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QUARANTI-MACY: The Phenomenological Study of Love in the Time of COVID-19

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ABSTRACT

As the pandemic hits us, the number of people engaging in online dating has increased, signifying that people are adapting to this modern phenomenon. This also indicated that people were still actively searching for a possible partner despite the restrictions being enforced in the country. Thus, this study aimed to explore the lived experiences of opposite-sex couples who met and started dating online amid the global crisis and were able to stay committed to the same romantic relationship for at least one year. The researchers conducted semi-structured interviews with young adult couples and the collected data were examined through thematic analysis. Results showed that participants described their search for a possible partner as an experience with a sense of convenience as it provided easy access and selection from a pool of prospective partners. Moreover, young adult couples experienced challenges such as security issues, stigma, and problems with intimacy which they coped by building a strong emotional connection and establishing credibility. Findings also revealed that participants were able to maintain the stability of their relationship by being each other's comfort and having future plans of building a family. This suggested that finding a serious and long-lasting relationship can be discovered and built through online dating. Though dating started virtually, aspects of traditional dating were still present.

Keywords: *intimacy, relationship, online dating, pandemic, young adult*

INTRODUCTION

Pandemic, technology, and human connection are the elements that challenged how people experienced intimacy and affective connection for two long years when the entire world has been halted at the onset of the Coronavirus disease (COVID-19), that even the dating scene had been put on hold. Strict following of different policies resulted in loneliness and boredom, thus online dating became a fast-growing industry that in various ways, positively and negatively affected offline relationships (Chisom, 2021).

Traditionally, dating involves meeting partners through common friends, family, or through work which means that partners are usually introduced by mutual acquaintances (Wilhite & Fromme, 2019). However, things have changed due to advancements in technology where meeting potential partners can be done digitally (Quiroz, 2013; Rosenfeld & Thomas, 2012). Online dating became more popular when COVID-19 erupted – a time when organic ways of finding romantic partners were not an option. These online dating communities were tailored to users looking for an acquaintance, romantic partner, or sexual-based relationship (Kuperberg & Padgett, 2015; Orchard, 2019). Dating has become more convenient and fast-paced, thus people looking for new relationships tend to use online dating platforms (McCart, 2022; Smith & Duggan, 2013). It was also found that higher marital satisfaction and a lower chance of marital break-up were associated with marriages that began online (Cacioppo et al., 2013). On the other hand, in the Philippine context, it was discovered that Filipinos met potential romantic partners through online dating platforms, but eventually transition into traditional dating (Cambay et al., 2017).

Several motivations were discovered on the use of online dating platforms. People are motivated to engage in online dating due to other users' success stories (Madden & Lenhart, 2006). Moreover, a survey conducted on tertiary students reported that the primary reasons for using online dating platforms were “fun,” “developing relationships,” and “hook up” (Bryant & Sheldon, 2017). However, as opposed to fast-paced dating, Duguay et al. (2021) found that worldwide lockdowns gave birth to a new trend – slow dating. Slow dating is considered a more thoughtful way of dating that can enable people to get genuine and serious relationships. Delaying physical contact, daters have more time to get to know each other better.

In the Philippines, apart from providing an opportunity to find romantic relationships, young adults are willing to try online dating because it is a convenient way to learn about other people and widen their connections (Cambay et al., 2017). Filipinos were open to meeting people online

(Salvosa, 2018). However, some of them were embarrassed to admit that they found love online (Occeñola, 2017; Viernes, 2021).

The question of safety was paramount in dealing with people's longingness for human connection. The association between using dating platforms and malicious activities such as sexual abuse among males and females is evident (Anderson et al., 2020; Carlson, 2020; Choi et al., 2018). Based on a study, the dangers and perceived risks involved in virtual dating were lies and deception, sexual risk, dangerous people, self-exposure, and harassment (Solis & Wong, 2018). Given the possible risks, online daters were still confident in their personal ability to control and limit any risks they may encounter in engaging in the digital world (Couch & Liamputtong, 2007, Williams et al., 2021).

Online dating platforms have already aided in eradicating barriers to physical and social isolation in a data-driven culture by promoting encounters between individuals with the goal of "matching," "dating," and ultimately fostering sexual or emotional closeness (Hassenzahl et al., 2012; Hobbs et al., 2017; Newett et al., 2018). Human intimacy and technology during these trying times worked together in unison. As everyone felt robbed of time, virtual connections have been an integral part of the established new normal, filling the void and keeping connected more than before.

As the global crisis is still ongoing, the current study aimed to capture the dynamics of online dating and identify potential trends over the course of the pandemic towards the future. This research focused more on how young adults engaged in technology advancements to initiate relationships than on how different these dating apps are in terms of their techniques and nature of use. Young adult couples' constructs on experiencing intimacy and affective connection through online dating in the context of this ongoing pandemic were explored and answered the central question – "What are the lived experiences of couples in a committed relationship who first met and dated online during the pandemic?" Moreover, the following specific research questions were addressed:

1. How do young adults describe their experiences in their search for a possible partner during the pandemic?
2. What are the challenges the partners faced in the course of their relationship amid COVID-19 and how they coped with it?
3. How do couples maintain the stability of their relationship post-lockdown?

Theoretical Framework

In the 1950s, Erik Erikson developed his theory about the stages of Psychosocial Development. His theory includes eight sequential stages of human development that were biologically, psychologically, and socially influenced spanning from infancy to old age.

It explained that the sixth stage – Intimacy versus Isolation, occurs during young adulthood approximately between the ages of 19 to 30 years (Feist et al., 2021). The major struggle in this stage focuses on forming romantic relationships, where sharing ourselves more intimately with others becomes more important than our family members. It is also the period where relationships were explored toward longer-term commitments. In addition to that, online dating is the most popular and accepted among adults ages 18–29 compared with other age groups (Madden & Lenhart, 2006), emphasizing the necessity to better understand online dating in the early adulthood stage. Thus, the respondents of this research are young adults with ages ranging from 21-30 who developed relationships during the pandemic.

METHODOLOGY

Research Design

The researchers used the phenomenological approach of qualitative research. According to Creswell and Poth (2018), the phenomenological approach is employed in exploring what the target participants experienced and how they experienced a phenomenon. Hence, this is the appropriate design for discovering the lived experience of couples in committed relationships who started dating online amid the physical restrictions of the COVID-19 pandemic

Respondents of the Study

The purposefully selected participants of this study are three (3) heterosexual couples who started dating online in March 2020 onwards as the lockdown in the Philippines started on this month (Official Gazette, 2020). They are young adults with ages ranging from 21-30, still in a relationship or already married, and have been in the same relationship for at least 1 year. The researchers chose young adults as the target participants because according to Erikson's Psychosocial Theory, their struggle at this age is focused on establishing intimate relationships. Moreover, the survey results of Rakuten Insight (2022) show that age groups 16-24 and 25-34 have the highest percentage of online daters compared to other age groups. The participants are still in the relationship or already married

and have been in the same relationship for at least 1 year demonstrating that they are in a serious and committed relationship.

Research Instrument

This study used a researcher-made instrument for data gathering. An interview guide or *aide memoire* was created consisting of questions related to how they search for a possible partner during the pandemic, challenges that the couples experienced, how they cope with it, and how they maintain the stability of their relationship in this new normal. An *aide memoire* is commonly used for semi-structured interviews which this study conducted as it allows flexibility in areas that need to be covered (Lewis-Beck et al., 2004). The instrument was validated by a registered psychologist who verified the appropriateness of questions to the research objectives. A pilot interview was also conducted prior to proper data gathering and further adjustments were made to ensure that the succeeding interviews were seamless.

Data Gathering Procedure

Semi-structured interviews were conducted based on the participants' availability. Before scheduling the interview, an informed consent form was given individually to be signed by the participants. The informed consent form explains the details of the research including the purpose of the study, methodology, the participant's rights, and permission to record the interview. Once it was signed and given back to the researchers, a separate interview of couples was held as agreed upon.

Interviews were conducted online on whichever platform the participants preferred such as Zoom and Google Meet. Before starting the interview, the researchers reminded the participants that it will be recorded and that the interviewee can choose to turn on one's camera or not. During the interview, the assigned researcher asked questions as stated in the interview guide and asked follow-up questions as needed. After the interview, the researchers ensured the confidentiality of information gathered from the participants which were only used for research purposes. The researchers then transcribed the interview and used thematic analysis to examine the data gathered.

Data Analysis

Thematic analysis was used in this study as it is a useful and flexible method of examining qualitative data. Thematic analysis has six steps (Braun & Clarke, 2006; Maguire & Delahunt, 2017). First, the researchers familiarized themselves with the collected data by transcribing the interview,

reading and re-reading the transcript as well as noting down initial ideas. Second, researchers generated codes by identifying the segment or element of the data that is relevant and interesting in a meaningful way. The third step is searching for themes by identifying the pattern from the coded and collated data. Next, themes were reviewed by modifying, developing, and refining the preliminary themes. After that, the final refinement of these themes was conducted to capture the essence of each theme. Lastly, a scholarly report was produced based on the analysis which includes sample data extracts. This report was validated by a registered psychologist to ensure that codes and themes were generated appropriately.

RESULTS

The researchers conducted a thematic analysis of the six interview transcripts. Three (3) master themes were generated to address the first research objective: to determine the participants' descriptions of their experiences in their search for a possible partner during the pandemic.

Master Themes	Arising From
<i>Sense of Convenience</i>	A means of coping, instant gratification, and can talk comfortably
<i>Selecting a Potential Partner</i>	Wide range of potential partners, background validation through social media, looks into physical attributes
<i>Preference and Getting-to-know Stage</i>	Traditional way of making a move, asks personal information, and checks similarity and compatibility

Table 1. Themes Identified from Participants' Search for a Possible Partner

The first theme "sense of convenience" describes the initial experience of the participants in online dating. Participants started to use social media and dating apps due to curiosity, boredom, and cope with the restricted interaction brought about by the pandemic. Moreover, they experienced instant gratification in online dating as all three couples personally met and two of them became an official couple in less than a month.

"I was only curious and wanted to spend my free time talking to someone since I don't have a partner at that time" (M1)

"I don't have anyone to talk to... anxiety, depression because I cannot be with my family. We don't have a work-from-home setup and the only offer is to stay in a condo or hotel so we are not allowed to go home for months." (F2)

Online dating platforms also gave them the opportunity to talk comfortably as they can prepare what they want to say which leads to being more confident and talkative virtually.

“You can think of what you want to say. You can prepare unlike in person, especially if you’re talking to someone you like, your crush, or something. Hence, you cannot immediately process the things you want to say” (M1)

The second theme “selecting a potential partner” tells how participants find it easy to access and filter a wide range of potential partners. They usually look for the other’s dating app bio and social media account to check their background information and profile picture.

“So of course, there’s a time that you need to read the person’s bio to check his/her background” (M2)

“He is wearing a coat in his (profile picture), showing that he put an effort... I swiped him right because we are of the same age and he has almond-shaped eyes” (F2)

The third theme “preference and getting-to-know stage” pertains to the traditional aspects of dating such as males making the first move and asking each other’s personal information.

“I started with knowing her background like asking where she lives up to asking what’s her dream or what she wants to be since one of my basis is whether the person has life goals” (M1)

Participants also checks whether they have similarities and they are compatible with each other by asking about interests, hobbies, preferences, beliefs, and principles.

“I want someone like me.” (M2)

“Interests, hobbies, and insights about things. Anything actually, about work, beliefs, and principles” (F3)

For the second research objective, the researchers generated five (5) master themes to determine the challenges participants faced in the course of their relationship and how they coped with it.

Master Themes	Arising From
<i>Security Issues</i>	Trust issues, fraud issues/ threat, fear of virus infection
<i>Stigma</i>	Keeping the relationship private and setting boundaries

<i>Problems with Intimacy</i>	Apprehension and difficulty establishing emotional support
<i>Building a strong emotional connection</i>	Sharing and maintaining positive feelings, strengthening bond, growing affection towards each other, ease of communication, and commitment-ready
<i>Establishing Credibility</i>	Background screening and confidence in the relationship

Table 2. Themes Identified from Challenges Participants Faced and How they Coped

The first theme “security issues” describes how participants doubted their partner’s identity and the difficulty of knowing if the person has good intentions. Changed behavior in the relationship also made the participants question the loyalty and faithfulness of their online partner, including if they are being exclusive in the relationship or not.

“It’s difficult to know the sincerity of the person you’ll date or you’ll meet or you’ll encounter online” (F1)

The possibility of the platform being used for scam and danger has also been considered by the participants as someone online pose as distressed and needing help financially.

“The app can be used like just to ask for money” (M2)

Moreover, participants hesitated to meet personally for fear of catching the virus and infecting their household, thus strictly following COVID protocols became a priority.

“Get your shot. Alright, when you get your shot, you can already visit here... then always disinfect because she is scared of the pandemic” (M3)

The second theme “stigma” pertains to how participants initially kept their relationship from their family and friends, and prefer meeting in a private area.

“This kind of relationship is not for everybody, they have this thinking it won’t last because we met online” (F2)

“I’ve hidden my relationship from my parents because they are conservative. They are not open with the idea of online dating because they fear that my partner is a scammer or someone with bad intentions.” (F3)

The third theme “problems with intimacy” describes how participants get uncomfortable on their first meeting and how deep feelings took time to develop because of the limited time they spend together.

“At first, we tend to be shy...It’s like we are not yet that comfortable with each other unlike with social media. It’s hard because there are limited days or times that we can meet... there are lots of limitations” (F1)

The fourth theme “building a strong emotional connection” focuses on the means participants kept their partners happy mainly through initiating virtual bonding activities or frequent virtual dates.

“We’ll talk through video calls, laughing... we online date something like I’ll prepare my table and she’ll prepare hers...” (M1)

Aside from making time and prioritizing each other, participants considered acceptance and support from family as one of the factors that made their relationship stronger.

“When I introduced him, my family liked him then all the hesitations faded when they told me not to care about what other people think... My father and my mother were able to accept us, so why worry about what others might say? (F2)

Participants’ emotional attachment also started to grow as they became closer to each other, and relationships evolved and matured.

“My attachment to him grew deeper and I can feel his love. Faster interaction, that’s the advantage. We talk from time to time which is easier”. (F1)

It was also noted that participants’ level of self-assurance was a factor in determining their readiness to commit to their partners emotionally.

“Being open to online dating, I also need to be assured that I know the person, that he is a real person and he doesn't pretend. I achieved that” (F3)

The fifth theme “establishing credibility” defines participants’ technique of getting to know their partners further first before they self-disclose comfortably.

“In terms of communication, you ask questions, then do not give...like anything personal... just the basic ones. You need to protect yourself”. (F3)

As participants are building trust in their relationship, they become more open in communicating with their partners. Participants also assured their partners of their sincerity and good intentions by sharing access to their personal social media accounts.

“We suggested exchanging accounts if we are doubting each other... for assurance. We will not browse it; we’ll just check who we talk to... or who we are searching.” (M1)

For the third research objective, the researchers generated two (2) master themes to determine how participants maintain the stability of their relationship in this new normal.

