

## Catholic and Non-Catholic college students of a Catholic university and their perceptions on religion

Lucas, Philip ✉

Holy Angel University, Philippines ([philip\\_lucas@dlsu.edu.ph](mailto:philip_lucas@dlsu.edu.ph))

Received: 9 September 2020

Available Online: 4 December 2020

Revised: 16 October 2020

DOI: 10.5861/ijrse.2020.5727

Accepted: 10 November 2020

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



### **Abstract**

Bailey (2002) stated that Catholic Schools prefer to teach a Religious Education that is Catholic in deepening the faith of their Catholic students. However, they have Religious Education subjects and programs that are not sensitive and considerate to the beliefs and practices of non-Catholic students. To come up with Religious Education programs and subjects that are sensitive to the religious and spiritual development of both Catholic and non-Catholic students, it is appropriate to understand first their perspective toward religion. The objectives of the study are to investigate how Catholic and non-Catholic college students in a certain Catholic University perceive Religion, and to determine if there are significant differences in these perspectives. The researcher used a descriptive research design and a quantitative descriptive method in describing the current context and perceptions of Catholic and non-Catholic students toward religion. A survey questionnaire developed by Baring et al. (2018) was utilized in gathering data, and purposive sampling was used in selecting 200 college students as respondents. An independent-sample t-test was the statistical method used in determining the significant difference of the two independent variables. The findings showed that there are specific significant differences toward the perception of Catholic and non-Catholic students on spirituality and religiosity, especially in terms of the identity dimension of Religion. However, there are more similarities than differences in their perceptions of religion.

**Keywords:** religion; spirituality; Catholic students; Non-Catholic students; perceptions on religion

## **Catholic and Non-Catholic college students of a Catholic university and their perceptions on religion**

### **1. Introduction**

Catholic academic institutions usually cater Catholic students. These students are usually the priorities of the institutions which explain why most activities and Religious Education classes are very Catholic in content and practice. Bailey (2002) stated that Catholic Schools prefer to follow the kind of Religious Education that they practice, which is Catholic, in deepening the faith of their Catholic students. However, what is being taken for granted is the fact that Catholic academic institutions today also accommodate non-Catholic students. There are even situations wherein the programs that are created and implemented in these institutions are not sensitive and considerate to non-Catholics students. In the recent years until today Broadbent (2002) posited that societies are mostly multi-cultural and multi-faith and this includes Catholic academic institutions. A popular university in Pampanga has students who are mostly Catholics. Nevertheless, a good number of students are also non-Catholics or are coming from other religious denominations. As a Catholic university, the very content of the religious education classes and its religious programs are very Catholic in nature. Flensner (2018) even claimed that classes today are most of the time composed of students with widely different experiences of religion and religious practices. While Grajczonek et al. (2007) asserted that ever since the period of the Second Vatican Council, Catholic schools have sought and been accepting non-Catholic students in bigger numbers than ever before.

In order to establish school programs and develop Religious education subjects that are sensitive to the religious and spiritual development of both the Catholics and non-Catholics students, it is significant to understand first the perspective and attitude of these students toward religion. Baring et al. (2018) explained that current changes in meaning of the youth's understanding and appreciation of religion and the sacred requires an approach to attitude towards religion that is considerate to religious and non-religious domains. They also added that "studying attitudes towards religion necessitate expanding the meanings for religiosity and spirituality" (p. 3). Some Theologians even asserted that several young adults consider themselves as spiritual, but not religious (Cherry et al., 2001; Cunningham, 2002; Fuller, 2001). Overstreet (2010) believed that considering how young adult Catholics and non-Catholics perceive spirituality and religiousness allow higher education professionals to comprehend more fully how these concepts are viewed which will eventually lead to effectively foster the students' spiritual and religious development. This study aims to investigate on how Catholic and non-Catholic college students in a Catholic University in Pampanga perceive Religion. It also aims to determine if there are significant differences in their perspectives.

