

OVERVIEW

- **A. Background and Methodology**
- **B. Findings**
- **C. Conclusion and Recommendations**
- **D. Acknowledgements**

- **A. BACKGROUND AND METHODOLOGY**

NFCYS2013 GENERAL OBJECTIVE

**To describe the religiosity
and attitudes of the
Filipino Catholic youth**

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NFCYS2013 OBJECTIVES

1. To describe their demographic and socioeconomic profile;
2. To determine their religiosity in terms of: perceived importance of religion, self-rated religiosity, group identification, ideology, ritual (public and private practice), and religious experience;
3. To determine whether a significant relationship exists between their demographic/socioeconomic profile and religiosity;



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NFCYS2013 OBJECTIVES

4. To describe their attitudes in terms of psychosocial attributes, cultural beliefs and political participation;
5. To determine whether a significant relationship exists between their attitudes and religiosity; and
6. To determine whether a significant relationship exists between the domains of religiosity.

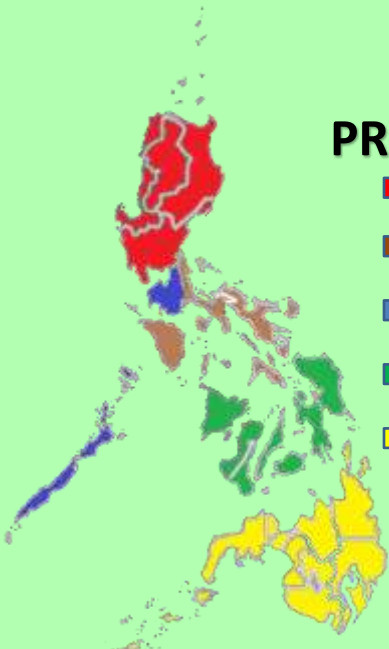


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METHODOLOGY

- **MIXED-METHODS RESEARCH**

MULTI-STAGE PROBABILITY SAMPLING



- NORTH OF LUZON
- SOUTH OF LUZON
- METROPOLITAN OF MANILA
- VISAYAS
- MINDANAO

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INSTRUMENTS

Quantitative

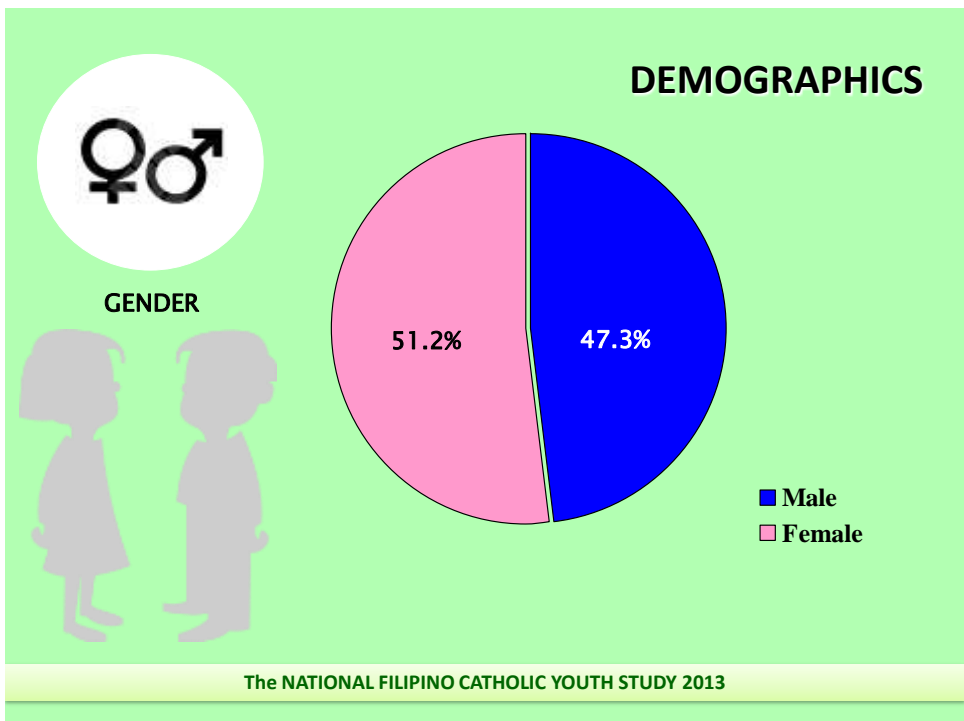
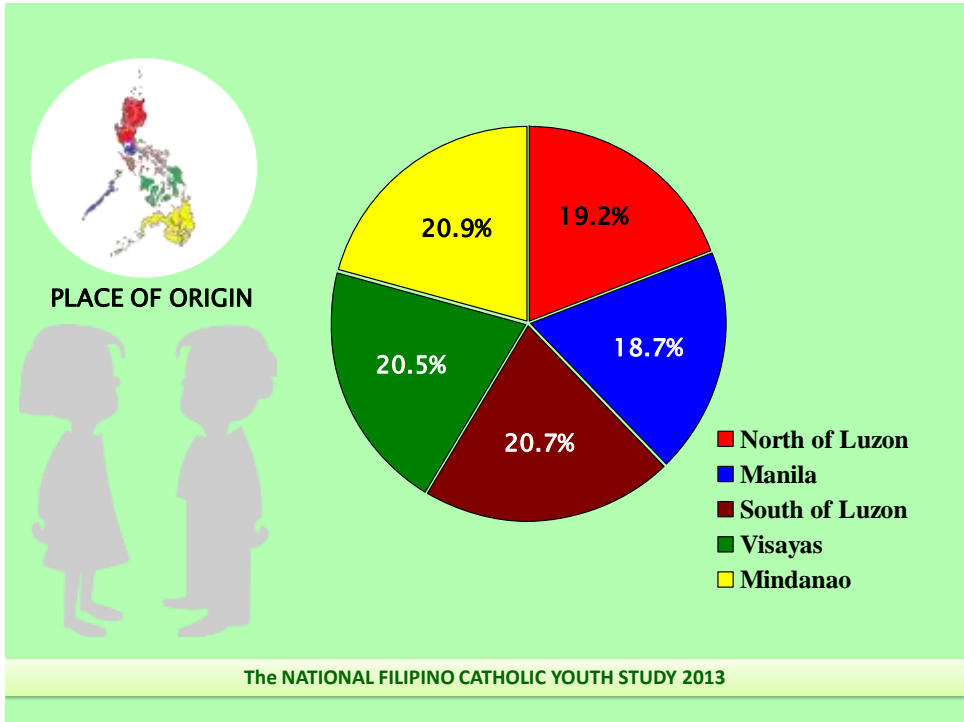
- Survey Questionnaire
- Standardized Tests on psychosocial attributes,
- subjective well being, collectivism vs. individualism, and political participation

