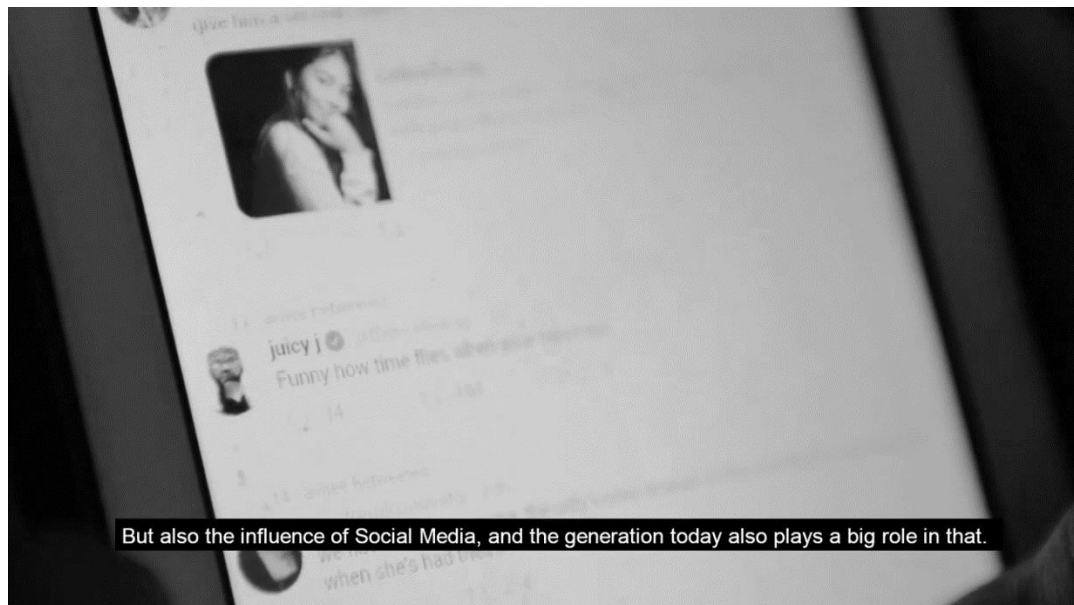*Scene 10: Sunday Service -- Wide Shot – Int. – Day*

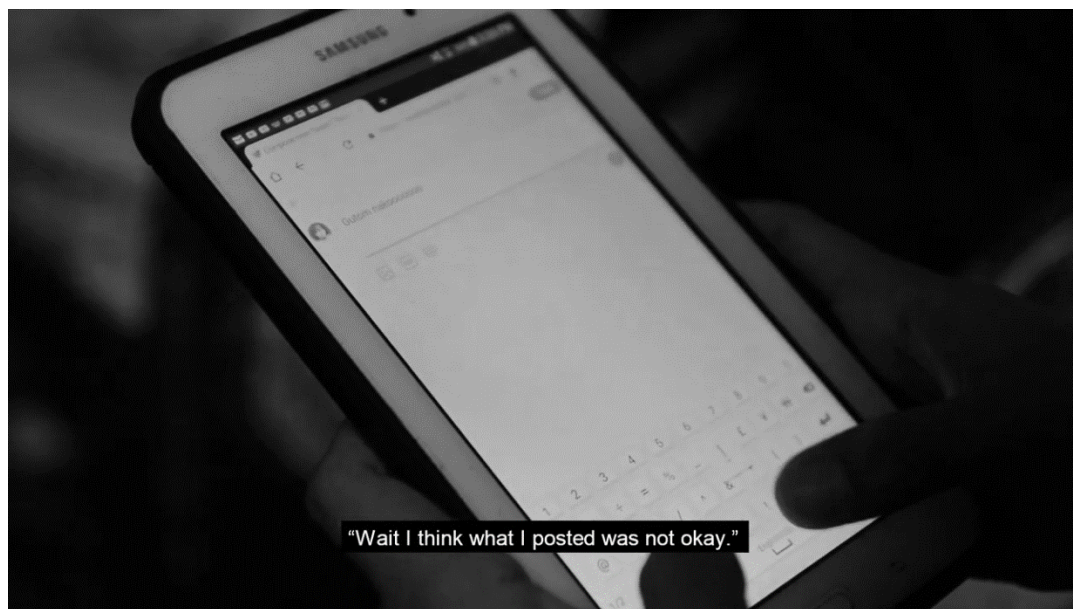*Scene 11: Worship Practice --Medium Wide Shot – Ext. – Day*

Scene 12: Respondent on Tablet --Medium Wide Shot – Int. – Day

Scene 13:Timelapse -- Respondent on Mobile device -- Wide Shot – Int. – Day

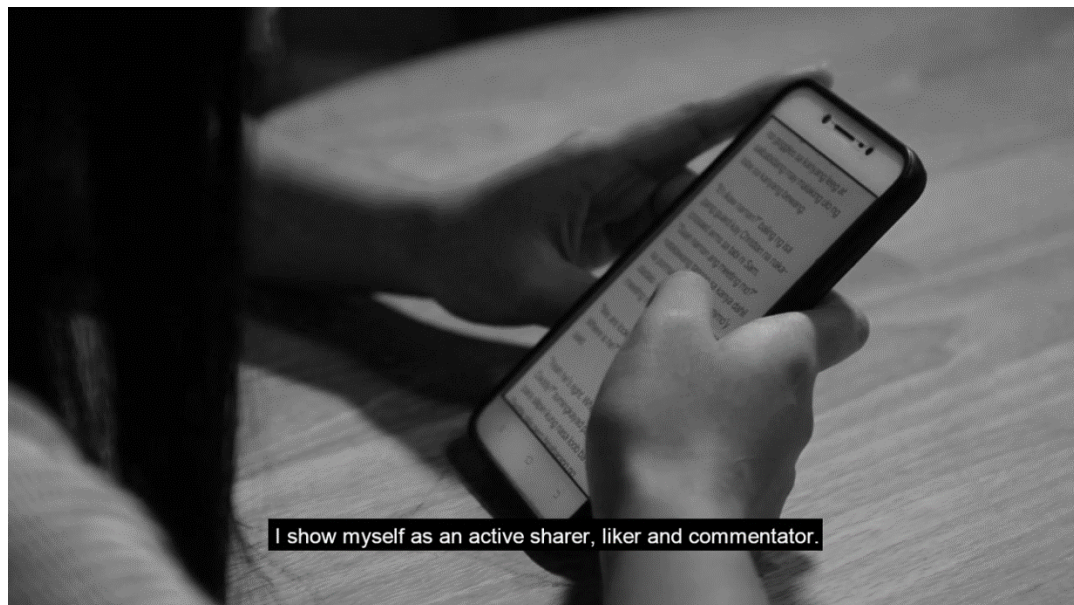*Scene 14:Respondent on Mobile device – Extreme Close Up – Int. – Day*

Scene 15:Respondent on Mobile device – Medium Close Up Shot – Int. – Night

like Choir, playing hymnals songs on piano and violin, never say bad words and studying harder.

Scene 16:Respont 2 Nameplate

Today we can express and share our feelings because of Social Media in the society.