#### *1.1 Nature of religion*

Hick (1989) argued that all people are intrinsically religious which explains that every religion is a different human response that evolved from this intrinsic religiousness toward one authentic divinity. He also attested that every single religion has developed in its own period and culture as a reply to the divine wherein each religion names the divine differently but it is just one and the same in every religion. He is simply implying that all religious routes are composed of the same purpose and point to the same destination. He further explained that religions are reliable ways to the divine, and means of perceiving through which the divine is vaguely apprehended. On the other hand, Love (2002) defines religion as a communal system of beliefs, philosophies or creeds that are related to a belief and in worshipping a mystical power or powers who is regarded as maker(s) and ruler(s) of the universe. Callender and Green (2014) supported this understanding by stating that in Religion there is always order in existence that is manifested by an absolute being which the human person cannot comprehend or alter. On the other hand, Religion according to the Catechism of the Catholic Church (1994) and

McBrien (1994) comprehends the exterior, social foundations in which the faith and spirituality of an individual are articulated. Overstreet (2010) defined etymologically Religion as originating from the Latin word “religare” which means “to tie or bind”. He further stressed that this means, Religion implies an obligation which signifies “*binding ourselves in relationship to others for the purpose of holding each other to our commitments*” (p. 4). From the concept of Religion as related to a community, Bird (1988) stated that religion includes so much rituals, liturgy and different sort of individual and social activities that do not directly require belief. This now leads to a realization that the propositional foundations of religion are not beliefs at all.

Religion may have variety of definitions but what is constant about it is it always involves religiosity and spirituality. Religiosity referring to the people’s beliefs regarding their faith in an ultimate being we usually refer to as God. While spirituality discusses the human person’s behavior and actions in dealing with other people in the community and in the society. Religion always involves faith, belief and relationship with God and the people in the community.

### 1.2 Nature of spirituality

Spirituality and religion are very essential in the life of students as declared by Astin and Astin (2010). Roehlkepartain et al. (2006), and Benson and Roehlkepartain (2008) further stressed that many of the young adults perceive spiritual development as a significant part of their lives. Astin and Astin (2010) maintained that Spirituality is a many-sided quality that includes a vigorous pursuit for answers to the essential questions about life, a comprehensive worldview that goes beyond egocentrism and ethnocentrism, and the ability to care and have compassion for others that includes a way of life towards serving others, and an ability to uphold one’s sense of stillness and focus, especially in stressful situations. Bryant et al. (2003) added that,

*Spirituality involves seeking personal authenticity, genuineness, and wholeness; transcending one’s locus of centrality (i.e., recognizing concerns beyond oneself); connectedness to self and others through relationships and community; developing a sense of meaning, purpose, and direction; and openness to fostering a relationship with a higher power or center of value that transcends human existence and rational ways of knowing (p. 724).*

According to Cunningham (2002), the word spirituality originated from the term “spiritus” which means “spirit or ghost”. This now implies that to be spiritual is acquire within the spirit of God. It is this spirit that teaches us to live in love, reconciliation, and kindness in a community with others. Schneiders (1989) defined spirituality as the experience of being willfully determined to incorporate one’s life in terms of self-transcendence toward the greatest value that is being perceived by the individual.

In a broader sense Myers et al. (2000) defined spirituality as personal and private beliefs that surpasses the physical parts of life and provides a profound sense of fullness, connectedness, and openness to the absolute. This concept of spirituality involves belief in a metaphysical power, deeds connected to the infinite such as prayer and discernment, sense of meaning and direction in life, optimism and positiveness, love and compassion, morality and righteous guiding principle, and sublime experience. In addition, Lewis (2001) understood spirituality as the life that is lived in relation to God, self, community, and environment that is directed towards the cultivation and commemoration of fullness. In a narrow sense, Worthington et al. (2011) defined spirituality as “*general feeling of closeness and connectedness to the sacred*” (p. 205). Furthermore, they identified four types of spirituality. The first one is more connected to religion: religious spirituality (intimacy and relationship to the Divine as defined by religion), the second is the humanistic spirituality (closeness and relationship to humanity), the third is nature spirituality (closeness and relationship to the natural environment), and the fourth is cosmos spirituality (closeness and relationship to creation as a whole).

Spirituality is more concern in terms of one’s relationship with one’s self, other people, the community, nature and God. It answers the significant questions that people, especially the young adults, usually ask regarding the essence and meaning of life and its relationship with the Divine.