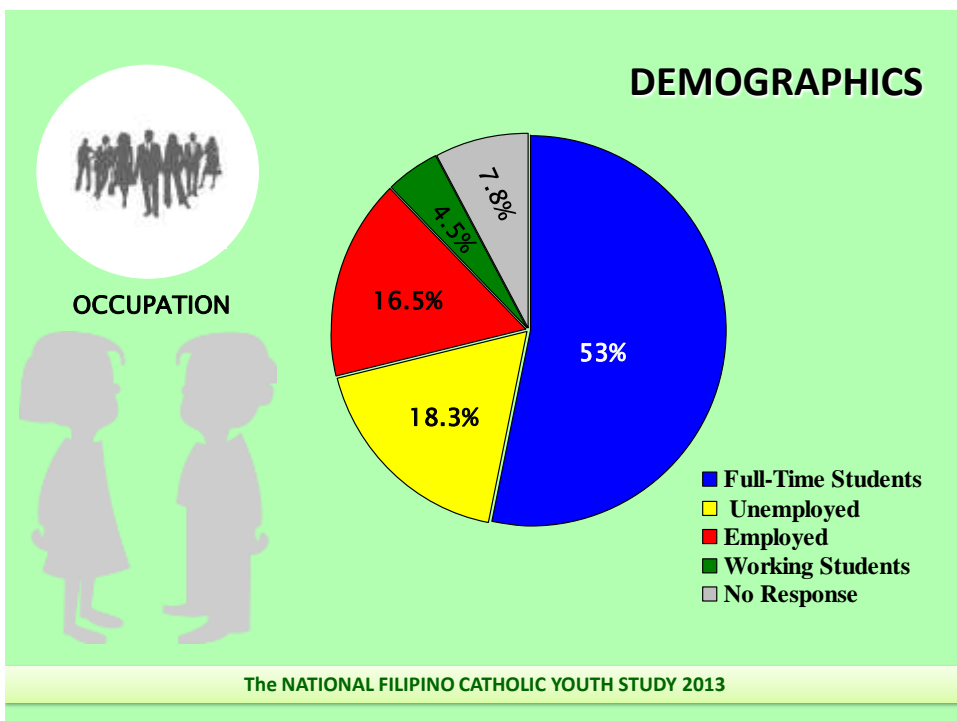
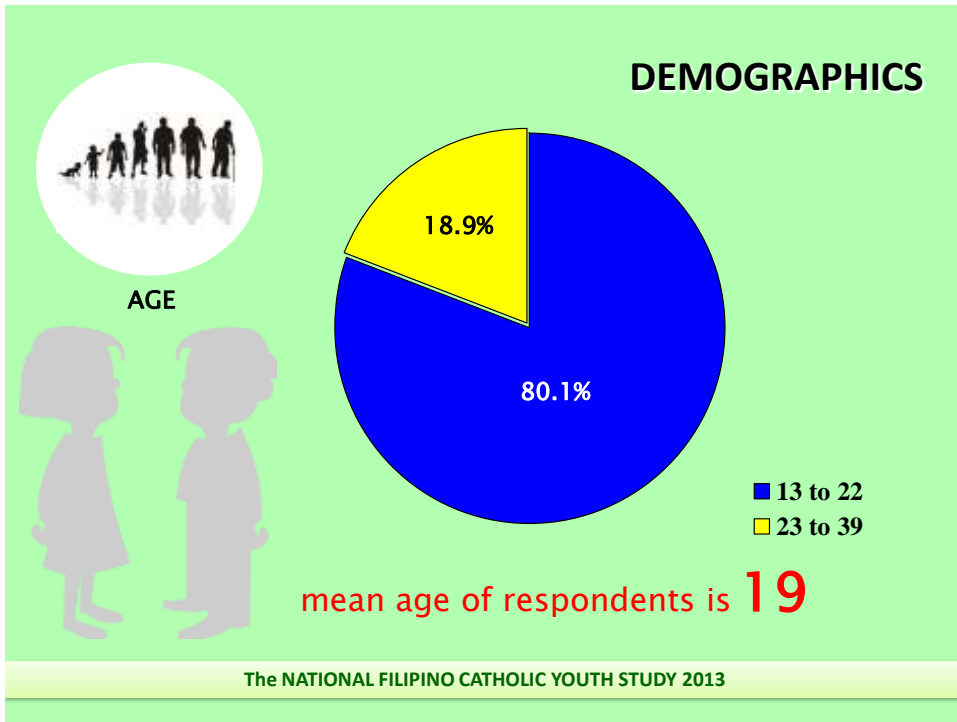
Qualitative

