

LASALLIAN SPIRITUALITY AND RESILIENCE IN FILIPINO COLLEGE STUDENTS: RELATIONSHIP AND RESOURCES

*Susana A. Estanislao, PhD, RGC, RP
Lasallian East Asia District*

ABSTRACT

This study has a 2-fold objective: 1) to examine the relationship between various measures of Lasallian Spirituality and resilience in Filipino college students and 2) to identify their resilience resources when faced with difficult conditions. Two hundred seventy-four (274) Lasallian students in the tertiary level from a University in Manila, Philippines, served as participants in this investigation. They were requested to respond to two scales: 1) a 15-item Lasallian Spirituality Assessment Scale, which measures the students' level of Lasallian Spirituality in terms of three core values namely, Spirit of Faith, Zeal for Service, and Communion in Mission (Estanislao, 2015) and 2) a 12-item Resilience Assessment Scale, which measures Individual Capacities/Resources, Relationships with Primary Caregivers, and Contextual Factors that facilitate a sense of belonging (Resilience Research Centre, 2013). The participants were also asked to answer three open-ended questions about their meaning of "Lasallian Spirituality", what makes them resilient as a college student, as well as their perceived relationship between Lasallian Spirituality and resilience based on their experiences in college. Utilizing a mixed methods research design, quantitative and qualitative data were collected concurrently computing for descriptive, correlation, and regression statistics. The qualitative responses were content analyzed and categorized by themes. Results revealed a significant relationship between various measures of Lasallian Spirituality and Resilience. The Lasallian Spirituality was defined in terms of the three core values, which were manifested in the students' resilience resources. These highlighted one's Faith in God, Belief in one's Capacities, Support Received from Loved Ones and Friends, Working Hard towards Achievement of Goals, and Positivity, among others. Embracing these core values to help oneself, others, and the Lasallian community in the face of difficult conditions was likewise underscored. These attributes reflect how Lasallian Spirituality and resilience are related. Such findings created a baseline data of resources, which have significant bearing for Lasallian institutions in carrying out its mission in the area of holistic development and formation of students. Likewise, results will be helpful for teaching faculty and counseling practitioners in designing intervention programs and strategies to accompany our students in their personal and professional growth processes.

Keywords: Lasallian Spirituality, Resilience, College Students, Relationship, Resources

Introduction

In my profession as a Counseling practitioner, I witnessed many of our students in higher education who are in a continuous struggle to thrive until completion of their college degree. Along the way, some are easily disheartened when faced with difficult conditions and come to a realization that they have been distant from others and even from God for a long time. In the course of our conversations, some students abruptly judge themselves as agnostic or atheist who seemed to be hardened up by early painful experiences or sufferings in childhood which still persist in their college life. This condition implies vulnerability, which may bring about a permanent risk or threat to one's mental health or psychological well-being. This predicament resonates with UNESCO IBC (2013) declaration on the "empowerment of people to protect them from special vulnerabilities in health care, which entails making more resources available, providing safe living conditions, and access to quality health care as a precondition to every human being's enjoyment of the highest attainable standard of health" (p. 14).

Navigating to health-enhancing resources when faced with academic stress and life difficulties in general is crucial to nurture individual, relational, and community assets. As college students, they are treated as adults who should be adaptable under difficult conditions or even adverse circumstances. In a study by Quintana, Vogel, and Ybarra cited in Morgan Consoli and Llamas (2013) about Latina/o college students, they reported that these students have higher levels of academic, financial, and personal stress than white students. The unique challenges faced by these students are acculturative stress, discrimination, and unwelcoming campus climate. These negative influences have adverse impact on their academic performance, college completion, and self-confidence. Findings of their study highlighted the important role of certain Mexican American cultural values in providing strength for overcoming such adversities, such as family support, family obligations, family referents, respect, religion, and traditional genders roles (Morgan Consoli & Llamas, 2013).

The importance of cultural values was felt when His Holiness Pope Francis visited the Philippines in early 2015, which triggered extreme excitement among Catholic believers and probably curiosity to a lot of non-believers. In his apostolic message of "Mercy and Compassion", Filipinos are encouraged to deepen their faith in God, pursue in seeking the truth, and hopefully to find new ways of evangelization, bringing people closer to God. In his exhortation to the bishops, clergy, consecrated persons, and the lay faithful on the proclamation of the gospel, *Evangelii Gaudium* (2013), our Holy Father writes: "The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness, and loneliness. With Christ, joy is constantly born anew" (p. 3). Same goes to Pope Benedict's Apostolic Letter of October 11, 2011, declaring the period from October 11, 2012 up to November 24, 2013 as a "Year of Faith". Catholics are called to deepen their knowledge of the faith by studying and reflecting on the documents of Vatican II and the Catechism. Thus, the Year of Faith is a "summon to an authentic and renewed conversion to the Lord, the One Savior of the world" (Porta Fidei, 2011, Num. 6).