### 1.3 Religiosity and spirituality

Benedict XVI, (2008), D'Souza, (2008) and John Paul II, (1990) believed that one of the main obligations of Catholic higher education is to integrate religiosity and spirituality into the academic field of growth. Regardless of the yearning of college students to incorporate spirituality into their life, studies show that they still appear to separate religion with their belief in God which they consider spiritual according to St. Amand (2004). This clearly shows, as stated by Hamer (2004), that *"Believing is becoming increasingly divorced from belonging"* (p. 5). This eventually leads to supposition about the beliefs and practices of Catholic and non-Catholic college students and if they still have faith or not anymore on metaphysical realities as asserted by Overstreet (2010). He further explained that one should not presume that the concept of being spiritual is better than that being religious and vice-versa because the usual case is that the two are usually compared and religiousness is commonly considered less than spirituality. As posited by Johnson et al. (2005), when these two are diverged there is an inclination to describe spirituality as upright, individualistic, redeeming, and matured while depicting religion as traditional, compelling, and immature. They also argued that such dichotomy simplifies and complicates spirituality and religion.

Overstreet (2010) in his study, defined spirituality as a journey in discovering one's self and finding meaning in terms of one's relationship with the Divine, while religiousness is defined as understanding and observance to Church doctrine in relation to particular practices of one's faith and beliefs. He further expounded in his study that despite the obscure definition and understanding of spirituality of college students, they still see spirituality as attentiveness to one's surroundings, sensitive observance regarding other people's life, and awareness of the presence of the divine or absolute being. Moreover, this kind of spirituality should lead to some kind of a response to nurturing a relationship with an absolute being or reaching out to provide a helping hand to the needy (Credo & del Castillo, 2019). In other words, spirituality is always related to the Divine both for the Catholic and non-Catholics. On the other hand, Religiousness was explained as a belief system and observing a set of moral principles and practices instituted by an officially recognized church. Likewise, the extent to which one followed these traditional teachings, moral principles and expressions of faith ascertained the level of religiousness one attributed to herself/himself. This understanding was affirmed by Astin et al. (2004) among the indicators of religiousness in the CSBV survey which is following religious teachings in everyday life. In addition, religiousness is also associated with the community like attending community celebrations, going to mass, and living according to the teachings of the community. Pargament (1999) argued that religion is *"the search for significance in ways related to the sacred"* whereas spirituality is *"the search for the sacred"* (pp. 11-12). In addition, Worthington et al. (2011) defined religion as faithfulness to a belief system and rituals in relation with a custom where there are agreed upon beliefs and practices, while spirituality is more concern in terms of relationship and connectedness to the divine.

However, according to Overstreet (2010), there are college students, who are Catholics and non-Catholics, who believed that Religion and religiousness contribute to one's spirituality. That one's manifestation of spirituality are based from the values and moral principles of one's religious beliefs. This means that these college students consider religion as the foundation and underpinning of spirituality. Cohen (2009) also viewed that the different religious affiliations shape one's essential views, beliefs, and moral decisions about prosociality and spirituality. CCC (1994) even asserted that participation in religious community celebrations. Like the Holy Mass, strengthens one's spiritual journey. On the other hand, Elk et al. (2017) claimed that there is a difference in terms of religiousness and spirituality between Catholics and non-Catholics. For them, Religiousness refers to religious beliefs, practices, community celebrations, and doctrines, while spirituality pertains to being prosocial, having a healthy relationship with God and others, and attending to the needy. This understanding of religiousness and spirituality led to the understanding that there really is a difference between Catholics and non-Catholics in terms of these two variables as viewed by Cohen et al. (2005), Li et al. (2012), Rutjens et al. (2016). In line with this, Elk et al. (2017) held that other religions, like Protestants, are more religious and spiritual compared to Catholics. Saroglou et al. (2005) further maintained that the impacts of being religious on

prosocial behavior would mostly signify that religious practices and beliefs naturally involve prosocial attitudes and values.

Pascarella and Terenzini (2005) emphasized that students are in the transition of altering the avenues in which they consider religion and are employing a different terminology in characterizing their beliefs. This situation led Parks (2000) to propose that the dialect of spirituality should probably be employed by students who are in a position of switching from unexamined beliefs to making commitments. This means that, according to Overstreet (2010), *"there was a deep desire among these students, no matter what their self-understanding of being religious and/or spiritual, to search for the transcendent and live lives directed toward the common good"* (p. 260).

#### 1.4 Statement of the problem

The main objective of the study is to investigate the perspective of Catholic and non-Catholic students in a certain university in Pampanga toward Religion. Specifically, the research sought to answer the following questions:

- How do Catholics and non-Catholic college students perceive Religion?
- Is there a significant difference regarding the Catholic and non-Catholic students' perception toward Religion?