Scene 17:Respondent on Mobile device at Church -- Wide Shot – Int. – Day
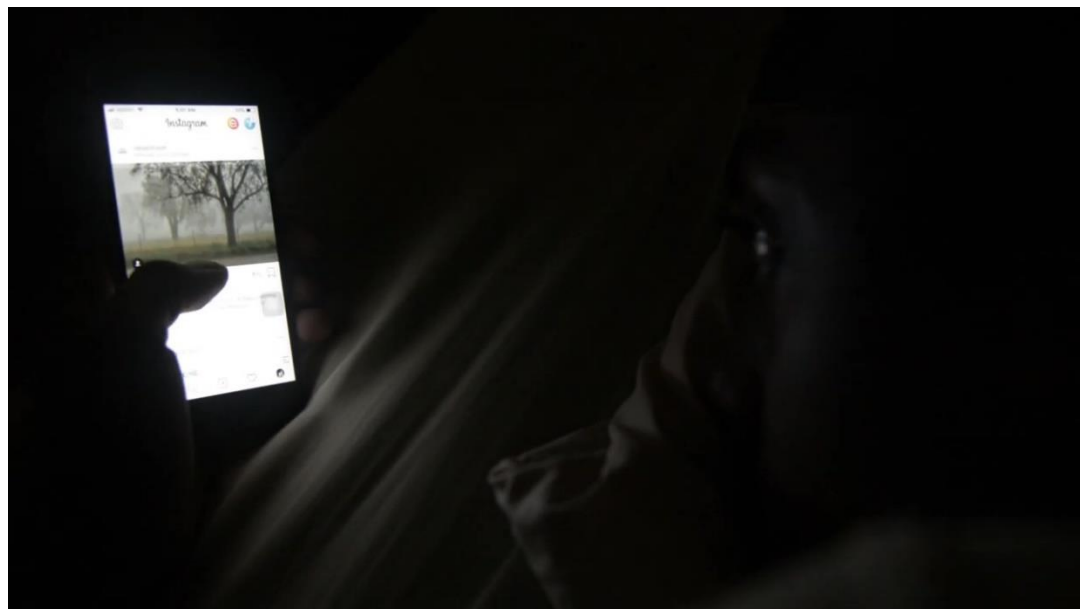
Scene 18:Respondent on Mobile device at Home – Medium Shot – Int. – Night

Scene 19:Respondent on Mobile device – Extreme Close Up – Int. – Night

Scene 21:Respondent 3 Nameplate

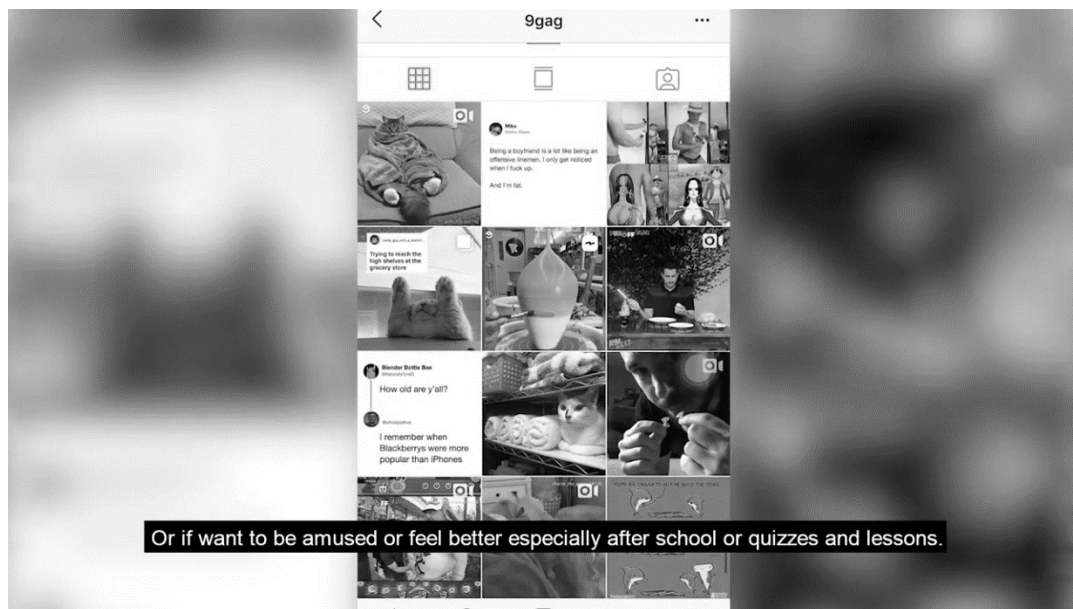*Scene 22:Respondent on Mobile device – Close Up Shot – Int. – Night*

Scene 23:Respondent's Parents – File Video

was raised in a church that taught him to play instruments.

Scene 24:Respondent at Church – Wide Shot – Ext. – Day

In church, I don't really know how they look at me but I try to do the things I think they want me to do.

Scene 25:Church Gathering – Extreme Wide Shot – Int. – Day

Or if want to be amused or feel better especially after school or quizzes and lessons.

Scene 26:Respondent Instagram Activity -- Screen Capture
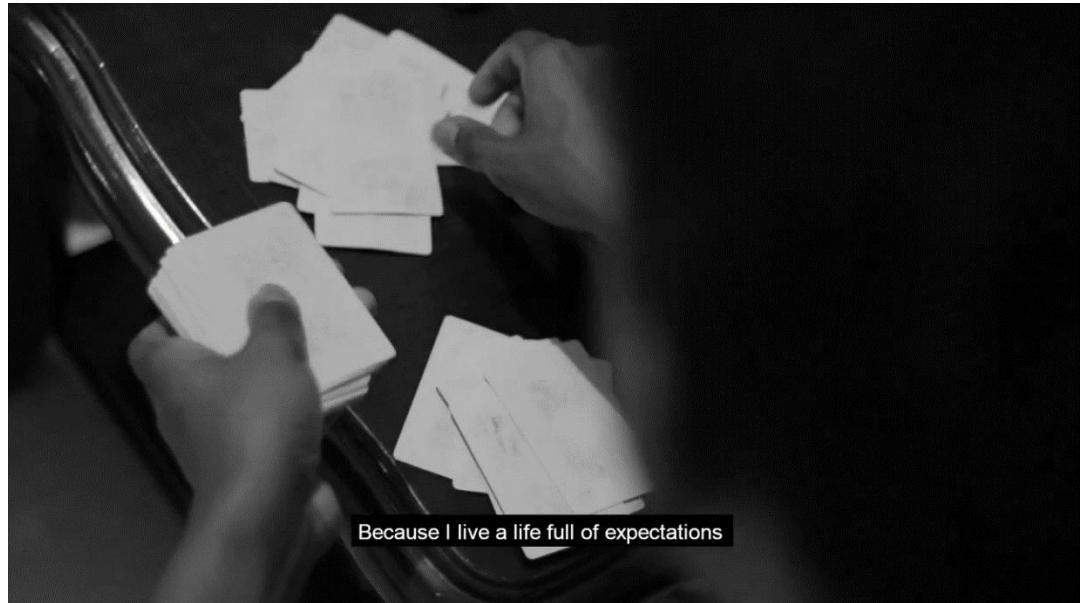
Scene 26:Respondent Playing Cards – Int.- Night

Scene 27:Respondent Playing Cards – Int.- Night

Scene 27:Talking Head – Medium Wide Shot – Ext. – Day

Scene 28: WE

Scene 28: ARE

Scene 28: PASTOR'S KIDS

CHAPTER V

EVALUATION OF THE PROJECT

Production Thesis Evaluation

Student's Name: <u>Gilbert II Montecastro</u>   Date:<u>May 23, 2019</u>____

Production Thesis Title:

FILIPINO PASTORS' KIDS AS DIGITAL NATIVES: A DOCUMENTARY FILM

Category/Genre: Documentary_____ Running Time/No. of Pages: _19:24___

Language _____English/Tagalog_ Subtitles (if any) English_____

Original Format ____digital_____ Presentation Format_____video___

Strengths

- Good production values: Camera work, framing, sound

- Insightful interviews

- Content achieves goal of project

- Captures the style of the "day in the life" documentary. It was not intrusive to the subjects and not preachy to the audience. The audience is left to draw its own conclusions.