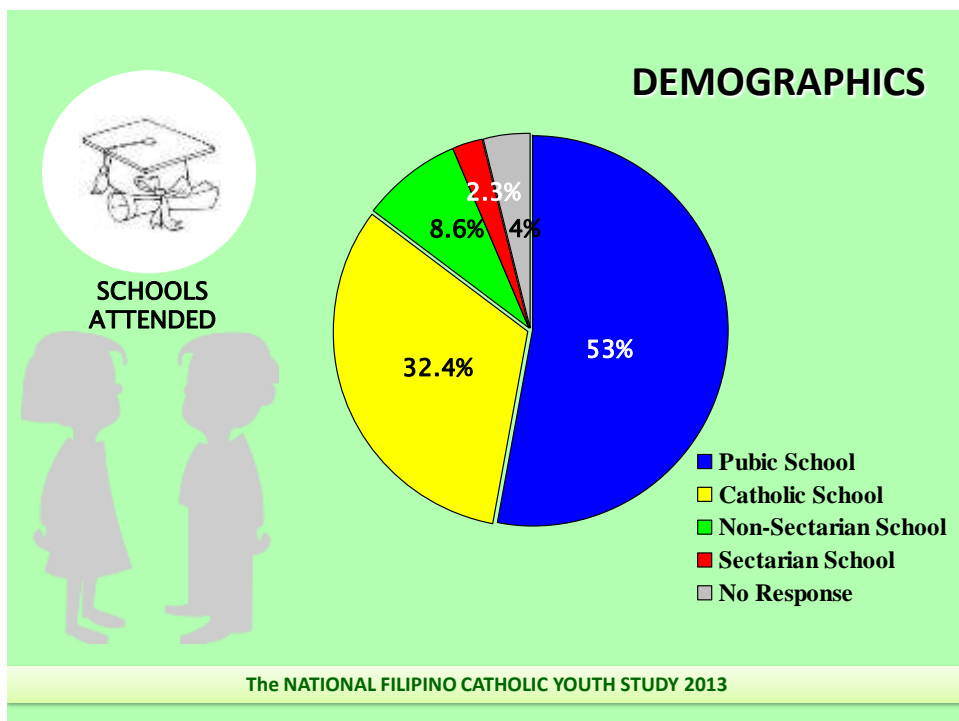
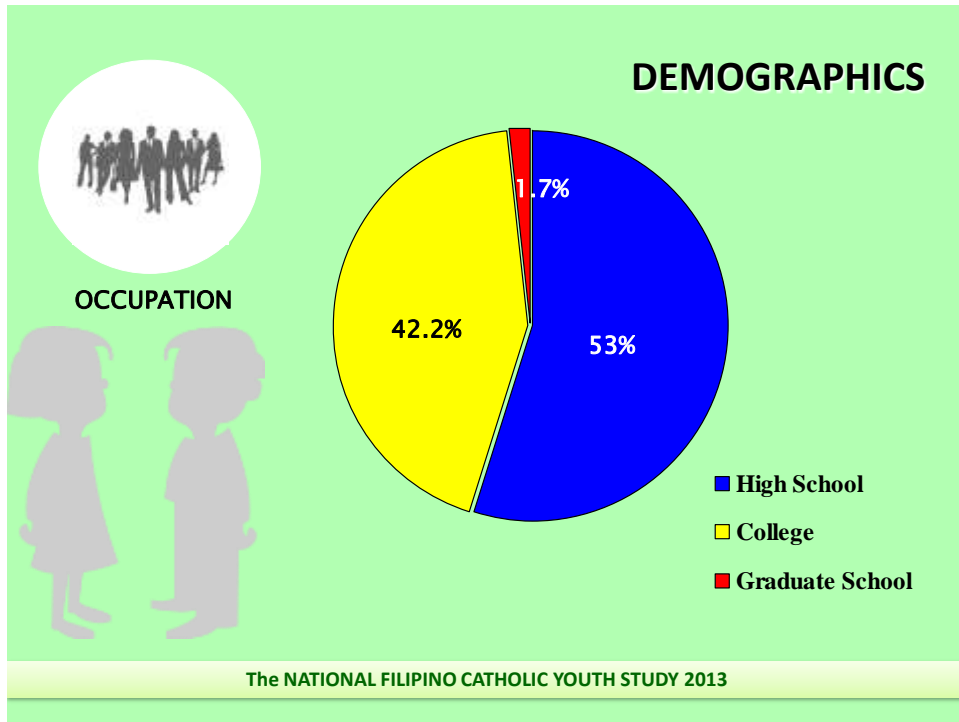
- Semi-structured questionnaire for the FGDs