Master Themes	Arising From
<i>Becoming Each Other’s Comfort</i>	Respecting and honoring each other, keeping each other safe in the relationship
<i>Building a Family Life</i>	Being optimistic about a bright future together, and planning for the future

Table 3. Themes Identified from How Participants Maintain the Stability of their Relationship

The first theme “becoming each other’s comfort” tells how participants view respect and reassurance as some of the reasons why their relationship lasts. This shows how participants value trust, consistency, effort, similarities, and love for each other as foundations of their relationship.

“Our relationship lasts because of trust and then feelings - both in love with each other... Although there are fights or what which is normal, we held on to our feelings and trust which each other, and then we grow together” (M1)

The second theme “building a family life” is about how couples describe where their relationship is heading. Participants share their plans together such as career goals, establishing a business, and planning to settle down. This implies that they are already considering the possibility of being each other’s lifelong partner.

“We will still talk about if we will go out of the country or we will stay here in the Philippines. To be married, we are aware that our relationship is heading there” (F3)

DISCUSSION

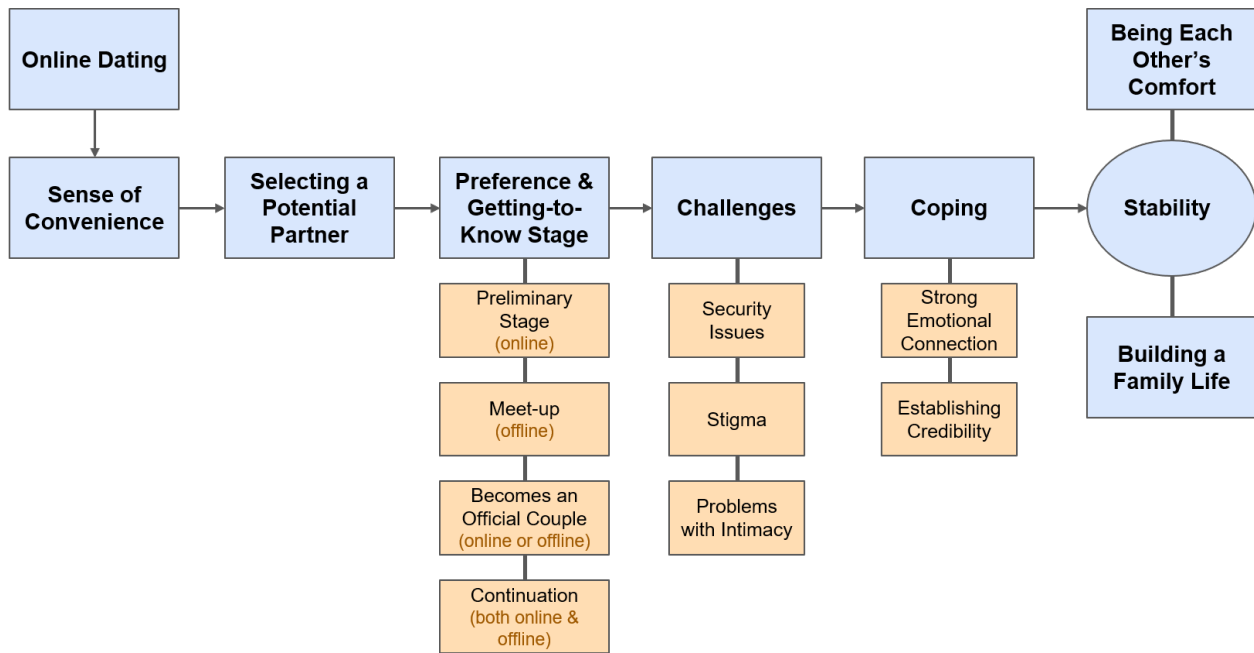


Figure 1. Simulacrum

The results of the study show that the participants describe their search for a possible partner through online dating as an experience with a sense of convenience. This was supported by existing studies that describe online dating communities as being designed to generate connections between people who are looking for fun, friends, or romantic partners (Bryant & Sheldon, 2017; Kuperberg & Padgett, 2015; Orchard, 2019). Despite the restrictions on personal interaction due to the pandemic, people found a way to form intimate relationships through digital platforms. This shows how people adapt to challenging situations and find ways to address their needs such as a sense of belongingness and intimacy.

Through online dating, access and selection from a pool of prospective partners became easier. However, this is not the only thing that became uncomplicated. Participants do not drag personal meet-ups and most of them believe that courtship can happen after becoming an official couple. According to McKenna et al. (2002), a shorter interval between online conversation and in-person meeting leads to an enhanced first impression. This implies that an immediate reality check is important in establishing a deeper connection. On the other hand, this also suggests that they do not want to waste their time on something for which there is no guarantee. They can take their time to deepen their connection once they are already in the relationship. Nonetheless, this does not mean

that they jump into a relationship right away. Traditional aspects of dating are still present but it seems to be fast-paced and happens in different stages. These aspects include males taking the initiative, experiencing a getting-to-know stage, and checking for their similarities and compatibility. The preliminary stage of these aspects happens in less than a month and continues after becoming an official couple. These findings are similar to the pattern that Cambay et al. (2017) discovered. However, this study provides an elaboration wherein the preliminary stage happens online before individuals meet in person. Then, they become a couple who will eventually transition to traditional dating which is done both online and offline.

The use of online dating platforms involves risks such as lies and deception, sexual risk, dangerous people, self-exposure, and harassment (Solis & Wong, 2018). The current study revealed that participants' awareness of these security threats is present. They continued their relationship but guarded the level of how they disclosed personal information and understood the possibility of their partners being scammers. Health also became the prime concern as their relationship happened during the height of the pandemic, and they are worried about getting themselves infected. Considering these, the study shows participants were able to manage addressing the issues through openly communicating concerns and proving their good intentions towards each other. This is in support of a previous study stating that people who engage in online dating are still confident in their personal ability to control and limit any risks they may encounter in engaging in the digital world (Couch & Liamputtong, 2007). Furthermore, the influence of people's negative perceptions outside the relationship contributed to participants' preference to keep the relationship private. Existing studies showing Filipinos are open to meeting people online (Salvosa, 2018), but are embarrassed to admit that they found love online (Occeñola, 2017) support their claims. This shows that though people are motivated to find love in times of pandemic and actively longing for human connection, they are still affected by the stigma of finding love through online dating platforms. There are Filipinos who are not yet open to this modern phenomenon and doubt its genuineness.

As romantic couples, the challenges participants faced in the middle of the pandemic proved nothing in their desire to connect as they have established several means to deepen their emotional connection, like having virtual dates and activities together, taking advantage of technology, and pushing boundaries for creating connections (Sharabi, 2022). This likewise supports McCart's (2022) claim that people's desire to connect is part of the universal human experience. When people's ability to gather in person is limited, either through lockdowns, social distancing, or other strict protocols, online dating platforms provide an important avenue for connection.

Findings further revealed that it is possible to establish a long-term relationship through online dating and maintain its stability. As Schwartz and Velotta (2018) explained, success in online dating is measured on a subjective scale - the individual's relationship goal at that moment. If a person intends to find a serious relationship online, that person will exert effort and do things to ensure that the relationship will last. The online platforms provide opportunities to meet potential partners, but it is still up to the couples how they can maintain the relationship such as by becoming each other's comfort and planning to build a family life. As the restrictions were implemented due to the pandemic, online platforms were not only used for an initial connection but also in maintaining communication and means of expressing intimacy among couples. This suggests that online dating will be sticking around even after the pandemic.

CONCLUSION AND RECOMMENDATION

The pandemic greatly influenced how people tried to stay connected and form intimate relationships. People found a way to adapt to the strict protocols and restrictions through online platforms. This shows that as long as people crave human connection, the future of online dating has endless potential and possibilities and truly still has a lot more to offer. Though the use of technology affected the dynamics of intimate relationships formed online, aspects of traditional dating are still evident. Hence, long-term relationships that started virtually are possible.

While the present study provided some interesting insights, it still has several limitations. First, although researchers managed to get six (6) participants in the study, the researchers still believe that increasing the number to a minimum of ten (10) covers more population and will increase the study's credibility. Moreover, given the possibility of limited available participants, the researchers decided not to focus on their civil status as one criterion to qualify for the study. The researchers, therefore suggest narrowing the criteria down civil status-wise if future studies would like to focus in-depth on the emotional involvement and commitment in a married relationship. Since the study was conducted during the new normal, the researchers strictly carried out the interview online (using Google Meet or Zoom). While participants' responses generally answered the researchers' questions, researchers still recommend interviewing face-to-face to observe the participant's reactions and the way they communicate nonverbally. Lastly, the researchers propose identifying specific online dating platforms intended and designed exclusively for dating.

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Transcending Miracles: New Paradigms in Science Can be Key in Unlocking the Potential Capabilities of Human Consciousness

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ABSTRACT

Anomalous and transrational consciousness— often called parapsychology and psi phenomena can seem like the stuff of myth and miracles. New paradigms in physics and neuroscience warrant a similar reaction. In this paper I examine some scriptural stories of the miracles of Prophets in Abrahamic faith through emerging research and future directions in neuroscience and physics. As multiple sciences embrace radically new perspectives, an integration may provide better context to understand transrational phenomena—such as telepathy, telekinesis and teleportation—and contribute to a more comprehensive understanding of the potential capabilities of human consciousness.

KEYWORDS: Consciousness, spirituality, parapsychology, miracles, religion, Islam, neuroplasticity, neuroscience, quantum physics, telepathy, teleportation.

1. INTRODUCTION

Spellbound I sat in my Nana's lap as she introduced me to Quranic stories of the Prophets whose miraculous feats deemed them superhumans in the imagination of a little child. I was brimming with so many questions— but I was often told not to question “miracles” because they were a matter of faith in God's Word and the acts of humans extraordinaire. Soon after, pop culture introduced me to characters like Superman, Sabrina the Teenage Witch, The Flash and Dr. Sam Bennet from Quantum Leap. This dimmed my fascination with the scriptural heroes of my childhood whose abilities were now comparable to fictitious characters and hence, seemed realistically impossible.

It wasn't until much later in life that I came across parallels in Islamic scripture, quantum physics and parapsychological phenomena involving anomalous or transrational consciousness. Exposure to Islamic Tassawuf, more commonly known as Sufism; the spiritual and mystical dimension of Islam, introduced me to the work of Muslim scholars such as Ibn Al Arbi, the Spanish Sufi mystic, philosopher and sage most widely known for his extensive work on cosmology (Chittick, 2008), non-linear time, higher dimensions and other ideas in metaphysics that are now being explored within the domain of science¹. Even a cursory familiarization with the works of Sufi saints, Muslim scholars, and sages,—on time and space; spirituality and soul; consciousness and transrational states; duality and multidimensional reality—is a complex task that eludes comprehension without years of deep immersion. However, my brief introduction to these concepts existing within the framework of Islamic thought reignited a familiar curiosity.

I cannot help but revisit those awe-inspiring childhood stories and view them now through the lens of objective scrutiny which scientific analysis provides. If contemporary science can help investigate the miracles of Prophets and deem what was once labelled impossible as actually quite possible today or in the near future— what could that mean for the limiting ways in which we define reality? Personal experience has the ability to make things real and concrete in such a way that what might appear supernatural or mystical today may not always seem so, as it becomes a part of regular or familiar experience (Iqbal, 2016). Would a change in how we define what is “real” give rise to the potential possibility of expanding human consciousness?

2. MIRACLES: SCIENCE OR RELIGION?

In some ways, the fundamentality of science has superseded the language of religion in today's world. Science is a noble calling and it can be an endeavor to improve the human condition (Tart, 2017) by gaining a better understanding of it through knowledge. The same spirit can be identified at the heart of most religions.

Almost all religious and spiritual traditions acknowledge and accept miracles in one form or another, be they prophetic and scriptural in nature, saint-like and impressive, or personal and transcendent. There is a lot in common between the miracles in revealed scriptures that are considered the word of God such as Torah, Psalms, Gospel and Quran and the cases recorded as psi phenomena and parapsychology. Both appear to be supernatural acts that are either bewildering or awe inspiring. It would be worth investigating if these are the application of as yet undiscovered laws of nature (Akhtar, 2016) or perhaps they are such a dynamic interaction of physics and the human potential that even Quantum Theory is not yet equipped to provide a satisfactory

explanation. However, if these prophetic miracles are intended to widen the vistas of thought and expand the realm of possibilities, it would be suitable to investigate them based on the as-of-now known laws of physics. It is believed that a primary purpose of the Quran is to awaken the higher consciousness that acts as a catalyst for spiritual transformation, which is intrinsic to the development of human potential (Iqbal, 2016). Perhaps these miracles in scripture were not just narratives meant to instill faith but rather highly advanced accomplishments of consciousness that may be revealed through science as the true capability of human potential— possible, but as yet inaccessible to the majority of people today.

2.1 Parapsychology and Psi Phenomenon: The Psychology of Miracles

Charles Tart (2017), a distinguished researcher on consciousness reviews telepathy, precognition, clairvoyance, psychokinesis and psychic healing as the major areas of anomalous consciousness that are often labelled parapsychology. The term Psi also refers to similar phenomena and a transfer of information or communication that surpasses common understanding (Rosenbaum, 2011). In this way, parapsychology and psi phenomena share common ground with the miracles that transcend common understanding or rational analysis. Ken Wilber (2001), author of the Integral Theory of Consciousness, placed the emergence of parapsychological capabilities at the stage of development witnessed when adepts move beyond the integrated mindbody self to higher levels of consciousness. This might be similar to what Dr. Larry Dossey (2014), a physician and advocate of alternative healing and spiritual consciousness, calls integration of self within the *nonlocal mind*- a term he coined to explain a mind that is unbounded in time and space and united with the collective conscious. Perhaps eventually, as scientific proof and empirical evidence validates the occurrence of anomalous and transrational phenomena, the human mind may become more acclimatized and accepting of the capabilities accessed through the nonlocal. Assuming that the brain plays a role in “mediating consciousness” as suggested by Robert K.C. Forman (2011, p. 283), a former professor and co-editor of the Journal of Consciousness Studies,— experiences of nonlocal reality and transrational consciousness during spiritual and mystical states could be associated with faith that ceases to limit its perception to confines of the material world.

2.2 Scriptural Superpowers

Talking to birds, comprehending the speech of ants and teleporting a throne over a distance of more than 2000 miles within the blink of an eye (Quran 27:18, 27:22, 27:40) may all appear to be impossible by the standard norm. However, multiple of these extraordinary acts are categorized as “Class 1 Impossibilities” by physicist Michio Kaku in his book *Physics of the Impossible* (Kaku, 2008, p. Preface xvii), which means they are concepts that are impossible today but as they do not violate yet known laws of physics, might be possible within this century. *Class 1 Impossibilities* include certain forms of telepathy, telekinesis and teleportation (Kaku, 2008).

