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## **The Level of Morality and Religiosity in a Philippine Academic Institution: The Basis for Intervention Activities of Faculty**

**Dennis Moreto Bautista\*, Allan M. Abiera M.M\*\*, Ariel E. Matillano\*\*\*,  
& Charles S. Abanilla\*\*\*\***

M.A.T. Leyte Normal University, Tacloban City

### **ABSTRACT:**

*This study conducted in one of the State Universities in Eastern Visayas. It primarily caters teacher education. Anchored on grounded theory approach, an inductive way of analyzing data to determine their individual inputs. The university is the breeding ground for future educators and formators of the province, the country and the world as a whole. As the leading university in terms of education, the teachers produced by the said university are perceived to be the pillars of truth and goodness. They are at the forefront and plays a crucial role in nation building. They provide the necessary tools by educating the citizenry. In the task of educating the people, their perspective of religiosity and morality is very important. Their primary clientele, the students, anticipate good experiences with expectedly good examples out of their professors. Hence, the major concern of this paper, is to determine the level of religiosity and extent of the morality of the faculty and how they view these concepts in their lives. To answer such queries both qualitative and quantitative research approaches specifically face-to-face interview and focus group discussion were used with 116 faculties of the state university as respondents. The respondents are male and female belonging to different age brackets and most are Roman Catholic. The results revealed that there is a significant relationship between religiosity and morality and the demographic profile of the respondents. The power of media, side by side with one's educational attainment can be influential to person's religiosity and morality.*

**Keywords:** Religiosity, Morality, Teacher Education, Teacher,

### **INTRODUCTION:**

The era of technological development and advancement affects every society in the world today. It is undeniable that every minute, new ideas, new mode of production, way of life, lifestyles and even views about life do change. It seems that life for some is no longer a right but a choice, since the one given it, no longer decides. In the Philippines for example, the government beset with so many problems, many of which falls on the non-abeyance of the ethical standards set by society. The Philippine President for example, who is trying to eradicate the drug problem that plague its citizenry, he is accused of sponsoring extrajudicial killings. In the fight against this drug menace, as reported, several individuals died many of whom were considered by their families as innocent victims. They either died due to the police operation or just gunned down due to the rivalry of drug gangs. This death of individuals put the government in the bad light, accusing the President himself as the one sponsoring the said killings. Although, the killings were denied by the government, but some

local and foreign personalities view this as a handy work of the present leadership. The said killings likewise earned condemnation from allied countries who viewed the same as something unbecoming and against humanity.

Aside from the war on drugs, the present leadership is also into purging the government of politicians and head of office, accused of wrong doings. Some were already charge in court for plunder and graft while others are still under investigation. They allegedly embezzled their office funds in collusion with a certain individuals. Most of these government officials are accuse of accumulating wealth using their vested powers. There were elected officials also who were accused of colluding with drug personalities, they were strip by the present government of powers to govern. This phenomenon commonly called graft and corruption, are common in government offices and considered as the cause of continued poverty. The said phenomenon were considered as the deviation or impairment of integrity, virtue or moral principle of government officials, either elected or selected, from the norm prevalent, or what prevails at a given time destroys the integrity of the office they represent (Salcedo, 2002). Why is this so?

In the name of respecting individual rights, the traditions, values, religious belief and morals are endangered of being violated. Television shows today are sometimes conceived as a mind conditioning tool, to help people accept new ideas. Ideas such as, being normal for a girl to be a solo parent, or be impregnated, or choose whether or not to continue the conception of the child in her womb and divorce husbands. That it is also normal for a male to have multiple wives, impregnate their girlfriends, become a solo parent too and apply for legal separation or annulment when marriage goes sour. Another idea that is also being peddled by the mass media, that it is just normal and ordinary to be unfaithful to your spouse, especially when a new one would come who is much better than the first. A more controversial idea being introduced to the Filipino society today is the acceptance of the same sex couples. The stereo type ideas contrary to these new ones are considered double standard and need to be changed.

Students in this regard, assume that what they see in the television, the illegal and immoral practices of their leaders, parents, teachers and other members of their communities are worth emulating. Thus, they follow and practice what they observe and the result perhaps is the rise in number of cases of teenage pregnancy. People now tend to believe that as long as it is acceptable by the society, it is good. What is happening to the Filipino society? Is there a breakdown of its social moral fiber?

Patricia Licuanan, the former president of Miriam College and the current Chair of the Commission on Higher Education (CHED), has offered a plan for a Moral Recovery Program for the building of a people and of a nation sometimes in 1994 (Panopio, 2002). It is grounded on the rational understanding that the Filipino people are human beings who are both moral and religious. That individual Filipino plays an important role in shaping his and her society. As a moral being, he or she is endowed with the faculty of freely choosing and loving, therefore, they must go out to others and express genuine love. As a spiritual being, he or she is capable of higher concerns and of raising above the material. They must cultivate therefore, a higher sense of religiosity and spirituality in consonance with his or her nature and respond to God in faith.

Why a moral recovery program then? The answer is very evident in what is happening to the Filipino society today. Indeed, the breakdown of its social moral fiber has been in existence

early on. Programs that were set by the government in improving the social moral awareness of its people simply did not materialize. How important then is the so called moral recovery? How important is morality that it needs to be reinforced and recovered? How do religiosity and morality affect man's performance in the society?

