

## Overlap of religiosity and spirituality among Filipinos and its implications towards religious prosociality

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### *Abstract*

Religious people help. A bulk of studies indicates that the high importance an individual gives to his/her religion is associated with prosocial behavior (e.g., Saroglou, 2013). Although religiosity is consistently associated with prosocial behavior, most Western studies found that religiosity is more related to helping close others whereas spirituality is associated to helping both close and unknown others. Yet, when applied in Filipino context, peculiarities were found. Specifically, correlation result indicates that the religiosity and spirituality among Filipinos are strongly associated. Moreover, result on moderated hierarchical regression analysis shows that religious prosociality among Filipinos does not depend on the social categorization of the target of help. Together, these results reflect the dynamics of religiosity and prosocial behavior among Filipinos.

**Keywords:** religiosity; spirituality; *maka-Diyos*; prosocial behavior; ingroup and outgroup

## Overlap of religiosity and spirituality among Filipinos and its implications towards religious prosociality

### 1. Introduction

Helping others is one of the core values and practices of religion (Batson, 1990). Although there are varied conceptualizations about religion and spirituality (e.g., Pargament, 1999), Hill and colleagues (2000) contended that spirituality is the individual and private practice of the search for the sacred whereas religion involves the search for the sacred in the context of one's community prescribing religious practices. Studies found that religiosity has been more strongly linked to prosocial behavior towards ingroup or close others whereas spirituality is more strongly linked to helping both the ingroup and the outgroup (for a recent review, see Saroglou, 2013). However, in the context of the Filipinos, the value of being *maka-Diyos* (being religious; Clemente et al., 2008) and the overlap of religiosity and spirituality (Ocampo, Mansukhani, Mangrobang, & Juan, 2013) may provide an interesting influence to religious prosociality. With this, the present study investigated the overlap of religiosity and spirituality among Filipinos and how this overlap provides implications towards a religious individual helping not only the ingroup but also the outgroup.

The succeeding subsections provide a review on the concepts of religiosity and spirituality, the associations of religiosity, spirituality, and prosocial behaviors, and finally the dynamics of religiosity/spirituality in the Filipino context.

#### 1.1 Clarifying the Concepts of Religion and Spirituality

The term religion is derived from a Latin word "religio", which means a communion between a person and a higher being. Allport (1966) conceptualized religion into two orientations, namely intrinsic and extrinsic orientation. Individuals with intrinsic orientation view religion as an ultimate truth whereas those with extrinsic orientation use religion for security and support. Batson (1976) added quest orientation in which he referred as a continuing process of search for existential meaning. An attempt to consolidate the meanings attached to religion throughout the history include a recognition and feeling for the presence of the power of a higher being and the rituals to recognize that power (Wulff, 1997). On the other hand, spirituality comes from a Latin word "spiritualis" which signifies life. LaPierre (1994) suggested that spirituality is composed of experience in the transcendence. It also places emphasis on a person's relationship with the nature and stresses human potential (Spilka, 1993).

Attempts of several scholars in separately conceptualizing religion and spirituality have resulted into treating these two as independent constructs. With this, Hill and others (2000) consolidated the definitions and different views on religion and spirituality by providing comprehensive criteria in defining the two constructs. A criterion for spirituality includes the feelings, thoughts, and processes that arise from the search for the sacred as perceived and practiced by an individual. Religion, on the other hand, also incorporates the criterion for spirituality in the presence of a community that prescribes set of religious practices, or an attempt to reach goals that are not necessarily sacred (e.g., belongingness) but are done in the religious context.

Moreover, the search for the sacred includes actions and experiences in relation to the divine being (Hill et al., 2000). Similarly, early scholars (e.g., Glock, 1962; Stark & Glock, 1968) conceptualized religiosity through five dimensions namely intellectual, ideology, religious experience, private and public practices. Huber and Huber (2012) suggested measurable indicators for these dimensions. Intellectual dimension is indicated by keeping abreast with religious issues. Ideology dimension is indicated by the belief of transcendence. Religious experience is indicated by perception, feelings, and experiences in general in relation to one's religion. Private practice is indicated by the personal activity in expressing one's faith whereas public practice is the expression of

one's faith in the context of others of the same religion. These five dimensions conceptually parallel the definition of Hill and colleagues (2000). For example, both the private and public practices point to the rituals and prescribed behaviors of the religious community. The other three dimensions (intellectual, ideology, and religious experience) point to the attempts and search of an individual in establishing contact with the divine being. Although there is no scale pertaining to the Hill and others' (2000) consolidated definition of religiosity, a scale which measures the 5 dimensions of religiosity (e.g., Centrality of Religiosity Scale; Huber & Huber, 2012) is available and possessed good psychometric properties. With this, the present study used centrality of religiosity scale (CRS-15; Huber & Huber, 2012) to measure religiosity of the Filipino respondents.

### *1.2 Religiosity, Spirituality, and Prosocial Behaviors*

Prosocial behavior refers to behaviors intended to directly or indirectly benefit others (Preston, Salomon, & Ritter, 2013) and it occurs in both individual and group levels (Snyder & Sturmer, 2010). Several correlational studies have identified religiosity's association with prosocial behaviors. To name a few, it has been associated with volunteerism (Marris et al., 2000), increased blood donations (St. John & Fuchs, 2005) and donations to charity (Chang, 2006), and being faithful in relationships (Cochran & Beeghley, 1991) and in government responsibilities (Atkinson & Bourrat, 2011). Religiosity has also been found to be a good predictor of willingness to help others among adolescent samples (Hardy & Carlo, 2005) and a predictor of secular philanthropy (Bekkers & Wiepking, 2006; Lincoln, Morrissey, & Munday, 2008).