Although scriptural lore is often recounted orally from generation to generation, a summarized version of Quranic stories of the Prophets (peace be upon them), provided by one of the most recognized texts on the topic by Ibn e Kathir (1372) translated by Azami (2003) is as follows:

The Quran states that Solomon was a Prophet who had been given Prophethood and some extraordinary powers. These included understanding the speech of birds and having

command over an army which consisted of hordes of men, jinn and animals. When he along with his army came upon the valley of ants, an ant said, “O ants, get into your holes lest Solomon and his hosts should trample you down without even knowing it” (Quran 27:19). Upon listening to the ant speak, Solomon smiled and was humbled that the ant knew him to be a Prophet who would not knowingly harm God’s creation. He offered a prayer thanking God for the blessings bestowed upon him and his parents, and asked God to enable continued good work and favor. On another occasion, when Solomon needed the throne of a Queen transported to him over a distance of 2000 miles, he called his fleet of men and jinn and asked who could bring it the most swiftly. A mighty jinn from his army replied that he would be able to bring it before Solomon arose from this counsel. But then one of the men who had been given some knowledge of the Book said, “I will bring it to you in the twinkling of an eye” (Quran 27:40) and Solomon saw it set before him. Jesus son of Maryam (Peace be upon them), was able to perform miracles by the Will of God. He was able to cure the blind, heal the leper, raise the dead back to life, inform people of what they had eaten and what they had in store in their houses (Quran 3:49) among other things. Similar to other Prophets, Jesus performed these miracles not to bewilder people but to convince the skeptics of his truthfulness so that they too would become Believers (Ibn Kathir, 1372/2003).

Prophets may have been given extraordinary capabilities that do not adhere to the standard norm of a particular time so people can identify them as extraordinary people of God and therefore have faith. However, in everything that a Prophet does, he exhibits his actions to be within the realm of possibility, simply by making it happen. In their actions there is an inherent appeal to expand and broaden the limits and boundaries of what we consider to be possible.

3. DEFINING THE IMPOSSIBLE

Michio Kaku (2008) says that his experience as a physicist has taught him how relative the term ‘impossible’ can be as he has often seen the seemingly impossible become established scientific fact over and over again. If history is any indicator of the future then that will certainly hold true. Lord Kelvin, a physicist of the Victorian era had claimed that heavier than air devices such as the airplane were impossible, X-Rays were a hoax and radio had no future (Kaku, 2008). Of course, if Lord Kelvin were to suddenly come alive today, wouldn’t he exclaim that flights carrying hordes of passengers across the globe, students attending virtual classes wirelessly in different time zones and physical spaces, and doctors finding a bone fracture under all the layers of skin, muscle and nerves, were all either miracles or magic? Even a world-proclaimed genius such as Einstein believed that an atomic bomb was impossible till the 1930’s, but around 1933 he was himself part of experiments that led towards building the atomic bomb (Kaku, 2008). Often times, studying the impossible is what ushers in a new science and an entirely revolutionary way of viewing the world.

3.1 The Greatest Mystery in the Universe: Consciousness

The human mind continues to be one of the most impossible to understand enigmas of all time. During the last century, technology from the field of physics has been able to do wonders for scientific discovery related to the mechanics of our mind, however, even as we are able to view

structural and functional neural correlates of thoughts, actions, emotions, language and experience—we are still unable to reach a conclusive understanding of consciousness. Philosophers, neuroscientists, physicists and psychologists are among those who have been in a debate for centuries with regards to this topic. Kaku (2014) writes that David Chalmers, a leading philosopher in consciousness studies has catalogued more than twenty thousand papers written on the subject of consciousness. With so much information about it yet such little consensus, it certainly seems like consciousness is one of the most intriguing questions which has eluded the domains of philosophy, biology, psychology and physics for centuries. There is still great uncertainty about where a comprehensive and conclusive understanding of consciousness will come from, or whether it will even come in our lifetimes or not. One way it could emerge is by building bridges between these seemingly disparate sciences and getting them to dialogue with one another. Interweaving isolated perspectives from spirituality, psychology, physics and neuroscience will usher in a new science of consciousness and an entirely revolutionary way of viewing the world. Anomalous and transrational experiences can teach us a lot more about consciousness than regular, everyday accounts of consciousness can. It can be seen as similar to how studying people who were thought to have incurable brain problems eventually led to a better understanding of the dynamic nature of the brain.

3.2 Mind Over Matter or Vice Versa?

Neuroscientists, till the twentieth century were unaware of the astounding phenomena of neuroplasticity—the ability of the brain to change functional and physical anatomy from ‘*cradle to grave*’ (Doidge, 2007/2016). An even more remarkable phenomenon of the brain is called neurogenesis—the ability of reserve stem cells to continue dividing into either glial cells or neurons throughout a person’s life. This is astounding because if someone were to draw the analogy of the brain to a machine, it would mean that the machine would be growing new parts (Doidge, 2007). Norman Doidge, a Columbia University psychiatry researcher and author of *The Brain that Changes Itself* (Doidge, 2007), writes about a bird specialist who examined the brain of songbirds who sang a different song each season and found that every year during the season when birds do the most signing, they grow brain cells in the areas responsible for learning new songs. There is supporting evidence for the idea that our brains have an in-built capacity to develop and strengthen like any other muscle of the body, depending on usage and function. In a subsequent book called *The Brain’s Way of Healing*, Doidge (2016) discusses links between forms of energy such as light, sound, and motion, and their effectiveness when combined with the power of mental awareness to stimulate brain circuits or reawaken dormant ones. Such research in neuroscience makes a strong argument that the mind can alter the brain. If people can affectively rewire their brains with thoughts, can they also empower their brains to do a lot more yet inconceivable by the human mind? Since the effect of interaction between the physical forces of energy and thought—i.e. the power of the mind—are being studied by neuroscience and used effectively in healing, how far is the day when this power will be used to transcend the same physical forces of nature that laid the laws of physics as we understand them today. If our mind has the ability to effect physical forces or laws of nature, does that mean that the power of thought or consciousness itself is among the most primary of these forces?

4. SCIENCE FICTION OR SCIENCE FACT: EMERGING RESEARCH & FUTURE DIRECTIONS

To understand the greatest secrets in the universe, one does not need superhuman abilities— one only needs to have an open, determined and curious mind (Kaku, 2014, pp. 3). Stephen Hawking (2018) like many others, admires Einstein for his imagination which gave him the ability to look beyond the ordinary and remain undaunted by common sense. Making connections between seemingly unrelated ideas became the ingenuity behind Einstein’s greatest contributions to the world. In a similar way, integrating radical new perspectives from physics, which inform us of the world outside, and neuroscience, which enlightens us about the world inside us, and how these two sciences interact may provide a wholistic and dynamic understanding of miracles, parapsychology and transrational consciousness. Initially considered mystical abilities or science fiction— telepathy, telekinesis and teleportation are now recognized topics in the field of physics and neuroscience. In Hawking’s last book, *Brief Answers to the Big Questions*, he wrote that today’s science fiction is often tomorrow’s science fact (2018, p. 125). We can start by exploring whether emerging research will deem reality to be stranger than fiction or not.

4.1 Telepathy

Telepathy is now being keenly studied at universities all over the world. Through neural mapping scientists have already been able to use advanced sensors to read individual words, images and thoughts in a person’s brain (Kaku, 2014). True telepathy, the kind found in books and movies, requires communication or perception of thoughts and/or feelings. The basic premise is that one can pick up information from another’s mind. Similar to Solomon (peace be upon him) picking up the ant’s speech addressed to her colony.

Although the brain is made up of matter, it is essentially electrochemical in nature (Tart, 2017; Doidge 2007; Akhtar, 2016). Doidge (2007) writes that Bach-y-Rita, a multidisciplinary researcher, biomedical engineer and neurophysiologist conceives much of the brain as “polysensory” (p .17). This is because receptors in our brain translate different types of energy from the external world, release chemicals, and transmit electrical impulses. Over a century ago, William James (1898/1960) proposed that the brain, similar to a prism –which converts a ray of incoming light to form a spectrum of color– may not be the producer of mental experiences but rather a transmitter or expressor. It could be theorized that although the brain contains the capacity to perceive a broader band of experiences, it eliminates the perceptions that are unnecessary for survival. When electrical currents were first discovered in the brain, some scientists believed that these currents generated by oscillating electrons inside the brain may also generate radio waves, which would make one brain a radio transmitter and the other one a receiver and make telepathy possible (Tart, 2017; Kaku, 2014). The majority of humans do not have the ability to pick up these faint radio waves, perhaps because evolution did not deem it necessary to give us this ability however, computers can (Kaku, 2014). Currently this involves placing a complex mesh of electrodes directly on top of the exposed brain, however telepathy helmets may be able to resolve this issue in the future. Dr. Gerwin Schalk at Albany Medical college and Dr. David Poeppel of NYU are working to develop a helmet to measure neural activity which will work with either electrical currents or magnetic energy in the brain (Kaku, 2014).

Telepathy correlates within the brain can also be explored using technology based on quantum instruments such as those involving positron-emission tomography (PET) and magnetic resonance imaging (MRI) which are enabling us to look at the thinking brain (Kaku, 2008). PET relies on a brain scan and radioactive sugar solution to precisely trace out parts of the brain that are activated by the thinking process and engaged in activity and functional MRI (fMRI) relies on detecting oxygenated blood in the brain within areas down to a millimeter in fractions of a second (Kaku, 2008). Both methods can be used to trace thought patterns in the brain with increasing accuracy. However, today, there can no longer be a clear distinction between the classical and the quantum world of physics as they appear to be increasingly intertwined. Jahn and Dunne (2007), consciousness researchers at Princeton's Engineering Anomalies Research (PEAR) lab speculate that at times the unconscious is able to carry information from the intangible physical realm i.e. the quantum, into conscious awareness which can result in psi or anomalous phenomena such as remote-viewing and telepathy.

Within the world of quantum research, there is significant interest in the phenomenon of quantum entanglement and how it may apply to the mind and telepathy (Radin, 2006). There are some obvious similarities between the concept of entanglement and telepathic effects such as thought transference or mind-to-mind communication. At subatomic level everything is connected, in fact particles can be so in sync while vibrating together in coherence that through their deep connection one entangled particle is able to communicate its change in spin to its twin, regardless of distance or position in time and space.

Another way of understanding telepathy is if we look at the world as various forms and correlates of energy. Some scientists believe that thoughts contain information which means they are fields of energy consisting of vibrations encoded with feelings, sensations, and intuition (Hunt, 1996 as cited by Erickson, 2011). In an article on telepathy and interspecies communications in NeuroQuantology, Deborah Erickson wrote "Telepathic interspecies communication may be facilitated by utilizing specific meditation techniques to quiet the mind, slow the brain waves, and shift consciousness to a level outside of time and space" (Erickson, 2011, p.145). Hypothetically, by bringing a shift in awareness such as when one can access a neutral space or tap into the nonlocal mind (in Dossey's terms) where classical constructs of time and space are deconstructed, one can perceive or project the energy of thought and partake in mind-to-mind communication.

4.2 Telekinesis & Teleportation

Telekinesis and teleportation although different phenomena share the similarity of causing observable effects in the physical world without any known or observable physical mechanisms (Tart, 2017). Telekinesis also called psychokinesis, is the ability to move objects with the mind and teleportation is the ability to spontaneously transport a person or an object from one place to another (Kaku, 2014). As understanding of the physical world grows, physicists are able to hypothesize elaborate and comprehensive theories involving wormholes, time warps and alternative dimensions, so that teleportation is no longer limited to being just a mental or telekinetic ability. At its core, to teleport is to travel from one point in space or time to another without actually crossing the distance between the two points (Kaku, 2008). In the case of scriptural miracles as well as popular science fiction it can sometimes be hard to distinguish between the two as both involve motion, movement or change in position without engaging any obvious external phenomena. Therefore, it can be

deduced that an object such as a throne traveling a distance of over 2000 miles in space within a fraction of a second could be due to telekinetic ability and/or any other anomalous state of consciousness which caused its teleportation and instant appearance in another place. However, there can also be other plausible explanations—well within the realm of physical possibility or the *Class 1 Impossibilities* which will be possible within this century (Kaku, 2008)—let's explore just a few.

The first thing to consider about telekinesis is that it does not naturally conform to the everyday known laws of physics such as gravity or the electromagnetic force (Kaku, 2008). Despite this fact, there are plenty of possibilities utilizing the effects of telekinetic power which scientists—physicists and neuroscientists both—are interested in harnessing. Computer-enhanced telekinesis is already possible and demonstratable. BrainGate is a technology which scientists at Brown University are using via a tiny sensor implanted inside the brain of quadriplegic patients which relays signals to robotic limbs and allows a paralyzed person the opportunity for movement through the power of the mind (Kaku, 2008/2014). Brain-machine interface (BMI) is another technology which is being used to control objects with the mind via electroencephalogram (EEG) sensors which fit around the forehead and allow movements of a virtual avatar that are controlled mentally (Kaku, 2014). Through BMI, brain-to-brain communication is not too far from reality as scientists at the University of Washington in 2013 have already demonstrated using EEG and transcranial helmets hooked up via the internet that a person can send a brain signal of an action and have another person receive it in the form of an involuntary physical movement (Kaku, 2014).

Another exciting future development with brain machine interface may eventually make redundant the ways in which we communicate with computers. As Michio Kaku (2014) envisions, we may just give instructions in our minds and tiny chips placed in the environment will rearrange themselves and carry them out. Perhaps we are not too far from this, as artificial intelligence such as Siri and Alexa are already doing much of our bidding, to the extent of changing the atmosphere of a room to suit our preferences just via voice commands. It's quite believable that someday we may not even need to voice our commands but just think them instead. The only glitch in future telekinetic abilities i.e. the lack of energy or horsepower may be addressed at a physical level through connecting our thoughts to a power source, which would be able to magnify their power (Kaku, 2014).

Notable teleportation correlates in quantum mechanics are quantum tunneling and virtual particles. Lenard Susskind, Nobel Laureate and Stanford University professor illustrates a simple explanation of tunneling through an illustration of a series of hills comparable to a wave function with a particle that comes to rest in the valley that forms between the hills from where it can tunnel through and appear at the next valley without having to climb the hill again (as cited by Richards, 2014, p. 64). If the wave pattern were depicting space and time or both, this could imply that a particle can literally break the barriers of space and time and appear at the other end. Even stranger is the concept of Superposition; the ability of an elementary particle to make a ghost or virtual particle of its original self which has an identical electromagnetic signature to itself and even behaves in exactly the same way (Richards, 2014). Could this mean that a particle can be in two different places and states at the same time or that it has the potential to appear fully within its ghost or virtual self as well? These can be productive directions for further study in teleportation. By pushing the boundaries of what was conceived possible, scientists have already been able to successfully teleport atoms across a room and photons under the River Danube (Kaku, 2008).

Another way to get from one point to another within a fraction of a second was presented in a favorite work of fiction, *Alice in Wonderland* written by Lewis Carrol in 1865. The rabbit hole which takes Alice to another dimension, is now being discussed seriously among futurists and physicists as multiple books indicate (see Hawking, 2018; Kaku 2008/2014). Hawking (2018) said that getting from one side of the galaxy to the other side in the quickest way possible would happen if we could warp space-time to create a tube or wormhole. Kip Thorne of CalTech speculates that humans will be able to create wormholes someday, however keeping them open may prove to be the greater challenge (Thorne, 1993 as cited by Kaku, 2008). Since wormholes and time travel are categorized as *Class 2 Impossibilities* (Kaku, 2008), we still have about a million years before we need an in-depth understanding of them, so instead we can focus on what is currently happening in teleportation technology.

