

Maturing in Faith: Exploring the Impact of a Central Visayan University on the Growth in Religious Practice and Spirituality of College Students

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Abstract: This is a study about the impact of a Central Visayan University in the Philippines to the religious practice and spirituality of college students. Within its academic training and its community, culture, and life, the university offers curricula and varied campus activities meant to deepen the religious and spiritual aspects of its college students. This paper seeks to identify how these academic and campus programs make an impact on the religious and spiritual component of the whole-person development that is the vision of the university. A survey was made through cluster sampling of students taking up the required religion classes in the first semester of 2015-16, with 427 students responding to the challenge. From the responses to the provided 5-page questionnaires, the results were gathered and analyzed. Also included are 39 members of the faculty and staff who are employed in the student affairs section of the university. The results revealed that academic courses in religion and campus programs meant for the nurturance of the students' life of faith answer the spiritual quest of the young people who attend the university. It is hoped that this paper can help the relevant persons and offices of the university to examine the effectiveness of the programs, both academic and community, geared towards religion and spirituality in order to better assist the full development of college students. The research is not an exhaustive attempt and thus can inspire further explorations on related areas and concepts. These explorations are in fact, highly recommended.

Keywords: Religion, spirituality, whole-person development, community, academics.

I. INTRODUCTION

While in the past, institutions of higher learning were primarily identified with providing and equipping students with solid technical and professional endowments necessary for their future careers, at present the same institutions are aware of the urgency of providing a more expanded view of education and training. Terms like holistic student development, holistic educational program, global perspective campus, rehumanized futures, and others, signify the perception that a new approach to education is timely and relevant.

Together with honing skills and abilities, colleges and universities have discovered the importance of paying attention to human qualities that they think will enable students to achieve their bright dreams for the future. Jennifer Gidley writes that novel factors come into play in a modern educational approach: "activism, more awareness, attitude and value changes, more spirituality and future care." (Jennifer Gidley, 2010). Focusing on these aspects will enable educational institutions today to prepare students to face a positive future in a world that is replete with challenges.

An important aspect that is considered essential in this holistic approach to education is the area of religion and spirituality. Campuses are increasingly becoming multi-cultural and pluralistic environments that it is necessary to promote tolerance, harmony and respect of other people's faith or religious traditions. It is important not only to understand the religious background of others, but also to encourage each person to be comfortable in expressing and living their deeply held convictions.

In this area, faith-based schools already have a great advantage and a major contribution. Possessing a spiritual legacy, these schools have consistently focused on character building among their clients. In the Philippines, where there is a proliferation of Protestant and Catholic academic establishments, as well schools by other great religions like Buddhism or Islam, students acquire the enviable opportunity to grow in their faith as part of their educational empowerment.

Silliman University envisions a quality education that hinges on the total development of students, with a particular emphasis on the Christian character of its educational system as mentioned in the university mission and goals. The Mission statement includes the determination to “infuse into the academic learning the Christian faith anchored on the gospel of Jesus Christ,” as well as to “provide an environment where Christian fellowship and relationship can be nurtured and promoted.” Among the university’s aims is to have “a holistic and responsive educational program with a Christian orientation.” (Silliman University website).

This research is concerned with exploring how the Silliman University’s academic and community programs contribute to the growth in the religious and spiritual values of students. It seeks to discover the invaluable lessons imparted to them through the obligatory religion courses in college.

Questions were asked about the influence of their professors in animating the spiritual sensibilities of students. The respondents were also asked about their awareness, interest and participation in community activities imbued with Christian flavor sponsored by the university through its various departments or agencies. Some members of the faculty and university staff were also asked the same questions regarding the academic and community programs that seek to engender a deepening of faith among the students.

Students who choose Silliman University are aware that they enroll in a university replete with religious and spiritual themes in its educational and formative vision. The university has the expressed aim of drawing the youth to the faith, within the context of strong ecumenical and interreligious acceptance and respect. (Silliman University website). It is worthwhile asking whether the education in the university strongly stimulates religious practice and the experience of deep faith among college students.

Theoretical Considerations

This research touches on an interesting aspect of higher education, the trend known as “holistic student development” or “holistic education.” The present educational system of most colleges and universities values the fostering among students of a wider vision for the future apart from mere technical expertise on their chosen fields of concentration.

Silliman University upholds a specific vision of education that will produce graduates with a “heart for others.” (Silliman University website). To this end, the university seeks to integrate various aspects of college learning into a unified whole, in its desire to produce well-rounded individuals. The spiritual and religious aspects of formation gain a foothold in the university’s vision and mission.

The university displays a determined effort to uphold and maintain its Christian identity and to pass on its Christian values to the younger generation. Desirous of providing excellent technical knowledge of the arts and sciences, Silliman University continues to harness the Christian spirit that is at the center of its educational system. It puts into practice its own version of holistic education flowing from the Christian origin, character and principles of the school. (Oracion, 2012).

Holistic education maintains that students do indeed grow as persons, academically as well as spiritually. A research among American universities and colleges showed that students registered an increase in religious practice and spiritual awareness while in college. (Astin and Astin, 2008).

The scholar with the most input on the concern for the religious and spiritual growth of students in college is Professor Larry Braskamp, emeritus at Loyola University Chicago.

Braskamp expounds on the results of his research on how church related colleges develop students with a purpose by fostering the growth in religiosity and spirituality among students. The professor expounds on the result of his research on how colleges that follow the vision of holistic education foster the religiosity and spirituality of their students. (Braskamp, 2007).

Braskamp's research successfully identified important areas of university or college life that can have an influence on the students' faith life. In the campus environment there are four major domains in which student development takes place: a college or university's culture, curriculum, co-curriculum and community life – 4 c's. (Braskamp, 2007).

The school's culture refers generally to the vision or mission of the institution. In church managed schools, the students develop a deeper sense of spiritual or religious upliftment. Depending on the commitment of the school to its religious inspired vision, the students may become stronger in their adherence to their beliefs and practices. The students do not only become intellectually capable but are able to grow in self-awareness, responsibility to society, and to examine their faith claims. For faith based institutions having a religious identity is not incompatible with intellectual rigor. (Braskamp, et al., 2008).

Curriculum points to the academic programs offered by the college or university. Religion courses allow the students to develop an understanding of who they are and what they believe. By enrolling in these subjects, students gain the chance to incorporate the role of religion or spirituality in their own process of self-discovery. It is an important question as to the professors' willingness to journey with students in their religious quest as not all of them are prepared to develop the interiority of students.