However, religiosity is associated to what Saroglou (2006) calls "minimal prosociality" - minimal in a sense that targets of prosociality are mostly those ingroup members such as kins, close friends, and those who are within the closer circle of social network. Ingroup (as opposed to outgroup) refers to a group wherein an individual shares similarities with the members and these similarities may be based on kin, being friends, similar values, and beliefs among others (Triandis, 1994). In their second study, it was found that religiosity was related to willingness to help a family member and a significant person but not those whom relationship has not been established (Saroglou, Pichon, Trompette, Verschuere, & Dernelle, 2005). Saroglou (2006) contended that religion may also reflect borders and so helping may be directed towards those belonging in the group and not necessarily towards those who do not belong in the group.

In contrast to religiosity predicting prosocial behavior towards ingroup, spirituality was related to helping both the ingroup and the outgroup (Saroglou, Delpierre, & Dernelle, 2004; Saroglou & Galand, 2004; Saroglou & Muñoz-García, 2008; Saroglou et al., 2005). For example, individuals who place high importance in spirituality also viewed themselves not in their national identities but in relation to the world (Saroglou & Cohen, 2013). Moreover, people with high quest orientation (in which the characteristics reflect spirituality; LaPierre, 1994) was related to a more empathetic and universal form of prosociality, such as helping others even when they have opposing beliefs and values (Batson & Gray, 1981). Highly religious people in terms of quest orientation showed no discrimination against those individuals who were violating social norms, especially when these individuals need help (Batson, Denton, & Vollmecke, 2008; Batson, Eidelman, Higley, & Russell, 2001; Batson, Floyd, Meyer, & Winner, 1999). Saroglou (2006) put forward the idea that valuing spirituality may also indicate the value for the universality of human life and so the focus of helping may not be about who belongs in one's group but in the interconnectedness of an individual to others which then facilitates helping both the ingroup and the outgroup.

### *1.3 The Present Study*

Although the targets of the prosocial behaviors of individuals high in religiosity (common targets are ingroup) and spirituality (targets are both ingroup and outgroup) differ, it is noteworthy to mention that most of these studies are done in the context of the Western culture. The dynamics of the social categorization of the target and religiosity may be somehow different among those living in Asia, in particular, among Filipinos.

Interestingly, Filipinos are religious in general (Abad, 2001) and that the value of being *maka-Diyos* is central among Filipinos (Clemente et al., 2008). *Maka-Diyos* refers to a value giving emphasis to the importance of one's religion which is both viewed as personal and shared with others (Clemente et al., 2008). As a revisit to the *Kapwa* theory (Enriquez, 1978), Clemente and colleagues (2008) found that being *maka-Diyos* (which was not stipulated in Enriquez' *Kapwa* theory) is present in *pakikipagkapwa* (i.e., dealing with others) to both close and unknown others. Recent qualitative findings also found that Filipino youth view religiosity and spirituality as overlapping constructs (Ocampo et al., 2013), such that the notion of being religious is also being perceived as spiritual and vice versa. Together, these empirical findings indicate that there may be 1) a close association between religiosity and spirituality among Filipinos, and 2) this religiosity/spirituality overlap may provide an interesting influence in the prosocial behavior of religious Filipino youth.

The present study sought to contribute to the literature of religion and prosocial behaviors by looking into religious prosociality in the context of the Filipino culture. Specifically, what may be consistent in the Western studies may be subtly different among the Filipinos. With this, it is hypothesized that the religiosity and spirituality of Filipinos are strongly associated. Moreover, because of this overlap, religiosity may facilitate prosocial behavior towards both the ingroup and outgroup targets.

## 2. Method

### 2.1 Research Design

The study is quantitative in design and utilized a survey method wherein respondents filled up a set of scales measuring their religiosity, spirituality, and prosocial behavior. In terms of the target of prosocial behavior, different set of respondents filled up the form for ingroup target whereas another set of respondents filled up the form for outgroup target.

### 2.2 Respondents

There were a total of 439 Filipino youth respondents who participated in the survey with 89.3 percent from pen-and-paper ( $N = 392$ ) and 10.7 percent from online survey ( $N = 47$ ). In terms of biological sex, 38 percent were males ( $N = 167$ ), 61.7 percent were females ( $N = 271$ ), and only 1 respondent (0.2%) did not indicate his/her biological sex.

The mean age of the respondents was 19.4 years old ( $SD = 5.5$  years) and 90 percent were ages 18 to 25 years old. As Hoffman (1982, 2000) theorized, being able to perceive distress and thus engage in prosocial behavior go together with one's cognitive maturity. Controlling for other factors, it has been found and has supported Hoffman's contention that increasing age enhances involvement in prosocial behavior (Eisenberg & Fabes, 1998; Eisenberg, Fabes, & Spinrad, 2007). Thus, in the present study, the target age of the respondents may be reflective of involvement in prosocial behavior.