- The B roll and music was good.

Weaknesses

- Some of the subtitles need better grammar and spelling

- The opening was artistically good, the subjects introduced themselves to us, but if we did not now the point of the story, it would be a bit hard to discern at first.

Content/Message

- Very interesting.

- This style of documentary is a sort of ethnography.

- I feel I have a clear sense of generation Z pk and social media.

Areas for Improvement (panelist's recommendations)

- Could use some captions as slides at the beginning with the title and an explanation of the project. These could also be inserted in between to introduce the subjects and situations.

- A clever graphics program would be fun. There are several short blackouts indicating change of scene, these could be filled with text.

- More of the B roll footage would be interesting.

- A caption/slide to add a conclusion would be nice too.

CHAPTER VI

SUMMARY OF THE PRODUCTION, CONCLUSIONS, AND
RECOMMENDATIONS

The production process took roughly 7 months to complete. The researcher

allocated a month for observation of the respondents together with handing out consent

forms to their respective parents and guardians. Subsequently, the researcher secured the

necessary equipment and tools to proceed to the filming stage. Initially, the researcher's

prior planned schedule did not work out with the availability of the respondets that

changes were made. Next, the researcher proceeded with the filming phase, allocating a

month per respondent for adequate time. The amalgamated files were then sorted and

arranged in sequence for an offline edit. After securing needed assests such as

background music, sound effects and others, the reseacher continued with the final edit

consolidating all the available elements.

Conclusions

The documentary film shed some light to some less spoken topics in regards to

identity representation of Pastor's Kids. The documentary proved to be a beneficial

medium since the respondents are highly responsive and familiar with the process of

filmmaking as they consume a great deal of visual materials online. The documentary

film served as an avenue for the PK's to realize and instropect with reference to their

identity formatinon and representation offline and online. Consequently, the researcher establish that PK's of the current generation are more than willing to have a healthy dialogue about matters that were considered taboo in a sense that dialogue about this matter is set aside on the previous generations. In the documentary, it is also evident that PK's of this generation are highly tech-savvy. PK's of this generation are offered with a plethora of individual representaion on social networking sites. It had been establish that PK's today utilize a variety of social media applications that allows them to have an individual representation on every platform. Consequently, these social media applications comes in default private messagaing function which serves as another means to communicate more privately. Generation Z PKs also expressed their different interest in a variety of social networking sites such as Twitter, Youtube and Instagram. Each of the mentioend SNS same the ability to communicate through messaging and commenting on posts.

The researcher also uncovered the influence of interactions between family and church are somewhat affecting the respondents formation and representation ability of the respondents. It appers to be that there is a strong correlation between the parental responsibility of the respondent's social media activity to the PK's social media representation. It seems that the respondent's upbringing abrest the parental responsiblity are major factors affecting the PK's development.

Furthermore, the respondent's church is also a major factor that have a certain extent of influence to their offline and online activities. As portrayed in the documentary, the church are somewhat unfamiliar with the worldview of this emerging generation.

Hence, some churches might not have completely acknowledge the difference in worldview making it quite challenging to minister to the PK's today.

Recommendations

The documentary filmming proved to be a beneficial and amicable medium to reach today's generation in opening a dialogue. Therefore the researcher suggest the following for further research: 1) Parental responsibility of the PK's must be the focal point in understanding and acknowleding that their is a known difference in worldview. Parents must be intentional in comprehending the worldview of their children to better attend to them, 2) Church leaders and mentors be proactively in constantly calibrating their ministerial methods and approaches to these PKs and invidivual in this generation. Also, churches may be able to use this film for ministerial purposes as well to inform both church members and PK's alike about the matter. Consequently, the researcher propose the following: 3) Extend research on the parent's or family's insight regarding the matter as to the value of the family is a key factor on the respondent's development, 4) Expand the number of respondents for wider pool of information with even number of gender identity and, 5) Creating a quantitative research on the usage of other Social Networkng Sites such as Twitter, Youtube, Instagram and other social networking sites and their impact and implications.

APPENDIX A

ASSENT FORM

Project Title: Filipino Pastors' Kids as Digital Natives

Researcher: Gilbert II P. Montecastro

I am doing a research study that will be produced in a documentary film about Filipino Pastors' Kids as digital natives in today's Generation Z era. This study aims to learn and understand the dynamic interactions of social media, home and church and how these factors contribute to the identity formation of pastors' kids in Baguio City.

This study requires me to document a day in the respondent's life in three major aspects: interaction in social media, house and church.

That said, a camera will be utilized to document a-rolls or the primary footage and interview footages and b-rolls, the supplementary footages with the respondent in shot. Also, an unobtrusive smaller B-camera will be kept somewhere in my possession to record unguarded, genuine interactions with the said aspects. The footage from this B-camera will also be used of supplementary footages.

As this study is a documentary film, your identity and the people you are interacting in the said aspects will be shown. In any case you may want to omit or hide an identity that is not crucial to the documentary; the researcher will make necessary omission in the post-production stage.

When we are finished with the production phase, I will visit your vicinity and watch the collated footages for you and your parents to check if there are any unwanted footages that may compromise your identity. In any case that certain footage is of great value to the documentary, an agreement or settlement might be necessary. This can be done in blurring a face and/or distorting a voice.

If you decide to be in this study and documentary film, please sign your name.

I, <u>Stephen Kwarteng   </u>, want to be in this research study and documentary film.

<u>   STEPHEN KWARTENG   </u>   <u>June 2018</u>

(Sign your name here)   (Date)

APPENDIX B

ASSENT FORM

Project Title: Filipino Pastors' Kids as Digital Natives

Researcher: Gilbert Il P. Montecastro

I am doing a research study that will be produced in a documentary film about Filipino Pastors' Kids as digital natives in today's Generation Z era. This study aims to learn and understand the dynamic interactions of social media, home and church and how these factors contribute to the identity formation ofpastors' kids in Baguio City.

This study requires me to document a day in the respondent's life in three major aspects: interaction in social media, house and church.
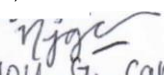
That said, a camera will be utilized to document a-rolls or the primary footage and interview footages and b-rolls, the supplementary footages with the respondent in shot. Also, an unobtrusive smaller B-camera will be kept somewhere in my possession to record unguarded, genuine interactions with the said aspects. The footage from this B-camera will also be used of supplementary footages.

As this study is a documentary film, your identity and the people you are interacting in the said aspects will be shown. In any case you may want to omit or hide an identity that is not crucial to the documentary; the researcher will make necessary omission in the post-production stage.

When we are finished with the production phase, I will visit your vicinity and watch the collated footages for you and your parents to check if there are any unwanted footages that may compromise your identity. In any case that certain footage is of great value to the documentary, an agreement or settlement might be necessary. This can be done in blurring a face and/or distorting a voice.

If you decide to be in this study and documentary film, please sign your name.

I, <u>Nissi Joy G. Cabading</u>   , want to be in this research study and documentary film.

<u>NISSI JOY G. Cabading</u>   <u>July 2018</u>

     (Sign your name here)   (Date)

APPENDIX C

ASSENT FORM

Project Title: Filipino Pastors' Kids as Digital Natives

Researcher: Gilbert Il P. Montecastro

I am doing a research study that will be produced in a documentary film about Filipino Pastors' Kids as digital natives in today's Generation Z era. This study aims to learn and understand the dynamic interactions of social media, home and church and how these factors contribute to the identity formation of pastors' kids in Baguio City.

This study requires me to document a day in the respondent's life in three major aspects: interaction in social media, house and church.