## 2. Methodology

A descriptive research design was employed in this study. A descriptive research design According to Dudovskiy (2018) attempts to determine, describe or identify the characteristics and/or behavior of the sample population. This research design also aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely that was not possible without employing this method. Hale (2011) stated that there are 3 types of descriptive research method and these are the observational method, case study method, and Survey method. In this study the survey method was used. A quantitative descriptive method was used in describing the current context/situation and perceptions of the Catholics and non-Catholic students of Holy Angel University toward religion. In doing this, the researcher used a survey questionnaire developed by Baring et. al. (2018) in gathering data. Mouton (1996) explained that a survey is used to collect original data for describing a population too large to observe directly. In this study the information was collected through self-administered questionnaires that were distributed personally to the subjects by the researcher.

Using purposive sampling, the researcher selected 200 college students as respondents. Half of these (100 students) were Catholics and the other half (100 students) were non-Catholics. A purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which researcher relies on his or her own judgment when choosing members of population to participate in the study as claimed by Dudovskiy (2019). The researcher, in order to evaluate whether the means for the Catholic and non-Catholic college students are significantly different when it comes to their perception and attitude towards Religion, made use of independent-samples *t* test. The independent-samples *t* test assesses whether the means for the two independent variables are significantly different from each other. The results were interpreted using the FSAT scale of Baring et al. (2018). These are the Identity dimension, Spirituality dimension and Religiosity Dimension. The researcher also followed the scale Strongly Disagree 1.00 – 1.59, Disagree 1.60 – 2.59, Undecided 2.60 – 3.59, Agree 3.60 – 4.59, Strongly Agree 4.59 – 5.00. Finally, the researcher also made use of scholarly articles and books related to the study in treating the data.

### 3. Results, analysis, and discussion

**Table 1**

*Perspective of Catholic and Non-Catholic students in terms of the items in the identity dimension*

	Religion	N	Mean	SD	SE
item 1	Catholic	100	4.40	.682	.068
	Non-Catholic	100	4.24	.976	.098
item 3	Catholic	100	4.01	.990	.099
	Non-Catholic	100	4.02	1.063	.106
item 4	Catholic	100	4.44	.756	.076
	Non-Catholic	100	4.06	1.071	.107
item 5	Catholic	100	4.15	.880	.088
	Non-Catholic	100	3.98	1.005	.100
item 6	Catholic	100	4.57	.728	.073
	Non-Catholic	100	4.17	1.101	.110
item 7	Catholic	100	4.28	.780	.078
	Non-Catholic	100	3.88	1.289	.129
item 8	Catholic	100	4.35	.757	.076
	Non-Catholic	100	3.99	1.210	.121

In **table 1**, both Catholic and non-Catholic students agreed that *Religion generates a lifestyle that is founded on God* (item 1), that *a religious person possesses positive attitudes towards others* (item 3), that *a religious person is God-centered* (item 4), that *Religion involves concern for the environment* (item 5), that *Religion reminds them that God created them* (item 6), that *salvation is essential for religion* (item 7), and that *Religion taught them to face life's problems without questioning God* (item 8). Each of these items has a mean between 3.60-4.59 that is interpreted as *agree*. All these items belong to the **identity dimension** that describes religion as beliefs towards God and religious institution. Belief in God and religion go together. This dimension assesses one's attitudes towards being identified with God and religious institution. Belief in religion entails appreciating religion and God's role in one's life.

Callender Jr. and Green (2014) asserted that Religion makes people realize that they need God in their lives who is the source of their existence, and it also teaches humans the proper means of communicating to God by following the norms set in their religious institution. Overstreet (2010) further asserted that being religious is having strong faith, a relationship with God, and communion with others in one's religion.

**Table 2**

*Perspective of Catholic and Non-Catholic Students on a spiritual person as one who loves religion*

	Religion	N	Mean	SD	SE
item 1	Catholic	100	4.40	.682	.068
	Non-Catholic	100	4.24	.976	.098
item 2	Catholic	100	3.72	1.016	.102
	Non-Catholic	100	3.14	1.400	.140
item 3	Catholic	100	4.01	.990	.099
	Non-Catholic	100	4.02	1.063	.106

**Table 2** shows that the non-Catholics are uncertain about item 2 (*that a spiritual person is one who loves religion*) because they got a mean of **3.14** (uncertain), however, the Catholic students got a mean of **3.72** which signifies that they agree on the item that states *a spiritual person is one who loves religion*. Overstreet (2010) affirmed that Catholics believe that a spiritual person loves religion because in his study, he mentioned that students who identified themselves as being religious were actually more inclined to acknowledging religion for contributing to their spirituality. He also accentuated that some students portrayed religion as giving the foundation for spirituality. Nevertheless, he also claimed together with Cherry, De Berg and Porterfield (2000), Cunningham (2002), and Fuller (2001) that many college students and young adults, including non-Catholics,

now a day consider themselves spiritual, but not religious.