### 2.3 Measures

**Centrality of Religiosity Scale** (Huber & Huber, 2012) – This is a scale which measures religiosity through 5 dimensions, namely public practice, private practice, religious experience, ideology, and intellectual dimensions. In this study, CRS-15 was used. CRS-15 is a 15-item measure, with 3 items per dimension (see Appendix A). Responses are measured through a 5-point Likert scale, with higher scores indicating high level of religiosity. Scores are computed through computing the means for each dimension and also the overall mean which represents religiosity level. Reliability value of each dimension ranged from .80 to .93, and for the whole CRS-15 is .92 to .96 (Huber, 2007). High correlations were found between CRS and self-report of salience of religious identity and importance of religion in daily life (Huber & Krech, 2009). In the present study, the overall religiosity was found to have a strong reliability ( $\alpha = .914$ ). The reliability coefficients for the dimensions of

religiosity were also strong. These dimensions are intellectual dimension ( $\alpha = .747$ ), ideology dimension ( $\alpha = .672$ ), public practice ( $\alpha = .764$ ), private practice ( $\alpha = .754$ ), and religious experience ( $\alpha = .817$ ).

**Daily Spiritual Experience Scale** (Underwood & Teresi, 2002) – This scale intends to measure an individual's ordinary and personal spiritual experiences in daily life and perception of the transcendent, be it God or the divine. DSES is a 16-item measure with the responses measured through a 6-point likert scale (see Appendix B). Items 1 to 15 are scored using a 6-point scale whereas item 16 with a 4-point scale. The first 15 items are scored continuously and item 16 is scored separately. Reliability coefficients of DSES were high,  $\alpha = .94$  to  $.95$  (Underwood & Teresi, 2002). In the present study, the reliability coefficient for the measure of spirituality was also strong ( $\alpha = .946$ ).

**Vignettes on willingness to help** – The dependent variable of the study was willingness to help. The researcher created 21 situations wherein an ingroup or an outgroup needs help. Most of the situations the researcher created were based on the items of the altruism personality scale (Rushton, Chrisjohn, & Fekken, 1981). These items intended to measure willingness to help underwent reviews from a panel of reviewers and consequent changes and corrections were done. The respondent rated his/her willingness to help by responding to a rating scale of 1 (*not willing*) to 4 (*very willing*). There were two sets of vignettes and the 21 situations in each set are the same except that the target for set 1 (see Appendix C) is an ingroup whereas for set 2 (see Appendix D) is an outgroup. Higher total score for these vignettes means more willingness to help. Using cronbach's alpha as reliability analysis, the ingroup ( $\alpha = .849$ ) and outgroup ( $\alpha = .902$ ) measures demonstrated strong reliability coefficients.

## 2.4 Procedure

Convenience sampling was done in gathering the data wherein most of the survey forms were distributed among college students in Central Visayas and an online survey form was also created to supplement the pen-and-paper forms. After filling up the informed consent and the required demographics, respondents respectively filled up the vignettes regarding their willingness to help an ingroup or an outgroup, the Centrality of Religiosity Scale (Huber & Huber, 2012), and Daily Spiritual Experience Scale (Underwood & Teresi, 2002). After completing, debriefing was done either verbally or through referring the respondent to the contents of the informed consent. No deception was used in gathering the data. Incentives were given after completing the form.

## 2.5 Data Analysis

To look into the association of religiosity and spirituality among Filipino respondents, Pearson's correlation was used. Moreover, using the same data set, moderated hierarchical regression analysis was conducted in order to look into the independent contributions of religiosity and the social categorization of the target in one's willingness to help, and whether a religious respondent's willingness to help changes as a function of the social categorization of the target.

## 3. Results

### 3.1 Level of religiosity and spirituality of Filipinos

Based on the previous studies (e.g., Abad, 2001), Filipinos are believed to exhibit a high level of religiosity. The results of the present study (see Table 1) support this contention of Filipinos exhibiting high level of religiosity ( $M = 4.02$ ,  $SD = .70$ ) as well as spirituality ( $M = 69.48$ ,  $SD = 13.72$ ). The respondents' scores in all dimensions of religiosity were also relatively high. This includes their intellectual dimension ( $M = 3.55$ ,  $SD = .84$ ), ideology dimension ( $M = 4.24$ ,  $SD = .77$ ), public practice ( $M = 3.92$ ,  $SD = .97$ ), private practice ( $M = 4.45$ ,  $SD = .73$ ), and religious experience ( $M = 3.96$ ,  $SD = .90$ ). One item on the measure of spirituality was added asking the respondents on their "felt closeness with God". The average response on this particular item

was also near to the feeling of “very close” ( $M = 2.98$ ,  $SD = .86$ ).