The church, an important agency of socialization, provides the spiritual and moral needs of the members of society. People learn the norms of conducts and codes of behavior set forth by every religious institution. What is right and what is wrong are delineated and prescriptions for rewards and punishments are made. Concepts of heaven and hell motivate individuals to do what is good in order to be at peace with his maker (Panopio, 2002, Agaton, 2010 & Bautista, 2016).

Another agency of socialization is the school. The educational institution form, transform and enhance the character of people. Every educational institution engaged in the formation of persons towards becoming professionals in the country looks forward to have the best products as it could possibly have. Its primary concern centers on who or what its students ought to become. The emphasis has to be on combining a broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides opportunities of lifelong education and lays a foundation for learning throughout life. That is why, in the basic education, on top of other academic subjects, the students are required to take values education subjects. This is done to transform them into becoming future professionals equipped with values in different fields of practices locally and abroad (Bautista, 2016).

Teachers are required to integrate in their subjects the moral implications for values formation of the learners. This is for purposes of coming up with a well-rounded and holistic personality of every learner. Each teacher prepares students to compete not only in their field of specialization, but more importantly to imbue them with what is moral. A student is expected to act within the bounds of what is considered moral and within the standard practice based on the value itself. One example of living in a value world would be the experience of being in a career. It must be noted that a career is much more than a job that supplies the money, which sustains one's life, raising the person above self-centered tendencies (Moga, 2007&Corpuz, 2007). For this noble purpose of education, sectarian schools, colleges and universities are known to be constant in their academic requirements for their students, study not only values education but religious education as well. While in public schools, students do not have the opportunity to study religious education and values education were incorporated into certain subject areas.

Leyte Normal University, is one of the state university in the Philippines that caters teacher education. As such it become a pillar in teacher education in the region with other courses in the arts and sciences and management and entrepreneurship, must not only provide quality and relevant academic training but moral training as well (Bautista, 2016). One of the problems that beset the university though is on the aspect of ethical realm during the years of formation of the students whereby through their learning experiences students can imbibe and likewise manifest both the ethical and the unethical practices of their mentors. It is worse when only the unethical practices come out to be readily recognizable in the mentors' practices thereby totally and negatively affecting the welfare of the teaching profession and eventually stains the quality of the graduates of the university.

This is one of the many problems confronting the present society that can be attributed to the religiosity and morality of individuals. This problem is not purely organizational but societal in nature (Jocano, 1997). In Leyte Normal University, the personal notion of values of the students, dictates its effects on their personal life and actuation towards their individual action. Thus, there is a need to determine the personal conception of the university's students with regard to religiosity and analyze if their ideas are in conformity with the well-founded notions as written and explained in the different schools of thought or religious denominations. Obviously, religious beliefs have become foundations of moral systems in a group or society. This step would create a unified notion that would propel the university to a strong promotion of morality in the university.

### **FRAMEWORK OF THE STUDY**

This study is anchored on the following theories, the Psychological Foundation of Education of Jean Piaget, Social Influences in Cognitive Development of Vygotsky, the Social Learning theory of Bandura as supported by the literary work of Rousseau and the concept of Cognitive Dissonance as coined by Leon Festinger.

Piaget believed that the students as learners discover their individual talents and abilities according to the stimuli that stir their curiosity and interest. The teacher guide the learners' own discovery and knowledge (McLeod, 2009 & Dasen 1994). Every teacher should aim to bring about changes for the better in the light of the principle involved in learning experiences of the individual student inside and outside the classroom. This is also known as learning by doing, where teachers guide the students in what they do. Thus, as guides, the moral turpitude of the teacher plays a vital role. Learners' behavior changes as a result of observing other behavior and its consequences. Learners usually follow and imbibe the things they observe. Through observation, learners create ideas or concepts on how behavior is limited and performed to serve as guides to any action. This study will try to find out the ideas of the faculty regarding morality and religiosity. Whether the learning occur as a result of experience, both physical and logical, with the objects themselves and how they acted upon it. This study will try to find out the origin of the learned ideas, how they adopt it and eventually, how they cope with it.

Vygotsky, like Piaget, believed that young children are curious and actively involved in their own learning and the discovery and development of new understandings/schema (McLeod, 2007 & Shaffer, 1996). He believes in social transmission an important factor for cognitive development of the child learner. However, Vygotsky placed more emphasis on social contributions to the process of development, whereas Piaget emphasized self-initiated discovery. Much important learning by the child occurs through social interaction with a skillful tutor. The tutor may model behaviors and/or provide verbal instructions for the child. Vygotsky refers to this as co-operative or collaborative dialogue (McLeod, 2007 & Shaffer, 1996). The child seeks to understand the actions or instruction provided by the tutor often, the parent or teacher, and then internalizes the information, using it to guide or regulate their own performance. This theory will be utilize to know how the students were able to come up with those ideas about morality and religiosity. Where they influenced and shaped by the people and social environment around them? Was it the culture that sanctioned them?



Bandura states that behavior is learned from the environment through the process of observational learning. Children observe the people around them behaving in various ways (Bandura, 1961). In this theory, learners observe people around them, who they call models. These models that surround them include parents within the family, television characters, friends within their peer group and teachers at school. These models provide examples of behaviors that are observed and can be imitated. Learners most of the time pay attention to these models and copy their behavior. And at the later time they may imitate those behavior they observed regardless of whether these behavior are appropriate or not. Some models existing around the learners do sometimes respond to the behavior that is being imitated with either reinforcement or punishment. If the learner imitates a model's behavior and its consequence is rewarding, then most likely the same will continue to perform the said behavior repeatedly. And in this manner the said behavior is said to have been reinforced. Reinforcement can either be positive or negative that will usually lead to a change in a person's behavior.