That said, a camera will be utilized to document a-rolls or the primary footage and interview footages and b-rolls, the supplementary footages with the respondent in shot. Also, an unobtrusive smaller B-camera will be kept somewhere in my possession to record unguarded, genuine interactions with the said aspects. The footage from this B-camera will also be used of supplementary footages.

As this study is a documentary film, your identity and the people you are interacting in the said aspects will be shown. In any case you may want to omit or hide an identity that is not crucial to the documentary; the researcher will make necessary omission in the post-production stage.

When we are finished with the production phase, I will visit your vicinity and watch the collated footages for you and your parents to check if there are any unwanted footages that may compromise your identity. In any case that certain footage is of great value to the documentary, an agreement or settlement might be necessary. This can be done in blurring a face and/or distorting a voice.

If you decide to be in this study and documentary film, please sign your name.

I, ___IYA GRACE MACATULAD_____,want to be in this research study and documentary film.

_____IYA GRACE MACATULAD_____   ___August 2018___

(Sign your name here)   (Date)

APPENDIX D

INFORMED CONSENT STATEMENT

I am conducting a research on the identity forming means of social media to Generation Z Pastor's Kids that will eventually be produced to a documentary film as a requirement and a personal mission for a degree of Master of Arts in Christian Communication at Asia-Pacific Nazarene Theological Seminary. The following information provided for you to decide whether you allow your child to participate in the documentary film. I would like to make known to you that even if you agree for your child to participate; the child is free to withdraw at any time without penalty.

I am interested in learning the identity formation of Generation Z Pastors' Kids aged 13-18 in relation with their identity presentation in the physical environment and the virtual environment or the social networking sites (E.g. Facebook, Instagram, Twitter etc). On that note, you should know that the documentary film will utilized a style called "A Day in the Life." This style requires the cinematographer to film while following and interacting with the respondent in a casual manner for around 6-8 hours in the respondent's regular day. The cinematographer will utilize up to two (2) cameras: one being the main camera which will be used to film snippet videos of the respondent's activity and the second camera will be unobtrusive, almost hidden and out of plain sight smaller camera, that is continuously filming to capture unexpected moments to add genuineness in the documentary film and act as a backup camera as well in case camera 1 experience technical difficulties.

The respondent's regular day may happen inside or outside the home. In case that the respondent chooses to stay home, I would like to ask for permission to film the respondent at your residence for the mentioned duration. In any case a/the family member/s feels uncomfortable or uneasy or an unexpected family affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline. Participation of your child is solicited although strictly voluntary. If the child is asked any question that he/she does not wish to answer, the child is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as parents and family members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my 2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan. Also, if you desire to keep the identity of your child in private, I

can only offer a pseudo name but not blurring out the child's face for it defeats the purpose of a documentary film.

The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your child, however a small token or gift will be given. The participation of your child is greatly appreciated.

If you would like additional information concerning this study and the process of production, please feel free to contact me by phone or email.

I have read this Consent and Authorization form. I have had the opportunity to ask, clarify and confirm certain questions regarding the study and I obtained proper answers. I understand that if I have any additional questions about the rights of my child as a research participant, I may call (63)908-9807-823 or email gmmontecastro@gmail.com.

I agree that my child will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

LAWRENCE KWARTENG

_____   Father

Type/Print Name of Personal Representative   Description of Personal Representative

_____

Personal Representative's Signature

STEPHEN KWARTENG   June 2018

_____   _____

Participant's Name   Date

Researcher Contact Information

Gilbert II P. Montecastro
Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext. Taytay, Rizal 1920
(63)908-980-7823
gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX E

INFORMED CONSENT STATEMENT

I am conducting a research on the identity forming means of social media to Generation Z Pastor's Kids that will eventually be produced to a documentary film as a requirement and a personal mission for a degree of Master of Arts in Christian Communication at Asia-Pacific Nazarene Theological Seminary. The following information provided for you to decide whether you allow your child to participate in the documentary film. I would like to make known to you that even if you agree for your child to participate; the child is free to withdraw at any time without penalty.

I am interested in learning the identity formation of Generation Z Pastors' Kids aged 13-18 in relation with their identity presentation in the physical environment and the virtual environment or the social networking sites (E.g. Facebook, Instagram, Twitter etc). On that note, you should know that the documentary film will utilized a style called "A Day in the Life." This style requires the cinematographer to film while following and interacting with the respondent in a casual manner for around 6-8 hours in the respondent's regular day. The cinematographer will utilize up to two (2) cameras: one being the main camera which will be used to film snippet videos of the respondent's activity and the second camera will be unobtrusive, almost hidden and out of plain sight smaller camera, that is continuously filming to capture unexpected moments to add genuineness in the documentary film and act as a backup camera as well in case camera 1 experience technical difficulties.

The respondent's regular day may happen inside or outside the home. In case that the respondent chooses to stay home, I would like to ask for permission to film the respondent at your residence for the mentioned duration. In any case a/the family member/s feels uncomfortable or uneasy or an unexpected family affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline. Participation of your child is solicited although strictly voluntary. If the child is asked any question that he/she does not wish to answer, the child is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as parents and family members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my 2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan. Also, if you desire to keep the identity of your child in private, I
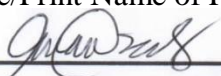
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The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your child, however a small token or gift will be given. The participation of your child is greatly appreciated.

If you would like additional information concerning this study and the process of production, please feel free to contact me by phone or email.

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I agree that my child will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

Joemar O. Cabading   Father
_____   _____

Type/Print Name of Personal Representative   Description of Personal Representative

_____

Nissi Joy G. Cabading   July 2018

Participant's Name   Date

Researcher Contact Information

Gilbert II P. Montecastro
Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext. Taytay, Rizal 1920
(63)908-980-7823
gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX F

INFORMED CONSENT STATEMENT

I am conducting a research on the identity forming means of social media to Generation Z Pastor's Kids that will eventually be produced to a documentary film as a requirement and a personal mission for a degree of Master of Arts in Christian Communication at Asia-Pacific Nazarene Theological Seminary. The following information provided for you to decide whether you allow your child to participate in the documentary film. I would like to make known to you that even if you agree for your child to participate; the child is free to withdraw at any time without penalty.

I am interested in learning the identity formation of Generation Z Pastors' Kids aged 13-18 in relation with their identity presentation in the physical environment and the virtual environment or the social networking sites (E.g. Facebook, Instagram, Twitter etc). On that note, you should know that the documentary film will utilized a style called "A Day in the Life." This style requires the cinematographer to film while following and interacting with the respondent in a casual manner for around 6-8 hours in the respondent's regular day. The cinematographer will utilize up to two (2) cameras: one being the main camera which will be used to film snippet videos of the respondent's activity and the second camera will be unobtrusive, almost hidden and out of plain sight smaller camera, that is continuously filming to capture unexpected moments to add genuineness in the documentary film and act as a backup camera as well in case camera 1 experience technical difficulties.

The respondent's regular day may happen inside or outside the home. In case that the respondent chooses to stay home, I would like to ask for permission to film the respondent at your residence for the mentioned duration. In any case a/the family member/s feels uncomfortable or uneasy or an unexpected family affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline. Participation of your child is solicited although strictly voluntary. If the child is asked any question that he/she does not wish to answer, the child is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as parents and family members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my 2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan. Also, if you desire to keep the identity of your child in private, I
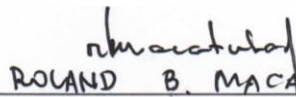
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The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your child, however a small token or gift will be given. The participation of your child is greatly appreciated.

If you would like additional information concerning this study and the process of production, please feel free to contact me by phone or email.