**Table 1**

*Mean and Standard Deviation of the Religiosity and Spirituality of Filipino respondents*

	Minimum	Maximum	Mean	SD
Overall Religiosity	1.00	5.00	4.02	0.70
Intellectual Dimension	1.00	5.00	3.55	0.84
Ideology Dimension	1.00	5.00	4.24	0.77
Public Practice	1.00	5.00	3.92	0.97
Private Practice	1.00	5.00	4.45	0.73
Religious Experience	1.00	5.00	3.96	0.90
Spirituality	19.00	90.00	69.48	13.72
Felt closeness to God	1.00	4.00	2.98	0.86

### 3.2 Association between religiosity and spirituality

It was hypothesized that Filipinos’ view of religiosity and spirituality is overlapping (e.g., Ocampo et al., 2013); that is, they see the two constructs as closely associated. The results of Pearson’s correlation support this hypothesis (see Table 2). The total scores for both religiosity and spirituality were analyzed through Pearson’s correlation and strong positive correlation was found ( $r = .853$ ,  $p < .000001$ ). The correlation between religiosity and the last item on spirituality which asked about the felt closeness to God was also significant, specifically moderate and positive ( $r = .556$ ,  $p < .000001$ ). These results added empirical evidence to Ocampo and colleagues’ (2013) qualitative findings suggesting that Filipino youth view religiosity and spirituality as overlapping.

The strong correlation values among the 5 dimensions of religiosity and the overall religiosity also indicate that these 5 dimensions are measuring the same latent construct which is religiosity. The correlation values of spirituality with the 5 dimensions of religiosity were also strong.

**Table 2**

*Bivariate correlation of overall religiosity, the dimensions of religiosity, and spirituality*

	REL	IN	ID	PP	PrP	RE	SP	FG
Overall Religiosity (REL)	-	.827	.775	.831	.811	.876	.853	.556
Intellectual (IN)		-	.497	.698	.532	.653	.658	.459
Ideology (ID)			-	.491	.637	.630	.649	.389
Public Practice (PP)				-	.542	.621	.661	.400
Private Practice (PrP)					-	.697	.761	.498
Religious Experience (RE)						-	.795	.550
Spirituality (SP)							-	.654
Felt closeness to God (FG)								-

*Note.* All correlation values are significant at  $p < .000001$

### 3.3 Willingness of Filipinos to help

Another aim of the study was to determine the Filipinos’ willingness to help the ingroup and outgroup. Although Western studies (e.g., Saroglou et al., 2005) found that religious people are more willing to help the ingroup compared to outgroup, this finding may be of subtle difference when applied in the context of the Filipinos. The social categorization of the target of prosocial behavior moderates the association between religiosity and prosocial behavior (for a recent review, see Saroglou, 2013). Moderation occurs when the association between an independent variable and dependent variables changes as a function of the moderator variable (Baron & Kenny, 1986). In the present study, moderated hierarchical regression analysis was conducted to test this contention (see Table 3).

**Table 3**

*Results for moderating role of the social categorization of the target of prosocial behavior in the link between religiosity and prosocial behavior (N = 439)*

Predictor	Willingness to Help	
	$\Delta R^2$	B
Step 1 Religiosity	0.057	.239***
Step 2 Religiosity		.242***
Prosocial Target	0.043	.207***
Step 3 Religiosity		.252***
Prosocial Target		.207***
Religiosity x Prosocial Target	0.00009	-.014 <sup>ns</sup>
Total R <sup>2</sup>	0.10	

Note. \*\*\* $p < .001$ , ns = not significant

In the first step, religiosity was entered and it significantly predicted prosocial behavior,  $F(1, 437) = 26.408$ ,  $p < .0001$ ,  $R^2 = .057$ . In the second step, social categorization of the target was added. This second model suggests that both religiosity and the social categorization of the target of prosocial behavior are significant predictors of prosocial behavior,  $F(2, 436) = 24.165$ ,  $p < .0001$ ,  $R^2 = .10$ . The addition of the social categorization of the target added an approximately 4 percent increase in the explained variance of the prosocial behavior,  $\Delta R^2 = .043$ ,  $\Delta F(1, 436) = 20.730$ ,  $p < .0001$ .

In the third step, however, no significant interaction (religiosity x prosocial target) was found,  $\Delta R^2 = .00009$ ,  $\Delta F(1, 435) = .042$ ,  $p = .838$ . Thus, the social categorization of the target does not influence the link between religiosity and prosocial behavior. This indicates that religiosity and social categorization of the target of prosocial behavior independently predict willingness to help. Based on the standardized coefficients in step 3, both religiosity ( $\beta = .252$ ,  $t = 3.699$ ,  $p < .001$ ) and social categorization ( $\beta = .207$ ,  $t = 4.548$ ,  $p < .001$ ) demonstrated closely similar predictive value towards prosocial behavior. As indicated, the results on moderated regression shows that religious prosociality does not change as a function of the social categorization of the prosocial target. In other words, a religious Filipino is willing to help regardless of the social categorization of the prosocial target.

#### 4. Discussion

Paloutzian and Silberman (2003) suggested that understanding social behaviors in the context of religion is also an understanding of the interaction of personal, social, and cognitive aspects subsumed in it. In the present study, the goal was to provide a better understanding of the religiosity of Filipinos and its dynamics with prosocial behavior. Specifically, the aims of the study were to investigate whether there is an overlap between religiosity and spirituality of Filipinos, and determine the willingness of religious Filipinos to help an ingroup or an outgroup.

It was found that Filipino youth are religious in general. Moreover, Filipinos similarly view religiosity and spirituality. This quantitative result provides further evidence to Ocampo and colleagues' (2013) qualitative findings on the overlap of religiosity and spirituality among Filipino youth. Hill and colleagues (2000) contended that spirituality is a personal effort to communicate with the higher being whereas religion serves to provide communion ways in search for the sacred. As indicated by the strong association of religiosity and spirituality, Filipino youth both engage in personal and group means in communicating with God or a higher being. The closer association between religiosity and spirituality among Filipino youth also provides a space for them to act in different ways they deem to be sacred (e.g., helping others is sacred) even not in the religious context (Hill & Pargament, 2003). This provides added implication in the present study's finding that religious prosociality among Filipinos does not depend on the social categorization of the target of prosocial behavior.