Rousseau said that man by nature is inherently good (Michele, 2007 & Bloom, 1991). Man was born capable of sensation and from birth is affected in diverse ways by the objects around him. As soon as man becomes conscious of his sensations he is inclined to seek or to avoid the objects which produce them, at first, because they are agreeable or disagreeable to him. And later because he discover what suit or not suit him. And ultimately because of the judgments he pass on them by reference to the idea of happiness or perfection which he gets from reason. However, the inherent goodness of man is corrupted because though he is free but he is "chained everywhere". This is an expression of his belief that man is corrupted by the evils of society. People must establish set of rules and norm that would govern them.

As a prime supporter of education, Rousseau emphasized that man should be allowed to express himself so as to produce a well-balanced and a free thinking individual. Because according to him, we are born weak, we need strength; helpless we need aid, and foolish we need reason (Michele, 2007 & Bloom, 1991). All that we lack at birth, all that we need when we come to man's estate, is a gift of education. Mans' behavior therefore, is developed through his/her free interaction with his/her fellow human beings. What man would become depends on what the society offers. The society influenced man and eventually transforms him/her to become what he/she is. The Leyte Normal University for its part, has a mission to integrate morality training not only to the students but more so, the formators specifically, the faculty and staff. Their role is so vital that they too need to be evaluated and retrained to conform to task of forming morally sound graduates.

In the process of learning and development, sometimes man is confronted with two or more conflicting cognition such as ideas, values, beliefs or emotional reaction. This produces a feeling of discomfort leading to an alteration in one of the attitudes, beliefs or behaviors to reduce the discomfort and restore balance. Such theory is called cognitive dissonance coined by Leon Festinger (McLeod, 2008). He believes that, to be able to cope up with such feeling, man must focus on more supportive belief or behavior that outweighs the dissonant one existing in him. Man must also reduce the importance of the conflicting belief and change the same so that it would be consistent with other beliefs and behavior. This theory somehow supports the study conducted by Jaime Bulatao, Split-level Christianity, wherein Filipinos tend to join religious activities yet commit cultural practices which are deemed as unethical in

the context of public office. In a sense, only those who view the continuity between the religious and the secular realm manifest consistency of morality.

The theories mentioned above supports the beliefs that man's nature is highly influenced by the kind of society or environment where he/she is in. Individuals choose the kind of life he/she wanted to follow with the idea that such choice would give him/her the goodness that he/she wanted to attain.

With closer observation, it may be deduced from this fact that individuals who were exposed to religious and moral education are at an advantage of understanding the philosophy, the theoretical concept, and the connection of religious education with what is moral (Bautista, 2016). This place them at a higher and better chance of practicing what is known to them such as religiosity and morality, in the society. As the latin saying goes "nemo datquod non habet" which means nobody gives what he/she does not have. However, what is moral can still be understood and put into practice with every learner striving to be the best in their chosen field of profession.

The main thrust of this study is to determine the level of morality and religiosity of faculty of Leyte Normal University as bases for intervention program.

Specifically this study would like to answer the following questions:

1. What is the demographic profile of the LNU Faculty in terms of the following; gender, age, marital status, educational attainment, membership to religious and morality movement, level of exposure to media Parents background as to their educational attainment, occupation, social class and moral conviction type of school previously attended and places where the respondents came live.
2. What are the respondents' personal views about religiosity and morality?
3. Is there a relationship between religiosity and morality as perceived by faculty with their demographic profile?
4. What intervention activities may be proposed based on the result?

## **METHODOLOGY:**

This study is a descriptive survey and correlational design that utilizes quantitative data. In this approach, the researcher primarily use post positivist claims for developing knowledge and employ survey to collect data. The survey design will yield holistic views of the respondent regarding morality and religiosity through statistical inquiry (Creswell, 2012). The correlational design will measure the degree of association between two or more variables using also statistical procedure of correlational analysis (Creswell, 2012). Library research, more particularly on the different principles and ideas about religiosity and morality will be employed. Focus Group Discussion (FGD) with grounded theory approach, an inductive way of analyzing data was employed.

The questionnaire consists of three parts: Part I: solicit the data of demographic profile of the selected students of LNU such as age, educational attainment, family and educational background, religious group where they belong. Part II-A was made of questions that identify the levels of religiosity of the students of LNU. The said test is comprised of five religious

components namely, knowledge, beliefs, behaviors, practice and consequence. These components were grounded in the combined idea of Gerhard Emmanuel Lenski and Charles Y. Glock.

Knowledge pertains to having basic ideas about the existence of God and religion. Beliefs include the acceptance of doctrines, such as the existence of heaven and hell and life after death. The behavioral component includes participation and attendance to religious services and activities. The practices component includes the affective relation of the individual to his God and to his fellowmen. The consequence of religiosity includes the emotional, physical and spiritual well-being of the individual as a result of his religious living.

Part II-B was made of questions that identify the levels of morality of the respondents. The said questionnaire also contain the five religious components found in part I of the said questionnaire, such as knowledge, beliefs, behavior, practice and consequence. Part III was made of questions that identify the personal perceptions or views of the respondents about religiosity and morality.

The said questionnaire was validated by conducting a dry run at the Eastern Visayas State University (EVSU), in Tacloban City. The researcher will employ in-person or face-to-face survey to be able to solicit information directly from a respondent (Rea, L. & Parker, R., 2005).