Some faculty members admit to being more comfortable with the head-level approach rather than a heart-level approach in dealing with their students. Other professors think that classroom experience must only focus on the subject matter rather than the developmental inclinations of students. But the faculty members who actively engage in assisting students with their deep questions about existence find that they also grow when they challenge students to integrate academics and faith. (Braskamp, 2005).

Service learning courses contribute to wholistic formation of the students, not because they are directly religious in intent or design. However, the students are free to integrate their own religious experience when they reflect on the interactions or experiences that happen in the exploration on other peoples situations, or cultures. In service learning, "religion is not studied as an object, with students and faculty examining it as a scholarly exercise. Instead, students have an opportunity to use Christianity as a set of beliefs to guide and direct their lives." (Braskamp, et al, 2008).

Co-curriculum describes the other activities that the university offers to allow students to pursue their individual interest and particular passion while connecting these to their other learning experiences inside or outside the classroom setting. This is an opportunity to integrate the interior and exterior lives of students, their private and public lives.

Community opens the students up to the network of relationships. While in college, the students form relationships with fellow students and important sectors of the university like the faculty and student affairs and chaplaincy ministry. These relationships are important because they provide the necessary support the students need to survive a challenging and new environment away from home. It is not always the case though that student affairs or chaplaincy ministry provide the needed impetus for the spiritual longing of college students. It is always a challenge to address the students' need for meaningful network of contacts and relationships in college.

II. METHODOLOGY

The respondents were selected by cluster sampling from among those enrolled in the Religion classes in the first semester of school year 2015-16. Twelve sections were chosen to participate in the survey prepared by the research team. The participants were currently enrolled that time in the following specific subjects: Religion 11 (four sections), Religion 22 (four sections), and Religion 61 (four sections).

The represented subjects were regular, mandatory courses in the collegiate level and are distributed evenly within the duration of their stay in the university. Therefore in each class, there was a mixture of students (freshmen, sophomores, juniors and seniors) from different year levels in college and from various areas of academic concentration.

A total of 626 survey forms were issued to the participating classes. Of these, 427 were accomplished and returned. The research was done during the regular class hours and administered by the professors handling the classes, at a time most convenient to both the professors and their students.

The survey material consisted of the following parts: a preliminary segment for the personal information of the respondent; questions pertaining to community activities that promote religious and spiritual awareness among students in the university, college and dormitory levels; questions referring to the experience of religion and spirituality in the

academic and co-curricular activities of college students; and finally questions for personal assessment of the student on his/ her religious or spiritual qualities. This paper is concerned with the first and second part of the research instrument, as third part of the research instrument will be made in a separate presentation. In slightly modified form, the questionnaire for faculty and staff consisted of basically the same inquiries.

The research was conducted from September 8–10, 2015. Some of the completed questionnaires were returned to the office within a week after the survey was conducted, while others took longer, due to the busy schedules of the classes preceding the final examinations of the semester.

Among the limitations of the research were the following: in the desire to respect privacy, students were given the option whether or not to identify themselves, (many preferred not to write their names), so later confirmation or follow-up was not possible; many of the students happened to be in the first two years of university studies, as they were the ones enrolled in the Religion classes selected in random sampling; many of the students were not dormitory residents inside the campus; and while opportunity for open remarks were given for some questions, most accomplished survey forms did not provide substantial contributions to these open remarks.

III. RESULTS AND DISCUSSION

Results:

Profile of Students

Included in the survey were 427 students, 41 percent males and 55 percent females. But 4 percent failed to answer the question identifying their sex. The breakdown of sexes by year level can be seen in the following table. (Table 1). The average age of the students is 18 years.

The students came from various year levels of college education. Note that there were more freshmen and sophomores. The first year students account 44 percent while the second year students constitute 41 percent of the respondents. Eight percent are in their third year and about 4 percent both for fourth and fifth years of study.

Majority of the respondents, 69 percent of them, were raised as Roman Catholics. A significant number are affiliated with Mainline Protestantism, with 15 percent, and followed by the Pentecostals at 7 percent. Those belonging to other Christian communities account for 4 percent of the total respondents. There is less than 1 percent each for those claiming membership in Iglesia ni Cristo, Aglipayan, and from other great religions. Two percent of respondents expressed they have no religion while about 3 percent did not answer the question.

Table 1. Student Profiles

Profile	Male (%)	Female (%)	Unidentified (%)	Total (%)
Academic Year				
First	84 (47.73)	103 (44.02)	2 (11.76)	189 (44.26)
Second	70 (39.77)	102 (43.59)	3 (17.65)	175 (41.00)
Third	13 (7.39)	18 (7.69)	2 (11.76)	33 (7.72)
Fourth	6 (3.41)	9 (3.85)	-	15 (3.51)
No Answer	3 (1.70)	2 (0.85)	10 (58.82)	15 (3.51)
Total	176(100.00)	234 (100.00)	17 (100.00)	427 (100.00)
Religious Affiliation				
Roman Catholic	132 (75.00)	154 (65.81)	8 (47.06)	294 (68.85)
Mainline Protestant	18 (10.23)	44 (18.80)	-	62 (14.52)
Pentecostal	8 (4.55)	19 (8.12)	1 (5.88)	28 (6.56)
Other Christian Groups	7 (3.98)	3 (1.28)	2 (11.76)	12 (2.81)
Aglipayan	1 (0.57)	3 (1.28)	-	4 (0.94)
Other Great Religion	1 (0.57)	1 (0.43)	-	2 (0.47)
Iglesia ni Cristo	-	1 (0.43)	-	1 (0.23)
No Religion	8 (4.55)	4 (1.71)	-	12 (2.81)
No Answer	1 (0.57)	5 (2.14)	6 (35.29)	12 (2.81)
Total	176 (100.00)	234 (100.00)	17(100.00)	427 (100.00)

Religion and Spirituality in Curricular Programs**Experience of Tolerance**

Composed of a studentry that may be considered a melting pot of religious preferences, Silliman University must necessarily prepare for and promote a way of living that makes it possible for people with marked differences to live in harmony. The university does not aim to foster a strictly theological or systematic program towards religious tolerance, a field that belongs to a primarily theological faculty. However, a practical ecumenical and inter-religious co-existence is necessary for students to be educated and led to acknowledge, respect, and accept differences in religious beliefs and spiritual practice.

The students were asked if their religion courses became venues for learning how to value and respect a spiritual tradition or faith other than their own. Among those enrolled in Religion 11, 88 percent said that their professors made efforts towards this direction. Students of Religion 21 echoed the same observation, with 65 percent giving a positive answer. Less than half of those enrolled in Religion 61 (48 percent) made a similar affirmation. While most of those who took service-learning classes did not see any connection between their experience and the call for religious tolerance (81 percent).