In an emailed message from Br. Diego Muñoz FSC addressed to Br. Michael Broughton FSC dated May 5, 2012, attaching a draft project dialogue faith-culture in Lasallian education of the 21st century, he noted that educational institutions around the globe recognize its role for young

people as "learning centers for critical thinking and sources of ethic-moral perspectives and guidance for decision making and concrete action" (p. 1). He added that aside from acquiring technical skills and professional training, universities in particular turn to be communities where students learn to deal with problems and find meaning in life. Campus life has become multifaceted in the religious and cultural dimensions that need to be attended to at this present time. Br. Muñoz likewise emphasized that for the Lasallian schools, more is expected from them by their students and alumni in terms of deepening the Christian Faith within the community. This is inherent in their vision-mission, which continues to develop in a multi-religious and multi-cultural world. Inspired by the spirituality of its founder, St. John Baptist De La Salle, Lasallians are invited to connect with his personal experience of God who is providentially working for the salvation of humankind (Botana, 2008).

In response to this challenge, my participation in the 4-week 6th International Session of Lasallian Studies (SIEL 2015-2016) through the endorsement of Br. Jose Mari Jimenez FSC, Auxiliary Visitor of the Lasallian East Asia District, led me to reflect on my role in the achievement of this mission. The SIEL, which was held at the La Salle Generalate, Rome, Italy from October 12 to November 6, 2015, gathered fellow lay partners from different La Salle Institutions all over the globe who are interested in doing Lasallian research because of our involvement in formation and teaching work with the youth. This effort is with the hope of creating a continuous mechanism on how to engage researchers online and in faith-culture dialogues through evidence-based undertakings. In particular, this renewed apostolic mission inspired me to examine my own ways of showing my faith in God and how is it manifested through others and eventually to ask these questions: Do college students have high levels of Lasallian Spirituality and resilience? Is the level of resilience in students increased with a high level of Lasallian Spirituality? What are the students' resilience resources when faced with difficult conditions? In what ways can teaching faculty and counselors accompany their students in their personal and professional growth processes while deepening their spirituality and enhancing resilience skills?

It is for these reasons that this study was conceived. It aimed to examine the relationship between various measures of Lasallian Spirituality and resilience in Filipino college students and to identify their resilience resources when faced with difficult conditions. In particular, it explored the students' meaning of "Lasallian Spirituality", what makes them resilient as a college student, as well as their perceived relationship of Lasallian Spirituality and resilience based on their experiences in college. Such findings created a baseline data of resources, which have significant bearing for Lasallian institutions in carrying out its mission in the area of holistic development and formation of students. Results are also helpful for teaching faculty and counseling practitioners in designing prevention and intervention programs to accompany our students in their personal and professional growth processes.

Review of Related Literature

This section of the study is divided into three parts namely, Lasallian Spirituality, Resilience, and Relationship between Lasallian Spirituality and Resilience. A synthesis portion integrated findings and highlighted the need for the formulation of the conceptual framework.

Lasallian Spirituality

Spirituality is defined as “the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred” and which motivates “the search for connectedness, meaning, purpose, and contribution” (Benson, Roehlkepartain, & Rude cited in Wong, Rew, & Slaikeu, 2006, p. 163). Berger (1999) defined Spirituality as “the world of our interior life, our profound relationship with others and with God” (p. 9) and “the way of living the mission, that is, its roots and its sources of meaning” (p. 14). Similarly, Faiver as cited in Corey (2009) defined spirituality as something greater than oneself, which helps the person in transcending and embracing life’s situations.

The Association for Spiritual, Ethical, and Religious Values in Counseling (cited in Morrison, Clutter, Pritchett & Demmitt, 2009) defined Spirituality as “the drawing out and infusion of spirit in one’s life, which involves an innate capacity for creativity, growth, and development of a value system” (p. 184). It is an integral part of one’s identity and the personal experience of the transcendent whether it is defined traditionally as God or a higher power, or in more secular terms, as a unity with the greater world or mystery. Moreover, it is an ongoing developmental process of positive meaning-making and growth-producing activities that connects us to people, nature, and the source of life (Gall, Malette & Guirguis-Younger, 2011).

In particular, the Lasallian Spirituality is a “way of living Christian spirituality with the special perspective or dimension imparted by the Lasallian charism. The core Christian experience is the experience of the love of God, lived in the spirit of faith and zeal for the mission” (Botana, 2008, p. 65). Spirituality therefore, can have a scope which is simply “humanistic or secular”, apart from the religious. This is a way of living Christian spirituality with the special perspective or dimension imparted by the Lasallian charism. This charism or Lasallian identity refers to the three “core values of Faith, Service, and Communion in relation to the training and formation of Lasallian associates and partners, the conduct of the Lasallian educational mission in schools and the socio-political involvement of the Lasallian Family” (Guiding Principles of the Philippine Lasallian Family, 2009, p. 5).

Berger (1999) discussed further the Lasallian Spirituality in four themes, which were influenced by Berulle, Condren, Olier, Eudes, and their disciples (French School), in the understanding 1) of God (Theocentrism), 2) of Christ (Christocentrism), 3) The action of the Holy Spirit (Spirit of love and unity), and 4) The human person before God (the nothingness and weakness of the sinner). The following other themes of the Lasallian Spirituality are the principal elements that De La Salle originally developed in collaboration with the Brothers: 1) You are called by God, 2) Called to do God’s work, 3) As co-workers of God, 4) Especially for the poor, 5) In service of the Church, 6) Building the body of Christ, 7) By the action of the Holy Spirit, 8) The spirit of faith, 9) The spirit of zeal, 10) The interior life, 11) Based on asceticism, 12) Remembering the presence of God, 13) Total abandonment to God, 14) In association, 15) Obedience and faithful observance of the Rule, and 16) Union of religious vocation and professional work.