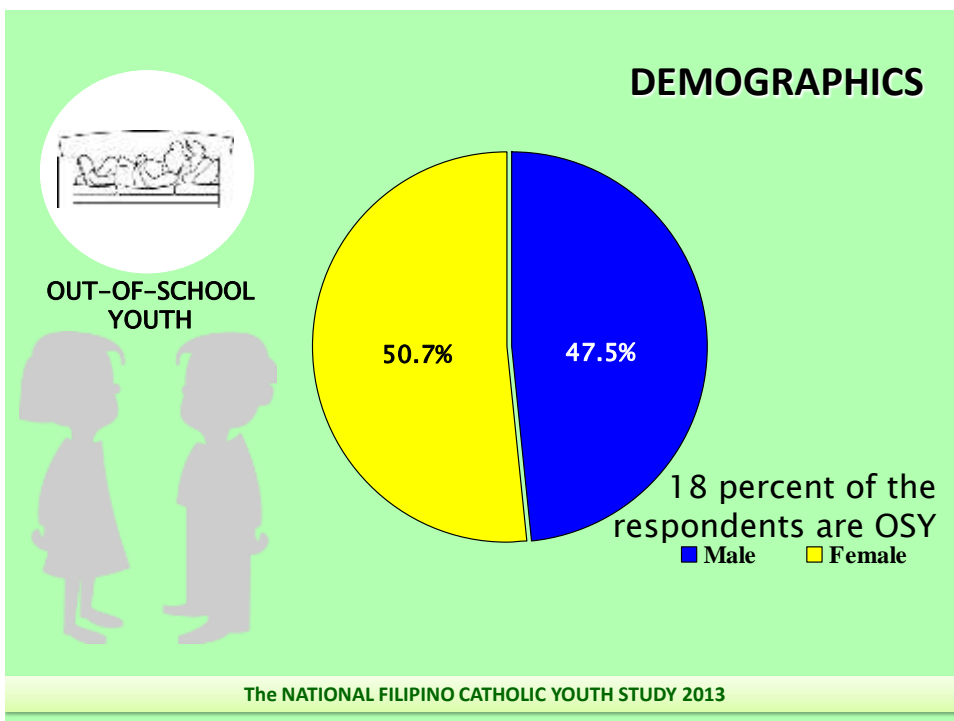
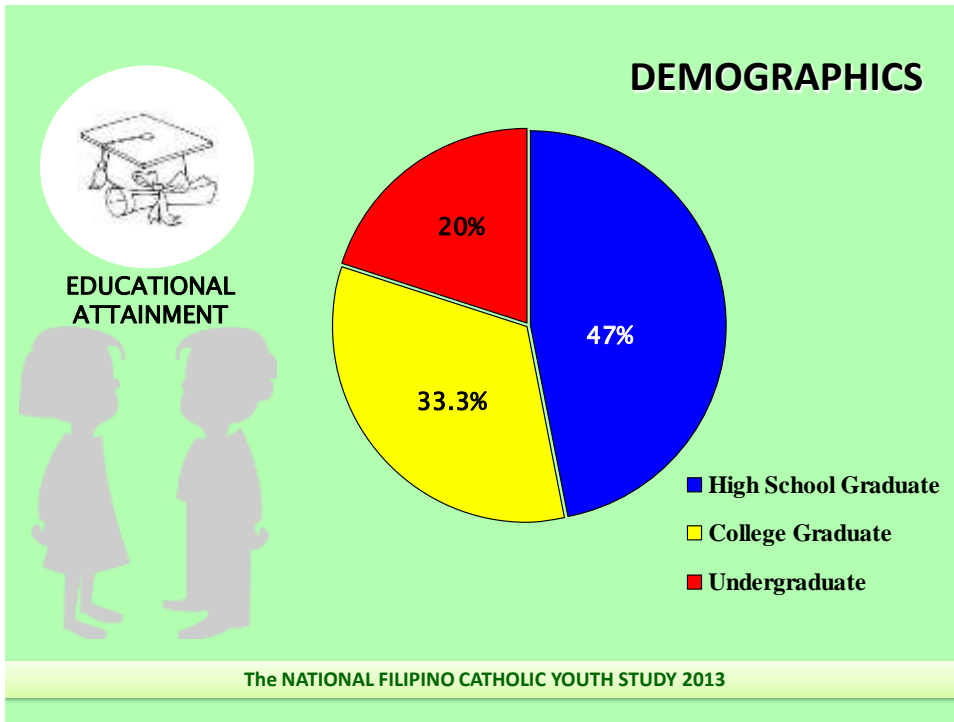
- **B. FINDINGS**