Table 2. Respect for Other Faiths in Religion Classes

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Religion 11				
Yes	153 (86.93)	210 (89.74)	13 (76.47)	376 (88.06)
No	-	3 (1.28)	-	3 (0.70)
No Answer	23 (13.07)	21 (8.97)	4 (23.53)	48 (11.24)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Religion 22				
Yes	116 (65.91)	151 (64.53)	11 (64.71)	278 (65.11)
No	3 (1.70)	2 (0.85)	-	5 (1.17)
No Answer	57 (32.39)	81 (34.62)	6 (35.29)	144 (33.72)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Religion 61				
Yes	85 (48.30)	109 (46.58)	9 (52.94)	203 (47.54)
No	5 (2.84)	3 (1.28)	-	8 (1.87)
No Answer	86 (48.86)	122 (52.14)	8 (47.06)	216 (50.59)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
4. Service Learning				
Yes	30 (17.05)	30 (12.82)	4 (23.53)	64 (14.99)
No	11 (6.25)	6 (2.56)	-	17 (3.98)
No Answer	135 (76.70)	198 (84.62)	13 (76.47)	346 (81.03)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Awakening of Religious or Spiritual Sense

Some questions probed into the faculty members' capacity and willingness to encourage the students to be comfortable in their own religious identity, in common exploration of spiritual questions during class, and in the idea of mentoring, even beyond or outside the classroom setting.

Students remarked that their professors encouraged them to maintain the practice of their religion. This was the experience of an overwhelming majority of the respondents. Ninety percent of those surveyed appreciated the professors' efforts in this respect.

A more specific question asked the students whether they have received reminders from their professors to attend or frequent the religious services of their faith community. More than half of the students, 63 percent, observed that their academic guides were concerned about this aspect of their lives.

Ninety-two percent of respondents confidently declared that their professors manifested sincerity in their journey towards spiritual growth. As a proof, they affirmed the freedom given to students in class to express their comments or throw their questions about religion or faith. Eighty-nine percent of students felt satisfied with the way professors handled their concerns or replied to their questions.

Among the respondents, 88 percent believed in the willingness of professors to make themselves available and to assist students in their questions about religious matters even beyond the context of the classroom.

Table 3. Experience of Religion in the Classroom

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Encouraged by Faculty to practice one's faith				
Yes	159 (90.34)	215 (91.88)	12 (70.59)	386 (90.40)
No	13 (7.39)	17 (7.26)	1 (5.88)	31 (7.26)
No Answer	4 (2.27)	2 (0.85)	4 (23.53)	10 (2.34)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Reminded to attend services in their own church				
Yes	109 (61.93)	153 (65.38)	8 (47.06)	270 (63.23)
No	63 (35.80)	77 (32.91)	5 (29.41)	145 (33.96)
No Answer	4 (2.27)	4 (1.71)	4 (23.53)	12 (2.81)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Assisted by Faculty in growth in relationship with God				
Yes	158 (89.77)	223 (95.30)	13 (76.47)	394 (92.27)
No	13 (7.39)	9 (3.85)	0 (0.00)	22 (5.15)
No Answer	5 (2.84)	2 (0.85)	4 (23.53)	11 (2.58)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

4. Given chance by faculty for questions, comments on faith				
Yes	169 (96.02)	229 (97.86)	13 (76.47)	411 (92.27)
No	5 (2.84)	3 (1.28)	0 (0.00)	8 (5.15)
No Answer	2 (1.14)	2 (0.85)	4 (23.53)	8 (2.58)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
5. Satisfied by Faculty's response to questions on faith/ religion				
Yes	158 (89.77)	211 (90.17)	12 (70.59)	381 (89.23)
No	14 (7.95)	21 (8.97)	1 (5.88)	36 (8.43)
No Answer	4 (2.27)	2 (0.85)	4 (23.53)	10 (2.34)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
6. Religious questions entertained outside class hours				
Yes	150 (85.23%)	212 (90.60)	12 (70.59)	374 (87.59)
No	24 (13.64)	19 (8.12)	1 (5.88)	44 (10.30)
No Answer	2 (1.14)	3 (1.28)	4 (23.53)	9 (2.11)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Religion or Spirituality in Co-Curricular Program

Connected to but outside classroom instruction, co-curricular activities reinforce the lessons learned and assist students to test theories amidst concrete discoveries. Depending on the creativity infused in the course or subject, co-curricular activities deepen and integrate what professors impart in the classroom with the students' reflections on actual or concrete experiences.

Many students in the survey however, admitted never having been involved in co-curricular activities. About 43 percent of respondents did not have any learning exposure beyond the classroom.

Among those who have taken part in any of these, the single most attended activity was church involvement, as in the experience of 11 percent of respondents. A higher number though said they were engaged not in one but in a combination of activities (23 percent).

Table 4. Co-curricular Activities and Religious/ Spiritual Experience

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. None	80 (45.45)	97 (41.45)	5 (29.42)	182 (42.62)
2. Religious Trips/ Pilgrimages	5 (2.84)	6 (2.56)	-	11 (2.58)
3. Immersion Programs	3 (1.70)	2 (0.85)	-	5 (1.17)

4. Charitable institutions	2 (1.14)	4 (1.71)	-	6 (1.41)
5. Hospital/ Prison	2 (1.14)	-	-	2 (0.47)
6. Outreach to disaster victims	6 (3.41)	5 (2.14)	-	11 (2.58)
7. Church Involvement	19 (10.80)	30 (12.82)	-	49 (11.48)
8. Combination	34 (19.32)	58 (24.79)	6 (35.29)	98 (22.95)
9. No Answer	25 (14.20)	32 (13.68)	6 (35.29)	63 (14.75)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

For participants in co-curricular programs of the university, the experience was described in varied ways. Thirty percent found their involvement yielding an enriching event. Others found the happenings just good (18 percent). Less than 1 percent described their experience as banal or boring.

Table 5. Feedback on Experience with Co-curricular Activities

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Enriching	41 (23.30)	82 (35.04)	6 (35.29)	129 (30.21)
2. Good	39 (22.16)	35 (14.96)	2 (11.76)	76 (17.80)
3. Boring	2 (1.14)	-	-	2 (0.47)
4. Compliance	4 (2.27)	1 (0.43)	-	5 (1.17)
5. Combination	5 (2.84)	9 (3.85)	-	14 (3.28)
6. No Answer	85 (48.30)	107 (45.73)	9 (52.94)	201 (47.07)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Community Activities with Religious or Spiritual Significance

University Programs and Expected Participation

The survey questionnaire provided a list of some of religious and spiritual activities that are prominently celebrated in the campus. The list was by no means complete as there are activities of less renown or are restricted to members of some groups. The list provided was considered to me most easily recognizable by the respondents. This portion of the survey sought to ascertain the awareness students have of the opportunities offered to them by the university. It was also a way of discovering whether students found such activities interesting to participate in.