Botana (2008) further explained that Lasallian Spirituality is rooted in the spiritual experience of John Baptist De La Salle. It is necessary to connect with that experience if one wishes to share in the spirituality. Throughout his life’s journey, John Baptist De La Salle would discover

the image of the living God involved in human history, providentially working for the salvation of humankind and, most concretely, for “the children of artisans and the poor”. With this God who, “guides their steps without forcing them”, De La Salle carried on an impassioned dialogue during his entire life. One attitude stood out in this dialogue, that of self-offering and abandonment into God’s hands, which had its immediate echo in a second attitude, that of knowing himself to be an instrument in the hands of God and to contribute to God’s salvific work. Trusting abandonment to God and devotion to his work that is the most meaningful experience of faith in two facets which have come down in time-honored synthesis, the spirit of faith and zeal. This perspective is grounded on the internal structure of Lasallian spirituality which is a way of living the Christian spirituality (Botana, 2008, p. 66).

Berger (1999) mentioned that there were many grades of faith, according to De La Salle, with its full and constant form equivalent to the spirit of faith. He elaborated that one has to live a theological life of faith, hope, and charity intensely to have the spirit of faith. The center of oneself is in God, and in His will, meaning, one seeks Him and allows oneself to be led by Him. Thus, the presence of God, prayer, and total abandonment into the hands of the Providence is linked with the primacy of the Scriptures and their maxims. Likewise, it stems from the “constant importance of obedience in all its forms the Rule, the superior - and the vocation to the ministry of education in faith” (p. 54). Further, if the center of one’s life is on God, one has to relativize everything else and detach oneself from all that is created (Berger, 1999).

From the Guiding Principles of the Philippine Lasallian Family (2009), the Lasallian Spirituality is associated with the following three core values: (1) *Spirit of Faith*, which is defined as: “a disposition of the mind and heart that allows believers to interpret, judge, and evaluate reality in the light of the Gospel; moves and motivates them to contribute actively to the fulfilment of God’s saving plan; enables them to take necessary risks and act with boldness in accomplishing what is demanded by each situation, placing their trust in God’s providence to guide, sustain and make fruitful their efforts”. (Endnotes no. 4, p. 9). (2) *Zeal for Service*, which is “a passionate commitment to realize God’s Will which in Lasallian terms is the integral liberation and salvation of all especially for the youth and the poor. In De La Salle’s thinking, faith and zeal are inseparable, two dimensions of one spirit. Zeal is the expression of faith in service to human need”. (Endnotes no. 10, p. 11), and (3) *Communion in Mission* is defined as: “Solidarity, co-responsibility, and collaboration directed towards the fulfilment of a common mission. In a Christian perspective, communion in mission is rooted in communion with God, which leads to communion with others in the mission of building communion in the world” (Endnotes no. 14, p.18). Communion “recalls the dynamic of association” by which the first Brothers bonded together for the sake of the particular mission entrusted to them by God (Guiding Principles of the Philippine Lasallian Family, 2009, p. 8).

Resilience

Resilience is defined as “the ability to withstand or recover quickly from difficult conditions” (Oxford Advanced Learner's Dictionary, 2016). Likewise, it is “the capacity of individuals to overcome adversity and do well in spite of exposure to significant adversity. Resilience is not a static state, an outcome or an inherent trait within the individual. Rather, resilience is a set of processes that include individual, relational, and contextual components and is shaped by the

interactions between an individual and their environment. It is the interaction of these sets of processes that mediate the effects or stressors and facilitate the achievement of positive outcomes” (Resilience Research Centre, 2013, p. 84).

Liebenber, Ungar, and LeBlanc (2013) described resilience from a socio-ecological perspective, wherein the individual’s engagement in interactive processes with complex, multi-level environments makes it possible to avoid potential threats to one’s development. This pertains to the individual-, peer-, family-, school-, and community-level resources that promote and protect good outcomes. Thus, resilience is defined as “one’s capacity to navigate to health-enhancing resources that nurture individual, relational, and community assets” (p. 131). They added that this capacity maybe contextual because a youth may thrive or succumb under adverse circumstance or maybe able to cope over time in varying ways depending on one’s interaction with risk factors associated with culture, ethno-racial status, ability, gender, and socio-economic status (Liebenberg, Ungar & LeBlanc, 2013).

Resilience was also associated with the bioecological theory of human development as proposed by Bronfenbrenner cited in Smith, Webber, and DeFrain (2013). It states that “by strengthening relationships and environments, the extent of potential realized into positive developmental outcomes may be increased” (p.1). In this theory, the importance of individual-context relations and how these relations influence the individual’s quest for development is highlighted. Ahern cited in Smith, Webber and DeFrain (2013) likewise proposed that “adolescent resilience is an outcome derived from the interactions between personal attributes and characteristics, and available social support, community resources, and health-promoting interventions” (p. 2).