The Bose Einstein Condensate (BEC), is a new type of matter which may advance the potential of teleportation within our own lifetimes (Kaku, 2008). A BEC visibly exhibits the strange quantum effects that previously could only be seen at the atomic level. The advantage with BEC in the teleportation method is that it does not involve the entanglement of atoms since each atom is identical and vibrates in cohesion with the others and hence, can be reproduced and replicated after going through a light beam process (Kaku, 2008). It seems a lot like science fiction where a person stands in a teleportation machine and disappears after a light beam hits them and reappears in a different location once beamed back.

Some theorists discuss the possibility of a time when consciousness will be able to spread throughout the universe or when the human mind will be able to roam free of the limitations of a physical body. Kaku (2014) says that in upcoming centuries we may be able to transmit our consciousness throughout the solar system via powerful laser beams, that would contain the information required to reassemble our conscious being on a different planet or star. It may sound very high-tech and futuristic right now but it's actually a simple concept within physics i.e. placing information on a laser beam, sending it across a distance and decoding it in a different location. Although at present this does seem like a far out concept, achievable only after scientists can fully understand what the human mind is made up of, then code it onto a laser light to be able to beam it across a distance. However impossible it may sound today, in laying ourselves to sleep every night and dreaming, doesn't some part of our consciousness leave behind the material body and traverse great distances, sometimes even the cosmos in a very short span of time? Is it entirely inconceivable to do the same in a waking state someday? Through unlocking the understanding of consciousness itself, will science eventually be able to make this quantum leap?

5. CONCLUSION

Science faces some criticism for removing the mystery and magic of nature by aiming to understand it (Kaku, 2014). Yet, at times, probing into the mysteries that exist in our internal and external world can inspire the awe required to experience miracles in and around us. Consciousness is not yet limited to any known definition or description. It is a subject that perceives limitations and constraints then aims to transcend them via human possibility. As Stephen Hawking (2018) said, the human mind is an incredible thing which sometimes needs just a spark of curiosity and wonder to achieve its full potential. Those who realize their potential are able to gain freedom from all perceived restraints (Chittick, 2011). Although belief is rooted in human nature, it can be a

strength or a weakness (Akhtar, 2016; Tart, 2017) which can either bind us by limiting our perceptions to the concrete visible world or empower us with the faith required to transcend them.

If the world worked on the rigidity of matter as per Newtonian principles, many advances in science would have been impossible. However, it was the everchanging plastic nature of the human brain and the weirdness of atoms being both particles and waves which not just dismantled existing paradigms but also drew attention to how easily what is perceived as common sense can be challenged. This provides a fitting opportunity to scientifically study transrational occurrences, anomalous phenomena and states of consciousness which may eventually lead us to expand the definition of consciousness and henceforth, the possibility to unlock its true potential.

Notes

¹ For a detailed account of Ibn Al Arbi's translated works, please see <https://ibnarabisociety.org/> the website of The Muhyiddin Ibn Arabi Society (MIAS) where a collection of some of his work can be found in the form of conference articles and a journal published by the society.

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Decolonizing Mental Health Practice: Reconstructing an Asian-Centric Framework Through a Social Justice Lens

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ABSTRACT

This presentation provides a roadmap for the reconstruction of mental health practice from an Asian-centric framework. This framework centers collectivistic values, (re)integrates religious and spiritual traditions, and elevates the recovery, resilience, and resistance of Asian communities. Western mental health practices are fundamentally situated within systems of power and European colonial hegemony. In both intent and process, these practices continue to be used as tools of neocolonialism in relation to the Asian diaspora. We explore the context of Asian American mental health experiences, which have been characterized by colonialism and current oppressive systems. We highlight the pervasive impact of erasure and appropriation of traditional Asian spiritual and cultural practices within contemporary mental health practice. Through a social justice lens of postcolonialism, we offer practical ways to shift therapist positionality in order to affirm identity and prevent the perpetuation of neocolonial trauma. These mechanisms are illustrated through clinical case examples of Asian American clients from various ethnicities, faiths, socioeconomic status, and sexual identities. While the paper for this framework focuses on the Asian American experience, our paradigm can be applied globally. Many Asian countries share common impacts of neocolonial agents: Western cultural imperialism, the commodification and secularization of yoga and meditation, the erasure of Asian historical contributions to modern mental health practice, as well as the worldwide proliferation of Western models of psychotherapy as the gold standard. Our Asian-centric framework aims to reshape internal and external narratives in service of the well-being of practitioners and clients.

KEYWORDS: Postcolonialism, mental health, spirituality, Asian clients, psychological services

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Self-Efficacy and Emotional Intelligence as Factors of Students' Participation in the CFIC-Campus Ministry Activities: Basis for Enhancement Program

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ABSTRACT

This study is to examine the relationship between emotional intelligence and self-efficacy of students' participation in the CFIC-Campus Ministry activities. Two hundred eighty students from the eight colleges of St. Michael's College responded to a set of questionnaires consisting the measures of emotional intelligence (EI), self-efficacy (SE), and the extent of students' participation checklist, data analysis involved the use of frequency counts, percentage distribution, mean and standard deviation, t-test of two independent means, ANOVA (analysis of variance), Pearson-r correlation, and spearman rho correlation. The results indicated that the self-efficacy and emotional intelligence are not significantly related to students' participation in the CFIC-Campus Ministry activities; however, it has been found out that most of the respondents are very low in the intrapersonal and low in interpersonal skills and stress management aspects of the emotional intelligence. Intrapersonal, interpersonal and stress management skills are the foundations of a successful career which is the ability to understand and manage one's emotions. On the other hand, respondents on this study are inadequate on this aspect. Lower scores of the mentioned skills pointed to the need for student's emotional and spiritual development to develop the emotional aspect by creating activities that would enhance the students' emotional intelligence particularly the intrapersonal skills through the collaboration of the CFIC-Campus Ministry Office and the Guidance Center.

KEYWORDS: emotional intelligence, self-efficacy, religious activities

1 INTRODUCTION

Nowadays, the Catholic Church encounters the challenge of getting in touch with the young people as part of its mission to reach all men. The enormity of this challenge can be better understood based on the factors affecting the participation of emotional intelligence and self-efficacy of students in St. Michael's College Higher Education Department. Results attained in this study are hoped to pave their way to have overview of emotional intelligence and self-efficacy of students in relation to their involvements of the CFIC-Campus Ministry activities which can be a good basis for a Campus Ministry Enhancement Program.

Commissioned to fulfill its mission, the Christian Formation and Ignacian Leadership Center (CFIC) – Campus Ministry is one of the offices whose primary objectives are to initiate and cater religious activities like organizing retreats and recollections, prayer services, and Eucharistic and liturgical celebrations to the academic community

Despite the religious activities the office fulfills, maximum students' participation is not realized where the students, being passive in the exposure of religious activities, need to be followed up in order to join the event which becomes customary for them to be involved. The office initiates and resorts some strategies like closing the gate, conducting mass schedules within class hours and reminding students every now and then to surely participate the activity.

All of these observations have been noted by school administrations and have been shared similar situations by the CFIC personnel. Being part of the CFIC office emphasizing the significance of investigating the association of self-efficacy and emotional intelligence as factors affecting students' participation in the religious activities, the research witnessed the disparity that is necessary to bridge the gap. This is deeply-rooted in the study of Benson, et al. (2014) that religiosity and youth psychological well-being are intertwined. Barber, et al. (2013), moreover, had the insights that "Religiosity fosters a more positive internal state such as Self-esteem and Self-efficacy and protects against negative internalized outcomes like depression in adolescents. Religious youth, as compared to less religious youth have reported to stronger sense of meaning and purpose in their lives."

With this research, self-efficacy and emotional intelligence were tested in comparison to their religious service attendance such as the frequency of prayer, masses attended and other religious activities initiated by the office. The results of this study were then utilized to come up with the CFIC Enhancement Program.

2 METHODOLOGY

This study employed the descriptive correlation design using quantitative approaches to data interpretation and analysis. This design was used to determine the association and/or the relationship of the variables considered in this study. Moreover, the quantitative approach was utilized in this study since data analysis of the results from the questionnaires and scales require basic statistical treatment. The respondents of this study were the two hundred eighty (280) students of the 8 colleges enrolled in the at St. Michael's College for the 1st Semester of School Year 215-2016. They were then asked to complete four standardized self-report measures to gather the data needed in this study.

The Personal Data Sheet Questionnaire. This is intended to obtain information about the profile of the respondents in terms of age, course, year level, gender, civil status and membership in religious organization and GPA. The General Self-Efficacy Scale (GSE) by Schwarzer and Jerusalem (1995) was adopted in this study to measure the level of self-efficacy of the respondents. The measure was developed primarily to assess a general feeling of perceived self-efficacy with the goal of predicting daily coping as well as adaptation following a variety of stressful life situations. The Emotional Intelligence Scale or BarOn Emotional Quotient Inventory: Short, a standardized test, is an easily administered self-report instrument designed to measure emotionally intelligent behavior in situations where a more detailed assessment is not possible or is not required. It is a multi-factorial array of emotional and social competencies that determine the effectiveness of individual to relate with their selves and others and able to cope with daily demands and pressures. As such, the emotional intelligence is an important factor in determining our ability to succeed in life and directly influence the overall well-being. The Christian Formation and Ignacian Leadership Center (CFIC)-Campus Ministry Participation Checklist. This is a self-made questionnaire. The questionnaire is divided into three parts. Part I is the checklist which consists the 4 months first Friday masses. Part two is a checklist of Special Masses and Liturgical celebrations, which consists of 5 items and the last part is a checklist of Prayer services, consists of 4 items. The activities presented are the activities done during the first semester of 2015-2016 activities.

Frequency and Percentage. Frequency was used to determine the distribution of the responses in each category, especially that of the demographic profile of the respondents. Weighted Mean. This tool was used to describe the extent of the respondents' self-efficacy and emotional intelligence. ANOVA and t-Test. This tool will be used to measure the significance of the differences in the responses in terms of their self-efficacy and emotional intelligence when grouped according to their profile. Correlation Analysis. This tool will be used to determine the relationship between the self-efficacy, emotional intelligence and students' participation of the CFIC-Campus Ministry activities in the study.

3 results and discussion

Table 1 illustrates the frequency and percent equivalent of the respondents' profile in terms of age, course, year level, sex, civil status and religious organization of college students.

Table 1.1 Frequency and Percentage Distribution of the Respondents' Profile

Profile		Frequency	Percent
Age	16 - 18 yrs. Old	143	51.1
	19 - 21 yrs. Old	106	37.9
	22 - 24 yrs. Old	21	7.5
	25 - 27 yrs. Old	10	3.6
Course	CAS	28	10.0
	CBA	89	31.8
	CECS	44	15.7
	CED	32	11.4

	CHRM	45	16.1
	COA	14	5.0
	COC	16	5.7
	CON	12	4.3
Year Level	First Year	92	32.9
	Second Year	79	28.2
	Third Year	69	24.6
	Fourth Year	40	14.3
Sex	Female	183	65.4
	Male	97	34.6
Civil Status	Single	271	96.8
	Married	9	3.2
Religious Organization	None	203	72.5
	Singles for Christ/CYA	37	13.2
	Knights of the Altar	8	2.9
	Catechist	14	5.0
	Choir	18	6.4

Most of the respondents were coming from the age bracket of 16-18 years old because the majority of the college students dominating the school belong to the age range. They are mostly teenagers. According to <https://psa.gov.ph/tags/2010-cph> Philippines Statistics Authority (2010), the surveys among the students according to their age bracket being the starting point of their journey in college was from 17-24 years old.

Majority of the respondents hailed from the College of Business Administrations and the least are from the College of Nursing as appeared to the data of St. Michael's College registrars' enrollment statistics (S.Y. 2015-2016) because the school is known for producing innumerable business graduates as it offers a non-board courses such as Operation Managements, Human Resources Management, Financial Management, Marketing Management except for Accountancy unlike those who have board exam courses such as Nursing and the like. Since then, the College of Business Administrations had been the most populated number of students enrolled. In the last twenty years, business programs have been at the state of popularity to the college students. 23.5 percent among college students below 40 years old took Business and Administration degree as their course, while other related Health programs

Most number of respondents are the first-year college students and the least number were the fourth-year students. This implies that they were a decline number of students as they reached higher years in the retention. Many of them were not able to retain the average grade that is why many shifted or transferred to other colleges or other schools. Similarly, it can also be observed that each year the students enrolled are declining as revealed in the study of Bound (2010). Due to modifications in preparing the students to be admitted in the next level, there was a decrease of college students for the reason of collegiate characteristics such as the resources and the kind of institution as to one student. In elucidating the completion of changes in college, some roles have been the factors played as most significant.

Domineering the sex frequency and percentage of the sex of the respondents is female in contrast with male. This further analyzes that the school caters a lot of female dominance as to the male population. This leads that the foundress of St. Michael's is a woman figure to the female students and how it attracts them. This implies that female in the society took the role of educating more of themselves in the face of patriarchal community. Among those with scholastic degree, there were more females (56.2 percent) than males (43.8 percent) in the findings of Philippine Commission on Women census (2014). Similarly, among those with post baccalaureate courses, females (56.3 percent) outperformed males (43.7 percent).

Majority in tertiary students in St. Michael's College were bachelor or singles as of those in counterpart of married students. Most of the students were teenagers with the age bracket of 16-18 years old. This means that most of them just came from high school and were not yet married. This implies that majority of the students are single and are interested to enroll/study in college before getting married. This finding rooted from the support of the United Nations World Survey in the Philippine date in 2009 that the average age for marriage occurred in female is at the age of 24 while in male at the age of 27. It supplementary indicated in table 1.1 that 96.4 percent of the respondents of this study were from 16-24 age brackets and only 3.6 percent were from 25-27 age brackets. It is therefore predictable that majority of the respondents were single.

Only few of the students were involved in religious organizations knowing that there were multicultural groups enrolled in St. Michael's College. This implies that the religious organizations were limited to those who have involvements such as Singles for Christ, Knights of the Altar, Catechist, and Choir. In 2007, Schmalzbauer supported the data that in the young adult years was a descending number of religious participations as reflected in the percentage of 72.5 data of the students with no involvement as offered by the school a religious organization.

Table 1.2 Distribution of Respondents' Grade Point Average

Grade Point Average	Frequency	Percent	Mean	Descriptive Equivalent
1.04 - 1.50	80	29.4	1.40	<i>Very Good</i>
1.60 - 2.30	153	56.3	1.90	<i>Good</i>
2.40 - 3.00	33	12.1	2.57	<i>Fair</i>
3W - 5.0	6	2.2	3.98	<i>Failed</i>

Most of the respondents, got the descriptive rating of *good* and only six (6) respondents had the failing marks. This means in the above result, majority of the students in St. Michael's College are doing well in their academic performance since most of them is having a GPA of 1.60-2.30 grade bracket. In 2006, Dietz and Landrum posited that the quality of the work in student's academic career is the Grade Point Average as the standard for the evaluation. Based on these grades or numbers, the employers and university utilized these decisions. The strong positive predictive power was seen in the student's prior scholastic performance as of those undergraduate students' success.