From the onset, it was noticeable that it was unclear to students whether the activities mentioned were required or merely encouraged. This must have affected their response and participation in some events.

About 45 percent of the students thought that the semestral University Christian Life Emphasis Month (UCLEM) was a required activity. And 33 percent believed it was merely encouraged. The university Convocation was required according to more than half of respondents (52 percent) and encouraged according to 24 percent.

More students (35 percent) said that attendance at Silliman Church anniversary was merely encouraged than those who maintained that it was required (18 percent). The Galilean Fellowship, a long-time popular religious activity for students was considered to be required by 16 percent of respondents, and merely encouraged by the 30 percent. Retreats are required according to 17 percent of students and required according to 25 percent.

Table 6: University-wide Programs and Expected Participation

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. UCLEM				
Required	75 (42.61)	110 (47.01)	6 (35.29)	191 (44.73)
Encouraged	52 (29.55)	86 (36.75)	2 (11.76)	140 (32.79)
Combination	-	1 (0.43)	-	1 (0.23)
No Answer	49 (27.84)	37 (15.81)	9 (52.94)	95 (22.25)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Convocation				
Required	83 (47.16)	132 (56.41)	6 (35.29)	221 (51.76)
Encouraged	44 (25.00)	55 (23.50)	2 (11.76)	101 (23.65)
Combination	2 (1.14)	1 (0.43)	-	3 (0.70)
No Answer	47 (26.70)	46 (19.66)	9 (52.94)	102 (23.89)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. SU Church Anniversary				
Required	36 (20.45)	38 (16.24)	4 (23.53)	78 (18.27)
Encouraged	63 (35.80)	86 (36.75)	2 (11.76)	151 (35.36)
Combination	-	-	-	-
No Answer	77 (43.75)	110 (47.01)	11 (64.71)	198 (46.37)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
4. Galilean Fellowship				
Required	29 (16.48)	38 (16.24)	1 (5.88)	68 (15.93)
Encouraged	53 (30.11)	68 (29.06)	5 (29.41)	126 (29.51)
Combination	-	1 (0.43)	-	-
No Answer	94 (53.41)	127 (54.27)	11 (64.71)	232 (54.33)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
5. Retreat				
Required	30 (17.05)	39 (16.67)	3 (17.65)	72 (16.86)
Encouraged	51 (28.98)	54 (23.08)	1 (5.88)	106 (24.82)
Combination	-	-	-	-
No Answer	95 (53.98)	141 (60.26)	13 (76.47)	249 (58.31)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

University-Wide Programs and Actual Attendance

Survey results showed that most of the students were cognizant of what religious or spiritual themed events go on in the campus. Despite this information however, the results revealed lackluster interest and participation in these regular university activities.

Those who “always” participated in UCLEM account for 18 percent while those who “sometimes” took part, account for 46 percent. Close to 10 percent declared that they never attended the UCLEM events. Convocations were religiously frequented by 19 percent of respondents, and occasionally by 45 percent.

SU Church anniversary related programs were “always” attended by less than 10 percent and “sometimes” by 25 percent. Attendance for the Galilean Fellowship showed that only 6 percent “always” took part in it, while 19 percent only occasionally. Retreats were “always” popular with 8 percent of respondents and “sometimes” availed to by 15 percent.

Table 7: Actual Student Attendance at University Programs

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. UCLEM				
Always	28 (15.91)	48 (20.51)	1 (5.88)	77 (18.03)
Sometimes	78 (44.32)	114 (48.72)	6 (35.29)	198 (46.37)
Never	20 (11.36)	19 (8.12)	1 (5.88)	40 (9.37)
No Answer	50 (28.41)	53 (22.65)	9 (52.94)	112 (26.23)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Convocation				
Always	28 (15.91)	53 (22.65)	2 (11.76)	83 (19.44)
Sometimes	77 (43.75)	111 (47.44)	4 (23.53)	192 (44.96)
Never	16 (9.09)	20 (8.55)	1 (5.88)	37 (8.67)
No Answer	55 (31.25)	50 (21.37)	10 (58.82)	115 (26.93)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. SU Church Anniversary				
Always	18 (10.23)	22 (9.40)	-	40 (9.37)
Sometimes	39 (22.16)	54 (23.08)	5 (29.41)	108 (25.29)
Never	42 (23.86)	31 (13.25)	2 (11.76)	65 (15.22)
No Answer	77 (43.75)	127 (54.27)	10 (58.82)	214 (50.12)
Total	176 (100.00)	234 100.00%	17 100.00%	427 (100.00)
4. Galilean Fellowship				
Always	10 (5.68)	17 (7.26)	-	27 (6.32)
Sometimes	39 (22.16)	41 (17.52)	2 (11.76)	82 (19.20)
Never	34	39	4	77

	(19.32)	(16.67)	(23.53)	(18.03)
No Answer	93 (52.84)	137 (58.55)	11 (64.71)	241 (56.44)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
5. Retreat				
Always	12 (6.82)	21 (8.97)	1 (5.88)	35 (8.20)
Sometimes	35 (19.89)	27 (11.54)	2 (11.76)	64 (14.99)
Never	32 (18.18)	42 (17.95)	2 (11.76)	76 (17.80)
No Answer	97 (55.11)	144 (61.54)	12 (70.59)	252 (59.02)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Student Feedback

There are a variety of descriptions as to how students perceived the activities they attended. Forty-four percent said they had an enriching experience. Thirty-three percent claim that they found the activities good enough. Only 2 percent registered a reaction of being bored in attending the activities.

Table 8. Attendees' Feedback on University Programs

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Enriching	67 (38.07)	115 (49.15)	6 (35.29)	188 (44.03)
2. Good	59 (33.52)	77 (32.91)	4 (23.53)	140 (32.79)
3. Boring	3 (1.70)	4 (1.71)	-	7 (1.64)
4. Compliance	16 (9.09)	12 (5.13)	1 (5.88)	29 (6.79)
5. Combination	6 (3.41)	10 (4.27)	-	16 (3.75)
6. No Answer	25 (14.20)	16 (6.84)	6 (35.29)	47 (11.01)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Department Activities and Expected Participation

Each college or academic department holds its own activities for the promotion of the religious or spiritual life of students. These enable students to find within their departments some venues for expressing their deeply held faith convictions. Like the university-wide activities, the survey showed conflicting perceptions on the nature of participation the department expects from the students regarding these activities.