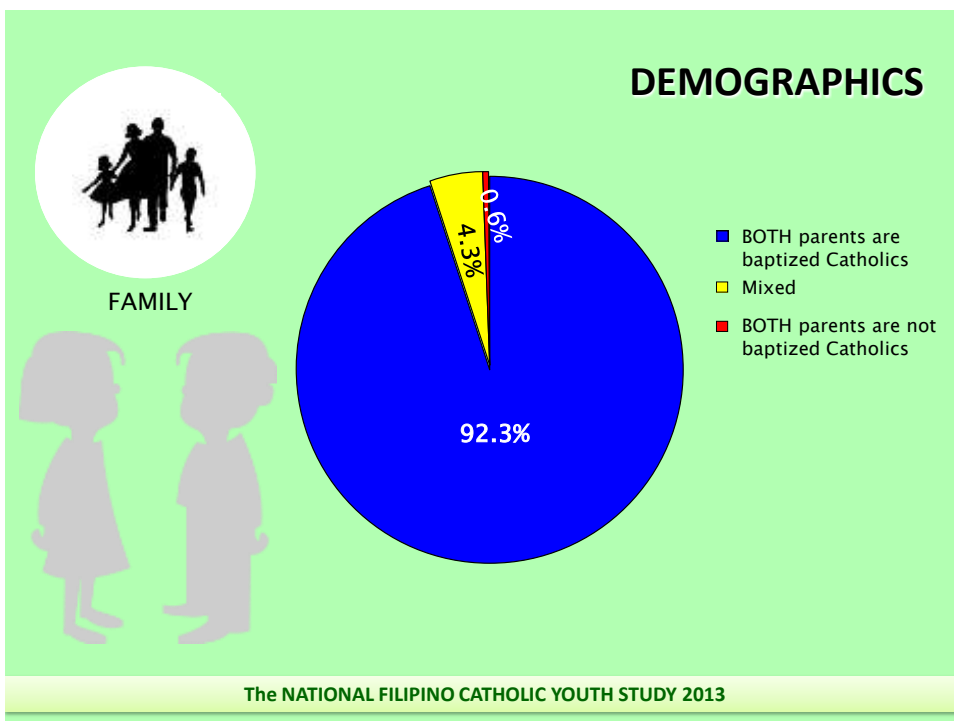
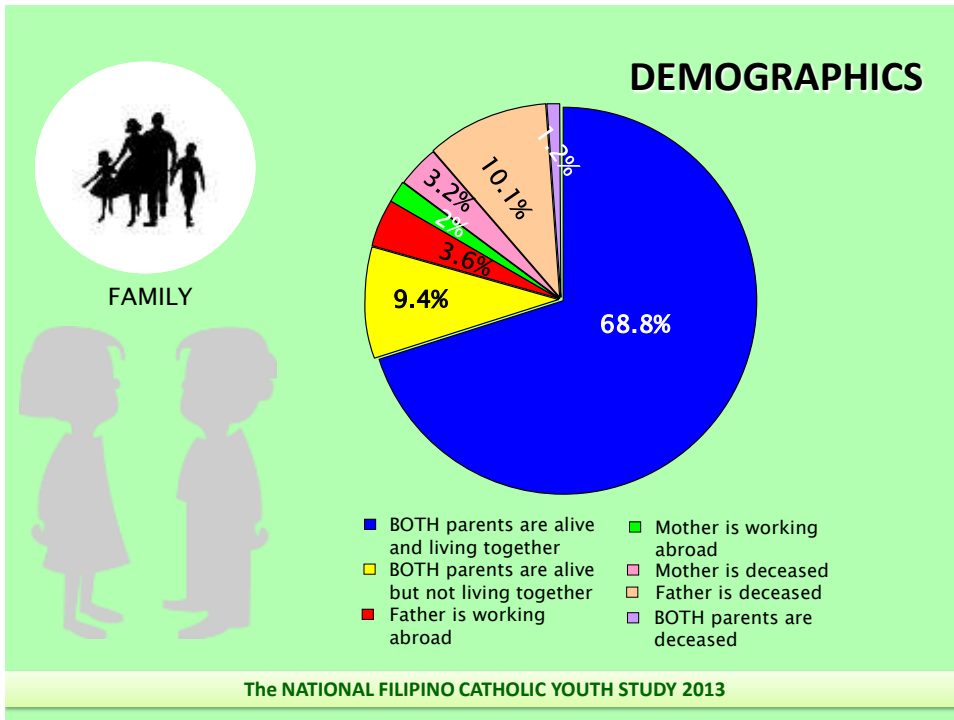
- **1. DEMOGRAPHICS AND
SOCIO-ECONOMIC PROFILE**

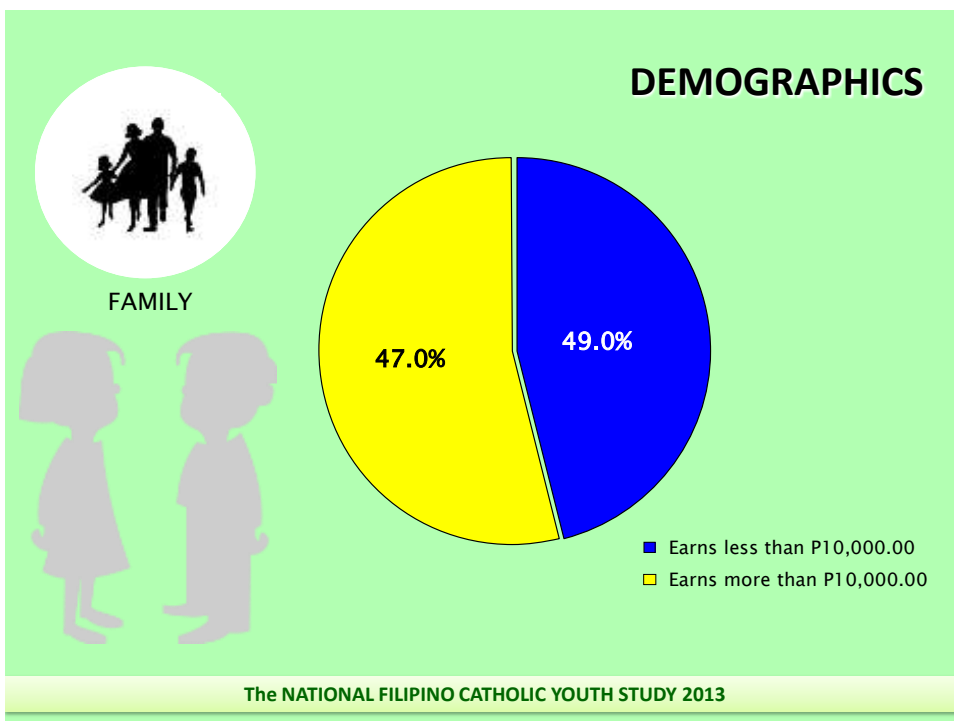
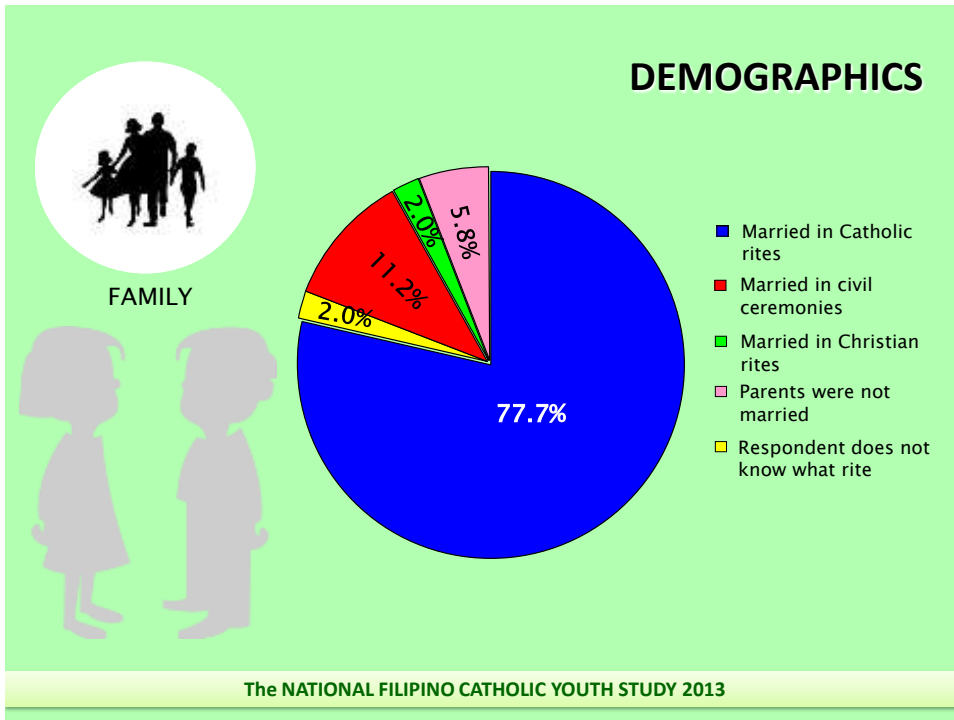