In order to obtain a holistic data on of the respondents' views on morality, the study utilized the Statistical Package for the Social Sciences (SPSS). To determine significant relationship or association between demographic and personal factors and morality, respectively, the contingency coefficient was used. This is a chi-squared based statistics measuring the degree of relationship or association of dependence of the classifications in a frequency table.

In this study, the respondents were the faculty of LNU, Tacloban City, Leyte, Philippines. The faculty of the university is composed of 126 instructors and professors. However, only 116 out of the 126 faculty members answered the questionnaire.

## **RESULTS AND DISCUSSION:**

### **Demographic Profile of Respondents**

Table 1 presents the demographic profile of Leyte Normal University faculty. Frequencies and percentages were computed to show the demographic and personal profile of respondents. This is a chi-squared based statistics measuring the degree of relationship or association of dependence of the classifications in a frequency table. It shows that out of 116 number of respondents, 62 or 53.45% were females and 54 or 46.55% were males.

The respondents were mostly in the 30-49 bracket that constitute 58 or 50%, followed by 50-65 that constitute 33 or 28.45%, 24 or 20.69 % and 1 or 0.86% As to their civil status, 70 or 60.34% are married, 42 or 36.21% are single and 4 or 3.45% are either widow or widower.

The table further discussed, that 86 or 74.14% are in the masteral level or masters graduate, 27 or 23.28% are in the doctorate level or doctorate graduate and 3 or 2.59% are college graduate. With regards to membership in religious and morality movement, majority of the respondents are Catholics that constitute 110 or 94.83%. There were 4 or 3.45% respondents

who belong to the Born Again Christian and 2or 0.13% each who were members of both the Jehovah witness and Methodist.

The table also reveals that out of 116 total respondents 37 or 31.90 % were products of public school from pre-elementary grades to college, 34 or 29.31 % were products of private schools from college to graduate school, 23 or 19.83 % were products of public schools from college to graduate school. Therefore, the majority of the respondents were products of public school from pre-elementary to college.

**Table 1**  
**Demographic Profile of LNU faculty**

<b>Sex</b>	<b>Faculty</b>	
	N	%
Male	54	46.55
Female	62	53.45
<b>Age</b>		
10-19	1	0.86
20-29	24	20.69
30-49	58	50.00
50-65	33	28.45
<b>Civil Status</b>		
Single	42	36.21
Married	70	60.34
Widow/er	4	3.45
<b>Level of Educational Attainment</b>		
Graduate	3	2.59
Master's Level/Graduate	86	74.14
Doctorate Level/Graduate	27	23.28
<b>Membership in Religious and Morality Movement</b>		
Roman Catholic	110	94.83
Born Again Christian	4	3.45
IglesianiKristo		
Latter Day Saints		
Jehovah's Witness	1	0.86
Dating Daan		
Islam		
Methodist	1	0.86
Jesus is Lord		
<b>Types of School Previously Attended</b>		
Private (Pre-Elem to College)	8	6.90
Private (Pre-Elem to Elem)	3	2.59
Private (Elem to High School)	3	2.59
Private (College to Grad Sch)	34	29.31
Public ( Pre-Elem to College)	37	31.90
Public (Pre-Elem to Elem)	7	6.03



Public (Elem to High Sch)	1	0.85
Public (College to Grad Sch)	23	19.83
<b>Level of Exposure to Media (Newspaper)</b>		
Very Often	10	8.62
Often	55	47.41
Slightly Often	40	34.48
Seldom	9	7.76
Never	2	1.72
<b>Level of Exposure to Media (Radio)</b>		
Very Often	13	11.21
Often	49	42.24
Slightly Often	40	34.48
Seldom	10	8.62
Never	4	3.45
<b>Level of Exposure to Media (Television)</b>		
Very Often	14	12.07
Often	49	42.24
Slightly Often	29	25.00
Seldom	11	9.48
Never	13	11.21
<b>Level of Exposure to Media (Internet)</b>		
Very Often	30	25.86
Often	60	51.72
Slightly Often	25	21.55
Seldom	1	0.86
Never	0	0.00
<b>Total</b>	<b>116</b>	<b>100</b>

Most of the respondents are exposed to the broadcast media rather than the print media. The table reveals that majority 30 or 25.86 % of the respondents very often use the internet, 14 or 12.07 % and 13 or 11.21 % very often use the internet and radio, respectively, and 10 or 8.62 very often read the newspaper. Nevertheless, all of them are exposed to media one way or the other which may propel one to think that all have access to information.

In this table, respondents are obviously male and female but belonging to different age brackets where female-respondents have taken the greater cut. With regard to membership in religious and morality movement, the Roman Catholics dominated it because of the fact that the Philippines is a catholic nation. Demographics postulated by the government clearly states that Catholicism is still the religion in the Philippines that has the most number of believers. Islam may be the next in the government's list but since Leyte Normal University is situated in the Visayas region, it is not the case. The data reveal that, Born Again Christians come next. Most of the respondents were product of public school system.

Table 2 shows the distribution of respondents as to parent's educational attainment, parents occupation, parents social class, respondents father moral conviction, respondents mother moral conviction and place of residence. This table revealed that out of the total number of respondent's parent, 63 or 54.31% were in the college level or college graduate, 16 or 13.79

are in master's level or master's degree graduate and 10 or 8.62 % are in the doctoral program or doctoral degree holders.

The table further discussed that out of 116 respondents, 53 or 45.69% says that their parents were self-employed, 41 or 35.34% were government employees and 22 or 18.97% were privately employed. As to respondents social class, 72 or 62.07% belong to the middle class, 29 or 25.00% belongs to the lower middle class, 15 or 12.93% belong to the working class and nobody belong to the upper middle class.