I have read this Consent and Authorization form. I have had the opportunity to ask, clarify and confirm certain questions regarding the study and I obtained proper answers. I understand that if I have any additional questions about the rights of my child as a research participant, I may call (63)908-9807-823 or email gmmontecastro@gmail.com.

I agree that my child will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

ROLAND B. MACATULAD	FATHER
Type/Print Name of Personal Representative	Description of Personal Representative

Personal Representative's Signature

IYA GRACE L. MACATULAD	August 2018
Participant's Name	Date

Researcher Contact Information

Gilbert Il P. Montecastro

Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary Ortigas Ave. Ext. Taytay, Rizal 1920 (63)908-980-7823 gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX G

REFLEXIVE JOURNAL

Date of the Observation: June 2018
Place: Baguio City
☐ Social Media
☐ Home
☐ Church

Name (Code) of Respondents:Stephen Kwarteng
Time of Observation: 8:00 PM
Observer: Gilbert II Montecastro

Observation Notes:

The following are some of the things I observed during the field research:
1. Description of the setting
   Facebook and Instagram, House, Church
2. Behaviour, expressions, non-verbal cues of the respondents
   a.   Social Media:
      i.   How the child show or not show his or her PK identity in social media
           The child did not openly share his religious disposition and PK identity online.
      ii. How the child show or not show the influence of his religious belief and PK identity in his social media activities like posting status, liking certain interests and sharing visual content
           - Mostly shared school activity photos on his timeline. Seldom posted any personal status online. The child can be seen posting several inspirational quotes online as well.
      iii. How the child show or not show the right values
           The child was quite prudent on the things he post, share and like online. The respondent was
   b.   Home setting:

      i.   Evidence of parent's intervention in PKs social media interaction

           The parents somehow regulates the child's time spent online. This was done with controlled hours on social media sites.

ii.   Evidence of the parent's monitoring in PKs social media interaction

No obvious social media interaction by the parents in the child's timeline.

iii.   Evidence of spiritual and social support by family given or not given in PKs social media interaction

Older brother of the child displays more social media interaction with him that somehow checks the child's social media activity.

c.   Church Setting

i.   Evidence of special spiritual attention as PKs being met or not met
_____
The child, like any other PK, was willing to involve himself in his father's ministry. Church activities such as being part of the worship committee and Sunday school involvement are evident.

ii.   Evidence of spiritual needs of PKs met or not met
_____
Aside from his father, the child has other spiritual mentors in the church that serves to be an additional spiritual encouragement for him.

3. My feelings/impressions while doing the observation and/or interviews

I found the child to be receptive in his surroundings and position he is in. He is quite the "safe player" which means to say that his also cautious and at the same time a free-spirited individual, not caring too much on what people think of him.

On social media, the respondent displayed a quite reserved identity representation. On Facebook, he seldom post any personal sentiments. However, he is much more active in posting and sharing funny "memes" on Instagram stories.

In the church, the respondent is a reliable and responsible of the church's worship team taking care of the technicals in the service. He is quite timid and undemonstrative at church as well, submitting to church authorities on church matters.

APPENDIX H

REFLEXIVE JOURNAL

Date of the Observation: July 2018
Place: Baguio City
                   ☐ Social Media
                   ☐ Home
                   ☐ Church

Name (Code) of Respondents: Nissi Joy Cabading
Time of Observation: Everyday at 8:00 PM
Observer: Gilbert II P. Montecastro

Observation Notes:

The following are some of the things I observed during the field research:
     1. Description of the setting
Facebook and Instagram, Church, Home
     2. Behaviour, expressions, non-verbal cues of the respondents
Respondent was shy and reserved in general.
d. Social Media:
     iv.   How the child show or not show his or her PK identity in social media
             On social media, the respondent rarely post any personal thoughts online. There is no definite display of her identity online.
     v.   How the child show or not show the influence of his religious belief and PK identity in his social media activities like posting status, liking certain interests and sharing visual content
             The respondent did not show any indication of her religious influeneces and belief on Facebook. On instagram, she seldom post indirect indication of her religious belief through her pictures' captions.
     vi.   How the child show or not show the right values
             The respondent did not display an0079thing regarding right values.
e. Home setting:

     iv.   Evidence of parent's intervention in PKs social media interaction
             _____
             The father of the respondent is very active online as well. The father of the respondent is strict on time spent on social media or any mobile device.

v.   Evidence of the parent's monitoring in PKs social media interaction

_____

The parents oversee the social media activity of the respondent by way of deliberate tagging of photos in church activities and ministry.

vi.   Evidence of spiritual and social support by family given or not given in PKs social media interaction

_____

The respondent's older sister is the most active member of the family. Through the sister, the respondent is very conscious and careful of her social media activities. The older sister is encouraging the respondent to post inspirational and relatable materials online.

f.   Church Setting

iii.   Evidence of special spiritual attention as PKs being met or not met

The respondent was shy and distant among her age group in the church. On that note, the responder spends a lot of time with her mother. That said, she spends a lot of time in the ministry her mother is invovled in.

iv.   Evidence of spiritual needs of PKs met or not met

_____

The respondent was not directly interacting with her age group. Hence, there could be a gap between her social skills in the church. Although that was the case, she was around her mother most of the time and with her even on ministries.

iii.   Evidence of spiritual and social support by family given or not given in PKs social media interaction

_____

In general, the parents advocated that their children, together with the respondent, be responsible and be a blessing in their social media interaction. The respondent's older sister plays an important role for her activity online.

3.   My feelings/impressions while doing the observation and/or interviews

The respondent was the most reserved and apprehensive individual among the group. She was also the one who used social media the least. She was somewhat a private individual and could care less of what people think of her online.

At home, she is very obedient to her parents and older sister. She feels less reserved at home and could socialize quick with friends and acquantances in church.

At church, she is quite selecetive as well with the people she encounter. I believe this is just a phase at her age and would soon grow out of it. Although quite distant, she never compromise ministry as she is very active with church activities like children's choir and outreaches. Even though is active at church, during my observation, I did not see her post anything about her activeness in the ministry.

APPENDIX I

REFLEXIVE JOURNAL

Date of the Observation: August 2018

Place: Baguio City

☐ Social Media

☐ Home

☐ Church

Name (Code) of Respondents: Iya Macatulad

Time of Observation: Every 8:00 PM

Observer: Gilbert II Montecastro

Observation Notes:

The following are some of the things I observed during the field research:

1. Description of the setting

Facebook, Twitter and Instagram

2. Behaviour, expressions, non-verbal cues of the respondents

- Most active on social media among the respondents.

a. Social Media:

vii.   How the child show or not show his or her PK identity in social

media

The child openly post and share about Church activities online.

Post and shares insipirational or encouraging memory verses online.

viii. How the child show or not show the influence of his religious belief and PK identity in his social media activities like posting status, liking certain interests and sharing visual content

The respondent is actively posting about church activies and religious stance online.

ix. How the child show or not show the right values

The respondent did not post things that do not represent what she believes in. She is very careful in posts that might offend others. Her posts are often related to friends and some random video sharing.

g. Home setting:

vii. Evidence of parent's intervention in PKs social media interaction
_____
Both parents are somewhat active online and is supervising their kids through constant reminder that they are workers in the church.

viii. Evidence of the parent's monitoring in PKs social media interaction
_____
No obvious monitoring by the parents.

ix. Evidence of spiritual and social support by family given or not given in PKs social media interaction

The family, especially the eldest sister somewhat plays an important role with the social media interaction of the respondent. The older sister are obviously interacting with the respondent's posts online.

h. Church Setting

    v.   Evidence of special spiritual attention as PKs being met or not met

        The respondent was observed the lead role at times in the church. With the supervision of his father as a pastor, the respondent is the source of spiritual encouragement to the other church members.

    vi.   Evidence of spiritual needs of PKs met or not met

        _____

        The respondent, together with other church leaders are having their leader meeting every Saturdays before worship on Sundays.

    iii.   Evidence of spiritual and social support by family given or not given in PKs social media interaction

        _____

        The respondent's eldest sister was the one who took spiritual and social support through supervision and accountability. As the respondent is also musically inclined, she is also posting music covers online, specificlaly on Instagram. The eldest sister supported the respondent by sharing her music covers online.