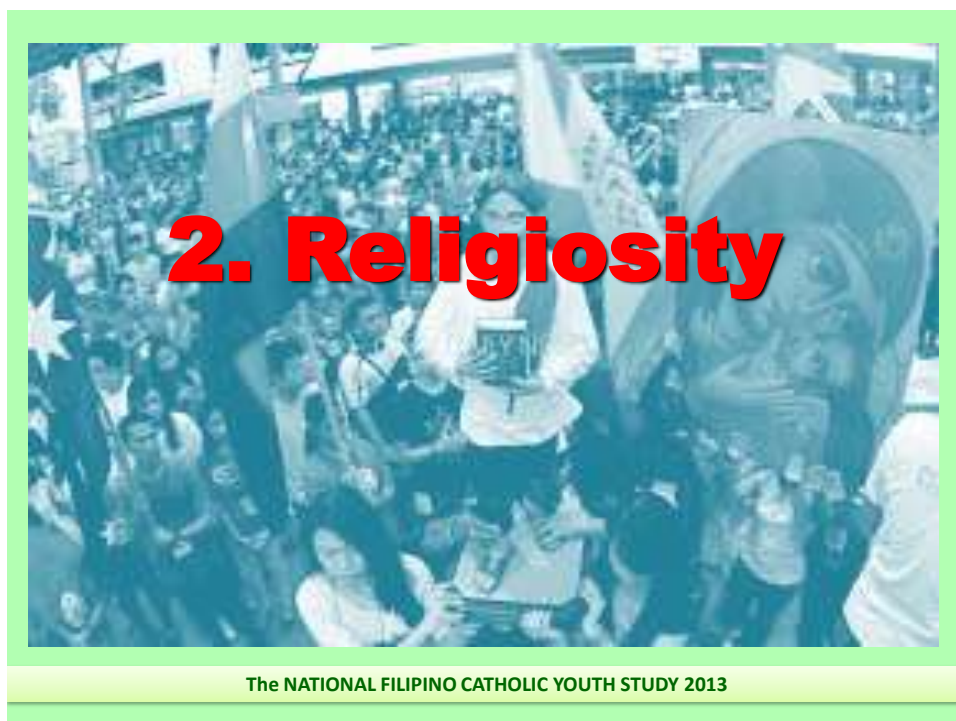
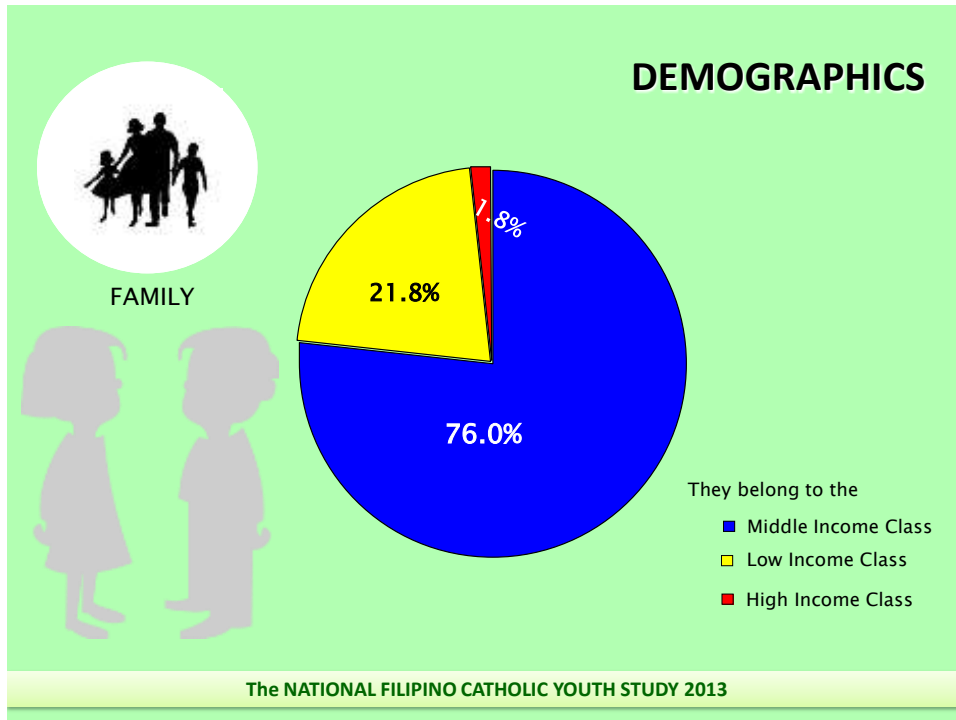