With religiosity as more associated with helping the ingroup and spirituality with helping both the ingroup

and outgroup (e.g., Saroglou et al., 2005; Saroglou, 2013), the present findings indicate that the overlap of religiosity and spirituality may facilitate helping both the ingroup and the outgroup. It was found that religiosity predicts willingness to help regardless of the social categorization of the target of helping. Thus, in the presence of an individual who needs help, a Filipino's sense of religiosity facilitates helping that individual regardless of his/her social categorization.

More interestingly, being *maka-Diyos* is valued by Filipinos. This is also reflective of the present study's finding which shows high level of religiosity among the Filipino youth. Clemente and colleagues (2008) contended that the value of being *maka-Diyos* is not only directed in dealing with one's self but is also shared and expressed with others and in the society. The present study's finding on the strong relationship between religiosity (commonly expressed in religious public practices) and spirituality (commonly expressed in personal ways) also reflects the value *maka-Diyos* being directed in dealing with both personal and interpersonal means of expressing one's faith. Together, these imply that because Filipinos' being *maka-Diyos* transcends personal thoughts and actions, and that the overlap of religiosity and spirituality may facilitate helping both the ingroup and the outgroup, then it is plausible to suggest that religious prosociality of Filipinos does not depend on the social categorization of the target of prosocial behavior.

The finding which suggests high level of religiosity and spirituality among Filipino youth provided several practical implications. In general, this high level of religiosity/spirituality sustains the youth in developing themselves and contributing for the welfare of the society (Lerner, Alberts, Anderson, & Dowling, 2006). It also echoes the idea that individuals consider religion as an essential part of life (Zuckerman, 2005), and in the case of Filipinos religion is a necessary part of daily living.

In counseling practice, the recognition for religion has been shown to provide an advantage for better social support from both the counselors and the client's social circle (Blando, 2006). Thus, this indicates that when Filipino youth experience problems, their sense of religiosity and spirituality provides a coping resource. It has been contended that incorporating religion in the counseling practice can provide benefits to both the counselors and the clients (Cornish, Wade, Tucker, & Post, 2014).

Moreover, the recognition of religion is also a recognition that one's life and the lives of others are gifts from God, and as gifts they are to be respected and nurtured. When such recognition is being integrated in the curriculum, it provides a learning-friendly atmosphere that focuses not only on individual learning but also on learning in the context of helping others learn (Holloway, 1999). Thus, the youth's high level of religiosity and their willingness to help others are relevant factors for wholistic learning.

More importantly, valuing one's religiosity and spirituality has been linked with the experience of positive emotions (Van Cappellen, Toth-Gauthier, Saroglou, & Fredrickson, 2015) and positive emotions also have active contribution to an individual's well-being (Afzal, Malik, & Atta, 2014). Helping, as a form of religious engagement, is an important contributor to health and well-being (Deaton, 2009 and Lim, 2012 as cited in Myers, 2012). With this, the link between religiosity and prosocial behavior directed both towards the ingroup and the outgroup reflects the experience of well-being among the religious Filipino youth. This adds support to Martos and colleagues' (2011) contention that decisions (in this case, decision to help) are not entirely attributed to social norms or egoistic motives but also to religious reasons.

Amidst these interesting findings, it has to be noted that several limitations are present in the study. First, the respondents of the present study are Filipino youth with most of them having ages ranging from 18 to 25 years old. Thus, one has to take utmost consideration upon generalizing the results to other age groups not covered in the present study. Second, the method used in the present study is correlational in nature and thus the relationships found may not present causal links. Although the present study was not able to address Saroglou's (2013) recommendation on conducting field and laboratory studies on religiosity and prosocial behavior in order to establish causal link between these variables, it has clearly provided an empirical investigation into the dynamics of religiosity and prosocial behavior in the Asian context, the Philippines in particular.



In general, Filipino youth are highly religious and spiritual, and their sense of religiosity and spirituality are overlapping. A religious Filipino youth is willing to help regardless of whether the target of help is an ingroup or an outgroup. These findings are reflective of the centrality of being *maka-Diyos* of Filipinos.

## 5. Conclusion

Understanding social behaviors in the context of religion resonates with the idea of providing a better understanding to underlying mechanisms of behavior in general. With this, the present study attempted to further our understanding of the dynamics of religiosity and prosocial behavior in the context of Filipino culture. The high level and overlap of religiosity and spirituality, and the willingness to help both the close and unknown others provided implications for positive youth development. Thus, as the present study found, the high religiosity among the respondents and their religious engagement in the form of helping may provide armor against anguish and a key towards a flourishing life.

Lastly, the findings of the present study added knowledge to the literature regarding the interesting dynamics of religiosity and prosocial behavior of Filipino youth that may somehow reflect South East Asian culture. In contrast to the Western studies suggesting that religious prosociality is influenced by the social categorization of the target, the present study found that this may not necessarily apply among Filipinos. Religious Filipino youth, in summary, see both religiosity and spirituality as closely intertwined and are willing to help regardless of the social categorization of the target.