Relationship between Spirituality and Resilience

Studies focusing on students’ resilience against academic challenges show that spirituality may be related. Mehrinejad, Tarsafi, and Rajabimoghadam (2015) reported positive significant correlation between resiliency and spirituality components using 200 undergraduates and graduates from three universities of Tehran. Similar findings were revealed by Long (2011) involving 375 college students. She found out that the following dimensions of religiousness/spirituality were significantly related to resilience: daily spiritual experiences, values/beliefs, forgiveness, private religious practices, positive coping, religious support, and overall self-ranking.

In another study, Archana, Kumar, and Singh (2014) examined spirituality and resilience as predictors of psychological well-being among 186 university students. Their findings showed that higher levels of psychological well-being were reported by students who were resilient and had strong spiritual approach in their lives. Moreover, spirituality and protective personality characteristics were examined in relation to health resilience using 83 college students. Womble, Labbe, and Cochran (2013) found out that these predictors namely, extraversion, agreeableness, conscientiousness, and spirituality have significant correlation with resilience.

From a psycho-spiritual perspective, Smith, Webber, and DeFrain (2013) reported the role of spiritual well-being in strengthening resilience among the Australian youth, focusing on relationships and connectedness. Utilizing a mixed methods case study, a complementarity

between the quantitative and qualitative results was demonstrated. Spiritual well-being and resilience were interrelated and ecologically bound. Two major themes were identified namely, "Participating Together in Spiritual Practices – A spirituality aware family - and Connected to a Spiritual Family – A spiritually aware community. In contrary to this finding, in the study of Morgan Consoli, Delucio, Noriega, and Llamas (2015), spirituality was found to be a significant predictor only for thriving and not for resilience in Latina/o undergraduates. They explained that differences between these two variables maybe attributed to the unique contributions of different predictor variables. Only hope was an independent variable for both constructs.

In the context of counseling, Corey (2009) explained the role of spirituality and religion as "critical source of strength and a bedrock for finding meaning in life, which are key factors in promoting healing and well-being for many clients" (p. 508). He said that issues related to spiritual beliefs, values, and practices maybe explored and fine-tuned to their clients' stories and to the purpose for which they sought therapy. Questions related to the client's cognitive, affective, and behavioral processes can be formulated in terms of self-awareness and meaning of life. Clarifying one's values in making own decisions and managing emotions, such as guilt, shame, anger, sadness, or blame that may result from a misinterpretation of a spiritual realm may be facilitated through counseling to help clients cope with their problems.

Gall, Charbonneau, Clarke, Grant, et al. (2005) discussed the role of spirituality in coping with stress. They stated that the beliefs of a person affect his or her interpretation, comprehension, and reaction to life experiences. "Such beliefs help the individual construct meaning out of his or her suffering and provide for a more hopeful and optimistic attitude" (Schwab & Petersen cited in Gall et al., 2005, p.4). They added that beliefs also facilitate an active attitude toward coping and strengthening of social support in response to stress.

In relation, they emphasized the mediating factors in the process of coping using spiritual appraisals and coping behaviors. This capacity to arrive in meaning-making processes and actions may be related to resilience. Ingersoll and Bauer (2004) likewise support the usefulness of "spirituality as a dimension of humanness and spiritual wellness that reflects spiritual health" (p. 301).

Synthesis

It seems apparent from the review of the foregoing related literature the theoretical definitions and relationship or role of spirituality and other personal and social assets in the development of resilience resources among the youth when faced with adverse or difficult conditions. Most of the studies reported positive significant correlations between spirituality and resilience in college students (Mehrinejad, Tarsafi, and Rajabimoghadam, 2015; Long, 2011; Archana, Kumar, and Singh, 2014) except for a study of Morgan Consoli, Delucio, Noriega, and Llamas (2015) that showed spirituality to be a significant predictor only for thriving and not for resilience in Latina/o undergraduates. Such research gap was addressed by this study in the local milieu, which examined the relationship between a particular type of spirituality and resilience, and identified resilience resources of college students. The Lasallian Spirituality was measured in terms of three core values namely, Spirit of Faith, Zeal for Service, and Communion in Mission. Resilience was assessed in terms of personal characteristics, relational

skills, and contextual factors that facilitate a sense of belonging (Resilience Research Centre, 2013).

The review further shows the challenges posed to teaching faculty, counselors, and other professionals in helping college students manage their academic challenges and difficult conditions in order to thrive and navigate to health-enhancing resilience resources. Exploring the students' spiritual issues and protective factors related to beliefs or cognitions, values or feelings, and behavior manifestations may be addressed in the formation, accompaniment, and counseling prevention and intervention programs and services. Likewise, preparedness in dealing with one's own spiritual issues and concerns in the context of helping their students solve problems is called for. The limited number of literature and research studies associated to Lasallian Spirituality, resilience, and such programs here and abroad, needs to be addressed too.