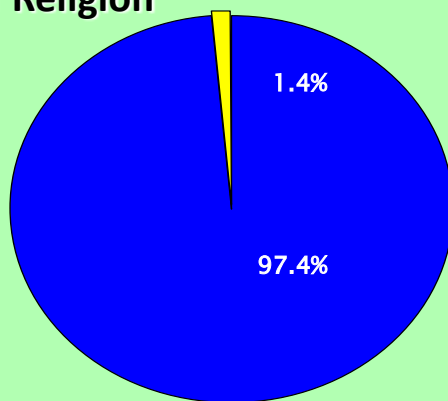






- a. Perceived importance of religion
- b. Self-Rated religiosity
- c. Group identification
- d. Ideology or belief system
- e. Ritual (public and private)
- f. Religious experience

a. Perceived Importance of Religion

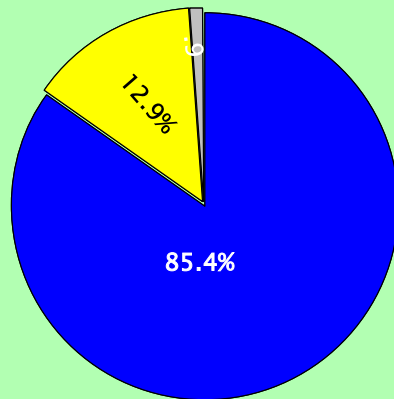


- Religion is important
- Religion is not important



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b. SELF-RATED RELIGIOSITY



- They are religious
- They are not religious
- They did not respond



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c. GROUP IDENTIFICATION

Overall, the respondents highly value their being Catholics or membership in the Catholic Church.

Some 13 percent have sometimes thought of leaving it.



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GROUP IDENTIFICATION

People who have highly influenced their being Catholics in terms of the domains of group identification, ideology and ritual (public and private):

- Parish priests ($M=3.54$)
- Mothers ($M=3.46$)
- Co-members in church-based youth organizations ($M=3.33$)

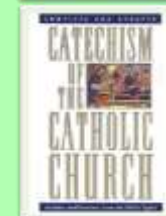
Fathers have less influence in practicing their faith ($M=2.94$)



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d. IDEOLOGY

Data reveals that respondents are “Catholics” in terms of the following categories:



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- **1. They are “Catholics” in the sense that they believe what church teaches and do what they are asked to do in terms of attendance in religious services.**

- **2. They are also “Catholics” in the sense that they appear to possess the values indicative of “catholicity” such as tolerance, inclusiveness and openness to other religions.**

3. They are also “Catholics’ in the sense that they appear to have a “sacramental,” “mediational,” and “communal” perspective of and approach to religion.

e. Ritual

This section describes the *public* and *private* religious domains of the respondents.



Attendance in religious services

At least once a week, they attend the mass (79.4%), a few times in a year, they go to confession (49.8%).



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- **At least three times a month:**
 - They pray the rosary,
 - Visit the Blessed Sacrament,
 - Attend Bible studies,
 - Go to prayer meetings.

Liturgical Services

Religious services that the respondents said that they mostly attend:

Christmas (84.5%),
 Misa de Gallo (74.2%),
 Ash Wednesday (68.5%),
 Easter Sunday (65.2%),
 Palm Sunday (58.2%),
 Holy Thursday (57.1%),
 Solemnity of the Immaculate Conception (47.2%),
 Easter Vigil (46.1%),
 Fasting/abstinence during Lent (36.0%), and
 Visita Iglesia (33.4%).



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Ritual

83% said that they attend Christmas-related services,
 58% , Easter related-services and
 54.1% , Lenten-related services



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Ritual

PRIVATE PRACTICE

The respondents privately practice religious activities once a week.

Several times a day, they said that they pray in private.

They said that they meditate (more than once a week).

They said that they read the Bible, pray the rosary, visit the Blessed Sacrament, and pray novenas one to three times a month.



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f. RELIGIOUS EXPERIENCE

Respondents reported that they have experienced God's presence in their lives as Catholics ($M= 3.41$).



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3. RELATIONSHIP BETWEEN DEMOGRAPHIC / SOCIOECONOMIC AND RELIGIOSITY



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a. The following have significant relationship with religiosity :
age,
gender,
educational attainment,
socioeconomic class,
occupation, and
type of school.



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4. PSYCHOSOCIAL ATTRIBUTES

a. PRO-SOCIAL BEHAVIORS

Respondents would choose to do acts that stand to benefit others and the society as a whole ($M=3.17$).



PSYCHOSOCIAL ATTRIBUTES

b. RISK BEHAVIORS

Data reveal that at least 20% of them had engaged in some forms of risky behaviors.



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PSYCHOSOCIAL ATTRIBUTES

c. SUBJECTIVE WELL-BEING

Respondents' total score ($M=5.59$) in this item indicates that they are satisfied with their lives and feel that things are going well.

Of course their lives are far from being perfect, but they feel that things are for the most part good.