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#### Appendix A: Centrality of Religiosity Scale

Indicate your degree of agreement to the following statements. Put a check mark to the space that corresponds to your choice.

1. How often do you think about religious issues?

- |                                       |                                 |
|---------------------------------------|---------------------------------|
| <input type="checkbox"/> very often   | <input type="checkbox"/> often  |
| <input type="checkbox"/> occasionally | <input type="checkbox"/> rarely |
| <input type="checkbox"/> never        |                                 |

2. To what extent do you believe that God or something divine exists?

- |                                       |  |
|---------------------------------------|--|
| <input type="checkbox"/> very much so | <input type="checkbox"/> quite a bit   |
| <input type="checkbox"/> moderately   | <input type="checkbox"/> not very much |
| <input type="checkbox"/> not at all   |  |

3. How often do you take part in religious services?

- |   |   |
|---|---|
| <input type="checkbox"/> More than once a week      | <input type="checkbox"/> Once a week        |
| <input type="checkbox"/> One or three times a month | <input type="checkbox"/> A few times a year |
| <input type="checkbox"/> Less often                 | <input type="checkbox"/> Never              |

4. How often do you pray?

- |   |   |
|---|---|
| <input type="checkbox"/> Several times a day        | <input type="checkbox"/> Once a day         |
| <input type="checkbox"/> More than once a week      | <input type="checkbox"/> Once a week        |
| <input type="checkbox"/> One or three times a month | <input type="checkbox"/> A few times a year |
| <input type="checkbox"/> Less often                 | <input type="checkbox"/> Never              |

5. How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?

- |                                       |                                 |
|---------------------------------------|---------------------------------|
| <input type="checkbox"/> very often   | <input type="checkbox"/> often  |
| <input type="checkbox"/> occasionally | <input type="checkbox"/> rarely |
| <input type="checkbox"/> never        |                                 |

6. How interested are you in learning more about religious topics?

- very much so                       quite a bit  
 moderately                          not very much  
 not at all

7. To what extent do you believe in an afterlife – for example, immortality of the soul, resurrection of the dead or reincarnation?

- very much so                       quite a bit  
 moderately                          not very much  
 not at all

8. How important is to take part in religious services?

- very much so                       quite a bit  
 moderately                          not very much  
 not at all

9. How important is personal prayer for you?

- very much so                       quite a bit  
 moderately                          not very much  
 not at all

10. How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?

- very often                          often  
 occasionally                        rarely  
 never

11. How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?

- very often                          often  
 occasionally                        rarely  
 never

12. In your opinion, how probable is it that a higher power really exists?

- very much so (highly probable)                       moderately (slightly probable)  
 quite a bit (probable)                                  not at all (not probable at all)  
 not very much (not that probable)

13. How important is it for you to be connected to a religious community?

- very much so                       quite a bit  
 moderately                          not very much  
 not at all

14. How often do you pray spontaneously when inspired by daily situations?

- very often                          often  
 occasionally                        rarely  
 never

15. How often do you experience situations in which you have the feeling that God or something divine is present?

- very often                          often  
 occasionally                        rarely  
 never

**Scoring Instructions for CRS-15 (Huber & Huber, 2012):**

All items are scored in a 5-point Likert scale except for items 3 and 4 wherein it needs to be recoded into a 5-point scale. Responses on item 3 such as “more than once a week” and “once a week” are recoded as 5, “one or three times a month” as 4, “a few times a year” as 3, “less often” as 2, and “never” as 1. Responses on item 4 such as “several times a day” and “once a day” are recoded as 5, “more than once a week” as 4, “once a week” and “one or three times a month” as 3, “a few times a year” and “less often” as 2, and “never” as 1. Items 1, 6, and 11 measure intellectual dimension. Items 2, 7, and 12 pertain to ideology. Items 3, 8, and 13 point to public practice. Items 4, 9, and 14 reflect private practice. Items 5, 10, 15 are under the religious experience dimension. Each dimension is scored by getting its mean and the overall religiosity score is scored by getting the mean of the responses to the entire 15 items.

**Appendix B:** Daily Spiritual Experience Scale

Indicate your degree of agreement to the following statements. Put a check mark to the space that corresponds to your choice.

1. I feel God's presence.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

2. I experience a connection to all life.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

3. During worship, or at other times when connecting with God, I feel joy, which lifts me out of my daily concerns.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

4. I find strength in my religion or spirituality.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

5. I find comfort in my religion or spirituality.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

6. I feel deep inner peace or harmony.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

7. I ask for God's help in the midst of daily activities.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

8. I feel guided by God in the midst of daily activities.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

9. I feel God's love for me, directly.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

10. I feel God's love for me, through others.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

11. I am spiritually touched by the beauty of creation.

- |   |  |
|---|--|
| <input type="checkbox"/> Many times a day | <input type="checkbox"/> Everyday              |
| <input type="checkbox"/> Most days        | <input type="checkbox"/> Some days             |
| <input type="checkbox"/> Once in a while  | <input type="checkbox"/> Never or almost never |

12. I feel thankful for my blessings.

- Many times a day                       Everyday  
 Most days                                 Some days  
 Once in a while                          Never or almost never

13. I feel a selfless caring for others.

- Many times a day                       Everyday  
 Most days                                 Some days  
 Once in a while                          Never or almost never

14. I accept others even when they do things I think are wrong.

- Many times a day                       Everyday  
 Most days                                 Some days  
 Once in a while                          Never or almost never

15. I desire to be closer to God or in union with Him.

- Many times a day                       Everyday  
 Most days                                 Some days  
 Once in a while                          Never or almost never

16. In general, how close do you feel to God?

- As close as possible                     Very close  
 Somewhat close                          Not close at all
- 

### Appendix C: Vignettes with Ingroup as Targets

Instructions: Imagine that you are experiencing each of the stories below. After each story, you are asked with a question. Honestly respond to these questions through a rating scale of 1 (not willing) to 4 (very willing). Put a check beside each rating which best corresponds to your willingness.