The table also shows the distribution of the respondent fathers' moral conviction. Majority of the respondents or 79 or 62.07% said that their fathers have strong moral conviction, 18 or 15.25% have uncertain moral conviction, 17 or 14.67 % have very strong moral conviction , 2 or 0.02% have weak moral conviction and none manifested that their father has very weak moral conviction. As to the respondent's mother moral conviction majority of the respondents or 76 or 65.52% said that their mother have a strong moral conviction, 19 or 16.38% were uncertain, 9 or 7.76% have very strong conviction, 7 or 6.03% have very weak conviction and 5 or 4.31% have weak conviction.

Table 2 also reveals that 85 or 73.28% out of 116 total number of respondents are living in low cost urban subdivisions, 26 or 22.41% live in barangay urban settlements, 5 or 4.31% are in barangay rural settlements and none came from an elite urban subdivision. Therefore, majority of the respondents are living low cost urban subdivisions.

**Table 2**  
**Distribution of Respondents as to their Parents profile**

<b>Respondents Parents Profile</b>	<b>FACULTY</b>	
<b>Parents Education</b>	<b>N</b>	<b>%</b>
Elementary Level/Graduate	<b>6</b>	<b>5.17</b>
Secondary Level/Graduate	<b>21</b>	<b>18.10</b>
College Level/Graduate	<b>63</b>	<b>54.31</b>
Masters Level/Graduate	<b>16</b>	<b>13.79</b>
Doctorate Leve/Graduate	<b>10</b>	<b>8.62</b>
<b>Parents Occupation</b>		
Government Employee	<b>41</b>	<b>35.34</b>
Private Employee	<b>22</b>	<b>18.97</b>
Self-Employed	<b>53</b>	<b>45.69</b>
<b>Parents Social Class</b>		
Upper Middle Class	<b>0</b>	<b>0.00</b>
Middle Class	<b>72</b>	<b>62.07</b>
Lower Middle Class	<b>29</b>	<b>25.00</b>
Working Class	<b>15</b>	<b>12.93</b>
<b>Fathers Moral Conviction</b>		
Very Strong	<b>17</b>	<b>14.67</b>
Strong	<b>79</b>	<b>68.10</b>
Uncertain	<b>18</b>	<b>15.25</b>
Weak	<b>2</b>	<b>0.02</b>

Very Weak	0	0.00
<b>Mother's Moral Conviction</b>		
Very Strong	9	7.76
Strong	76	65.52
Uncertain	19	16.38
Weak	5	4.31
Very Weak	7	6.03
<b>Place of Residence</b>		
Elite Urban Subdivision	0	0.00
Low Cost Urban Subdivision	85	73.28
Barangay Urban Settlement	26	22.41
Barangay Rural Settlement	5	4.31
<b>TOTAL</b>	<b>116</b>	<b>100.00</b>

### Respondents' View on Religiosity and Morality

It is gleaned in Table 3 that majority of the faculty respondents possess knowledge that pertains to the basic ideas about the existence of God, the importance of religion in their lives, and acceptance of the different doctrines such as the existence of heaven and hell, life after death, and judgement time.

Such beliefs and practices have been in existence in our society even before the coming of the Spaniards who introduced Catholicism to us. In everything that they do, they always invoke the presence of God, which is a good manifestation since teachers are not only expected to enhance the intellectual capability of their students but also uplift their spirituality.

Moga, SJ, (2007) said that one distinctive character of the world is the presence in them of many forces. In such worlds, men experience that their lives are being moved in various ways and that they are being pushed in various directions. These so called forces would take the form of inspiration that would move them to be excited and eventually give them the happiness they are searching for. This would lead them to be creative and adventurous and eventually push them to explore possibilities and new ways of living.

**Table 3**  
**Faculty's View of Religiosity**

<b>Ideas, Beliefs, Doctrines, Practices and Consequences</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
God exists.	92	24	0	0	0
God created the world.	93	23	0	0	0
God created man according to His image and likeness.	10 2	14	0	0	0
Satan and hell exist.	84	31	0	0	0
There is life after death.	84	31	0	0	0
I believe that my religion is very important in my life.	10 3	13	0	0	0
I believe that the whole creation of God is good and must be	93	24	0	0	0

respected.					
I believe that there is heaven.	96	20	0	0	0
I believe that in the end of time, we will be judge according to what we did.	10 2	14	0	0	0
I believe that the Bible is the word of God.	95	21	0	0	0
I live my life in accordance with the teachings of my religion.	83	33	0	0	0
Prayer is a tool to communicate with God.	96	20	0	0	0
I must respect my fellow men.	98	18	0	0	0
Avoiding sin is a must.	88	28	0	0	0
I am willing to share my blessings with others especially the needy.	92	24	0	0	0
I admit my sin to God and ask for His forgiveness.	10 0	16	0	0	0
I always pray.	59	57	0	0	0
Attendance in religious services and activities is a must.	60	56	0	0	0
I am willing to do what God, as per religious teaching wants me to do.	73	43	0	0	0
Doing good things while alive would merit a place in heaven.	77	39	0	0	0
The important decisions of my life are always influenced by my religious beliefs.	64	52	0	0	0
I am influenced by my religious beliefs on what I wear.	61	53	0	0	0
I am influenced by my religious beliefs and affiliation on what I do.	61	53	0	0	0
I am influenced by my religious beliefs on what or whom I associate with.	62	52	0	0	0
I am influenced by my religious beliefs on what social activities I undertake.	59	57	0	0	0

Table 4 presents the views of the faculty respondents on morality. Apparently, they showed high sense of morality and only few were uncertain. Majority of the faculty strongly agree on the statements given. In the views regarding expressing their love of God by loving His creations, expecting something in return every time they help others, carrying one's religion over into all their dealings in life, claiming that artificial birth control method should not be available to everyone, and that the practice of homosexuality as always wrong, majority chose to say that they moderately agree. Other views like that of ones willingness to do whatever God wants them to do, forgiving others who committed something wrong to them, that making fun of others is always wrong and telling a lie is always wrong, some respondents were uncertain.