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5. RELATIONSHIP BETWEEN RELIGIOSITY AND ATTITUDES



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a. A significant relationship is found to exist between group identification, ideology, public practice, private practice, and religious experience with that of the psychosocial attributes, cultural beliefs, and political participation of the respondents.



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b. The more religious the respondents are, the more they are satisfied with their lives. On the other hand, those who have reported to have less engagement in risky behaviors appear to have higher religiosity.



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• 6. RELIGIOSITY AND ITS DOMAINS

Overall, between any two given domains of religiosity, there is a low to moderate positive relationship, which means that when paired, it is likely that as one sub-domain strengthens, the other one follows, and vice-versa.



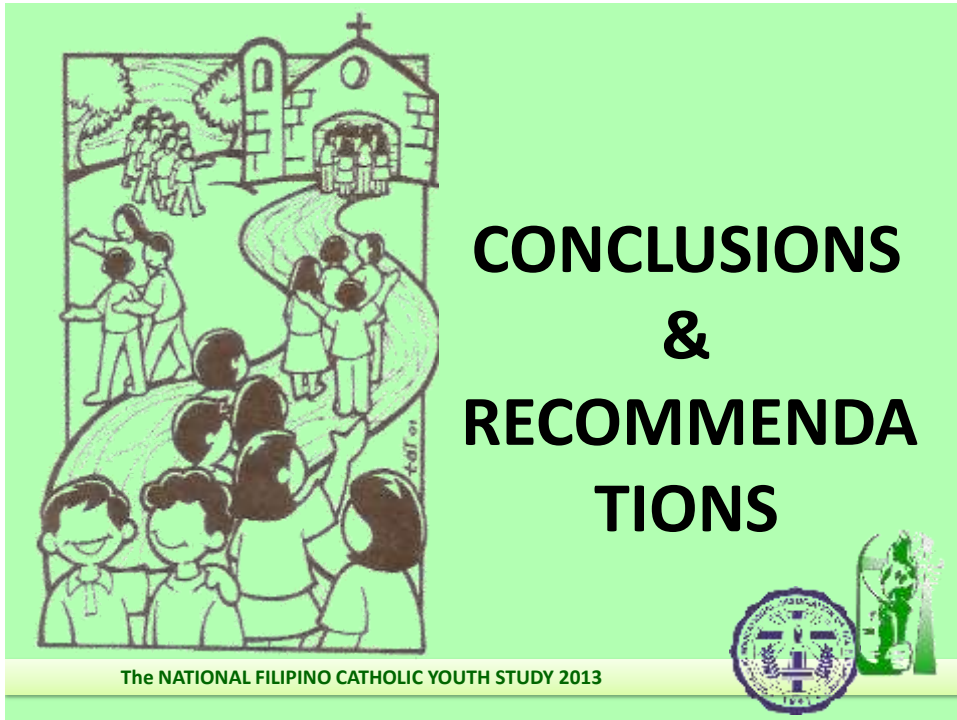
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Group identification ↔ Ideology

Group identification ↔ Religious Experience

Ideology ↔ Religious Experience

Public Practice ↔ Private Practice



- It is evident that the wealth of data gathered by this study provides a very comprehensive and in-depth understanding of the Filipino Catholic youth's group, identification, ideology, rituals (public and private), and experience related to their received religious tradition.

- **More importantly, it also reveals religion's significant and broad relationship with many of their demographic/socioeconomic factors as well as attitudes, thus providing evidence that youth is indeed a diverse category.**

- **The findings are mostly positive on account of the self-rating procedures that were generally employed.**
- **That said, they are also very indicative of youth ministry and religious education programs that for the most part appear to be very responsive to the integral needs and concerns of their target beneficiaries.**

- **The overall life-size picture generated by the findings is that the Filipino Catholic youth of today have remained firmly rooted in their Catholic religious tradition, have believed mostly in what it teaches about faith and morals, have not only attended normative religious services but in their own private sphere have also sought to establish a personal relation with God.**

- **All of these suggest a firm commitment to the Roman Catholic tradition as a faith that continually provides them with the things expected of any religion worth its name: identity, values, meaning, purpose, and healing amidst the many vicissitudes and challenges of daily life.**

Recommendations

1. Those who are between 13-22 years of age (81%) and, through no fault of their own, as interest in religion may be dependent on the life cycle, tend to be less religious than their counterparts in terms of institutional religion;

2. Those who think that the Church should not be involved in politics (55.1%), and may be unaware of its prophetic right and duty to provide moral guideposts in the secular sphere;

3. Those who do not agree with the Church's stance on the RH Law (48.9%), and may have an inadequate understanding of its expected impact on the moral fiber of the young people and the family;

4. Those who are studying in public schools(53.2%), and thus are more likely receiving less pastoral and catechetical care than their counterparts;

5. Those who had thoughts of becoming a priest or nun (45%), in view of an alarming decline in the numbers of young people who want to serve God and the Church in these vocations;

6. Those who are in the lower economic bracket (21.5%) and thus would not only be vulnerable to those who may take advantage of their economic limitations but surely need the Church's socioeconomic support;

7. Those who are unemployed (18.4%) or who dropped out of school (18%), and thus may be in the same boat as those in the lower economic bracket, and those studying in public schools;

8. Those who at times had thoughts of leaving the Church (13%) and vulnerable to sects who are on the prowl to proselytize them;

9. Those whose parents are both alive but do not live together (9.8%), and thus socio-psychologically at a clear disadvantage when compared with those who live with both parents; and

10. Those whose fathers are deceased (10.3%) and may be in financial dire straits, and thus are either forced much earlier than they should to earn income for their families, or to combine work with studies.

• 8. ACKNOWLEDGMENTS

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• TO GOD BE THE GLORY!