Conceptual Framework

From the foregoing review of literature, this study intended to conceptualize the causal relationship between Lasallian spirituality and resilience in Filipino college students. Figure 1 shows the various measures of these independent (predictors) and dependent (criterion) variables. The first variable, Lasallian Spirituality, has three core values of Spirit of Faith, Zeal for Service, and Communion in Mission. The second, Resilience, includes Individual Capacities/Resources, Relationships with Primary Caregivers, and Contextual Factors that facilitate a sense of belonging. The illustration further displays a third variable, Resilience Resources, represented with a broken arrowed line pointing at the middle of the two aforementioned variables. These resources are qualitative data that give meaning and complement the relationship.

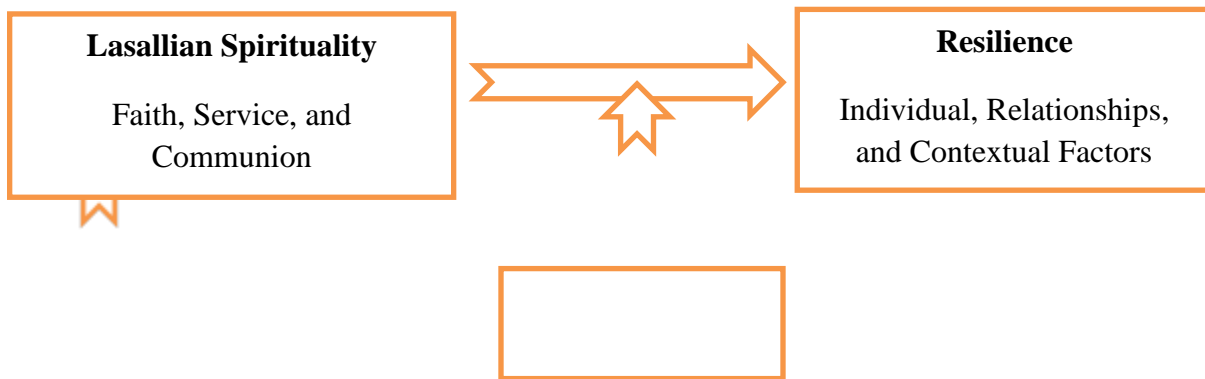


Figure 1. Relationship between Lasallian Spirituality and Resilience in Filipino College Students with Identified Resilience Resources

Statement of the Problem

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This study has a 2-fold objective: 1) to examine the relationship between various measures of Lasallian Spirituality and resilience in Filipino college students and 2) to identify their resilience resources when faced with difficult conditions.

Specifically, this study sought to answer these questions:

1. What is the level of Lasallian Spirituality of college students as measured by their scores on the following three core values and overall:
 - 1.1 Spirit of Faith
 - 1.2 Zeal for Service
 - 1.3 Communion in Mission
 - 1.4 Overall score on Lasallian Spirituality?
2. What is the level of resilience in college students as measured by their scores on the following three components and overall:
 - 2.1 Individual Capacities/Resources
 - 2.2 Relationships with Primary Caregivers
 - 2.3 Contextual Factors that facilitate a sense of belonging
 - 2.4 Overall score on Resilience?
3. Do college students with high levels on various measures of Lasallian Spirituality (predictors) have high levels on various measures of resilience (criterion or dependent variables)?
4. What is “Lasallian Spirituality” for college students based on their experience?
5. What makes a college student resilient all these years?
6. In what way is Lasallian Spirituality related to Resilience based on their experiences?

Hypothesis

It was hypothesized that college students who have high levels of Spirit of Faith, Zeal for Service, Communion in Mission, and Overall Lasallian Spirituality (predictors) will have high levels on Individual Capacities/Resources, Relationships with Primary Caregivers, Contextual Factors that facilitate a sense of belonging, and Overall Resilience (criterion or dependent variables).

Method

Research Design. This study employed the mixed methods research design using the concurrent mixed methods procedures in order to provide a comprehensive analysis of the research problem. Creswell (2009) explained that such strategy convergences the quantitative and qualitative data

wherein the investigator then integrates the information in the interpretation of the overall results. He added that in this design, “the researcher may embed one smaller form of data within another larger data collection in order to analyze the different types of questions. The qualitative addresses the process while the quantitative, the outcomes” (p. 31).

Participants. Two hundred seventy-four (274) undergraduate students in the tertiary level coming from a university in Manila, Philippines, were randomly tapped as participants in this study. These students were selected for having stayed in college for at least two years. They are taking up major subjects and some are on their final academic year during the time of this investigation. Table 1 displays the profile of more than half female (56.20%) and 120 male students enrolled in their respective colleges. More than one third of the group came from the College of Liberal Arts (39.78%), followed by other two big colleges, Engineering (22.99%) and Business (20.44%). The small percentages of participants were observed in the remaining three colleges and School of Economics. Moreover, most of them are third and fourth year students (90.88%), Filipinos (97.81%), and Roman Catholic (79.93%). In terms of age, the oldest was noted at 25 years and the youngest, 18 years old, with a group mean age of 20.045 years.