3. My feelings/impressions while doing the observation and/or interviews

    The respondent was the most active on social media among the group. Online, the respondent was responsible on her postings. Most of what she post on Facebook are about her school, church and family. Her song covers on Instagram suggests that she is balancing her interest by having a variety of songs she covers – from secular songs to contemporaru Christian music. I suppose she is one of the balanced respondent among the group. In the Church setting, she was very active in her involvement in the music team as the Worship leader. She also facilitates a group in the children ministry supervised by her mother.

APPENDIX J

QUESTIONNAIRE

Dear Respondent, I am Gilbert II P. Montecastro, an MACC student of Asia Pacific Nazarene Theological Seminary doing a thesis project about "Filipino Pastors' Kids As Digital Natives. This is only for academic purpose. Please fill up the questionnaire. The information given you will be kept confidential and use for research purpose only.

This questionnaire may take up 20-25 minutes of your time.

Name (optional): Stephen
Age: 18
Sex: M

I.

1. Type your date of birth (mm/dd/yyyy):

12/22/2000

2. What is your degree:

○   Middle School

○   High-School

◉   Higher Education

3. Are you a member of Facebook?

◉   Yes

○   No

4. How do you access your social network account? (You can choose more than one)

☐   PC

☑   Laptop

☑   Smartphone

☐   iPod \ iPad

Is your device capable of handling these SNS apps? Yes_x_   No_____

5. How long have you been using social networking sites?
○ Less than a month
○ 1 - 6 months
○ 7 months to a year
◉ More than a year

6. On average, how much time do you spend daily on a social networking sites?
○ Less than 1 hour
◉ 1 - 12 hrs per day
○ 13 - 24 hrs per day

7. What information you include on your social network profile?
☑ Email
☑ Real name
☐ Hobbies
☑ Town
☐ Status
☑ Mobile
☑ Pictures
☑ Videos
☑ Date of Birth
☑ Interests
☐ Religion
Others:

8. Why do you use Facebook? (you can choose more than one choice)
☑ To find information
☐ To play games
☐ To make professional and business contacts
☐ To keep in touch with family and friends

☑ To make new friends

☑ To get opinions

☑ To share videos/ pictures/ music

☐ To share your experience

List any other reasons:

9. Have you ever said no to an activity with your family or friends because of social networking sites?

○ Yes

○ No

10. How does online networking affect your social life?

○ Does not have an effect on face to face communication

◉ Somewhat has an effect on face to face communication

○ Replaces most face to face communication

11. Are your parents aware of your social networking activities?

◉ Yes

○ No

12. Do you think social networks are important?

○ Strongly agree

◉ Agree

○ Fair

○ Disagree

○ Strongly disagree

II.

1. What do Social Networking sites offer in general that you like the most?

> - There are a lot of people that have some of the interests I have that are in groups and it's fun interacting with them.

2. How active are you on Social Networking sites? How would define "being active" in SNS? By the amount of comments, shares or likes that you do on particular posts? Or just the amount of time you spend online just viewing and scrolling through your newsfeed?

   - I think being active in SNS is just being able to spend time on them

I understand that memes are popular funny and comedic posts that sometimes involve inappropriate jokes, do you comment on these posts? Why or why not?

   - I don't usually comment on some posts but if I do I just tag some of my friends just to have a good laugh. I don't really comment on such posts in particular because I see some of the other people who are commenting and I usually think that it's not worth it to add myself on those comments.

3. Let's talk about your criteria for adding friends.

   - Do you usually add people you only know? Or do you add interesting people as well that you just viewed online? Why?
   - I only add people I know in person.
   - How diverse is your friends list? Can you say that you have both Christian and non-Christian friends?
   - I have both Christian and non Christian friends.

4. In connection to your friends list, is your profile on public or private? Why?

   - My profile is public just so that I wouldn't be hassled in searching for the names of friends who I want to be connect in SNS. I let them search for me instead.

5. Are your posting set on "friends only" or "custom settings" that gives you opportunity to select unwanted people on SNS so they could not see it? Why so?

   - I use custom settings because I just feel so.

6. Are there times that you share your faith through your SNS account? (Facebook, Twitter, Instagram, etc.) Why or why not?

   - Not really.

   - When a non-Christian friend sees your "religious posts," what are the usual feedback do you get?
   - When I do post a religious post often times they don't respond

7. In terms of self-representation online, do you present yourselves differently on SNS than you actually are or are you confident that it's an accurate portrayal of yourselves?

    - I'm confident that it's a semi accurate portrayal of myself.

8. How do these factors and activities online generally changed you affected your lifestyle?

    - it's more convenient and easy.

- Do you think there changes are positive or negative?
- It's a bit of both.

9. Overall, what SNS do you prefer the most? Why? If none, why?

    - I prefer Facebook because almost all of the people I know are there and I often get my news   and updates from schools are there too.

APPENDIX K

QUESTIONNAIRE

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This questionnaire may take up 20-25 minutes of your time.

Name (optional): Nissi
Age: 16
Sex: Female

I.

1. Type your date of birth (mm/dd/yyyy):
12/26/2003

2. What is your degree:
○ Middle School
◉ High-School
○ Higher Education

3. Are you a member of Facebook?
◉ Yes
○ No

4. How do you access your social network account? (You can choose more than one)
☑ PC
☑ Laptop
☑ Smartphone

☐ iPod \ iPad

Is your device capable of handling these SNS apps? Yes_x__   No_____

5. How long have you been using social networking sites?

○ Less than a month

○ 1 - 6 months

○ 7 months to a year

◉ More than a year

6. On average, how much time do you spend daily on a social networking sites?

○ Less than 1 hour

◉ 1 - 12 hrs per day

○ 13 - 24 hrs per day

7. What information you include on your social network profile?

☑ Email

☑ Real name

☐ Hobbies

☑ Town

☐ Status

☐ Mobile

☐ Pictures

☐ Videos

☐ Date of Birth

☐ Interests

☐ Religion

Others:

8. Why do you use Facebook? (you can choose more than one choice)

☑ To find information

☐ To play games

☐ To make professional and business contacts

☑ To keep in touch with family and friends

☐ To make new friends

☑ To get opinions

☐ To share videos/ pictures/ music

☐ To share your experience

List any other reasons:

9. Have you ever said no to an activity with your family or friends because of social networking sites?

○ Yes

○ No

10. How does online networking affect your social life?

○ Does not have an effect on face to face communication

◉ Somewhat has an effect on face to face communication

○ Replaces most face to face communication

11. Are your parents aware of your social networking activities?

◉ Yes

○ No

12. Do you think social networks are important?

◉ Strongly agree

○ Agree

○ Fair

○ Disagree

○ Strongly disagree

II.

1. What do Social Networking sites offer in general that you like the most?

Fun and entertainment.

2. How active are you on Social Networking sites? How would define "being active" in SNS? By the amount of comments, shares or likes that you do on particular posts? Or just the amount of time you spend online just viewing and scrolling through your newsfeed?

> Ngayon, sakto lang since nawawalan na rin ako ng gana and busy sa school. For me, the amount of time you spend online just viewing and scrolling through your newsfeed ang mas nagdedefine sa pagiging active mo sa SNS.