It is now the second week of the second semester. Your teacher has required the class to submit a project based on the topics discussed in the first week. One of your classmates who also happened to be your cousin just entered the class for the first time. Your cousin asked you about the topics discussed last week and how to do the required project. How willing are you to help him/her?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Riding a jeepney on your way to school, you have noticed that your friend became increasingly restless. You have noticed that your friend's phone and wallet were lost. Based on your own experience, when things like this happen, it is best to report it to the nearest police station. Your friend is confused on what to do. How willing are you to help your friend go to the nearest police station?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

It is raining. The taxi you have ridden with passed through the corner of a road and you see your classmate having a hard time fixing the car's flat tires. Although your classmate does not know that you are the passenger of the passing taxi, he/she still waves hand to ask for help. How willing are you to stop and help him/her?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

On your way home, you meet your neighbor who is carrying bags and some things which seem to be heavy. It seems that your neighbor is having difficulty with these things. How willing are you to help your neighbor?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are taking your lunch near the street when you noticed your friend about to cross the street. Your friend seems to have difficulty because vehicles seem to not notice him/her. How willing are you to help your friend cross the street?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing
-

You are driving your car to work. A couple meters from the entrance of your subdivision, a mass protest is on-going which made it difficult for the jeepneys and other public transportations to pass through that area. You noticed your high school friend who seems to be in a hurry to work not able to find any public transportation. How willing are you to help your friend by giving him/her a ride?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

A request letter was circulating inside the university asking for blood donation for a faculty member you personally know who has met an accident. In the letter, the room number of the hospital and contact number are written. How willing are you to go to the hospital and donate blood?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While walking along the street, you have met your classmate. When you are about to greet your classmate, you noticed that he/she is pale and somehow showed some signs that he/she is about to faint. From the looks of it, your classmate may need to be brought to the hospital. How willing are you to bring him/her to the nearest hospital?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are standing near a mini store eating snacks when a college classmate of yours asked specific directions regarding the place he/she wanted to go to. It is his/her first time to be in that place and so he/she really needs someone to give him/her specific and easy-to-follow directions. How willing are you to give him/her specific directions?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

The organization in which you are a member spearheaded an outreach program specifically to children who are victims of abuse presently housed in a government institution. You have personally known some children in this institution because of the several instances that you reported to them the experienced abuse of these children. The assigned representatives for this outreach are asking for some donations in cash to support their project. They approached you for a donation as a form of helping these abused children. How willing are you to donate money?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While walking along the street, a distant relative approached you and requested if he/she can ask for some money. He/she has never asked money from someone before but is desperate now because he/she has lost his/her wallet. How willing are you to respond to her request?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

A non-profit organization representative visits your house and asked for some donations in terms of goods or clothes for the benefit of people whom they have rescued from the streets, people whose shelter have been recently demolished in the squatter area. Through a small chat with this representative, you have known that the area demolished is also where you have met some friends when you were playing basketball. How willing are you to donate?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Your community has organized a volunteer work for the benefit of those people who have experienced a recent disaster. They need individuals who are willing to be deployed for the whole morning and afternoon to specific places and distribute goods and medicine kits for those who were affected by the recent disaster. It turns out that the remaining places for assignment is a remote barangay wherein several of your high school friends live. How willing are you to volunteer?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While inside an elevator which is about to be closed, you have noticed your workmate who hurriedly approaches the elevator. How willing are you to hold the door open for him/her?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are falling in line to pay electric bill when you notice your neighbor behind you who seems uneasy. Upon observing closely, he/she seems to be in a hurry. How willing are you to let your neighbor go ahead of your line so that he/she can pay the bill first?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing



You are buying several items in the mall. It is already your turn to pay the items to the cashier (who also happens to be your college friend) when you noticed that you have only paid less than what you computed. Upon immediately reviewing, you noticed that the cashier was not able to punch all the items you have bought but still put it inside the bag. How willing are you to let him/her know that he/she undercharged you and so you are to pay the items that were not punched?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You have just finished fixing your bicycle when your neighbor knocked outside your gate and called you. Upon opening the gate, your neighbor asked if he/she can borrow bike tools because he/she also wanted to fix his bicycle. How willing are you to let him/her borrow your tools?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Your friend approaches you and asks if you can buy some raffle tickets in which a large percentage of the revenue will be donated to the chosen charity of the event organizer. Your friend showed you the tickets that can be bought for a reasonable price. How willing are you to buy these tickets?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

It was afternoon. You noticed your neighbor who has been persistently looking for his/her dog who has not been found since morning. How willing are you to help your neighbor find his/her pet dog?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are riding a bus on your way home. You noticed your classmate who is standing near you carrying a heavy bag and a pile of papers. How willing are you to offer your seat to your classmate?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Your neighbor is busy cleaning their backyard. You noticed that he/she is having difficulty in carrying the heavy equipment in their backyard and put it in its proper place. How willing are you to help your neighbor carry this heavy equipment?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing
- 

#### Appendix D: Vignettes with Outgroup as Targets

Instructions: Imagine that you are experiencing each of the stories below. After each story, you are asked with a question. Honestly respond to these questions through a rating scale of 1 (not willing) to 4 (very willing). Put a check beside each rating which best corresponds to your willingness.