Table 2 Respondents’ Level of Self-Efficacy

Indicators	Mean	SD	Qualitative Description
1. I can always manage to solve difficult problems if I try hard enough.	2.99	.710	High
2. If someone opposes me, I can find the means and ways to get what I want.	2.55	.712	High
3. It is easy for me to stick to my aims and accomplish my goals.	2.91	.717	High
4. I am confident that I could deal efficiently with unexpected events.	2.82	.683	High
5. Thanks to my resourcefulness, I know how to handle unforeseen situations.	2.89	.674	High
6. I can solve most problems if I invest the necessary effort.	2.93	.672	High
7. I can remain calm when facing difficulties because I can rely on my coping abilities.	2.85	.685	High
8. When I am confronted with a problem, I can usually find several solutions.	2.86	.639	High
9. If I am in trouble, I can usually think of a solution.	2.81	.616	High
10. I can usually handle whatever comes my way.	3.04	.693	High

The data shows an overall high level self-efficacy (M=2.86) among the students of St. Michael’s College with given emphasis on managing solve difficult problems especially if they necessary invest effort on it (2.99); they can find means and ways to get what they want (mean=2.93); and able to handle whatever comes their way (mean = 3.04). These factors indicate that students are assertive in handling any circumstances they may encounter specifically by devoting determination on overcoming it. They hold self-belief that any thing comes on their way they have ways and means to face and surpass it. Moreover, their manners of confronting difficult situations or stressful events are without restrictions. Perhaps they rationalize first the situations rather than jumping up to any assumptions. In the same manner, Pajares and Schunk (2001) contended that when faced with a difficult task, students who have high self-efficacy will face the challenge as something to be learned and mastered and as such their interest and motivation in mastering the task will drive them to succeed in their difficult, yet approachable goal.

Table 3.1 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Grade Point Average (GPA)

GPA	Mean	Descriptive Equivalent	F-value	p-value	Remarks
1.04 - 1.50	2.89	High	1.239	.239	Not significant
1.60 - 2.30	2.83	High			
2.40 - 3.00	2.95	High			
3W - 5.0	2.73	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

The result exhibits that the grade point average (GPA) of the college students of St. Michael’s college does not have any significant difference in terms of their level of self-efficacy ($p = .239$). This means that students still have a high self-efficacy regardless their academic performance. This implies, on the other hand, the strategy use and self-regulation have been bridged to the positive capabilities in reaching explicit academic goals (Schunk and Zimmerman 2003).

Vast educational researches have been given to self-efficacy, where Usher and Pajares (2008) predicted the achievement of the student’s performance in other areas of academics and levels. In 2005, Lodewyk & Winnie found out that the choices the students make in self-efficacy largely predicted by the engagement with the tasks they accomplished. Facing the challenging tasks, the learners with higher self-efficacy can be reassured and composed unlike those students with low self-efficacy are handicapped by the erroneous performance and other information. This also indicates that those who have strong sense of academic self-efficacy profit various ways (Lodewyk & Winnie, 2005).

Table 3.2 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Age Brackets

Age Brackets	Mean	Descriptive Equivalent	F-value	p-value	Remarks
16 - 18 yrs. Old	2.82	High	3.813	.011*	Significant
19 - 21 yrs. Old	2.86	High			
22 - 24 yrs. Old	3.03	High			
25 - 27 yrs. Old	3.17	High			

Descriptive Equivalent: 1.00 – 1.74 *Very Low*, 1.75 – 2.49 *Low*, 2.50 – 3.24 *High*, 3.25 – 4.00 *Very High*

* Significant at 0.05 level

The findings illustrate that there is a significant difference in the self-efficacy level and the respondents age ($p = .011$) especially the age bracket of 26 – 27 years old ($M = 3.17$), this implies that college students of St. Michael’s College in this young adulthood is a period which they already have learned to cope with many new demands arising from lasting partnerships and some planning for marital relationships, in earlier mastery tasks, a firm sense of self-efficacy is an important contributor to the attainment of further competencies and success. This simply indicates that as they grow in age their self-efficacy also increases.

In 2007, Kreitner argued that the above result is a coincidence that proves that individuals in maturity have the inactive mastery ideas when it talks about their experiences gained, age progressed, obstacles overcome, and the feelings developed in self-efficacy. To reconcile these ideas supported by the concept, in other words, as we age, the more we advance in our life experiences, the more we gain self-efficacy. Schulenberg, Bryant, & O’Malley (2004) further posited that many simultaneous changes are experienced by young adults in all dimensions of their lives.

Furthermore, young adults’ life satisfaction was significantly predicted by their self-efficacy. In lieu of literature anchor, the finding revealed that the level of self-efficacy was determined by their psychological well-being (Magaletta & Oliver, 1999) and psychosocial

harmony (Cutler, 2005) and that life satisfaction is related to optimism and positive thinking (Caprara & Steca, 2006). Health is directly affected by positive self-efficacy beliefs through the reduction of psychological stress, and indirectly, via adoption of health-related behaviors (O’Leary, 1992).

Table 3.3 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Course

College	Mean	Descriptive Equivalent	F-value	p-value	Remarks
CAS	2.76	High	1.679	.114	Not significant
CBA	2.82	High			
CECS	2.91	High			
CED	2.79	High			
CHRM	2.98	High			
COA	2.93	High			
COC	3.03	High			
CON	2.77	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

The result portrays that student across all courses or college in St. Michael’s College did not have any significant differences in terms of the level of self- efficacy (p=.114).

Furthermore, Glandz, et.al (2000) supported the finding that also manifests higher on their self-efficacy levels among other colleges such as the College of Criminology. This acclaims that self-efficacy for this specific college, students viewed as situation-specific; subsequently their occupation necessitates them to overcome hurdles and manage with challenges to fulfill detailed demands. This facilitates them predict the initiation and adherence to a new behavior can be utilized, reflecting one’s perception of how acquired skills/knowledge.

Table 3.4 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Year Level

Year Level	Mean	Descriptive Equivalent	F-value	p-value	Remarks
First Year	2.83	High	3.072	.028*	Significant
Second Year	2.78	High			
Third Year	2.94	High			
Fourth Year	2.97	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

* Significant at 0.05 level

The result indicated that their self-efficacy level highly differs when it comes to the respondents respective year levels with a p-value of 0.028, though their respective mean has a slight

different from each other; fourth year (M = 2.97); third year (M = 2.94); first year (M=2.83) and second year (M = 2.78), across year level they have a significantly high in their self-efficacy.

The finding implies that, the fourth-year students of St. Michael’s College (M = 2.97), gained more self-efficacy, this may be because of maturity of students, they work harder and longer when they judge themselves as capable than when they judge themselves as unable to perform a task.

In 2003, Schunk posited that based on their capacities and past experiences in similar tasks in learning context, students, their self-efficacy influencing what they do, how hard they try, and how long they persist, are admitted with a sense of efficacy. Using efficacy cue to establish their self-efficacy for similar tasks in the future, and throughout the learning episode, the students are capable of doing on the task by seeking efficacy cues signaling.

Table 3.5 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Sex

Sex	Mean	Descriptive Equivalent	t-value	p-value	Remarks
Female	2.80	High	-3.491	.001*	Significant
Male	3.00	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

* Significant at 0.05 level

The result shows that they have significant differences $p = .001$ in their self-efficacy level, nevertheless both genders got high level. The male (M= 3.00) unveils more high level of self-efficacy compare to their female counter part; this indicates that males are substantively more likely than girls to choose more significant profiles this is because their differences may be clarified by social cognitive theory which claims that self-efficacy are one of the main gender differences elements in decision-making. These differences are the result of socialization process giving men and women a different perception of the appropriate task, religious activities and occupations Hans, (2012).

Pintrich and De Groot (2002) accounted that male students have higher self-efficacy compared to female students, in harmony with the results of this study where women reported lower levels of self-efficacy than men. Male capacities weaken the females’ capacities as a result of gender stigma as conspicuously documented. These findings are in congruence with the self-efficacy theory, which states that an individual’s attempt task in which he believes he is good at, are truly very likely to become successful. As Pajares (2000) clinched, the individuals who have higher self-efficacy experienced academic performance successfully, as opposite to those who are reluctant to accomplish their tasks as they consider as too challenging due to dearth of belief and success abilities.

Table 3.6 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their Civil Status

Civil Status	Mean	Descriptive Equivalent	t-value	p-value	Remarks
Single	2.86	High	-1.349	.179	Not significant
Married	3.04	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

The results represents that there is no significant as their civil status differences ($p = .179$), this implies as supported by Chemers et. al, (2001) that students of St. Michael’s College regardless of their civil status, they still have high self-efficacy and influenced by how students interpret performance feedback rather than the feedback itself; thus, students, having established high levels of self-efficacy over the course of many experiences, are unlikely to suffer lowered self-efficacy as the result of negative performance feedback.

In 2004, May and Limandri cited that the finding of the current study is in harmony with Owen, 1998 was exposed that that there were no significant differences between self-efficacy of married and single students due to cultural diversifications as contributory factors, conversely, irrespective of their marital status and of education, independent and competent their self- efficacy is high.

Any logical, empirical or causal relationship to self- efficacy beliefs cannot be seen on their civil status for it is just the people’s perspective that might change. In other words, it is because of the differences of individual and cultural diversity with regard to the marriage importance. It has no clarity whether one’s marital status is linked to self-efficacy due to its dependence on the effect of the partner or spouse quality relationship on the self-efficacy of the individual.

Table 3.7 Distribution on the significant difference of the respondents’ Self-Efficacy level when grouped according to their membership in their Religious Organization

Religious Organization	Mean	Descriptive Equivalent	F-value	p-value	Remarks
None	2.85	High	.545	.703	Not significant
Singles for Christ/CYA	2.86	High			
Knights of the Altar	2.96	High			
Catechist	2.81	High			
Choir	2.98	High			

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

The result reveals that different religious organization that students of St. Michael’s College participated did not have significant difference ($p = .703$), the result further shows that majority of the religious organization and those without religious organization a student participated have high level of self – efficacy.

This means that helping shape one’s feelings of self-efficacy is both the individual and the individual’s learning and working environment are relied upon on the concept of enactive mastery. For the self-efficacy to be developed there should be present such as a stable learning environment and suitable challenges. As Bandura (2006) argued that a person’s level of self-efficacy can also be

immensely influenced by social persuasion or verbal. To encourage and implement in schools or any open organizations, type of support is needed in position of an organization. More effective in implementing successful student welfare services was created by positive organization as found out by Glisson and Hemmelgarn (2012).

Table 4.1 Distribution of Respondents’ Emotional Intelligence Level

Indicators	Mean	SD	Descriptive Equivalent
Intrapersonal	2.66	1.023	<i>Very Low</i>
Interpersonal	3.03	1.170	<i>Low</i>
Stress Management	3.16	.971	<i>Low</i>
Adaptability	3.64	1.094	<i>Average</i>
General Mood	3.00	.942	<i>Average</i>
Positive Impression	3.45	1.306	<i>Average</i>
Total Emotional Intelligence	3.53	1.223	<i>Low</i>

Descriptive Equivalent: 1.00 – 1.85 Markedly Low; 1.86 – 2.71 Very Low; 2.72 – 3.57 Low; 3.58 – 4.43 Average; 4.44 – 5.29 High; 5.30 – 6.15 Very High; 6.16 – 7.01 Markedly High

As shown, the intrapersonal scale of the respondents indicates a very low level with a mean score of 2.66. This implies that respondents’ extremely exhibits lack of self-awareness such as very low focus on identifying their wants. Respondents also display lack of confidence in expressing their feelings and in communicating their needs to others. In addition, they have the difficulty of understanding, accepting and knowing oneself as well as other people. To address this concern, even Trevino (2014) reiterated in his study that when improving intrapersonal skills, being self-aware of several inter-related emotions that comprise stress and self-esteem is important.

However, overall results with a total mean of 3.53 indicate that respondents have low level of emotional intelligence. This denotes that respondents may be emotionally and/or socially maladjusted in which they lack understanding and accepting oneself as well as others. They can barely manage living life by the demands and expectations of the world around them. Moreover, respondents’ can hardly distinguish their wants from their needs; more so, make good decisions despite constant supervision and guidance. If addressed, the emotional intelligence of students will enable them to face challenges not only in their current and future endeavors but also in other life’s aspects, helping them achieve well-being and personal happiness (Gilar-Corbí, et.al, 2018).

Table 5.1. Distribution on the significant difference of the respondents’ Emotional Intelligence level when grouped according to their GPA

Emotional Intelligence	Grade Point Average (GPA)								F-value	p-value	Remarks
	1.04 - 1.50		1.60 - 2.30		2.40 - 3.00		3W - 5.0				
	<i>Mean</i>	<i>DE</i>	<i>Mean</i>	<i>DE</i>	<i>Mean</i>	<i>DE</i>	<i>Mean</i>	<i>DE</i>			

Intrapersonal	2.95	L	2.50	VL	2.56	VL	3.33	A	4.340	.005*	Significant
Interpersonal	3.16	L	3.04	L	2.75	L	3.17	L	.993	.397	Not significant
Stress Management	3.29	L	3.11	L	3.22	L	3.00	L	.666	.573	Not significant
Adaptability	3.63	A	3.63	A	3.81	A	3.00	L	.948	.418	Not significant
General Mood	3.06	L	3.02	L	2.81	L	2.83	L	.623	.601	Not significant
Positive Impression	3.32	L	3.44	L	3.31	L	4.67	H	2.205	.088	Not significant
Total Emotional Intelligence	3.67	A	3.53	L	3.50	L	2.83	L	.988	.399	Not significant

Descriptive Equivalent: 1.00 – 1.85 *Markedly Low (ML)*; 1.86 – 2.71 *Very Low (VL)*; 2.72 – 3.57 *Low (L)*; 3.58 – 4.43 *Average (A)*; 4.44 – 5.29 *High (H)*; 5.30 – 6.15 *Very High (VH)*; 6.16 – 7.01 *Markedly High (MH)*

*Significant at 0.05 level

It exposes that there is a significant difference at p-value of .005 for the Intrapersonal emotional intelligence level of the respondents when grouped according to their grade point average, however, there is no significant difference in respondents' Interpersonal, Stress Management, Adaptability, General Mood, Positive Impression components as to the level of emotional intelligence of the respondents in terms of their GPA's. Further, there is no significant difference in their total emotional intelligence with p-value of .399.

A student who is doing multitasking in the demands and difficulty becomes a young adult and requires such balance in the developmental independence of life skills, limiting unwarranted personal pastime, and nurturing resilient educational skills will more likely be improved student and more equipped to the professional working environment. This implies that there is a significant difference of emotional intelligence levels of the respondents on their grade point average to the intrapersonal component. The reason is that the grade of the respondents matters on their feelings and the situation as well. A high grade point average linking with positive emotions to achievement show that joy, hope, and pride are positively correlated with students' academic self-efficacy, academic interest and effort, and overall achievement (Pekrun, 2006) and generally positive emotions improve academic competence because they are encouraged to explore, integrate diverse materials, and broaden possible approaches of solving problems and it drops in undesirable emotions.