> (No, just average since I'm losing my interest and quite busy in school. For me, the amount of time you spend online just viewing and scrolling through your newsfeed define how active you are on social networking sites.)

I understand that memes are popular funny and comedic posts that sometimes involve inappropriate jokes, do you comment on these posts? Why or why not?

> No, sinesave ko lang siya sa phone ko para may tatawanan ako kung bored ako o kung nado-down ako. But if it involves inappropriate jokes na nakakasakit ng tao, of course hindi.

> (No. I saved them in my phone so that I can have a quick laugh when I'm bored or feeling a bit down. But if invovles innappropriates jokes that mgith hurt other people, I do not entertain it.)

3. Let's talk about your criteria for adding friends.

- Do you usually add people you only know? Or do you add interesting people as well that you just viewed online? Why?

  I add interesting people based on their profile and if I see that they are also interested in meeting and sharing with new people.

- How diverse is your friends list? Can you say that you have both Christian and non-Christian friends?

  I am uncertain. Since I do not exactly know everybody but as far as I know, I only add people I know who are most likely to be Christians.

4. In connection to your friends list, is your profile on public or private? Why?

> I keep my profile on private for my own safety.

5. Are your posting set on "friends only" or "custom settings" that gives you opportunity to select unwanted people on SNS so they could not see it? Why so?

Sometimes, I post with friends only or custom settings because I believe privacy is everything. I am being careful because a lot of people are using SNS as well that may have a different line of though as I am.

6. Are there times that you share your faith through your SNS account? (Facebook, Twitter, Instagram, etc.) Why or why not?

Yes. Before, when I was really active on social media, I share through 'My Day' how the Lord has been blessing me with His message. My story can be seen by my classmates as well.

- When a non-Christian friend sees your "religious posts," what are the usual feedback do you get?

None.

7. In terms of self-representation online, do you present yourselves differently on SNS than you actually are or are you confident that it's an accurate portrayal of yourselves?

In terms of self-representation online, I am confident that it is an accurate representation of myself.

8. How do these factors and activities online generally changed you affected your lifestyle?

I spend more time with my phone than studying because of the entertainment it gives me.

- Do you think there changes are positive or negative?

Both. It depends on the situation. Could be negative because there are times that I get lazy to study. Also positive because it can be my stress reliver when I am stressed out on school projects. This is also one of my comfort zones aside from reading fictional book, playing instruments, etc.

9. Overall, what SNS do you prefer the most? Why? If none, why?

I prefer Youtube. I learn so much information on it. Also, it is my recreation nowadays since it has many creative content.

APPENDIX L

QUESTIONNAIRE

Dear Respondent, I am Gilbert II P. Montecastro, an MACC student of Asia Pacific Nazarene Theological Seminary doing a thesis project about "Filipino Pastors' Kids As Digital Natives. This is only for academic purpose. Please fill up the questionnaire. The information given you will be kept confidential and use for research purpose only.

This questionnaire may take up 20-25 minutes of your time.

Name (optional): Iya
Age: 18
Sex: Female

I.

1. Type your date of birth (mm/dd/yyyy):
07/07/2000

2. What is your degree:
○ Middle School
◉ High-School
○ Higher Education

3. Are you a member of Facebook?
◉ Yes
○ No

4. How do you access your social network account? (You can choose more than one)
☐ PC
☑ Laptop
☑ Smartphone

☑ iPod \ iPad

Is your device capable of handling these SNS apps? Yes_x__   No_____

5. How long have you been using social networking sites?
○ Less than a month
○ 1 - 6 months
○ 7 months to a year
◉ More than a year

6. On average, how much time do you spend daily on a social networking sites?
○ Less than 1 hour
◉ 1 - 12 hrs per day
○ 13 - 24 hrs per day

7. What information you include on your social network profile?
☑ Email
☑ Real name
☐ Hobbies
☑ Town
☑ Status
☐ Mobile
☑ Pictures
☑ Videos
☑ Date of Birth
☐ Interests
☐ Religion
Others:

8. Why do you use Facebook? (you can choose more than one choice)
☑ To find information
☐ To play games
☐ To make professional and business contacts

☑ To keep in touch with family and friends

☑ To make new friends

☐ To get opinions

☑ To share videos/ pictures/ music

☑ To share your experience

List any other reasons:

9. Have you ever said no to an activity with your family or friends because of social networking sites?

○ Yes

○ No

10. How does online networking affect your social life?

○ Does not have an effect on face to face communication

◉ Somewhat has an effect on face to face communication

○ Replaces most face to face communication

11. Are your parents aware of your social networking activities?

○ Yes

◉ No

12. Do you think social networks are important?

◉ Strongly agree

○ Agree

○ Fair

○ Disagree

○ Strongly disagree

II.

1. What do Social Networking sites offer in general that you like the most?

Social networking sites offer a quick escape from reality.

2. How active are you on Social Networking sites? How would define "being active" in SNS? By the amount of comments, shares or likes that you do on particular posts? Or just the amount of time you spend online just viewing and scrolling through your newsfeed?

> I believe I am a moderately active on social networking sites. 'Being active' on social networking sites isn't defined by the amount of comment, shares, or likes you get. One's very presence on these sites is already an act of consuming whatever substance the site has to offer. That is 'being active.'

I understand that memes are popular funny and comedic posts that sometimes involve inappropriate jokes, do you comment on these posts? Why or why not?

> No, because people I know will be able to see it and may or may not respond negatively. Post that we choose to interact with may say a lot about our character. For this reason, I am careful with the post I choose to interact with.

3. Let's talk about your criteria for adding friends.

- Do you usually add people you only know? Or do you add interesting people as well that you just viewed online? Why?

  I add people I know as well as people have the same interest/connection that I do such as mutual friends, school, and if we've been to the same tournament in volleyball.

- How diverse is your friends list? Can you say that you have both Christian and non-Christian friends?

  My friend's list is very diverse. There is a good amount of Christians and non-christians.

4. In connection to your friends list, is your profile on public or private? Why?

> My profile is on private to avoid hackers or fake accounts.

5. Are your posting set on "friends only" or "custom settings" that gives you opportunity to select unwanted people on SNS so they could not see it? Why so?

> My posting is set on "friends only." To retain the privacy of my account and others that may be involved in my post.

6. Are there times that you share your faith through your SNS account? (Facebook, Twitter, Instagram, etc.) Why or why not?

> Yes. SNS are wide and effective avenues to be able to reach out and share your faith.

- When a non-Christian friend sees your "religious posts," what are the usual feedback do you get?

  They would just ignore it.

7. In terms of self-representation online, do you present yourselves differently on SNS than you actually are or are you confident that it's an accurate portrayal of yourselves?

　　I'd like to believe that my portrayal of myself on SNS is accurate. However, I have to admit that it is quite difficult. I do not think that it is possible to portray an exact representation of yourself on these sites. Our posts/comments/tweets, are ofter part of our filtered self.

8. How do these factors and activities online generally changed you affected your lifestyle?

　　There is a pressure to be an "icon" as you can be not just in reality but also on SNS.

- Do you think there changes are positive or negative?
  These changes are both positive and negative. It may cause you to be more confident but it could also degreade your self-image and perception of yourself. The result of these changes are dependent on your reaction.

9. Overall, what SNS do you prefer the most? Why? If none, why?

　　I prefer Twitter among all other SNS because it offers more variety and freedom.