Table 1. Participants’ Demographic Profile (N = 274)

Demographics	Description	f (%)
Gender	Male	120 (43.80)
	Female	154 (56.20)
College	Business	56 (20.44)
	Computer Studies	20 (7.30)
	Education	11 (4.01)
	Engineering	63 (22.99)
	Liberal Arts	109 (39.78)
	Science	6 (2.19)
	School of Economics	9 (3.28)
Year Level	Third	135 (49.27)
	Fourth	114 (41.61)
	Fifth	20 (7.30)
	Sixth	3 (1.09)
	No Answer	2 (0.73)
Nationality	Filipino	268 (97.81)
	Filipino-American	1 (0.36)
	Chinese	1 (0.36)
	Indian	1 (0.36)
	Korean	1 (0.36)
	Japanese	1 (0.36)
	No Answer	1 (0.36)

Religion	Roman Catholic	219 (79.93)
	Christian	24 (8.76)
	Protestant	12 (4.38)
	Atheist	3 (1.09)
	Iglesia ni Cristo	2 (0.73)
	Buddhist	1 (0.36)
	Islam	1 (0.36)
	Sikh	1 (0.36)
	None	3 (1.09)
	No Answer	8 (2.92)
Age	Range: 18 – 25 Mean: 20.045	

Instruments. Two scales with informed consent were used in this study. The first scale is a 15-item, 5-point Likert type Lasallian Spirituality Assessment Scale measuring the three Lasallian core values of Spirit of Faith (item nos. 1-5), Zeal for Service (item nos. 6-10), and Communion in Mission (item nos. 11 – 15). This scale was subjected to factor analysis based on 126 valid records. In writing the items, the Foundational Principles of the Lasallian Formation were considered (Guiding Principles of the Philippine Lasallian Family, 2009). The factor loadings of 0.628 or higher retained 15 items for the final form (Estanislao, 2015).

The second scale is a 12-item, 5-point Likert type Resilience Assessment Scale measuring Individual Capacities/Resources (item nos. 19, 20, 21, 24, 26), Relationships with Primary Caregivers (item nos. 18, 23), and Contextual Factors that facilitate a sense of belonging (item nos. 16, 17, 22, 25, 27). Items were written for “a cross-cultural study of resilience that could account for the psychosocial resources available to youth globally... internal and external assets that most influence successful developmental outcomes across cultural groups ...” (Ungar and Liebenberg, 2011). The scale went through varimax rotated factor analysis resulting to 12 items with a four-factor solution. Reliability of this grouping of questions is satisfactory, with Cronbach’s Alpha of 0.754 (Resilience Research Centre, 2013).

The survey questionnaire also contained three open-ended questions about the meaning of “Lasallian Spirituality”, what makes students resilient, as well as perceived relationship between Lasallian Spirituality and resilience based on the students’ experiences in college.

Data Collection and Analysis. Student responses were garnered from March to June 2016 through the fielding of instruments in classes and groups with the help of professors, students, and colleagues. For the quantitative data analyses, the computation of means, standard deviations, and simple correlation coefficients using the Pearson Product Moment Correlation formula were derived based on 274 valid records. Five incomplete accomplished forms were separated from the group. Multiple regression and standard errors of estimate of multiple correlations were also employed to determine the relationship between the independent (predictors) and dependent or criterion variables. Scores on the three core values of Lasallian Spirituality were correlated with the three resilience components and overall score. These data

were run using the STATISTICA software with the help of colleagues. The qualitative data were content analyzed, categorized by themes, and ranked based on tallied responses.

Ethical Considerations. This study was granted ethical clearance in January 2016 from the Research Ethics Office of the University where the participants came from, after an expedited technical review of my research proposal. The instrument fulfilled the requirement for obtaining assent (informed consent) from college students aged 18 years old and above by containing questions that they could competently understand and accomplish. Likewise, permission to collect student data was given by the Office of the Chancellor, Vice Chancellor for Academics, and Vice Chancellor for Research and Innovation of the same university in February 2016.

Results and Discussion

This portion of the study is presented under two major headings namely, Relationship and Resources. A discussion section follows to integrate both the quantitative and qualitative findings.

Relationship

Three quantitative sets of findings were tabulated in answering the first three research questions. Table 2 shows the participants’ mean scores and standard deviations for both the independent variables or predictors and dependent or criterion variables, which are generally high. Running through the list, the highest mean score was observed on Individual Capacities/Resources ($X = 4.259$, $SD = 0.540$) and the lowest on Zeal for Service ($X = 3.699$, $SD = 0.621$). These results indicate that the college students understudy mostly perceived themselves as “quite a bit” equipped with personal and social skills, and have peer support when faced with difficult conditions. Moreover, findings reveal that they are “either undecided or agreeing” to personal involvement and sharing of one’s resources for the needy or poor. The rest of their mean scores generally manifested the presence of the other variables in the lives of these students.