Majority of the faculty respondents love God with all their heart and can clearly distinguish good from bad. However, putting into practice what they know and believe depends on one's judgement, since religion and morality are not synonymous. Morality does not depend upon

religion although this is an almost automatic assumption. Morality is an active process which, at the very least, guides one's conduct by reason, that is, putting into action using the best reasons for doing, while giving equal consideration to the interests of all those affected by what one does (Rachels, 2011).

**Table 4**  
**Faculty's View of Morality**

<b>Ideas, Beliefs, Doctrines, Practices and Consequences</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
I love God with all my heart.	101	15	0	0	0
Prayer is my way to communicate with my God.	98	21	0	0	0
I express my love to God by loving His creations.	47	69	0	0	0
I likewise express my love to my God by respecting my fellowmen.	71	45	0	0	0
I am willing to do whatever God wants me to do.	69	46	0	0	1
I don't expect something in return everytime I help others.	43	73	0	0	0
I believe that without religious faith, the rest of my life would not have much meaning.	77	39	0	0	0
I carry my religion over into all my other dealings in life.	41	75	0	0	0
I always encourage others to believe in God.	69	47	0	0	0
I am bothered by my conscience everytime I commit something wrong against my God and my fellowmen.	71	45	0	0	0
I also forgive others who committed something wrong against me.	68	45	0	0	3
Gays and lesbians are part of the creation of God.	56	60	0	0	0
Abortion is not a matter of choice.	54	62	0	0	0
Artificial birth control method should not be available to everyone.	41	75	0	0	0
The practice of homosexuality is always wrong.	46	76	0	0	0
I firmly believe that adultery/concubinage is always wrong.	80	36	0	0	0
I believe that pre-marital sex is always wrong.	86	30	0	0	0
Making fun of others is always wrong.	58	55	0	0	3
Telling a lie in whatever form is wrong.	57	56	0	0	3
Destroying others reputation is always wrong.	62	54	0	0	0
Divorce is not good and destroys family relations.	72	44	0	0	0
The environment must always be protected.	69	47	0	0	0
The government must always protect the family.	61	55	0	0	0
The government has moral obligation to promote human right.	72	44	0	0	0
The government needs to do more about corruption.	86	30	0	0	0



Implied in the findings is the idea that when one is highly religious, it does always follow that his morality is equally high. The LNU faculty, are still considered as highly moral people, as manifested by the result. According to Jaime Bulataos', Split Level Christianity, Filipinos tend to join religious organizations and activities yet commit cultural practices which are sometimes viewed as unethical (Bulatao, 1966). The above table confirm that many respondents are not that firm in putting into practice what they believe. Many preferred moderately agree which means that sometimes their actions are influenced by other ideas that are contrary to what their church preach. In general, said response can still be considered good and not alarming. They might need further religious training and orientation, since it shows that most of their actions are still inclined to what God wants them to do.

### **Respondents Level of Religiosity and Morality**

Table 5 has it that most of the respondents showed high sense of religiosity in their respective lives while there are only a few of them who are uncertain. The faculty members who are supposed to be the front liner of the school and models of values showed that they either have moderately high (49.14%) or high (50.86%) piety to God. This is a good manifestation since teachers should not only be pillars of knowledge but source of good values as well.

**Table 5**  
**Distribution of Respondents According to Level of Religiosity**

Level of Religiosity	FACULTY	
	N	%
High	59	50.86
Moderately High	57	49.14
Moderate	0	0
Low	0	0
Uncertain	0	0
Total	116	100

Vygotsky, in his co-operative or collaborative theory, explained that a child seeks to understand the actions or instructions provided by the skillful tutor, they internalize the information and use it as a guide to regulate his own performance (Shaffers, 1996). Learners are influenced and shaped by the people and his social environment. Surely, with a faculty and staff, having a high sense of religiosity would influence the religiosity of the students. No one among the respondents choose the sections poor and moderate. These categories still have a degree of religiosity however they are considered as low, which may be posited that religion and its beliefs are no longer a priority for these people. Religiosity is an important part of a person's character especially when one is tasked of propagating the same in other people like in the case of a teacher.

The things that they see and observe in their environment like their teachers, parents and other people in the community, become the bases of their individual values that in turn become the sources of their individual ideas of morality. That is why, more often than not they tend to follow the thing that they observed without considering its effects. As long as it is pleasing to their individual senses and is being accepted by almost everybody then for them it must be something good. In the formation of students, the teachers, instructors and school

staff must be very careful with what they teach and do, for students might absorb the wrong ideas rather than the correct ones. There is no religion class in the Leyte Normal University, but a religious person can be convincing to other people who may want to practice the same.

Table 6 revealed the distribution of respondents according to their level of morality. The table shows that 36 or 31.03% of the faculty respondents belong to the high category, 76 or 65.52% are in the moderately high category and 4 or 3.45% were undecided.