APPENDIX M

INFORMED CONSENT STATEMENT (CHURCH)

I am conducting a research on the identity forming means of social media to Generation Z Pastor's Kids that will eventually be produced to a documentary film as a requirement and a personal mission for a degree of Master of Arts in Christian Communication at Asia-Pacific Nazarene Theological Seminary. The following information provided for you to decide whether you allow your church member to participate in the documentary film. I would like to make known to you that even if you agree for your member to participate; the individual is free to withdraw at any time without penalty.

I am interested in learning the identity formation of Generation Z Pastors' Kids aged 13-18 in relation with their identity presentation in the physical environment and the virtual environment or the social networking sites (E.g. Facebook, Instagram, Twitter etc). On that note, you should know that the documentary film will utilized a style called "A Day in the Life." This style requires the cinematographer to film while following and interacting with the respondent in a casual manner for around 6-8 hours in the respondent's regular day. The cinematographer will utilize up to two (2) cameras: one being the main camera which will be used to film snippet videos of the respondent's activity and the second camera will be unobtrusive, almost hidden and out of plain sight smaller camera, that is continuously filming to capture unexpected moments to add genuineness in the documentary film and act as a backup camera as well in case camera 1 experience technical difficulties.

The respondent's regular day may happen inside or outside the church. I would like to ask for permission to film the respondent at your church for the mentioned duration. In any case a church member feels uncomfortable or uneasy or an unexpected church affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview with you, the Senior Pastor in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline specifically in a church setting. Participation of your member is solicited although strictly voluntary. If the individual is asked any question that he/she does not wish to answer, the individual is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as church leaders and members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my
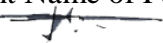
2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan.

The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your member, however a small token or gift will be given. The participation of your member is greatly appreciated.

If you would like additional information concerning this study and the process of production, please feel free to contact me by phone or email.

I have read this Consent and Authorization form. I have had the opportunity to ask, clarify and confirm certain questions regarding the study and I obtained proper answers. I understand that if I have any additional questions about the rights of my child as a research participant, I may call (63)908-9807-823 or email gmmontecastro@gmail.com.

I agree that my church member will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

Lawrence Kwarteng   Assistant Pastor

Type/Print Name of Personal Representative   Description of Personal Representative

LAWRENCE KWARTENG

Personal Representative's Signature

Stephen Kwarterng   June 2018

Participant's Name   Date

Researcher Contact Information

Gilbert II P. Montecastro
Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext. Taytay, Rizal 1920
(63)908-980-7823
gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX N

INFORMED CONSENT STATEMENT (CHURCH)

I am conducting a research on the identity forming means of social media to Generation Z Pastor's Kids that will eventually be produced to a documentary film as a requirement and a personal mission for a degree of Master of Arts in Christian Communication at Asia-Pacific Nazarene Theological Seminary. The following information provided for you to decide whether you allow your church member to participate in the documentary film. I would like to make known to you that even if you agree for your member to participate; the individual is free to withdraw at any time without penalty.

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The respondent's regular day may happen inside or outside the church. I would like to ask for permission to film the respondent at your church for the mentioned duration. In any case a church member feels uncomfortable or uneasy or an unexpected church affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview with you, the Senior Pastor in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline specifically in a church setting. Participation of your member is solicited although strictly voluntary. If the individual is asked any question that he/she does not wish to answer, the individual is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as church leaders and members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my
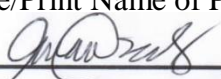
2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan.

The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your member, however a small token or gift will be given. The participation of your member is greatly appreciated.

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I agree that my church member will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

Joemar O. Cabading   _Pastor_

Type/Print Name of Personal Representative   Description of Personal Representative

Nissi Joy G. Cabading   July 2018

Participant's Name   Date

Researcher Contact Information

Gilbert II P. Montecastro
Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary
Ortigas Ave. Ext. Taytay, Rizal 1920
(63)908-980-7823
gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX O

INFORMED CONSENT STATEMENT (CHURCH)

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The respondent's regular day may happen inside or outside the church. I would like to ask for permission to film the respondent at your church for the mentioned duration. In any case a church member feels uncomfortable or uneasy or an unexpected church affair comes about, please do not hesitate to let me know and I will exit the premises on notice. Lastly, after filming the "Day in the Life" portion of the documentary film, I would like conduct a one-on-one interview with you, the Senior Pastor in a controlled studio setting with the respondent detailing his experience as a Generation Z Pastors' Kid presenting himself online and offline specifically in a church setting. Participation of your member is solicited although strictly voluntary. If the individual is asked any question that he/she does not wish to answer, the individual is free to exercise and voice out that option.

I understand the amount of time and personal space that I will be invading. On that note, I am flexible to any adjustments that you as church leaders and members impose. For example, you can request for me to film the respondent in just a particular time of the day in your suggested hours. However, in doing so, I would like to extend my
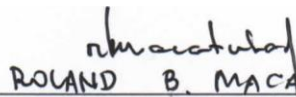
2-day plan of filming to the number of days to reach the required 6-8 hours of filming during that 2-day plan.

The produced film will be subject to public screening after the entire production. Churches, Christian institutions and Christian families will have access to this material and are the main viewers. However, as the family of the respondent, you have the right to view the produced documentary film first and give your comments. There would be no substantial compensation will be given for the participation of your member, however a small token or gift will be given. The participation of your member is greatly appreciated.

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I have read this Consent and Authorization form. I have had the opportunity to ask, clarify and confirm certain questions regarding the study and I obtained proper answers. I understand that if I have any additional questions about the rights of my child as a research participant, I may call (63)908-9807-823 or email gmmontecastro@gmail.com.

I agree that my church member will take part in this study as a participant in the documentary film this research will produce. By my signature I affirm that I have received a copy of this Consent and Authorization.

ROLAND B. MACATULAD

Senior Pastor

Type/Print Name of Personal Representative

Description of Personal Representative

Personal Representative's Signature

IYA GRACE L. MACATULAD

August 2018

Participant's Name

Date

Researcher Contact Information

Gilbert Il P. Montecastro
Student of MA in Christian Communication at Asia-Pacific Nazarene Theological Seminary Ortigas Ave. Ext. Taytay, Rizal 1920 (63)908-980-7823
gmmontecastro@gmail.com

Sincerely in Christ,

Gilbert II

APPENDIX P

INTERVIEW PROTOCOL

Questions below will be for pre

Interview Questions:

1. What is it like being a PK in this generation?

2. Is there a substantial difference in your identity as a PK compared to PKs

before you? Can you pinpoint some dissimilarity in terms of social media

interaction?

3. How did the church and community see you as a PK?

4. What are the pressures you have faced given the identity?

5. How do you think you portray yourself online in correlation with your identity

in the physical community?

       a. In relation to your expectations in the family.

       b. In relation to your expectations in the church.

       c. In relation to your expectations in the society.

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Education:

2012-2016   : University of Baguio (Bachelor of Arts in Mass Communications)

2016-Present : Asia-Pacific Nazarene Theological Seminary (Master of Arts in Christian Communication)

Work Experience:

January-March 2016   : SkyCable Production Team - Internship (Cameraman, Floor Director, Audio Man)

February-May 2016   : 96.7 Klite FM – Radio OJT

May 2016   : Philippine Information Agency – Internship (Journalism Practice)

September-December 2015: Bureau of Fisheries and Aquatic Resources CAR - OJT

February 2015   : TWI Media: Production Team, *Walk Happy Baguio City*

Seminars Attended and Awards

November 2015   : Best in Broadcast News (University of Baguio)

October 2015   : Delegate - Student Media Congress:

Experiencing Media   Dynamics (De La Salle University)

Certificate of Participation in:

Multilevel Censorship as Media Repression

Television Production

Digital Journalism

Other skills:

Adept in Adobe Premiere Pro, After Effects, Photoshop, Davinci Resolve