Table 2. Means and Standard Deviations on Predictor and Dependent Variables

Variables	Mean Scores	Standard Deviations
<i>Independent Variables or Predictors</i>		
Spirit of Faith	4.199	0.923
Zeal for Service	3.699	0.621
Communion in Mission	3.951	0.677
Overall Lasallian Spirituality	3.950	0.545
<i>Dependent or Criterion Variables</i>		
Individual Capacities/Resources	4.259	0.540
Relationships with Primary Caregivers	4.113	0.836
Contextual Factors	4.304	0.512
Overall Resilience	4.226	0.535

Table 3 displays the degree of relationship between paired variables and its significant relationship at the 0.000 level. It could be gleaned from the results that the highest Pearson Product Moment correlation coefficient was yielded between Overall Lasallian Spirituality and Resilience – Contextual Factor ($r = 0.542$), which is moderate. This was followed by Lasallian Spirituality – Communion in Mission and Contextual Factors ($r = 0.538$), also moderate. The lowest coefficient was observed between Zeal for Service and Relationships with Primary Caregivers at 0.128, which is very low correlation and not significant. It is important to note that Overall Lasallian Spirituality moderately correlated with Overall Resilience ($r = 0.500$) however, Zeal for Service was observed to be consistently low and not significant across the independent variables except for Individual Capacities/Resources. Likewise, Relationships with Primary Caregivers was only correlated significantly with Spirit of Faith among the three core values. The rest of the coefficients reported range from a low 0.252 to moderate 0.500 correlation.

Table 3. Correlation Coefficients between Predictor and Dependent Variables

Variable	Individual Capacities/ Resources	Relationships with Primary Caregivers	Contextual Factors	Overall Resilience
Spirit of Faith	0.261	0.357*	0.365*	0.390*
Zeal for Service	0.320*	0.128	0.299	0.270
Communion in Mission	0.375*	0.252	0.538*	0.429*
Overall Lasallian Spirituality	0.424*	0.354*	0.542*	0.500*

* $p < .000$

Data were further analyzed to determine the combined predictive power of the independent variables. The predictor variables are the three core values of the Lasallian Spirituality. Coefficients of multiple correlations (R) were computed between each of the dependent variables and the predictors taken together. The R Square was likewise calculated to determine the contribution of the predictor variables to the explained variation in the dependent variable. The Adjusted R Square that resulted from the addition of a predictor variable was tested using the F -test. Table 4 presents the multiple regression analyses, which are all significant at the 0.000 level. Results show that the highest explained variation among the independent variables was observed on Contextual Factors (32.7%) with the highest F -value of 43.722. The Communion in Mission and Spirit of Faith serve as its good predictors. Moreover, Overall Resilience was explained with 28.3% variation yielding an F -value of 35.539. The Communion in Mission and Spirit of Faith likewise serve as its good predictors.

Table 4. Multiple Regression Summary for Dependent Variables

Dependent Variable	R	R Square	Adjusted R Square	Std. Error of Estimate	F-value
Individual Capacities /Resources	0.435	0.189	0.180	0.489	20.957*
Relationships with Primary Caregivers	0.381	0.145	0.136	0.778	15.305*
Contextual Factors	0.572	0.327	0.319	0.423	43.722*
Overall Resilience	0.532	0.283	0.275	0.424	35.539*

*P < .000

Resources

The three qualitative sets of findings were tabulated to address the last three research questions. Table 5 shows the students’ thematic meaning of Lasallian Spirituality, which revolves around the three core values of Spirit of Faith, Zeal for Service, and Communion in Mission. The students’ response themes further explain that these values are observed as following the footsteps of our Founder with God’s guidance. Such process may result to bring out the best potential in the students that may be helpful to others and the community in general.

Table 5. Top 5 Students’ Definition of Lasallian Spirituality

Top 5 Definitions	
1.	Upholding the Lasallian core values of Faith, Service, and Communion
2.	Having a Strong Faith (Belief) in God
3.	Bringing out the best in oneself to be achievers for God and Country
4.	Following the footsteps (Mission) of our Founder St. John Baptist De La Salle
5.	Helping oneself, others, and community to do (utmost) good with God’s guidance

When asked about the resilience resources of college students, ranked findings in Table 6 displays Social Support from significant others, spiritual strength (Faith in God), and personal attributes (Belief in Self, Positive Attitude, and Adaptability) that contribute to the development of resilience resources.

Table 6. Top 5 Resilience Resources

Top 5 Resources	
1.	Receiving support from family, peers, and friends, and keeping them in mind
2.	Praying for God’s providence and guidance (Faith in God)
3.	Staying focused at working towards the achievement of life goals (Belief in Self)
4.	Keeping a positive attitude - acceptance, determination, perseverance, motivation
5.	Having the ability to adapt in various environments and unpleasant circumstances

Finally, it could be gleaned in Table 7 the students’ perceived relationship between the two variables understudy. Running through the list, one would notice the positive outcomes in relating Lasallian Spirituality and Resilience. Again, the three core values were emphasized in relation to having strength, gaining enlightenment, working under pressure, believing in good things with a purpose, and forming connections.