**Table 6**  
**Distribution of respondents according to their level of Morality**

Level of Morality	FACULTY	
	N	%
High	36	31.03
Moderately High	76	65.52
Moderate	0	0
Low	0	0
Undecided	4	3.45
Total	116	100

Fr. Damianus Abun, SVD, (2012) found out that the more religious students are, the higher their morality is. He further concludes that all religions help the formation of morality of students. Religion enhances moral awareness of the students and religion is important for moral development in the Philippine context. Most respondents showed high sense of morality in their respective lives and only few were undecided.

The concept of morality is different from the concept of religiosity where the result herein will really vary from the ones mentioned above. Under the morality category, faculty respondents or 31.03% showed high sense of morality which is obviously low compared to the table on religiosity. 65.52% were moderately high in their morality which is significantly high in number. It is clear in this aspect that those who are highly religious are not necessarily highly moral. However, they still have a relatively high sense of morality having opted to choose moderately high. This is not alarming since they still exercise a certain degree of morality. But, it appears that they are highly religious on the one hand and moderately moral on the other hand. Wojtywa (1969) stressed that man must ceaselessly unravel his mysteries and strive for a new and more mature expression of his nature. The author sees this expression as an emphasis on the significance of the individual living in the community and on the person in the process of performing an action.

### **Relationship between the Demographic Profile of Respondents and their Level of Religiosity and Morality**

Table 7 shows the relationship between religiosity and demographic and personal factors of the faculty respondents. The result revealed that there is a significant relationship between religiosity and the demographic profile of the faculty respondents. Factors such as family social spectrum and the perceived moral effects of the chosen media are highly significant while parent's education and occupation, mother's moral conviction, and frequency of access to newspapers are significant. This clearly manifests that parents and media, influence the behavior of their children. It plays a very significant role in their lives. Johnson (2013) says,

that all moral behaviors are learned, and much of what are learned about the environment and the world comes from media. However, the family influence is still very strong despite of the exposure to media.

**Table 7**  
**Relationship between Religiosity and Demographic and Personal**  
**Factors of Faculty**

Demographic and Personal Factors	Contingency Coefficient	Pearson chi-square value	df	Significance
Sex	.053	.326	1	.568
Age	.095	1.065	3	.786
Civil Status	.091	.966	2	.617
Highest Educ'l Attainment	.054	.336	2	.845
Religion	.150	2.669	1	.102
Parents' Education	.302	11.635	4	.020*
Parents, Occupation	.230	6.507	2	.039*
Family's Social Spectrum	.317	12.964	2	.002**
Father's Moral Conviction	.047	.259	3	.967
Mother's Moral Conviction	.306	11.964	4	.018*
Previous School Enrolled In	.203	4.993	7	.661
Place of Residence	.119	1.657	2	.437
Frequency of Access to				
Newspaper	.277	9.583	4	.048*
Radio	.118	1.627	4	.804
TV	.299	11.374	4	.023
Internet	.137	2.233	3	.526
Classification of Program, Movies, Reading Material Resorted to	.167	3.334	4	.504
Perceived Moral Effect of the chosen media	.327	13.764	3	.003**

\* $\alpha < .05$  Significant    \*\*  $\alpha < .01$  Highly Significant

Table 8 shows the relationship between morality and the demographic and personal factors of faculty. The table revealed that factors such as mother's moral conviction, frequent access to newspaper and television have a highly significant relationship with the respondent's morality. Other factors such as sex, family's social spectrum, previous school enrolled, and radio have significant relationship with the respondent's morality.

This table simply revealed that the faculty is exposed to media since it is one of the sources of knowledge they impart to the students. It is undeniable that secular ideas is very much active in our present world. However, it is still the moral conviction of the parent most specifically the mothers conviction, that somewhat put balance into the moral life of the faculty members.

**Table 8**  
**Relationship between Morality and Demographic and Personal**  
**Factors of Faculty**

Demographic and Personal Factors	Contingency Coefficient	Pearson chi-square value	df	Significance
Sex	.266	8.847	2	.012*
Age	.227	6.298	6	.391
Civil Status	.198	4.755	4	.313
Highest Educational Attainment	.202	4.912	4	.296
Religion	.174	3.628	2	.163
Parents' Education	.316	12.869	8	.116
Parents' Occupation	.138	2.237	4	.692
Family's Social Spectrum	.307	12.079	4	.017*
Father's Moral Conviction	.168	3.360	6	.762
Mother's Moral Conviction	.417	24.467	8	.002**
Previous School Enrolled in	.428	25.981	14	.026*
Place of Residence	.072	.612	4	.962
Frequency of Access to				
Newspaper	.499	38.083	8	.000**
Radio	.382	19.803	8	.011*
TV	.410	23.449	8	.003**
Internet	.213	5.534	6	.477
Classification of Program, Movies, Reading Material Resorted to	.204	5.024	8	.755
Perceived Moral Effect of the chosen media	.132	2.037	6	.916

\* $\alpha < .05$  Significant    \*\*  $\alpha < .01$  Highly Significant

Ideas like tacit approval among peers and the values of the former school must be either good or bad for a person. A person may want to be good but because of peer pressure, he might choose otherwise. The intensity of inculcation of values education the prior school attended might have been effective or defective which might lead to a person's values wanting.