When convocations were held, 46 percent believed that these were required activities while 13 percent thought that these were merely encouraged. Bible studies were merely encouraged, said 26 percent of respondents as opposed to those who said these were required, 12 percent. For 20 percent, college devotions were just invitational activities, while 25 percent maintained that they were required.

Occasionally the colleges were asked to be sponsors in the liturgical activities of the Silliman Church. More students, 19 percent, believed that these moments were not obligatory, than do those who think they were binding (16 percent). Only ten percent of students thought that retreats were mandatory while 12 percent believed they were voluntary.

Table 9. Department/ College Programs and Expected Participation

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Convocation				
Required	70 (39.77)	120 (51.28)	5 (29.41)	195 (45.67)
Encouraged	26 (14.77)	29 (12.39)	2 (11.76)	57 13.35
Combination	-	1 (0.43)	-	1 (0.47)
No Answer	80 (45.45)	84 (35.90)	10 (58.82)	173 (40.52)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Bible Study				
Required	26 (14.77)	23 (9.83)	1 (5.88)	50 (11.71)
Encouraged	46 (26.14)	57 (24.36)	6 (35.29)	109 (25.53)
Combination	-	-	-	-
No Answer	104 (59.09)	154 (65.81)	10 (58.82)	268 (62.76)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Devotion				
Required	41 (23.30)	62 (26.50)	3 (17.65)	106 (24.82)
Encouraged	39 (22.16)	42 (17.95)	4 (23.53)	85 (19.91)
Combination	0 (0.00)	3 (1.28)	0 (0.00)	3 (0.70)
No Answer	96 (54.55)	127 (54.27)	10 (58.82)	233 (54.57)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
4. SU Church Sponsorship				
Required	26 (14.77)	38 (16.24)	4 (23.53)	68 (15.93)
Encouraged	35 (19.89)	44 (18.80)	3 (17.65)	82 (19.20)
Combination	-	2 (0.85)	-	2 (0.47)
No Answer	115 (65.34)	150 (64.10)	10 (58.82)	275 (64.40)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
5. Retreat				
Always	20 (11.36)	21 (8.97)	1 (5.88)	42 (9.84)
Sometimes	23 (13.07)	26 (11.11)	4 (23.53)	53 (12.41)
No Answer	133 (75.57)	187 (79.91)	12 (70.59)	332 (0.47)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Departmental Activities and Actual Attendance

Not unlike the foregoing results on university-wide activities, departmental activities too, appear to be less frequented by the majority of the student body.

Convocations were consistently attended by 19 percent of respondents and sometimes by 33 percent. College Bible study had a faithful following of only 6 percent and occasional attendance by 19 percent. Twenty-six percent were “sometimes” attracted to the devotions while 11 percent were “always” drawn to it. Only 7 percent “always” complied with the invitation to SU church anniversary activities and 15 percent sometimes went to these. The result for the positive attendance in retreats was below 10 percent.

Table 10. Actual Student Attendance at Department/ College Programs

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Convocation				
Always	24 (13.64)	52 (22.22)	3 (17.65)	79 (18.50)
Sometimes	60 (34.09)	80 (34.19)	2 (11.76)	142 (33.26)
Never	16 (9.09)	14 (5.98)	1 (5.88)	31 (7.26)
No Answer	76 (43.18)	88 (37.61)	11 (64.71)	175 (40.98)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Bible Study				
Always	10 (5.68)	15 (6.41)	-	25 (5.85)
Sometimes	37 (21.02)	40 (17.09)	6 (35.29)	83 (19.44)
Never	26 (14.77)	22 (9.40)	1 (5.88)	49 (11.48)
No Answer	103 (58.52)	157 (67.09)	10 (58.82)	270 (63.23)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Devotion				
Always	12 (6.82)	34 (14.53)	-	46 (10.77)
Sometimes	44 (25.00)	59 (25.21)	6 (35.29)	109 (25.53)
Never	22 (12.50)	14 (5.98)	1 (5.88)	37 (8.67)
No Answer	98 (55.68)	127 (54.27)	10 (58.82)	235 (55.04)
Total	176 (100.00)	234 (100.00)	176 (100.00)	427 (100.00)
4. SU Church Sponsorship				
Always	5 (2.84)	23 (9.83)	2 (11.76)	30 (7.03)
Sometimes	30 (17.05)	33 (14.10)	3 (17.65)	66 (15.46)
Never	26 (14.77)	18 (7.69)	2 (11.76)	46 (10.77)
No Answer	115 (65.34)	160 (68.38)	10 (58.82)	285 (66.74)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

5. Retreat				
Always	3 (1.70)	4 (1.71)	-	7 (1.64)
Sometimes	13 (7.39)	14 (5.98)	2 (11.76)	29 (6.79)
Never	28 (15.91)	33 (14.10)	2 (11.76)	63 (14.75)
No Answer	132 (75.00)	183 (78.21)	13 (76.47)	228 (76.81)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Student Feedback

The experiences in attending the aforementioned departmental activities were describes as enriching (30 percent), good (31 percent), boring (1 percent), and mere compliance (2 percent). Please refer to the following table for a complete report.

Table 11. Attendees' Feedback on Department/ College Programs

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Enriching	45 (25.57)	78 (33.33)	3 (17.65)	126 (29.51)
2. Good	51 (28.98)	77 (32.91)	4 (23.53)	132 (30.91)
3. Boring	4 (2.27)	1 (0.43)	-	5 (1.17)
4. Compliance	13 (7.39)	5 (2.14)	-	18 (4.22)
5. Combination	3 (1.70)	6 (2.56)	-	9 (2.11)
6. No Answer	60 (34.09)	67 (28.63)	10 (58.82)	137 (32.08)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Dormitory Activities and Expected Student Participation

The university undertakes the care of students who reside in the dormitories within the premises or the campus. Part of the solicitude for the welfare of the dorm-based students, there are regular activities to address the spiritual needs of residents.

Respondents said that dorm devotion is required (25 percent) while others said it was merely encouraged (11 percent). Bible study was required for all residents said 12 percent while others contend that participation in it was just encouraged (10 percent). When there were retreats, some student said that these were required (8 percent) while others said these were only encouraged (7 percent).