**Table 3**

*Perspective of Catholic and Non-Catholic students in terms of the items in the spirituality dimension*

	Religion	N	Mean	SD	SE
item 9	Catholic	100	4.69	.563	.056
	Non-Catholic	100	4.67	.766	.077
item 10	Catholic	100	4.69	.581	.058
	Non-Catholic	100	4.68	.764	.076
item 11	Catholic	100	4.69	.615	.061
	Non-Catholic	100	4.70	.732	.073
item 13	Catholic	100	4.63	.544	.054
	Non-Catholic	100	4.66	.714	.071

**Table 3** shows that both Catholic and non-Catholic college students strongly agreed that *they feel the love of God in their life* (item 9), that *God is beside them when they are down* (item10), that *they feel safe because of God* (item11), and *it is important for them to dedicate a time for God* (item 13). All these items in this table got means greater than 4.59 which is interpreted and considered as *strongly agree*. This means that both the Catholic and non-Catholic college students strongly agree on the 2<sup>nd</sup> dimension of the FSAR scale which is the *spirituality dimension* (Religion constitute affective sentiments towards God. Religion affirms the significance of a Divine Being. This dimension assesses attitudes reflecting one’s emotional dispositions towards God. One’s emotional disposition in this sense has two aspects: feelings of security because of God and affective commitments to God) found in items 9-14.

Schneiders’ (1989) definition of spirituality is “*the experience of consciously striving to integrate one’s life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives*” (p. 9). For Appleyard (1998) “*one’s horizon of ultimate concern may be God revealed in Jesus Christ and experienced through the gift of the Spirit within the Church, but it may also be another system of value, religious or secular*” (p. 9). In this study the ultimate concern is their feeling of security because of God and their commitment to Him. Myers et al. (2000) also understood religious spirituality this way when he stated that spirituality is a personal and private belief that goes beyond the tangible facets of life and provides a profound sense of wholeness, connectedness, and openness to the Divine. Putting this simply, the students believed that religious spirituality is connectedness and relationship with the Divine God as asserted by Worthington et al. (2011). Even Overstreet (2010) stated in his study that “*both religious and nonreligious, typically associated spirituality with a relationship to the divine*” (p. 252).

**Table 4**

*Perspective of Catholic and Non-Catholic students in terms of the items in the spirituality dimension*

	Religion	N	Mean	SD	SE
item 14	Catholic	100	4.46	.688	.069
	Non-Catholic	100	4.53	.858	.086
item 15	Catholic	100	4.17	.865	.087
	Non-Catholic	100	4.07	1.085	.108
item 16	Catholic	100	4.03	.948	.095
	Non-Catholic	100	3.97	1.049	.105
item 17	Catholic	100	4.12	.832	.083
	Non-Catholic	100	3.94	1.099	.110
item 18	Catholic	100	4.66	.590	.059
	Non-Catholic	100	4.67	.604	.060
item 19	Catholic	100	4.40	.791	.079
	Non-Catholic	100	4.26	.949	.095

In **Table 4** both Catholic and non-Catholic students agreed that *they are always happy because God is in*

them (item 14), that *they are willing to do everything to please God* (item 15), that *a religious person is someone who realizes his/her faults* (item 16), that *a religious person is one who rejects an immoral social order* (item 17), that *a religious person is well-disciplined* (item 18), and they also agreed that *a religious person is concerned about doing good deeds* (item 19). Similar to **Table 1**, each of these items also has a mean between 3.60-4.59 that is interpreted as *agree*. All these items belong to the **religiosity dimension** that describes religion as having concomitant human responsibilities. This dimension assesses human responses towards religion in the personal, moral and social order. From this dimension, religion is perceived to demand the fulfillment of certain responsibilities in the personal, moral and social order. Therefore, faith response in this sense is measured in terms of the satisfaction of these responsibilities.