Table 5.2 Distribution on the significant difference of the respondents' Emotional Intelligence level when grouped according to their Age Group

Emotional Intelligence	16 – 18 yrs. old	19 - 21 yrs. old	22 – 24 yrs. old	25 – 27 yrs. old	F-value	p-value	Remarks
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	Mean	DE	Mean	DE	Mean	DE	Mean	DE			
Intrapersonal	2.46	VL	2.82	L	2.90	L	3.30	L	4.406	.005*	Significant
Interpersonal	2.94	L	3.10	L	3.40	A	2.70	VL	1.315	.270	Not significant
Stress Management	3.23	L	3.04	L	3.45	L	2.90	L	1.592	.192	Not significant
Adaptability	3.58	A	3.73	A	3.85	A	3.10	L	1.451	.228	Not significant
General Mood	2.95	L	3.10	L	3.20	L	2.20	VL	3.297	.021*	Significant
Positive Impression	3.20	L	3.70	A	3.90	A	3.50	L	3.826	.010*	Significant
Total Emotional Intelligence	3.59	A	3.50	L	3.70	A	2.60	VL	2.191	.090	Not significant

Descriptive Equivalent: 1.00 – 1.85 Markedly Low (ML); 1.86 – 2.71 Very Low (VL); 2.72 – 3.57 Low (L); 3.58 – 4.43 Average (A); 4.44 – 5.29 High (H); 5.30 – 6.15 Very High (VH); 6.16 – 7.01 Markedly High (MH)

*Significant at 0.05 level

As illustrated, there is a significant difference of intrapersonal scale on the respondent's age with a p-value of 0.005 as well as that of general mood (p=0.021) and positive impression with a p-value of 0.010.

This means that as a period of heightened emotionality, adolescence is typically regarded even though the teen years are significant time for youth to learn and to manage their emotions; a few researches have observed by Maciejewski, (2015) that at the development of teens' emotional stability in new longitudinal study has found that adolescents' mood swings deteriorate gradually as they advance in years as older stage which should assure their parents about their unstable moody teens while also facilitating to identify when instability is considered hazardous and requires intervention. Likewise, the positive impression or creating a positive impression of self is differentiated for younger than the older ones (Zebrowitz, 1998).

Table 5.3 Distribution on the significant difference of the respondents' Emotional Intelligence level when grouped according to their Course

Emotional Intelligence	CAS		CBA		CECS		CED		CHRM		COA		COC		CON		F-value	P-value
	M	DE	M	DE	M	DE	M	DE	M	DE	M	DE	M	DE	M	DE		
Intrapersonal	2.75	L	2.62	VL	2.47	VL	2.50	VL	2.58	A	3.43	L	3.06	L	2.83	L	1.971	.059

Interpersonal	3.14	L	3.05	L	2.86	L	3.29	L	2.60	VL	3.43	L	3.25	L	3.83	A	1.995	.056
Stress Management	3.00	L	3.19	L	3.05	L	3.18	L	3.04	L	3.86	A	3.31	L	3.17	L	1.394	.208
Adaptability	3.68	A	3.74	A	3.16	L	3.89	A	3.62	A	4.07	A	3.37	L	4.00	A	2.096	.044*
General Mood	3.07	L	3.06	L	2.81	L	3.14	L	2.73	L	3.36	L	2.94	L	3.67	A	1.673	.116
Positive Impression	3.46	A	3.31	L	2.72	L	3.36	L	4.33	A	3.50	L	3.81	A	3.50	L	5.855	<.001*
Total Emotional Intelligence	3.57	L	3.66	A	3.95	A	3.82	A	2.73	L	3.50	L	3.25	L	3.67	A	4.321	<.001*

Descriptive Equivalent: 1.00 – 1.85 Markedly Low (ML); 1.86 – 2.71 Very Low (VL); 2.72 – 3.57 Low (L); 3.58 – 4.43 Average (A); 4.44 – 5.29 High (H); 5.30 – 6.15 Very High (VH); 6.16 – 7.01 Markedly High (MH)

*Significant at 0.05 level

Table 5.3 reflects a significant difference of emotional intelligence on adaptability to the respondent’s chosen course or career with p-value of 0.044 which means that students with high EQ level on adaptability is better with perceiving emotions, understanding and managing them, as compared to others. It is in consonance with the principle of O’Boyle et. al, (2011) underscoring that emotional intelligence is job performance as one of the strongest predictors.

With high emotional intelligence able, utilizing his cognitive capacity to unleash emotional dilemma conspicuously and is enriching with communication and comprehension intelligence connected to others, an individual is less apt to involve in problem behaviors and prevents negative actions and self-destructiveness. In connection to what they have the ability to create positive impact, it is an essential feature to career pathway and life success as provided by the p-value of 0.001 on positive impression. This additionally showed by Ramsey (2012) that any person who made themselves as deleteriously stigmatized identity may occur an additional form of identity threat known as devaluation which usually happens when negative attributions such as social identity destabilize key constituents' perceptions of their competence, character, or commitment.

Table 5.4 Distribution on the significant difference of the respondents’ Emotional Intelligence level when grouped according to their Year Level

Emotional Intelligence	First Year		Second Year		Third Year		Fourth Year		F-value	p-value	Remarks
	Mean	DE	Mean	DE	Mean	DE	Mean	DE			
Intrapersonal	2.64	VL	2.31	VL	2.82	L	3.07	L	5.652	.001*	Significant
Interpersonal	3.15	L	2.83	L	3.03	L	3.07	L	1.051	.371	Not significant
Stress Management	3.19	L	3.06	L	3.20	L	3.23	L	.378	.769	Not significant
Adaptability	3.59	A	3.69	A	3.62	A	3.70	A	.145	.933	Not significant
General Mood	3.09	L	2.83	L	3.03	L	3.03	L	1.070	.362	Not significant
Positive Impression	3.74	A	2.66	VL	3.23	L	4.58	H	26.496	<.001*	Significant
Total Emotional Intelligence	3.24	L	3.93	A	3.80	A	3.03	L	8.094	<.001*	Significant

Descriptive Equivalent: 1.00 – 1.85 *Markedly Low (ML)*; 1.86 – 2.71 *Very Low (VL)*; 2.72 – 3.57 *Low (L)*; 3.58 – 4.43 *Average (A)*; 4.44 – 5.29 *High (H)*; 5.30 – 6.15 *Very High (VH)*; 6.16 – 7.01 *Markedly High (MH)*

*Significant at 0.05 level

As gleaned on table 5.4, it manifests the emotional intelligence level of the respondents when grouped according to their year level. It relates that there is a significant difference for the Intrapersonal, Positive Impression, and Total Emotional Intelligence of the respondents when group according to their year level; however, there is no significant difference in their Interpersonal, Stress Management, Adaptability, and General Mood in terms of their course. Further there is no significant difference in their total emotional intelligence with p-value of .090.

This implies that the respondents, being able to express themselves, were cognizant to the understanding of weaknesses and strengths; however, the respondents themselves create in attempt to an exceedingly positive result. In dealing with daily demands, the respondents, typically behaving, acting and managing their lives in an emotionally intelligent manner, are generally socio-emotionally effective. On academic performance in elementary school students than in university students but did not examine ability-based EI, Perera and DiGiacomo (2013) accounted a greater effect of EI. Comparably, it was found significantly stronger associations between conscientiousness and academic performance at earlier stages of education. The implication is that self-regulatory processes (such as EI) may be a more critical determinant of educational outcomes at earlier ages and stages of education (Poropat, 2009).

Table 5.5 Distribution on the significant difference of the respondents' Emotional Intelligence level when grouped according to their Civil Status

Emotional Intelligence	Single		Married		t-value	p-value	Remarks
	Mean	DE	Mean	DE			
Intrapersonal	2.65	<i>Very Low</i>	3.00	<i>Low</i>	-.949	.343	<i>Not significant</i>
Interpersonal	3.01	<i>Low</i>	3.50	<i>Low</i>	-1.163	.246	<i>Not significant</i>
Stress Management	3.14	<i>Low</i>	3.75	<i>Average</i>	-1.746	.082	<i>Not significant</i>
Adaptability	3.64	<i>Average</i>	3.63	<i>Average</i>	.037	.971	<i>Not significant</i>
General Mood	2.99	<i>Low</i>	3.25	<i>Low</i>	-.773	.440	<i>Not significant</i>
Positive Impression	3.44	<i>Low</i>	3.88	<i>Average</i>	-.924	.357	<i>Not significant</i>
Total Emotional Intelligence	3.54	<i>Low</i>	3.00	<i>Low</i>	1.237	.217	<i>Not significant</i>

Descriptive Equivalent: 1.00 – 1.85 Markedly Low (ML); 1.86 – 2.71 Very Low (VL); 2.72 – 3.57 Low (L); 3.58 – 4.43 Average (A); 4.44 – 5.29 High (H); 5.30 – 6.15 Very High (VH); 6.16 – 7.01 Markedly High (MH)

The emotional intelligence level of the respondents when grouped according to their civil status. It relates that there is no significant difference for all variables in emotional intelligence level of the respondents when grouped according to their civil status, further, the total Emotional Intelligence has no significant difference with p value of .217.

As indicated, there is no significant difference on the respondent's emotional intelligence and their civil status. This explicates that any of the single or married individuals have no difference on their expressions of feelings and impressions towards life as well as on the aspect of adaptability or relating themselves to other. The results are in contrary to the idea of Jokar (2007) projecting that emotional intelligence shows a positive and significant predictor of life satisfaction among married individuals. This advances to the implication that marriage and marital factor in people are brought more in growing of aspects of emotional intelligence. Thus, measuring individual's life condition, emotional intelligence is an effective factor.

Table 5.6 Distribution on the significant difference of the respondents' Emotional Intelligence level when grouped according to their Sex

Emotional Intelligence	Female		Male		t-value	p-value	Remarks
	Mean	DE	Mean	DE			
Intrapersonal	2.68	<i>Very Low</i>	2.63	<i>Very Low</i>	.318	.751	<i>Not significant</i>

Interpersonal	2.98	Low	3.12	Low	-.940	.348	Not significant
Stress Management	3.21	Low	3.06	Low	1.197	.232	Not significant
Adaptability	3.72	Average	3.48	Low	1.702	.090	Not significant
General Mood	3.09	Low	2.83	Low	2.152	.032*	Significant
Positive Impression	3.45	Low	3.47	Low	-.167	.868	Not significant
Total Emotional Intelligence	3.58	Average	3.42	Low	1.046	.264	Not significant

Descriptive Equivalent: 1.00 – 1.85 *Markedly Low (ML)*; 1.86 – 2.71 *Very Low (VL)*; 2.72 – 3.57 *Low (L)*; 3.58 – 4.43 *Average (A)*; 4.44 – 5.29 *High (H)*; 5.30 – 6.15 *Very High (VH)*; 6.16 – 7.01 *Markedly High (MH)*

* Significant at 0.05 level

The emotional intelligence level of the respondents when grouped according to their sex. It reveals that there is a significant difference at p-value of .032 for the General Mood emotional intelligence level of the respondents when group according to their sex, however there is no significant difference in their, Intrapersonal, Interpersonal, Stress Management, Adaptability, Positive Impression- emotional intelligence level of the respondents in terms of their gender. Consecutively, there is no significant difference in their total emotional intelligence with p-value of .264. In 2005, Brackett et al. provided illumination on the concept that the relationship of EI to social and emotional outcomes is stronger for males than females, underscoring that EI may elucidate greater benefit to males. Different kinds of emotions as cited by Chaplin & Aldao (2013) females experience greater internalizing emotions such as anxiety whereas males experience greater externalizing emotions such as anger are what these both male and female experiences.

Table 5.7. Distribution on the significant difference of the respondents' Emotional Intelligence level when grouped according to membership in the Religious Organization

Emotional Intelligence	None		Singles for Christ/CYA		Knights of the Altar		Catechist		Choir		F-value	p-value	Remarks
	M	DE	M	DE	M	DE	M	DE	M	DE			
Intrapersonal	2.67	VL	2.63	VL	2.57	VL	2.38	VL	2.83	L	.390	.815	Not significant
Interpersonal	2.99	L	3.00	L	3.43	L	3.15	L	3.22	L	.420	.794	Not significant

Stress Management	3.21	L	3.00	L	2.57	VL	2.69	VL	3.50	L	2.373	.053	Not significant
Adaptability	3.65	A	3.49	L	4.00	A	3.85	A	3.50	L	.555	.695	Not significant
General Mood	2.98	L	3.03	L	2.86	L	3.00	L	3.11	L	.121	.975	Not significant
Positive Impression	3.54	L	3.46	L	3.29	L	3.15	L	2.78	L	1.653	.161	Not significant
Total Emotional Intelligence	3.50	L	3.43	L	3.57	L	3.77	A	3.83	A	.493	.741	Not significant

Descriptive Equivalent: 1.00 – 1.85 *Markedly Low (ML)*; 1.86 – 2.71 *Very Low (VL)*; 2.72 – 3.57 *Low (L)*; 3.58 – 4.43 *Average (A)*; 4.44 – 5.29 *High (H)*; 5.30 – 6.15 *Very High (VH)*; 6.16 – 7.01 *Markedly High (MH)*

It relates that there is no significant difference for all variables in emotional intelligence level of the respondents when group according to their membership in the religious organization, further, the total Emotional Intelligence has no significant difference with p value of .741.

The result indicated that there is no significant difference between the two variables. This implies that emotional intelligence is not associated to one’s religious affiliation, this argues in contrary to the idea of Siegel (2000) that helping to create new neural pathways responsible for emotional modulation and mastery, the process of personal devotions, prayer, prayerful meditation and religious fervor and experience also utilizes the same attachment elements where a person that is unaffectedly having a true relationship to God would mean that the emotion is also established.

Table 6.1 The distribution on the significant relationship of the respondents’ levels of Self-Efficacy and Emotional Intelligence

Emotional Intelligence Level	r-value (Correlation Coefficient)	Description (Effect Size)	p-value	Remarks
Intrapersonal	-.003	<i>No relationship</i>	.957	<i>Not significant</i>
Interpersonal	.077	<i>No relationship</i>	.213	<i>Not significant</i>
Stress Management	-.055	<i>No relationship</i>	.362	<i>Not significant</i>

Adaptability	.069	<i>No relationship</i>	.281	<i>Not significant</i>
General Mood	.066	<i>No relationship</i>	.281	<i>Not significant</i>
Positive Impression	.150	<i>Very weak relationship but substantial</i>	.014*	<i>Significant</i>
Total Emotional Intelligence	-.049	<i>No relationship</i>	.427	<i>Not significant</i>

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

* Significant at 0.05 level

It shows that respondents' self-efficacy is significantly related to positive impression component of emotional intelligence. This implies that a person's belief in his or her capacity towards one's self-efficacy in implementing behaviors that necessitate production of specific performance of achievement (Bandura, 1997) was coherence to the person's effort in creating a desperately affirmative impression of themselves. In 2015, Safari, et.al, they accounted that there are two important structures to be into considered while investigating the factors of academic success or failure: emotional intelligence and self-efficacy. However, this study has provided that emotional intelligence is positively related to self-efficacy and both of these variables can expect each other.