Table 7. Top 5 Perceived Relationship between Lasallian Spirituality and Resilience

Top 5 Relationship	
1.	Having the strength to move forward knowing that God is in us (Faith, Optimism)
2.	Gaining enlightenment on what to do in difficult times (Discernment)
3.	Working under pressure and helping the community (Service)
4.	Believing that good things happen and with a purpose (Hope, Mission)
5.	Forming significant connections and good interpersonal relationships with people to feel that sense of belonging (Communion)

It is evident from the results that in general, Filipino college students understudy have high levels of Spirit of Faith, Zeal for Service, Communion in Mission, and Overall Lasallian Spirituality, and high levels on Individual Capacities/Resources, Relationships with Primary Caregivers, Contextual Factors that facilitate a sense of belonging, and Overall Resilience. Moreover, findings reveal that these students with increased resilience have stronger Lasallian Spirituality. Such observation is consistent with similar correlational studies done abroad indicating significant relationship between spirituality and resilience (Mehrinejad, Tarsafi, & Rajabimoghadam, 2015; Resilience Research Centre, 2013; Long, 2011; Archana, Kumar, & Singh, 2014). This may be accounted for by the multifaceted components of psycho-spiritual and social resources available to students in their different environments when faced with adversities or difficult conditions.

It is interesting to note though that among the dependent or criterion variables being predicted in this study, both Contextual Factors that facilitate a sense of belonging and Overall Resilience were observed with high variation explained. The Communion in Mission and Spirit of Faith emerged as its good predictors. These findings may be attributed to the students’ thematic meaning of Lasallian Spirituality, which revolves around the three core values of Spirit of Faith,

Zeal for Service, and Communion in Mission, being manifested in the way they cognitively process their experience when faced with academic and life difficult conditions. The students' psycho-spiritual coping outcomes namely, stronger faith in God, confidence oneself, and receiving of help from significant others may have contributed to gaining of strength, enlightenment, ability to work under pressure, believing in good things with a purpose, and forming connections. The complementarity of these quantitative and qualitative results of this study provided additional meaning to the role of Lasallian Spirituality in resilience. 113

Findings lent support to the theory of Gall et al. (2005) proposing that spiritual appraisals are involved in initially making sense of one's stressor based on one's spiritual beliefs. "An individual can attempt to explain the situation through an attribution of causal origins (e.g., God's will). Such attempts at making meaning may help the individual to reduce initial levels of distress enough to engage in coping behavior. Spiritual coping involves the specific behaviors that an individual uses to respond to either the stressor or related emotional reactions" (p. 4). It is in line with this thought that college students may report or process attributes of spiritual coping in facing academic challenges, conflictual relationships, and other adversities. Such occurrences may be facilitated by adult individuals (e.g., teaching faculty, formators, or counselors) in identifying spiritual resources like belief and reliance on God's healing power, meaning, and purpose of all these experiences as a wake-up-call in reprioritizing goals in life for the students.

It could be further inferred from the findings some additional qualitative domains that help to identify important factors in resilience. For example, personal attributes such as belief and confidence in oneself, positive attitude, and adaptability were mentioned repeatedly in open-ended responses. The growing number of Filipino college students necessitates consideration of what can best help them to overcome academic challenges, adversities, or difficult conditions. It is suggested that for the teaching faculty and counselors working with these students, adherence to Lasallian core values must be first addressed. These attributes reflect how Lasallian Spirituality and resilience are related. Such findings created a baseline data of resources, which have significant bearing for Lasallian institutions in carrying out its mission in the area of holistic development and formation of students. Likewise, results are helpful for counseling practitioners and teaching faculty in designing prevention and intervention programs and strategies to accompany our students in their personal and professional growth processes.

Implications for professional practice in counseling gave support to Powers' (2005) statement that spiritual experiences are legitimate psychological phenomena worthy of the counselors' attention. Assessing the students or clients' religious background and personal spirituality as an important part of a comprehensive psychological assessment, is becoming more widely recognized in the profession (Richards, Bratz & O'Grady, 2009). Aside from the programs and activities which may promote these three Lasallian core values, psychological assessment and counseling interventions are offered to process the cognitive, affective, and behavioral functioning of the students, which may lead to developmental positive meaning-making decisions and growth-productive activities considering life situations and personal experiences. Such processes may enhance spiritual coping behaviors. These values have been embedded in the curricular and non-curricular activities under the different academic colleges and offices for the Lasallian Mission and Student Affairs, which helps define the Lasallian identity and charism.

The challenge is how spirituality maybe incorporated in teaching of academic subjects and in actual professional practice in the Philippine milieu.

Finally, the following recommendations are hereby drawn.

- 1) That teaching faculty, formators, counselors, and other helping professionals be equipped with psycho-spiritual techniques in addressing issues related to their students and/or clients' spirituality through continuing professional development.
- 2) That a counseling referral system be strengthened among the university's stakeholders especially for students in crisis.
- 3) That the students be educated in cultivating an ethic of caring that promotes community welfare and well-being.
- 4) That prevention and intervention programs promoting wholeness and holistic education among students be developed.
- 5) That teaching faculty and counselors be engaged in supervision and/or spiritual direction / pastoral counseling to work on their own spiritual issues and concerns.
- 6) That communities be engaged in serious faith-culture dialogues in relation to the concerns of our youth and adult formators today through support groups.
- 7) That some research agenda may be redirected to include matters of student and family spirituality.
- 8) That students' spiritual development may be facilitated through accompaniment, academic advising, career mentoring, health and wellness coaching, residential adjustment, diversity and multicultural education, campus recreation, cultural engagement, and student activities and leadership formation activities, with the help of the academe and the Lasallian Mission/Student Affairs professionals, to ensure quality client and community care.

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