Overstreet (2010) attested that Religiousness was explained as a belief system and observing a set of moral principles and practices instituted by an officially recognized church. Likewise, the extent to which one followed these traditional teachings, moral principles and expressions of faith ascertained the level of religiousness one attributed to herself/himself. This understanding was affirmed by Astin et al. (2004) among the indicators of religiousness in the CSBV survey which is following religious teachings in everyday life. In addition, religiousness is also associated with the community like attending community celebrations like going to mass and living according to the teachings of the community. Pargament (1999) is simply pointing out that “*religion is the search for significance in ways related to the sacred*” (p. 2).

**Table 5**

*Items that signifies difference in terms of the Catholic and Non-Catholic students' perspective on religion*

Items	<i>F</i>	<i>Sig.</i>	<i>T</i>	<i>df</i>	<i>Sig.</i>	<i>MD</i>	<i>SD</i>
item 1	5.453	.021	1.344	177	.181	.160	.119
item 2	17.288	.000	3.353	181	.001	.580	.173
item 4	5.349	.022	2.897	178	.004	.380	.131
item 6	11.281	.001	3.029	172	.003	.400	.132
item 7	18.553	.000	2.655	163	.009	.400	.151
item 8	9.158	.003	2.522	166	.013	.360	.143
item 12	4.669	.032	.362	167	.718	.040	.111
item 17	5.011	.026	1.306	184	.193	.180	.138

*Note.* The significance level is .05 (alpha=0.05).

**Table 5** indicates that items 1, 2, 4, 6, 7, 8, 12, and 17 have *Sig. (p)* value that was less than the alpha of .05. This means that there is a significant difference in terms of the perception of Catholic and non-Catholic College students on Religion in terms of these items. Majority of the Significant difference are coming from the 1st dimension or the identity dimension (items 1-8) and very slight Significant difference on the 2nd dimension or the Spirituality dimension (items 9-14) and 3rd dimensions or the Religiosity dimension (items 15-19). However, considering all the items and the responses of both the Catholic and non-Catholic students, it appears in general that there is no significant difference since majority of the items have *Sig. (p)* value that is greater than the alpha of .05.

#### 4. Conclusion

The data and findings in the study also manifested that there are clear similarities too in terms of the perceptions of Catholic and non-Catholic students toward religion especially, in terms of the spirituality and religiosity dimension since majority of the differences are concentrated on the identity dimension. The findings also show that in item 2, The Catholic students agree that a spiritual person is one who loves religion while for the non-Catholic students are uncertain regarding their perception about this. Generally, both the Catholics and non-Catholics are in agreement in almost all the items. However, the Catholic students' perception on religion appears to be much higher than those who are non-Catholic.

In this study the researcher found out that there is a significant difference between the perspective of

Catholic and non-Catholic students toward Religion in terms of the identity dimension, but generally, there is no significant difference. Items 1, 2, 4, 6, 7, 8, 12, and 17 have Sig. (p) value that was less than the alpha of .05. Nonetheless, the rest of the items have higher Sig. (p) value than the alpha of .05.

The researcher also concluded that the significant difference that were identified in this research should not be taken for granted, instead, they can be use as bases on improving the religious programs and Religious education classes of Catholic institutions that are sensitive and considerate to Non-Catholic students.