Table 12. Dormitory Programs and Expected Student Participation

	Male (%)	Female (%)	Unidentified (%)	Total (%)
1. Devotion				
Required	43 (24.43)	64 (27.35)	1 (5.88)	108 (25.29)
Encouraged	18 (10.23)	27 (11.54)	3 (17.65)	48 (11.24)
Combination	-	3 (1.28)	-	3 (0.70)
No Answer	115	140	13	268

	(65.34)	(59.83)	(76.47)	(62.76)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
2. Bible Study				
Required	19 (10.80)	34 (14.53)	-	53 (12.41)
Encouraged	18 (10.23)	19 (8.12)	4 (23.53)	41 (9.60)
Combination	-	4 (1.71)	-	4 (0.94)
No Answer	139 (78.98)	177 (75.64)	13 (76.47)	329 (77.05)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Retreat				
Required	17 (9.66)	16 (6.84)	1 (5.88)	34 (7.96)
Encouraged	12 (6.82)	14 (5.98)	3 (17.65)	29 (6.79)
Combination	-	3 (1.28)	-	3 (0.70)
No Answer	147 (83.52)	201 (85.90)	13 (76.47)	361 (84.54)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Dormitory Activities and Actual Attendance

Dorm devotions were “always” attended by 16 percent and 13 percent “sometimes” took part. Bible studies were “always” frequented by 5 percent and “sometimes” by 9 percent. Dorm sponsored retreats saw 4 percent consistently attending while 5 percent doing so only “sometimes.”

Table 13. Actual Student Attendance at Dormitory Programs

	Male (%)	Female (%)	Sex Unidentified (%)	Total (%)
1. Devotion				
Always	22 (12.50)	45 (19.23)	-	67 (15.69)
Sometimes	22 (12.50)	30 (12.82)	2 (11.76)	54 (12.65)
Never	9 (5.11)	10 (4.27)	2 (11.76)	21 (4.92)
No Answer	123 (69.89)	149 (63.68)	13 (76.47)	285 (66.74)
Total	176 (100.00)	283 (100.00)	17 (100.00)	427 (100.00)
2. Bible Study				
Always	6 (3.41)	15 (6.41)	-	21 (4.92)
Sometimes	11 (6.25)	27 (11.54)	2 (11.76)	40 (9.37)
Never	13 (7.39)	16 (6.84)	3 (17.65)	32 (7.49)
No Answer	146 (82.95)	176 (75.21)	12 (70.59)	334 (78.22)

Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)
3. Retreat				
Always	5 (2.84)	13 (5.56)	-	18 (4.22)
Sometimes	11 (6.25)	11 (4.70)	1 (5.88)	23 (5.39)
Never	14 (7.95)	16 (6.84)	3 (17.65)	33 (7.73)
No Answer	146 (82.95)	194 (82.91)	13 (76.47)	353 (82.67)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Student Feedback

The respondents chose the following top answers to describe what they felt when they joined the dormitory religious activities: enriching, 19 percent; good 14 percent. Less than 1 percent felt boredom during these activities.

Table 14. Attendees' Feedback on Dormitory Programs

	Male (%)	Female (%)	Unidentified (%)	Total
1. Enriching	24 (13.64)	55 (23.50)	1 (5.88)	80 (18.74)
2. Good	26 (14.77)	31 (13.25)	2 (11.76)	59 (13.82)
3. Boring	2 (1.14)	-	-	2 (0.47)
4. Compliance	4 (2.27)	1 (0.43)	1 (5.88)	6 (1.41)
5. Combination	1 (0.57)	4 (1.71)	-	5 (1.17)
6. No Answer	119 (67.61)	143 (61.11)	13 (76.47)	275 (64.40)
Total	176 (100.00)	234 (100.00)	17 (100.00)	427 (100.00)

Faculty and Staff Survey on University Programs with Bearing on Religious and Spiritual Life

Participating in the survey were employees of the university. They were staff of Student Affairs Office and faculty members involved in teaching the religious courses offered in the curriculum.

Twenty were males (51 percent) and 19 were females (49 percent). Almost half of these employees were in non-teaching jobs (49 percent) and those who do teach account for 44 percent.

All the employees involved were Christians. The majority of the respondents adhere to mainline Protestantism (56 percent). Roman Catholics make up 38 percent. And those who say they are Pentecostal or Evangelical make up 5 percent.

Table 15: Faculty and Staff Profile

Profile	Male (%)	Female (%)	Total (%)
Position			
Teaching	11 (55.00)	6 (31.58)	17 (43.59)
Non-teaching	7 (35.00)	12 (63.16)	19 (48.72)
Unidentified	1	1	2

	(5.00)	(5.26)	(5.13)
Both	1 (5.00)	-	1 (2.56)
Total	20 (100.00)	19 (100.00)	39 (100.00)
Religion			
Mainline Prot.	14 (70.00)	8 (42.11)	22 (56.41)
Roman Catholic	6 (30.00)	9 (47.37)	15 (38.46)
Pentec/ Evangel	-	2 (10.53)	2 (5.13)
Total	20 (100.00)	19 (100.00)	39 (100.00)

Programs

The faculty and staff showed considerable knowledge of the programs offered to students through religious and spiritual activities in the campus. They were aware that on different levels, there were attempts to assist students in their spiritual growth. The results revealed their knowledge of university-wide, departmental and dormitory-based line up of activities throughout the school year.

Like the students however, the respondents showed some ambiguity as to the nature of student participation expected by the organizers of these events. There was no unanimity whether a particular activity was required or merely encouraged. The same confusion on this aspect that the student survey revealed

Table 16. Religious and Spiritual Activities for Students and Expected Participation

	Required (%)	Encouraged (%)	Combination (%)	No Answer (%)	Invalid (%)	Total (%)
1. University						
UCLEM	26 (66.67)	13 (30.77)	-	-	-	39 (100)
Convocation	26 (66.67)	12 (30.77)	-	1 (2.56)	-	39 (100)
SU Church Anniversary	5 (12.82)	27 (69.23)	1 (2.56)	6 (15.38)	-	39 (100)
Galilean Fellowship	22 (56.41)	16 (41.03)	-	1 (2.56)	-	39 (100)
Retreats	23 (58.97)	14 (35.90)	-	1 (2.56)	1 (2.56)	39 (100)
2. Departmental						
Convocation	22 (56.41)	11 (28.21)	1 (2.56)	5 (12.82)	-	39 (100)
Bible Study	7 (17.95)	18 (46.15)	-	14 (35.90)	-	39 (100)
Devotions	13 (33.33)	15 (38.46)	1 (2.56)	10 (25.64)	-	39 (100)
SU Church Sponsorship	23 (58.97)	10 (25.64)	-	5 (12.82)	1 (2.56)	39 (100)
Retreats	23 (58.97)	10 (25.64)	-	5 (12.82)	1 (2.56)	39 (100)

3. Dormitory						
Devotion	24 (61.54)	12 (30.77)	-	3 (7.69)	-	39 (100)
Bible study	17 (43.59)	12 (30.77)	-	10 (25.64)	-	39 (100)
Retreat	19 (46.15)	9 (23.08)	-	11 (28.21)	1 (2.56)	39 (100)

Student Attendance according to Faculty and Staff

University employees tended to observe that more than half of students took active part in the activities of the university and the various colleges or departments. They said that 51 percent of students availed of the opportunity to join university-wide events. Meanwhile, college or departmental activities were attended by 53 percent of students. As for dormitory-based activities, a little above half of respondents did not make a reply on this question.