It is now the second week of the second semester. Your teacher has required the class to submit a project based on the topics discussed in the first week. One of your classmates whom you do not know just entered the class for the first time. Your classmate asked you about the topics discussed last week and how to do the required project. How willing are you to help this classmate?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Riding a jeepney on your way to school, you have noticed that a person became increasingly restless. You have noticed that this person's phone and wallet were lost. Based on your own experience, when things like this happen, it is best to report it to the nearest police station. This person is confused on what to do. How willing are you to help this person go to the nearest police station?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

It is raining. The taxi you have ridden with passed through the corner of a road and you see someone having a hard time fixing the car's flat tires. Although this person does not know you, he/she still waves hand to ask for help. How willing are you to stop and help him/her?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

On your way home, you meet a stranger who is carrying bags and some things which seem to be heavy. It seems that this stranger is having difficulty with these things. How willing are you to help this stranger?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing
-

You are taking your lunch near the street when you noticed someone about to cross the street. This person seems to have difficulty because vehicles seem to not notice him/her. How willing are you to help this person cross the street?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are driving your car to work. A couple meters from the entrance of your subdivision, a mass protest is on-going which made it difficult for the jeepneys and other public transportations to pass through that area. You noticed someone who seems to be in a hurry to work not able to find any public transportation. How willing are you to help this person by giving him/her a ride?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

A request letter was circulating inside the university asking for blood donation for a faculty member you do not know who has met an accident. In the letter, the room number of the hospital and contact number are written. How willing are you to go to the hospital and donate blood?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While walking along the street, you have noticed someone who is pale and somehow showed some signs that he/she is about to faint. From the looks of it, this person may need to be brought to the hospital. How willing are you to bring him/her to the nearest hospital?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are standing near a mini store eating snacks when someone asked specific directions regarding the place he/she wanted to go to. It is his/her first time to be in that place and so he/she really needs someone to give him/her specific and easy-to-follow directions. How willing are you to give him/her specific directions?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

An organization spearheaded an outreach program specifically to children who are victims of abuse presently housed in a government institution. The assigned representatives for this outreach are asking for some donations in cash to support their project. They approached you for a donation as a form of helping these abused children. How willing are you to donate money?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While walking along the street, a stranger approached you and requested if he/she can ask for some money. He/she has never asked money from someone before but is desperate now because he/she has lost his/her wallet. How willing are you to respond to his/her request?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

A non-profit organization representative visits your house and asked for some donations in terms of goods or clothes for the benefit of people whom they have rescued from the streets, people whose shelter have been recently demolished in the squatter area. How willing are you to donate?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Your community has organized a volunteer work for the benefit of those people who have experienced a recent disaster. They need individuals who are willing to be deployed for the whole morning and afternoon to specific places and distribute goods and medicine kits for those who were affected by the recent disaster. The remaining places to be assigned are remote barangays. How willing are you to volunteer?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While inside an elevator which is about to be closed, you have noticed someone who hurriedly approaches the elevator. How willing are you to hold the door open for him/her?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are falling in line to pay electric bill when you notice a person behind you who seems uneasy. Upon observing closely, he/she seems to be in a hurry. How willing are you to let him/her go ahead of your line so that he/she can pay the bill first?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are buying several items in the mall. It is already your turn to pay the items to the cashier when you noticed that you have only paid less than what you computed. Upon immediately reviewing, you noticed that the cashier was not able to punch all the items you have bought but still put it inside the bag. How willing are you to let him/her know that he/she undercharged you and so you are to pay the items that were not punched?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You have just finished fixing your bicycle when your neighbor whom you do not personally know knocked outside your gate and called you. Upon opening the gate, your neighbor asked if he/she can borrow bike tools because he/she also wanted to fix his bicycle. How willing are you to let him/her borrow your tools?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

Someone approaches you and asks if you can buy some raffle tickets in which a large percentage of the revenue will be donated to the chosen charity of the event organizer. The person showed you the tickets that can be bought for a reasonable price. How willing are you to buy these tickets?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

It was afternoon. You noticed a stranger who has been persistently looking for his/her dog who has not been found since morning. How willing are you to help this person find his/her pet dog?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

You are riding a bus on your way home. You noticed someone who is standing near you carrying a heavy bag and a pile of papers. How willing are you to offer your seat to this person?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

While taking a walk, you noticed a stranger who is busy cleaning their backyard. You noticed that he/she is having difficulty in carrying the heavy equipment in their backyard and put it in its proper place. How willing are you to help him/her carry this heavy equipment?

- 1 – Not willing       2 – Somewhat Willing       3 – Willing       4 – Very Willing