## 5. References

- Appleyard, J. A. (1998). Imaginations' arc: The spiritual development of readers. In J. L. Mahoney (Ed.), *Seeing into the life of things: Essays on literature and religious experience* (pp. 31-58). New York, NY: Fordham University Press.
- Astin, A. W., & Astin, H. S. (2010). *How liberal education can enhance students' spiritual life*. Talk presented at the Ninth Annual Conversation on the Liberal Arts, Westmont College, Santa Barbara, CA.
- Astin, A. W., Astin, H. S., Lindholm, J. A., & Bryant, A. N. (2004). *The spiritual life of college students: A national study of college students' search for meaning and purpose*. Los Angeles, CA: Higher Education Research Institute, University of California Los Angeles.
- Bailey, J. (2002). Religious education in church schools. In A. Brown & L. Broadbent (Eds.), *Issues in religious education* (pp. 26-41). London: Routledge Falmer.
- Baring, R., Srmiento, P. J. D., Sibug, N., & Lumanian, P. (2018). Filipino college students' attitudes towards religion: An analysis of the underlying factors. *Religions*, 9(3), 1-14. <https://doi.org/10.3390/rel9030085>
- Bartlett, R. C. (2003). Souls without longing. *The Public Interest*, 150, 101-114.
- Benedict XVI. (2008). *Meeting with Catholic educators*. Catholic university of America, Washington, DC. Retrieved July 26, 2019 from [http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf\\_ben-xvi\\_spe\\_20080417\\_cath-univ-washington.html](http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html)
- Benson, P. L., & Roehlkepartain, E. C. (2008) Spiritual development: a missing priority in youth development. *New Directions for Youth Development*, 118, 13-28. <https://doi.org/10.1002/yd.253>
- Bird, A. (1988). Science and theological realism. In A. Moore & M. Scott (Eds.), *Realism and religion philosophical and theological perspectives* (pp. 125-130). Burlington: USA. Ashgate Publishing Company.
- Broadbent, L. (2002). A rationale for religious education. In A. Brown & L. Broadbent (Eds.), *Issues in religious education* (pp. 15-25). London: Routledge Falmer.
- Bryant, A., Yun, J., & Yasuno, M. Y. (2003). Understanding the religious and spiritual dimensions of students' lives in the first year of college. *Journal of College Student Development*, 44(6), 723-745. <https://doi.org/10.1353/csd.2003.0063>
- Callender, D. E., Jr., & Green, W. S. (2014). Introduction: Scholarship between myth and scripture. In D. E. Callender Jr. (Ed.), *Myth and culture: Contemporary perspectives on religion, language and imagination* (pp. 1-14). Atlanta, SBL Press. <https://doi.org/10.2307/j.ctt1287n15>
- Cherry, C, DeBerg, B. A., & Porterfield, A. (2001). *Religion on campus: What religion really means to today's undergraduates*. Chapel Hill, NC: University of North Carolina Press.
- Cohen, A. B. (2009). Many forms of culture. *American Psychologist*, 64, 194-204. <https://doi.org/10.1037/a0015308>
- Cohen, A. B., Piece, J, Chambers, J., Meade, R., Gorfine, B., & Koenig, H. (2005). Intrinsic and extrinsic religiosity, belief in the afterlife, death anxiety, and life satisfaction in young Catholics and Protestants. *Journal of Research in Personality*, 39, 307-324. <https://doi.org/10.1016/j.jrp.2004.02.005>
- Credo, C., & del Castillo, F. (2019). The effect of modeling approach in teaching catechesis vis-à-vis formation of value and prayer life of the soup kitchen children in the Philippines. *International Journal of Research Studies in Education*, 8(4), 11-20. <https://doi.org/10.5861/ijrse.2019.4907>