Table 17. Student Attendance as Observed by Faculty and Staff

	Almost All (%)	Many (%)	Few (%)	No answer (%)	Total (%)
University	9 (23.08)	20 (51.28)	9 (23.08)	1 (2.56)	39 (100)
Department	10 (25.64)	21 (53.85)	6 (15.38)	2 (5.13)	39 (100)
Dormitory	9 (23.08)	9 (23.08)	1 (2.56)	20 (51.28)	39 (100)

Student Feedback according to Faculty and Staff

To the best of their knowledge, the university employees report having some knowledge of the students' reaction to the activities they join. Of the positive responses, the students thought that the university activities were good (36 percent) and enriching (31 percent). The department programs were rated as good by 41 percent and good by 31 percent. The dormitory activities were found to be good by 51 percent and good by 28 percent.

Table 18. Student Feedback as Observed by Faculty and Staff

	Enriching (%)	Good (%)	Boring (%)	Mere Compliance (%)	Combination (%)	No Answer (%)	Total (%)
University	12 (30.77)	14 (35.90)	-	3 (7.69)	10 (25.64)	-	39 (100)
Department	12 (30.77)	16 (41.03)	1 (2.56)	3 (7.69)	5 (12.82)	2 (5.13)	39 (100)
Dormitory	11 (28.21)	20 (51.28)	-	-	6 (15.38)	2 (5.13)	39 (100)

Faculty and Staff Participation in these Student Activities

When asked whether the faculty members and employees accompany students in the religious or spiritual activities, the response was generally positive. Ninety-two percent of respondents were present in the university-wide activities. More than half of the respondents happened to grace the departmental activities (62 percent). When it came to the dormitory activities, only 46 percent said they frequented the programs together with the students.

Table 19. Faculty and Staff Involvement in University Activities

	Yes (%)	No (%)	Sometimes (%)	No Answer (%)	Total (%)
University	36 (92.31)	1 (2.56)	1 (2.56)	1 (2.56)	39 (100)
Department	24	8	2	5	39

	(61.54)	(20.51)	(5.13)	(12.82)	(100)
Dormitory	18 (46.15)	19 (48.72)	1 (2.56)	1 (2.56)	39 (100)

Faculty Performance on Religious/ Spiritual Assistance of Students

The respondents were asked to assess the faculty members attitude towards giving religious or spiritual assistance to college students, as far as they are able to have knowledge of the same.

They rated the university faculty members very high on respect for the various religious traditions or orientations of the students (95 percent). The professors were supportive of the religious practice of students, as exercised in their own faith family or community (74 percent).

More than half of the respondents (67 percent) reported that the professors reminded students of their religious obligations to attend their own church services. The professors also manifested their readiness to assist in the spiritual growth of their students (74 percent).

Table 20. Faculty and Religious and Spiritual Guidance for Students

	Yes (%)	No (%)	Not Sure (%)	No Answer (%)	Invalid (%)	Total (%)
1. Respecting other Religions	37 (94.87)	2 (5.13)	-	-	-	39 (100.00)
2. encouraging student religious practice	29 (74.36)	6 (15.38)	-	3 (7.69)	1 (2.56)	39 (100.00)
3. reminding students to attend weekly services	26 (66.67)	6 (15.38)	3 (7.69)	4 (10.26)	-	39 (100.00)
4. assisting growth in relationship with God	29 (74.36)	4 (10.26)	6 (15.38)	-	-	39 (100.00)
5. encouraging questions on religion	30 76.92	3 7.69	2 5.13	4 10.26	-	39 (100.00)
6. entertaining questions beyond religion class	35 89.74	-	-	3 7.69	1 2.56	39 (100.00)
7. assisting in religious quest beyond class	34 87.18	2 5.13	-	3 7.69	-	39 (100.00)

8. concerned only about academic aspect	5 12.82	32 82.05	-	2 5.13	-	39 (100.00)
9. skilled in meeting students' religious needs	11 28.21	20 51.28	-	4 10.26	4 10.26	39 (100.00)

Discussion

The research uncovered many discoveries that can shed light on an important component of the vision and mission of the university, which prides itself on its Christian origin and orientation. Up until now, no study of this range has been done to scrutinize the impact of the university's evangelizing mission on the college students it serves. While in no way exhaustive, this study promises to give an additional impetus to a serious evaluation, follow-up and updating of the university's thrust towards Christian formation of the country's future professionals.

From the results above, the most promising area where the university affects and influences the religious and spiritual perspectives of college students is in the area of academics or curriculum. As a Protestant educational institution, Silliman University provides academic courses on religion and biblical discourse. The survey showed that from the level of academics, the students are willing to give the university a very high rating on religious and spiritual formation or training.

This is most evident in the area of tolerance for other people's religious or spiritual background, belief and practice (Table 2). The students expressed that the religion courses or curricular offerings on religious or spiritual concerns have become a venue for growing in the spirit of acceptance and respect for people who follow a faith tradition other than his or her own.

Much credit is due to the religion professors. These men and women, though entirely Protestant in religious affiliation, do not seem to promote a limited, sectarian view of other faiths, but are truly helpful in promoting a positive view of the entire religious panorama for all the students in the campus. This is in line with the openness of the university, which, although Protestant in spirit, does not promote an exclusive or closed faith perspective but one that is congenial to ecumenical and inter-faith relations.

The academic setting also fosters an awakening of religious or spiritual sense among the students (Table 3). The professors were highly esteemed for their style of teaching and their clear purpose in teaching the religion subjects. The students found the professors supportive of their religious and spiritual quests and this was shown in the way the professors encouraged the practice of religion among the students.

The professors showed solicitude for their students' well-being by constantly reminding them of their duties as believers, in particular, of church attendance or membership. In the classroom, the students were made to feel comfortable in participating actively in discussions by asking questions, requesting clarifications, and injecting their own reflections on the subjects for discussion.

And not only were professors responsible and agile in their roles within the classroom. The survey results manifested that the students found their teachers approachable and accommodating when consulted or asked for help even outside the class hours. This attitude contributes to a campus culture that encourages and fosters a deepening of religious commitment and an intensification of spiritual quest. Based on these results, it can be concluded that in the area of academic or curricular exposure, the university has a great impact on the religious and spiritual awakening or upliftment of the college students.