The power of newspaper and TV are undeniably tempting that a person's morality will greatly be affected. Various opinions from authors coming from newspapers and magazines as well as the shows on TV can alter a person's perception of certain issues involving morality. This is a delicate part of the paper because it involves the faculty members, who are deemed exemplars of the students. They are the primary instructional materials of the classroom. This group of intellectuals must live by example. It is hard for the students to analyze and accept that his teacher discusses them the good things but practices the other way around. In other words, the teacher's words are his deeds.

The above results are good manifestation and indeed revealed that Leyte Normal University is a good university. Siddhartha Gautama once said, that in order for us to know if the ship is stable and in good condition is by observing its crews. If they work harmoniously with each other, then that said ship to which they board is stable and in good condition (Boeree, 1999). With a faculty and staff having high regard for religiosity and morality will indeed produce students that are equally religious and moral.

## **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS:**

### **FINDINGS**

Based on the problems of the study, the following findings were derived:

1. The majority of Leyte Normal University faculty and staff are holders of masters and doctoral degree and dominated by members of the Roman Catholic Church.
2. Majority of the respondents believe in the existence of a Divine being, who created all things except sin and mandated his creation to follow rules of law that would put order in all things.
3. Majority of the respondents likewise showed reverence and respect to the ideas, doctrines and practices that contributed much to the enhancement of their moral development.
4. Majority of the respondents displays a high sense of religiosity. They possess deep faith in God and adheres to His laws and teachings.
5. Most respondents showed high sense of morality in their respective lives and only few were undecided.
6. There is a highly significant difference in the view religiosity among respondents. The views of the respondents vary according to the factors that confronts them.
7. There is a significant relationship between religiosity and some of the factors on the demographic profile with the faculty respondents. Factors such as, factors such as family social spectrum and the perceived moral effects of the chosen media are highly significant while other factors such as parent's education and occupation, mother's moral conviction, and frequent access to newspapers are significant.
8. Factors such as mother's moral conviction, frequent access to newspaper and TV have a highly significant relationship with the faculty respondents morality. Other factors such as sex, family's social spectrum, previous school enrolled, and radio have a significant relationship with the faculty respondents morality



9. Factors such as mother's moral conviction, frequent access to newspaper and television have a highly significant relationship with the respondents morality. Other factors such as sex, family's social spectrum, previous school enrolled, and radio have significant relationship with the staff respondents morality.
10. Factors such as fathers moral conviction, frequent access to newspaper, television and the internet have a highly significant relationship with the religiosity of the staff. Factors such as civil status and classification of program, movies, reading material resorted to have significant relationship.
11. Factors such as fathers moral conviction, frequent access to newspaper, television and the internet have a highly significant relationship with the morality of the staff. Factors such as civil status and classification of program, movies, reading material resorted to have significant relationship.
12. Demographic and personal factors such as parent's education, and their moral conviction, the place of residence, the classification of programs, movies and reading materials they resorted to and the perceived moral effects of the chosen media have a high significant relationship with the religiosity of the student respondent. While other factors such as the school previously enrolled in and the frequent access to news paper have a high significant relationship with their morality.
13. Factors such as sex, parents education, both parents moral conviction, place of residence frequent access to newspaper, classification of program, movies, reading materials and perceived moral effects of the chosen media have a highly significant influence to the morality of the student respondents. While factors such as age, previous school enrolled in and radio have significant relationship to the respondents.

## CONCLUSIONS

Based on the findings of the study, the following conclusions were derived:

1. Leyte Normal University being a center of excellence employs faculty with high educational attainment. And as a State university it caters the educational need of those who belong to the middle class, lower middle class and the working class strata of society.
2. Majority of the respondents believe that God exist. They are aware of his divine teachings and laws which is a good manifestation that indeed, Leyte Normal University is a good university. As pillars of knowledge through classroom instruction, teachers will be able to transmit substantial knowledge and religious ideologies to their students.
3. Having accepted and practiced the doctrines of the church to which they belong, majority of the respondents were able to imbibed distinctive characters that radiates the goodness that they possess.
4. The faculty members of the Leyte Normal University who were the front liner of the school and models of values respectively inspires student and eventually contribute to the enhancement of their religiosity.

5. Filipinos are known to possess and cherish a very strong belief in God. In almost everything that they do, the presence of God is always felt.
6. Religiosity is indeed one of the most cherished values, every Filipino possess and cherished and the same is being practiced by the faculty of LNU.
7. The faculty of the university are exposed to different ideas and practices that sometimes it is difficult for them to discern which of these ideas are acceptable and which are contrary to their faith.
8. Media have both a positive and negative effect, it depends on ones upbringing and exposure. A person may not be affected that much despite the exposure he/she gets. What prevails is his/her faith on the religion that mold him/her and the influence of the family.
9. Parental and individual religiosity as well as individual educational attainment has strong effects on moral attitudes.
10. Individuals who study religious education are at the advantage of understanding things that are moral.

## **RECOMMENDATIONS**

Based on the findings and conclusions presented, the following are respectfully recommended:

The Human Resource Development Office may consider conducting enrichment activities (i.e. retreats and lectures) that would enhance the morality and spirituality of both the faculty and staff of the university. These activities must also be done in compliance with Republic Act No. 6713 or the Code of Conduct and Ethical Standards of Public Officials and Employees

The university must also consider enhancing its curriculum program. As a leading university of education, it is but proper that values education be integrated as a subject to all the discipline it caters.

The faculty must also integrate values in every subject taught while the staff must continue to promote good rapport in serving its clientele. In doing so, the practice of values will be enhanced.

Finally, to validate some of the findings in this study, further researches may be made by future researchers who might be interested in the issues presented in this study.

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