Table 7.1 The distribution on the respondents' number of First Friday mass attended

Mass Attended	Frequency	Percent
None	30	10.7
Once	23	8.2
Twice	42	15.0
Thrice	39	13.9
4 Times	146	52.1
Total	280	100.0

It has been implied that majority of the students attended the first Friday masses during the first semester of SY 2015-2016. The study is supported by Asiones (2014) done by the Episcopal Commission on Youth, CEAP and CBCP to 18 Universities and Colleges that majority of the youth are still attending religious practices that includes Holy Eucharist. The findings revealed that the level of participation of the students under liturgical celebrations is moderate. Under this area, the Departmental Mass has the highest level of participation by students followed by Sunday Mass and Special/Feast Day Mass, which are all High. This implies that the Campus Ministry office upholds to the call of the document *Sanscrosanctum Concilium* of encouraging the youth to become fully participative in the Sacred Liturgy to make their faith become living,

conscious, and active. Also, it is important to note that the lowest among the activities under liturgical celebrations are Sacramental celebrations such as confirmation and reconciliation/confession due to the poor information dissemination of the Campus Ministry office.

Table 7.2 The distribution of the respondents’ number of Special Masses and Liturgical Celebrations attended

Activities Attended	Frequency	Percent
None	32	11.4
Once	27	9.6
Twice	41	14.6
Thrice	47	16.8
4 Times	38	13.6
Attended all the Activities	95	33.9
Total	280	100.0

Majority of the respondents attended the special masses and liturgical celebrations that are hypothetically stated that most often during special masses and liturgical celebrations, special intentions also were catered and some parts of the mass were also innovated to be suitable to the occasion. Students find it meaningful to attend perhaps because of the innovations made. The findings of the study enlightened by showing that the level of involvement by the students under Para-liturgical activities is moderate. It can also be gathered in the result that Rosary Rally, which is being done every October, is the highest among all the activities on Para-liturgical celebrations being attended by the students as conducted by Tindowen et al. (2015).

Table 7.3 The distribution of the respondents’ number of Prayer Services attended

Indicators		Frequency	Percent
1. Reciting the holy rosary during the month of the Holy Rosary.	Never	57	20.4
	Once	76	27.1
	Twice	54	19.3
	Thrice	44	15.7
	4 times	14	5.0
	5 times	35	12.5
2. Praying the Angelus.	Never	31	11.1
	Once	35	12.5
	Twice	33	11.8
	Thrice	36	12.9
	4 times	25	8.9
	5 times	120	42.9
3. Praying the 3’oclock prayer.	Never	20	7.1
	Once	28	10.0

	Twice	31	11.1
	Thrice	30	10.7
	4 times	35	12.5
	5 times	136	48.6
4. Praying the evening prayer	Never	20	7.1
	Once	32	11.4
	Twice	43	15.4
	Thrice	30	10.7
	4 times	24	8.6
	5 times	131	46.8

It has been implied by the data that among all prayer services offered by the school, the praying of the 3’oclock prayer has the greatest number of respondents who said they prayed for it daily with 48.6 percent. In contrast, reciting the holy rosary garnered the least of respondents with only 12.5 percent as to the daily recitation of it and the greatest number of respondents also who said they never prayed the rosary, with 20.4 percent. Besides, among all of the above-mentioned prayers the praying of the holy rosary is longest prayer while the 3’oclock is the shortest. This further means that students preferred to recite prayers, which required shorter time. In 2015, Tindowen conducted a study as being found out that students do not attend such activities because according to them, they are simply repeated and most of the time they hear the same prayer.

Moreover, this study found out that prayers for the dead and prayers for the sick is the lowest of all the activities that students being attended to. This explicates as affirmed by the Church document Sancrosanctum Concilium that students are more actively involved in mission and community activities rather than on liturgical activities. Students are more engaged and active when they themselves are the one working and helping the community through outreach activities.

Table 8.1. Distribution on the significant relationship of the respondents’ Self-Efficacy level and the participation on the CFIC-Campus Ministry Activities

Activities	rho (ρ)- value (<i>Correlation Coefficient</i>)	Description (<i>Effect Size</i>)	p- value	Remarks
First Friday Masses	.077	<i>No relationship</i>	.202	<i>Not significant</i>
Special Masses and Liturgical Celebrations	.097	<i>No relationship</i>	.105	<i>Not significant</i>
Reciting the holy rosary during the month of the Holy Rosary	.118	<i>Very weak relationship but substantial</i>	.049*	<i>Significant</i>
Praying the Angelus	.093	<i>No relationship</i>	.122	<i>Not significant</i>
Praying the 3’oclock prayer	-.016	<i>No relationship</i>	.786	<i>Not significant</i>

Praying The Evening Prayer	.060	<i>No relationship</i>	.318	<i>Not significant</i>
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Descriptive Equivalent: 1.00 – 1.74 *Very Low*, 1.75 – 2.49 *Low*, 2.50 – 3.24 *High*, 3.25 – 4.00 *Very High*

* Significant at 0.05 level

It is riveting to note that there is a significant difference at p-value of .049 for the Reciting the holy rosary; however, there is no significant difference in their attendance during first Friday masses, special masses and liturgical celebrations, praying the angelus, praying the 3 o' clock prayer and Praying the Evening Prayer in relation to the respondent's self-efficacy.

Tindowen (2015) in his study stressed out that students are most excited about the rosary because of the human rosary activity. Human rosary activities are done creatively; like singing, creative dancing, video presentations, depending on the theme and its intention per rosary decade. It has been implied that reflecting in contemplation the mysteries of Christ done with creativity, the respondents were able to set their emotions, by finding true meaning and appreciation in praying the rosary.

Table 9.1 Distribution on the significant relationship of the respondents’ Emotional Intelligence level and the participation on the CFIC-Campus Ministry Activities

Emotional Intelligence	CFIC – Campus Ministry Activities	rho (ρ)-value (Correlation Coefficient)	Description (Effect Size)	p-value	Remarks
Intrapersonal	First Friday Masses	.015	<i>No relationship</i>	.815	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	-.011	<i>No relationship</i>	.862	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	.032	<i>No relationship</i>	.604	<i>Not significant</i>
	Praying the Angelus	.080	<i>No relationship</i>	.196	<i>Not significant</i>
	Praying the 3’0clock prayer	.086	<i>No relationship</i>	.163	<i>Not significant</i>
	Pray The Evening Prayer	.048	<i>No relationship</i>	.163	<i>Not significant</i>
Interpersonal	First Friday Masses	.040	<i>No relationship</i>	.520	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.086	<i>No relationship</i>	.162	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	.010	<i>No relationship</i>	.868	<i>Not significant</i>
	Praying the Angelus	-.052	<i>No relationship</i>	.396	<i>Not significant</i>
	Praying the 3’0clock prayer	-.009	<i>No relationship</i>	.885	<i>Not significant</i>
	Pray The Evening Prayer	-.008	<i>No relationship</i>	.894	<i>Not significant</i>
Stress Management	First Friday Masses	.040	<i>No relationship</i>	.517	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.015	<i>No relationship</i>	.803	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	.061	<i>No relationship</i>	.318	<i>Not significant</i>
	Praying the Angelus	.043	<i>No relationship</i>	.487	<i>Not significant</i>
	Praying the 3’0clock prayer	.120	<i>Very weak relationship</i>	.049*	<i>Significant</i>
	Pray The Evening Prayer	.039	<i>No relationship</i>	.523	<i>Not significant</i>
Adaptability	First Friday Masses	.060	<i>No relationship</i>	.332	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.068	<i>No relationship</i>	.271	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	.021	<i>No relationship</i>	.731	<i>Not significant</i>

	Praying the Angelus	.034	<i>No relationship</i>	.579	<i>Not significant</i>
	Praying the 3'0clock prayer	-.010	<i>No relationship</i>	.872	<i>Not significant</i>
	Pray The Evening Prayer	.026	<i>No relationship</i>	.674	<i>Not significant</i>
General Mood	First Friday Masses	.092	<i>No relationship</i>	.134	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.053	<i>No relationship</i>	.391	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	-.001	<i>No relationship</i>	.983	<i>Not significant</i>
	Praying the Angelus	.052	<i>No relationship</i>	.402	<i>Not significant</i>
	Praying the 3'0clock prayer	.030	<i>No relationship</i>	.630	<i>Not significant</i>
	Pray The Evening Prayer	.061	<i>No relationship</i>	.325	<i>Not significant</i>
Positive Impression	First Friday Masses	.070	<i>No relationship</i>	.258	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.033	<i>No relationship</i>	.595	<i>Not significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	-.058	<i>No relationship</i>	.347	<i>Not significant</i>
	Praying the Angelus	.005	<i>No relationship</i>	.937	<i>Not significant</i>
	Praying the 3'0clock prayer	-.038	<i>No relationship</i>	.542	<i>Not significant</i>
	Pray The Evening Prayer	.058	<i>No relationship</i>	.343	<i>Not significant</i>
Total Emotional Intelligence	First Friday Masses	.057	<i>No relationship</i>	.352	<i>Not significant</i>
	Special Masses and Liturgical Celebrations	.132	<i>Very weak relationship</i>	.032*	<i>Significant</i>
	Reciting the holy rosary during the month of the Holy Rosary	.092	<i>No relationship</i>	.134	<i>Not significant</i>
	Praying the Angelus	.009	<i>No relationship</i>	.879	<i>Not significant</i>
	Praying the 3'0clock prayer	.107	<i>No relationship</i>	.082	<i>Not significant</i>
	Pray The Evening Prayer	.030	<i>No relationship</i>	.625	<i>Not significant</i>

Descriptive Equivalent: 1.00 – 1.74 Very Low, 1.75 – 2.49 Low, 2.50 – 3.24 High, 3.25 – 4.00 Very High

* Significant at 0.05 level

There is significant relationship between emotional intelligence and Student's Participation in the CFIC-Campus Ministry Activities. It is interesting to note that there is a significant difference

at p-value of .049 for the “praying of the holy rosary” under the Stress Management are of emotional intelligence and the participation of special masses and liturgical celebrations under the total emotional intelligence. However, there is no significant difference in their attendance during first Friday masses, special masses and liturgical celebrations, praying the angelus, praying the 3’0clock prayer and Praying the Evening Prayer in relation to emotional intelligence to the following components like intrapersonal, interpersonal, stress management, adaptability, general mood, positive impression and total emotional intelligence.

The finding affirmed the study of Tindowen (2016) that students appreciate prayers that are varied so that they will not be bored in attending such activities. However, Pope Emeritus XVI emphasized that the ultimate goal of Para-liturgical celebrations is that people can bring joy and comfort to those who are in need. Hence, this has been said that the student’s EI level has nothing to do with their participation in various CFIC activities. Further, student’s participation is basically rooted in their willingness to enhance their spiritual life and that they found significance in attending those activities if done innovatively.

Table 12 Proposed CFIC – Campus Ministry Enhancement Program

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
SPIRITUAL FORMATION	To build an environment for faith sharing and relationship building, as well as involving youth in leading discussions and activities	BEC Sessions of Students <i>(Small groups of 10-12 members that meet weekly with a faculty or a student leader. One type of small groups focuses on discipleship or faith sharing. Another type is prayer service or faith in action , leadership or ministry)</i>	-	CFIC Coordinator, Campus Minister, Guidance Personnel , Student leaders, CYA/SFC , students,	Monthly	Active participation, Evaluation form
	To touch the hearts and to change the lives of young	Recollections 1 st year to 3 rd year College students <i>(c/o Guidance Center: a follow – up individual conference to</i>	₱ 25,000.00	CFIC Coordinator, Advisers, Students	As scheduled	Active participation, Recollection Evaluation forms

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	<p>people, calling them more deeply into discipleship. Retreat experiences help build communities of faith, help youth grow closer to God, and draw them back into active involvement in their spiritual life.</p>	<p><i>students with special concerns like: suicidal cases, and intense family problems)</i></p> <p>Pre-retreat orientations Retreats for college graduating students</p>	<p>₱ 2,000.00</p>	<p>CFIC Coordinator, Campus Minister, Guidance Personnel, students</p>	<p>As scheduled</p>	<p>Active participation, Retreat Evaluation forms</p>
	<p>Create liturgical committee</p> <p><i>The heart of the most effective learning is creating an environment in which</i></p>	<p>Organization of the following programs such as: Liturgical committee, acolytes, lectors/commentator, and altar decoration committee</p>	<p>₱ 500</p>	<p>CFC Coordinator, Campus Ministry Coordinator, students</p>	<p>June</p>	<p>Active participation Evaluation form</p>

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	<i>relationships among the adolescents can flourish and designing programs that are experiential, relevant and engaging.</i>					
PSYCHO SPIRITUAL ACTIVITIES	<p>To nourish the soul and improve emotional and mental health. <i>(Spiritual activities for self-care are also vital to wellbeing of a person.)</i></p> <p>To provide students with more opportunities to connect with their</p>	<p>PSYCHOSPIRITUAL Activities for College students</p> <ul style="list-style-type: none"> - Youth Camp (simultaneous talk with different topics of their choice,) - Psycho Spiritual Talk and Sessions - Psycho Spiritual Counselling <i>(A therapy method that involves simultaneously engaging the body, mind, and spirit in healing mental health issues, moving beyond problematic life patterns,</i> 	₱ 30,000	CFC Coordinator, Campus Ministry Coordinator, Students Guidance Personnel	Every semester	Active participation Evaluation form

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	“inner selves” thus facilitates growth in their academic and leadership skills, contributes to their psychological well-being, and enhances their satisfaction with college.	<i>and overcoming traumatic life experiences. Typically, the patient will be guided into utilizing their symptoms or difficult season of life as a catalyst for psychospiritual transformation</i> - Youth Day				
LITURGICAL CELEBRATION ON ECUMENISM	Foster an environment of inclusive education and spiritual development through involvement and participation in high impact activities such as interfaith dialogue, charitable involvement and reflection	Prayer services and campaign highlighting ecumenism Ecumenical Peace Prayer Samaritan Program	₱ 1,000.00	CFC Coordinator, Personnel, Students Campus Minister, CL/RS Teachers	Year round	Active Participation Evaluation form

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	/meditation exercises					
LITURGICAL CELEBRATIONS for Advent, Christmas, Lent and Ordinary times	Create a Christ-centered community characterized by a deep prayer life, communion and a dynamic sense of apostolic service. <i>The heart of the most effective learning is creating an environment in which relationships among the adolescents can flourish and designing programs that are experiential, relevant</i>	Meaningful celebration of Morning prayers, regular First Friday and Wednesday Masses Masses on special occasions: Holy Spirit Mass, Thanksgiving Mass, Ash Wednesday Mass	₱ 3,000.00	CFC Coordinator, Personnel, Students	Year round	Active Participation
		Weekly silent adoration; Confession(Lenten Season)	₱ 1,000.00	CFC Coordinator, Personnel, Students	Year round	
		Exhibit of Religious Images Art work exhibits (in relevance to the signs of the times)	₱ 1,000.00	CFC Coordinator, Campus Ministry	August	
		Altar making contest	₱ 2,000.00	Coordinator, students CFC Coordinator, Advisers, Students	October	
		Setting up of Christmas village through Christmas tree, Belen, lantern	₱ 3,000.00	Administration, CFC Coordinator, CL teachers, Students	December	