However, the highly affirmative experience in the religious curriculum in college, did not translate into a more active participation, and thus, learning and enrichment, in the area of the co-curricular activities (Table 4). A large percentage of students admitted that they never participated in these types of activities.

Perhaps it was because the activities were not compulsory or maybe the promotion of the activities was not strong enough to excite interest. It may also be that some professors were not very creative in devising activities that, although not mandatory or graded, were avenues for deepening of reflections, for reinforcing formal lessons in class and for practical application of religious insights into daily and personal life. There is much to be desired in enhancing this area of student life in the university to make it a more effective medium for the promotion of the spiritual growth of students.

Aside from the formal lessons, religiosity and spirituality are promoted in the campus through student activities in the level of the whole university, of the college or department, and of the dormitory for those who took the option of within the university.

Having been given a list of activities offered in the levels mentioned above, most of the students who replied showed familiarity with the programs. They were aware that there are regular activities that called for student participation, whether it be university-wide, or based in one's own college or in the dormitory (Tables 6, 9, and 12).

However it was conspicuous that there was a prevailing confusion as to the nature of participation required of students for each of the activities. While some students thought they were required to attend, others thought they were just encouraged to participate. It may not seem very important to have this distinction but it makes a big difference when it comes to generating actual interest or ensuring actual attendance in an activity.

If an activity is required, students are impelled to take it seriously and to partake of the benefit of joining other students there. This is not always the case though. In an interview with some students, they revealed that even if an activity is compulsory or required, in which case the professors will check the attendance, some students sign in for those who were actually absent. However, the fact that an activity is labelled as required, predisposes the students to look into the importance of their presence in the activity.

Due to the lingering confusion as to the nature of expected student participation, it would be good for university officials in charge of various activities to lay down clear guidelines for students to follow or to consider. Lack of direction does not allow for seriousness in community programs. Whether mandatory or encouraged, the student activities aimed at eliciting optimal results rather than just garnering minimal attention.

One of the concerns that need to be addressed by university student affairs and chaplaincy officials is that of actual attendance of students in the rich array of religious and spiritual activities offered in campus (Tables 7, 10, 13). Generally, there is a low turnout of participants in the activities. Those who joined the program prepared for them had generous compliments for the experience they gained. But it cannot be denied that participants who "always" attended the functions were below half of the number of respondents.

More alarming than the low-turn out of participants, is the noticeable indifference of the majority of students to the activities. Looking at the tables, pertaining to awareness of select activities in campus and actual attendance in the same, a sizable number of students have ignored the questions pertaining to the university, college and dormitory religious and spiritual activities. In some instances, about half of the students, or even more, chose not to answer the questions.

In contrast, the other sections of the research were well accomplished by the respondents, as in the case of questions pertaining to the curricular and co-curricular programs and to the personal assessment of religious and spiritual values (the results of which appears in a separate research paper). There seemed to be an enthusiasm elicited by these questions on the respondents that made them interested to provide answers.

Serious questions must be asked whether the majority of students are well-informed about upcoming campus activities. It will also be beneficial to inquire as to the relevance of activities for the situation of the youth today. In reactions coming from students and university faculty or employees, some of them said that certain activities have been in place since a long time ago, without much updating, that students today may not feel attracted to attend, unless it is made compulsory to join. The students affairs section together with the university chaplaincy office will do well to honestly evaluate based on actual impressions of students after each activity, adjusting the program to the felt need of students and to their request for follow-up sessions on some activities.

Some faculty members and staff of the university also participated in answering the survey questions (Table 15). First, they were asked about the regular religious and spiritual activities conducted in the campus for the benefit of students.

Second, they were requested to give their impressions on the impact of professors or faculty members on the students' life of faith.

While these respondents showed cognizance of the university, college or dormitory based activities, it can be seen from the table (Table 16), that the respondents were uncertain as to the nature of expected student participation. There was no unanimity whether an activity was required or merely encouraged.

This confirms the state of confusion the students also had regarding the nature of their presence in the activities. Therefore, there must really be a need to clarify this matter both for the students and for the employees of the university.

As for student attendance, the faculty and staff believed that a good number of the students took part in the activities (Table 17) and that most of the students had good experiences (Table 18). The result of Table 17 seemed opposed to the results that came from the students themselves about their actual attendance; in fact, most students showed indifference or lack of enthusiasm in regularly attending the activities. Majority of the faculty and staff also said that they were personally present with the students in the said activities (Table 19).

Like the students, though, the faculty and staff give a favorable commendation to the professors when it came to their positive influence in the religious quest of the college students (Table 20). They too saw the commitment of professors to impart lessons, to enliven the class participation, and to assist students even outside the formal class setting.

IV. CONCLUSION

Silliman University has faithfully woven an admirable concern for the religious and spiritual formation of college students in its centuries-old pedagogical practice. Not merely enshrined in the official statements surrounding the objectives of the university, the Christian spirit actually prevails in the classrooms, in the community and in the culture of the campus. This research is the first attempt to seriously delve into the impact of the university's efforts on the growth of the students' religiosity and spirituality. This report is accompanied by another one scrutinizing the presence of such religious and spiritual character among the college students.

Research on the influence of the university on the development of such valuable aspects of life, that are very personal and yet with pervasive effect on one's existence, made this research both interesting and challenging at the same time. That Silliman has a fecund connection to Protestantism is often taken for granted. It is great to realize that the university takes its evangelizing task seriously as it attempts to improve and uphold the rigid standards of academic excellence and competence.

This research showed how appreciative students are for the efforts of the university to impart a Christian heritage as part of their experience in the campus. Not all students enrolled here are Protestant Christians, but in fact belong to a variety of faith traditions within Christianity and to other religions. However, the students perceive the university's mission of inculcating Christian values and teachings as part of what makes their education valuable and unique.

The students highly regard the religion classes, its themes and its way of being taught. Moreover, students commend the professors both for their professionalism, creativity and solicitude, being ready to become guides both inside and outside the classroom context. The university curriculum has a positive impact on the religious and spiritual character of the students as they develop tolerance for others, love for their tradition and understanding of their faith through the guidance of competent mentors.

The students' faith is enriched too, by various activities introduced by particular offices in the university meant for promoting deepening of religious experience and strengthening of spiritual commitment among young people. However, it will be good to make an honest evaluation of both the programs and the students' perspectives on some of these activities, as the research show that the activities are availed to by only a small fraction of the student population. That will be a good follow-up to this research that can help the concerned offices in improving student participation and attendance. While the research show that indeed the university successfully imparts vigor to the religious and spiritual longing of the students, it is likewise beneficial to desire to deepen this practice and become more effective in this area of student formation and education towards whole-person development.

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