- Cunningham, L. (2002). Stairways to heaven: Some cautionary thoughts for those who say they are spiritual but not religious. *Notre Dame Magazine*, 31(3), 25-29.
- D'Souza, M. O. (2008). Human unity and the catholic university: Some Notes from the Philosophy of Jacques Maritain. *Journal of Catholic Higher Education*, 27(2), 253–269.
- Dudovskiy, J. (2018). *Descriptive research*. Retrieved July 26, 2019 from <https://research-methodology.net/descriptive-research/>
- Dudovskiy, J. (2018). *Purposive sampling*. Retrieved July 26, 2019 from <https://research-methodology.net/sampling-in-primary-data-collection/purposive-sampling/>
- Flensner, K. (2018). *Secularized and multi-religious classroom practice-discourses and interactions*. <https://doi.org/10.3390/educsci8030116>
- Fuller, R. C. (2001). *Spiritual, but not religious: Understanding unchurched America*. New York, NY: Oxford University Press. <https://doi.org/10.1093/0195146808.001.0001>
- Grajczonek, J. P., Ryan, M. J., & Chambers, M. (2007). Inclusion of students who are not Catholics in Catholic schools: Policy, practices and problems. *Proceedings of the 2007 International Conference on Catholic Education Leadership* (pp. 1-14). Australia: Flagship for Creative and Authentic Leadership.
- Hale, J. (2011). *The 3 basic types of descriptive research methods*. Psych central. <https://psychcentral.com/blog/the-3-basic-types-of-descriptive-research-methods/>
- Hamer, D. (2004). *The God gene: How faith is hardwired into our genes*. New York, NY: Doubleday.
- Hick, J. (1989). *An interpretation of religion*. New Haven, CT: Yale University Press. <https://doi.org/10.1057/9780230371286>
- John Paul II. (1990). *Ex corde ecclesiae*. Retrieved July 25, 2019 from [http://w2.vatican.va/content/johnpaul-ii/en/apost\\_constitutions/documents/hf\\_jp-ii\\_apc\\_15081990\\_ex-corde-ecclesiae.html](http://w2.vatican.va/content/johnpaul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html)
- John Paul II. (1992). *Catechism of the Catholic Church*. Retrieved July 27, 2019 from [https://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](https://www.vatican.va/archive/ENG0015/_INDEX.HTM)
- Johnson, T. J., Kristeller, J., & Sheets, V. L. (2005). *Religiousness and spirituality in college students: Separate dimensions with unique and common correlates*. Proceedings of the Institute on College Student Values: Soul Searching: Trends.
- Lewis, M. M. (2011). Spirituality, counseling, and elderly: An introduction to the spiritual life review. *Journal of Adult Development*, 8(4), 231–240. <https://doi.org/10.1023/A:1011390528828>
- Li, Y. J., Johnson, K., Cohen, A., Williams, M., Knowles, E., & Chen, Z. (2012). Fundamental(ist) attribution error: Protestants are dispositionally focused. *Journal of Personality and Social Psychology*, 102, 281–290. <https://doi.org/10.1037/a0026294>
- Love, P. G. (2002). Comparing spiritual development and cognitive development. *Journal of College Student Development*, 43(3), 357-373.
- McBrien, R. P. (1994). *Catholicism* (Rev. ed.). San Francisco, CA: Harper San Francisco.
- Mouton, J. (1996). *Understanding social research*. Hatfield, Pretoria: Van Schaik Publishers.
- Myers, J., Sweeney, T., & Witmer, M. (2000). The wheel of wellness counseling for wellness: A holistic model for treatment planning. *Journal of Counseling and Development*, 78(3), 251–265. <https://doi.org/10.1002/j.1556-6676.2000.tb01906.x>
- Overstreet. (2010). Spiritual vs. religious: Perspectives from today's undergraduate Catholics. <https://doi.org/10.15365/joce.1402062013>
- Pargament, K. (1999) The Psychology of religion and spirituality? Yes and no. *The International Journal for the Psychology of Religion*, 9(1), 3-16. [https://doi.org/10.1207/s15327582ijpr0901\\_2](https://doi.org/10.1207/s15327582ijpr0901_2)
- Parks, S. D. (2000). *Big questions, worthy dreams: Mentoring young adults in their search for meaning and purpose*. San Francisco, CA: Jossey-Bass.
- Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students: A third decade of research*. San Francisco, CA: Jossey-Bass.
- Roehlkepartain, E., King, P. E., Wagener, L. M., & Benson, P. L. (2006). *The handbook of spiritual development in childhood and adolescence* (pp. 145-160). Thousand Oaks, CA, US: Sage Publications.

- Rutjens, B.T., van Harreveld, F., van der Pligt, J., van Elk, M., & Pyszczynski, T. (2016). A march to a better world? Religiosity and the existential function of belief in social–moral progress. *The International Journal for the Psychology of Religion*, 26(1), 1–18. <https://doi.org/10.1080/10508619.2014.990345>
- Saroglou, V., Pichon, I., Trompette, L., Verschueren, M., & Dernelle, R. (2005). Prosocial behavior and religion: New evidence based on projective measures and peer ratings. *Journal for the Scientific Study of Religion*, 44, 323–348. <https://doi.org/10.1111/j.1468-5906.2005.00289.x>
- Schneiders, S. M. (2000). *Religion and spirituality: Strangers, rivals, or partners?* Keynote address presented at the Western Conversation in Jesuit Higher Education Conference, Santa Clara University, CA.
- Shek, D. T. (2012). Spirituality as a positive youth development construct: a conceptual review. *The Scientific World Journal*, 458953. <https://doi.org/10.1100/2012/458953>
- St. Amand, A. (2004). *Interest in religion rises among college students*. Huntington News. Retrieved July 27, 2019 from <http://www.nu-news.com/media/paper600/news/2004/01/14/News/>
- van Elk, M., Rutjens, B., & van Harreveld, F. (2017). Why Are Protestants more prosocial than Catholics? A comparative study among Orthodox Dutch believers. *The International Journal for the Psychology of Religion*, 27(1), 65-81. <https://doi.org/10.1080/10508619.2017.1245023>
- Worthington, E. L., Hook, J. N., Davis, D. E., & McDaniel, M. A. (2011) Religion and spirituality. *Journal of Clinical Psychology*, 67(2), 204–214. <https://doi.org/10.1002/jclp.20760>