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	<i>and engaging.</i>	making contest; (Tibanga Campus) Lighting of Advent candles Panunuluyan Creative Way of the Cross	₱ 1,000.00 ₱ 1,000.00 ₱ 3,000	CFC Coordinator, Campus Minister, Personnel Students CFC Coordinator, Campus Minister, Personnel Students CFC Coordinator, Campus Minister, Personnel Students	December March	
IGNACIAN MARIAN VOCATION CLUB	Organize and set up the Ignacian Marian Vocation Club	Organization of the club, election of officers and regular meetings with the members	-	CFC Coordinator, Student Activity Coordinator, Students	June	Active participation; minutes of meeting
VOCATION	To provide an opportunity for all students as well as personnel to understand and appreciate	Vocation Symposium for graduating college students and facilitating vocation campaigns of different religious congregations. Organize activities promoting vocation	P5,000.00 P3,000.00	CFIC and CM Coordinator, Deans, faculty, students CFIC and CM Coordinator	September As scheduled	Active participation Evaluation forms Active participation

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
	e the different vocations in life, and provide opportunities to discover and nurture one's vocation.	awareness and get involved in Diocesan / parish vocation awareness activities				
REACH-OUT	Strengthen the integral faith formation of the Personnel	Recollection Giving to public / private schools Personnel as speakers for seminars on Sacrament (e.g. Confirmation, First Communion, Marriage)	P 2,000.00 -	CFIC and CM Coordinator, Guidance Personnel CFIC Coordinator,	As scheduled As per invitation	Active participation, evaluation forms Active participation
COMMUNITY INVOLVEMENT PROGRAM	Strengthen the linkages with the MICSR for active involvement in any school and outside-school Reach-Out activities or programs	Participate in Parish/Diocesan reach out activities (e.g. donations for calamity victims) Recollection giving to public/private school	-	CFIC Coordinator, Campus Minister Students CFIC Coordinator, Campus Minister CL teachers	As scheduled	Active participation Active participation, Evaluation form

Areas of Concern	Objectives	Program/Projects /Activities	Funding Requirements Budget	Persons/ Offices/ Institutions Involved	Time Frame	Monitoring Scheme/ Evaluation Strategy
CFIC Personnel Development	<p>Create a Psychospiritual group or team</p> <p>To facilitate an awareness of psychological blind spots and limitations.</p> <p>To process psychological healing and growth that will eventually bring existential questions around meaning, purpose, values, and anxieties around impermanence.</p>	<p>Create a Psychospiritual group/team (compose of guidance and CFIC personnel)</p> <p>Attend PsychoSpiritual Seminars and Workshops</p> <p>Organize Seminar-Workshops</p> <p>Immersion/Actual Spiritual Activities to be handled by personnel with evaluation for progress</p>	<p>1,000</p> <p>20,000</p> <p>10,000</p>	<p>Guidance and CFIC Personnel</p>	<p>May</p> <p>As scheduled</p>	<p>Certificate of attendance and Evaluation</p>

4 conclusion

Active student participation does not necessarily vary with their intrapersonal, interpersonal, and stress management. Consequently, they find it hard to give meaning to the existing CFIC-Campus Ministry activities for the reason that they are still in the process of getting effective social interaction, a good grasp of self-awareness, and efficient stress management.

Therefore, the students of St. Michael's College need activities that will develop their emotional intelligence specifically on the aforementioned areas. Psycho-spiritual activities, in turn, are essential in the CFIC-Campus Ministry for them to be able to have an opportunity for personal growth. They can be more responsive if prayers are short but meaningful and activities are matched to their needs, which means constant innovations – relevant but meaningful.

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The Role of Self-Efficacy, Locus of Control, and Academic Procrastination on Graduate Student Persistence: A Career Sustainability Program

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ABSTRACT

Student persistence is a well-studied research area in the academe, however, there is little to no research regarding the persistence of graduate students – a cohort of individuals juggling studies, career, and familial duties. This descriptive-correlational study examined the relationship among self-efficacy, locus of control and academic procrastination as well as its predictive control over graduate student persistence. The respondents were chosen via purposive sampling method. Standardized self-report measures were disseminated to 107 graduate students. Findings revealed that their self-efficacy and locus of control were relatively high; their academic procrastination was favorably low; and, their graduate student persistence was only average. Significant relationships were found between self-efficacy and locus of control (weak positive correlation), locus of control and academic procrastination (moderate negative relationship), and academic procrastination and self-efficacy (weak negative relationship). The respondents' self-efficacy was significantly shown to be a potent predictive factor of their persistence in the graduate school. With these findings, a career sustainability program was crafted to strengthen graduate student persistence while focusing on providing student opportunities that will help improve their self-efficacy which is a contributing factor towards their master's degree completion.

KEYWORDS: academic procrastination, graduate student persistence, locus of control, self-efficacy

5 INTRODUCTION

The intent to persist in a master's program stems from many possible factors – mostly are extrinsic in nature – and a few of which are job promotion, licensure exam qualification, and institutional requirement, especially, in the academic sector. With that, a significant rise of demand for postgraduate degrees can be observed in what Billion (2019) termed a knowledge-based economy as college graduates opt to further their studies more than ever by enrolling in a master's program. For instance, the Commission on Higher Education has been very adamant since the release of CMO No. 40, series of 2008 that requires Philippine higher education faculty to have the relevant master's degree in the subject areas they handle (CHED, 2008). The said mandate might have had a direct bearing on the matter at hand, and yet, the issue of graduate students being unmotivated and disengaged from their studies still persists despite government efforts to provide scholarships and the lure of job promotion, among others.

Many academic institutions in the Philippines, if not most, pay close attention to student persistence in college and how it leads to one's success in a chosen career. However, lesser emphasis is placed on graduate students who are pursuing their master's degree – a cohort of students juggling their studies, career, and familial duties all at the same time. It has been reiterated that there is little to no research on persistence studies applicable to graduate students – most of which concentrated on doctoral programs than those who were enrolled in any master's program (Gordon, 2016). The question of what influences graduate student persistence while pursuing a master's degree is a valid one, and the problem investigated is how elements like self-efficacy, locus of control, and academic procrastination may influence graduate student persistence.

According to Muñoz (2021), individuals with higher levels of self-efficacy are more likely to take on difficult tasks such as those in the graduate school. Additionally, students with internal or high levels of locus of control tend showed correlation with good learning achievement which entails persistence (Sujadi, 2020). Academic procrastination and academic achievement may have a negative link, according to studies, but the relationship between the former to student persistence has yet to be established. While all these researches tend to shed light on the matter at hand, it is important to note that these are all focusing on students' persistence in college and not among graduate students.

The researcher, being a graduate student, whose primary purpose of pursuing graduate studies was to qualify for the board licensure exam, needed to investigate the matter at hand in order to uncover possible factors that could affect one's drive towards master's degree completion – a central endeavor *en route* for professional development. With all these being pointed out, the researcher intended to pursue this study in order to investigate how psychological factors such as self-efficacy, locus of control, and academic procrastination were related to the persistence of the graduate students who were pursuing their master's degree. Moreover, the levels of each variable were analyzed according to the profile of the respondents while each variable were also correlated to further investigate underlying factors in the hope of coming up with a guidance program for career sustainability that would be beneficial for students pursuing their master's degree.

6 METHODOLOGY

This study used the descriptive-correlational design as it described the profile of the graduate students and investigated the relationship of self-efficacy, locus of control, and academic procrastination and how it could affect their persistence as they pursued their master's degree with the use of standardized self-report measures. The respondents of this study were the one hundred seven (107) graduate students enrolled in the various master's programs offered at St. Michael's College, Iligan City, Philippines for the 2nd Semester of School Year 2020-2021. They were then asked to complete four standardized self-report measures to gather the data needed in this study.

The General Self-Efficacy Scale (GSE) by Schwarzer and Jerusalem (1995) was adopted in this study to measure the level of self-efficacy of the respondents. The measure was developed primarily to assess a general feeling of perceived self-efficacy with the goal of predicting daily coping as well as adaptation following a variety of stressful life situations. The Locus of Control/Perceived Academic Control Survey by Lavender et al. (2010) was adapted and modified in this study to measure the level of locus of control of the respondents. Each item of the scale indicates a widely held belief about the role of one's own self, powerful others, or chance in academic success. The Academic Procrastination Scale by McCloskey and Scielzo (2015) was adopted in this study to measure the level of academic procrastination of the respondents. This scale is primarily intended to identify students who are at a higher risk of engaging in behaviors such as procrastinating on academic-related tasks, projects, and studying. Moreover, the Academic Persistence Scale by Thalib et al. (2018) was adapted and also modified in this study to measure the level of graduate student persistence of the respondents. Primarily designed to measure students' academic persistence, its goal is to recognize students' prospects for achieving tough goals, retain a sense of comfort in their ability to succeed, and increase students' skills, understanding, and confidence.

Frequency and percent were both specifically utilized in this study to describe the respondents' profile in terms of age, sex, civil status, employment status, and year level. Mean and standard deviation were used to describe and measure the average location and variation of the respondents' levels of self-efficacy, locus of control, academic procrastination, and graduate student persistence. Kruskal-Wallis H test was also employed in testing the significant difference of the respondents' level of self-efficacy when classified according to their profile. One-Way ANOVA was utilized to test significant differences among the data sets for locus of control, academic procrastination, and graduate student persistence in the profile of the respondents. Spearman rho correlation was used to test for significant relationships among the independent variables (i.e., self-efficacy, locus of control, and academic procrastination). Lastly, the multiple linear regression analysis was employed in order to determine the significant effect of the respondents' levels of self-efficacy, locus of control, and academic procrastination towards their level of graduate student persistence.

7 results and discussion

Table 1 illustrates the frequency and percent equivalent of the respondents' profile in terms of age, sex, civil status, employment status, and year level in the graduate school.

Table 1 Frequency and Percentage Distribution of the Respondents' Profile

Profile		Frequency	Percent
Age	20-24 years old	15	14.0
	25-29 years old	51	47.7
	30-34 years old	17	15.9
	35-39 years old	13	12.1
	40-44 years old	6	5.6
	45-49 years old	5	4.7
Sex	Female	90	84.1
	Male	17	15.9
Civil Status	Single	56	52.3
	Married	49	45.8
	Separated or annulled	2	1.9
Employment Status	Probationary	4	3.7
	Regular or permanent	65	60.7
	Fixed term or contractual	14	13.1
	Casual	2	1.9
	Self-Employed	17	15.9
	Others	5	4.7
Year Level	First Year	61	57.0
	Second Year	46	43.0

Most of the respondents were 25 to 29 years old. These emerging adults were mostly young professionals who endeavored in furthering their studies aligned to their field of practice in order to earn a master's degree. According to Super's career development theory, individuals at this period of time may have already gained an appropriate position in their chosen career and now strives even harder to secure that position by pursuing career advancement opportunities such as working towards their post-graduate degrees (Super, 1952).

Majority of the respondents are female. This suggests that female graduate students dominate the total population of the graduate school which further implies that there are more female enrollees than their male counterparts and that explains how the academia is a noticeably female-dominated field or career. Many researchers have speculated that boys tend to be less interested and less focused than girls when it comes to school-related tasks and as a result, fewer of them are able to enroll in universities (Bilton, 2018). Basing from the second stage of Gottfredson's theory of circumscription and compromise, individuals as early as 6-8 years old learn to eliminate careers that do not correspond to their "sextype" which could also explain how females dominate the world of academia (Gottfredson, 1981).

In terms of civil status, more than half of the total sample were single which demonstrates how most of the enrolled graduate students are not in any kind of committed relationship although, surprisingly, 45.8% were married. Xu (2014) articulated that balancing family responsibilities with academic commitments seems to be pondered upon deciding to pursue graduate education, thus, yielding a consequential difference in the number of students in the master's level who are married

and not. In addition to that, getting another degree after college while being single is said to change and refine one’s ambitions due to meeting new people which leads to changing one’s views of a life partner (Carbone & Cahn, 2015).

Majority of the total sample were also permanently employed. Majority of the respondents were working full-time in both public and private sectors while pursuing graduate studies. While entirely being motivated by the prospect of earning a master’s degree, the respondents appear to be specifically focused on leveraging their graduate degrees to allow career opportunities come their way. This was explained by Gordon (2016) as he demonstrated how the allure of professional advancement was balanced by the stress that comes from both work and school responsibilities among those who were employed full-time. On a separate note, Warren (2018) reiterated that having a master’s degree without work experience can sometimes do more harm than good; having even a few years of real-life experience can help one hone in on what it is that a person really wants to pursue.

Lastly, in terms of year level in the graduate school, more than half were first year graduate students. This further implies that they were taking up foundation, major, and/or elective subjects while the rest have already completed the academic requirements for a master’s degree prior to getting enrolled in thesis seminar or thesis writing. Because subjects in the first year are common to all master’s degree students, the number of students in each class can be relatively high than usual which could lead to teaching-centered classes, with theoretical explanations and problem resolution in the classroom (López-Fernández et al., 2019). In that sense, students’ decision to stay in school or continue their graduate education seems to be hinged on their academic level and the way it could impact their sense of academic progress. More often than not, a master’s degree takes 1.5 to 2 years for full-time students to complete, however, factors such as either taking heavy course load for full-time students or having many credit hours as a part-time student may increase or decrease the exact length of time from enrollment to graduation (Scott, 2019).

Table 2.1 Respondents’ Assessment on their Self-Efficacy

Indicators	Mean	SD	<i>Qualitative Description</i>
11. I can always manage to solve difficult problems if I try hard enough.	3.39	.641	<i>Exactly True</i>
12. If someone opposes me, I can find the means and ways to get what I want.	2.84	.661	<i>Moderately True</i>
13. It is easy for me to stick to my aims and accomplish my goals.	3.08	.728	<i>Moderately True</i>
14. I am confident that I could deal efficiently with unexpected events.	2.90	.686	<i>Moderately True</i>
15. Thanks to my resourcefulness, I know how to handle unforeseen situations.	3.09	.652	<i>Moderately True</i>
16. I can solve most problems if I invest the necessary effort.	3.46	.587	<i>Exactly True</i>
17. I can remain calm when facing difficulties because I can rely on my coping abilities.	3.13	.702	<i>Moderately True</i>
18. When I am confronted with a problem, I can usually find several solutions.	3.07	.625	<i>Moderately True</i>

19. If I am in trouble, I can usually think of a solution.	3.20	.621	<i>Moderately True</i>
20. I can usually handle whatever comes my way.	3.17	.622	<i>Moderately True</i>

The indicator number six (6), “I can solve most problems if I invest the necessary effort,” by which the respondents strongly affirmed implies that they definitely believed in themselves in terms of solving any problems that they may encounter in their pursuit of a master’s degree as long as they act on it vehemently. In the same manner, a study on the development of self-efficacy among MBA students suggested that the master’s degree program enabled the graduate students to cultivate the belief that they have the capability to attain their ambitions and influence their life outcomes (Thompson et al., 2019); consequently, this belief turned out to be of great help in proving what they are capable of doing as they pursue their graduate education. Moreover, putting high priority to performance and goals and acknowledging the ability to cultivate one’s environment was reiterated as necessary so as to evade obstacles that could impede solutions to any problems (Imus et al., 2017).

On the other hand, the respondents discreetly acknowledged indicator number two (2) which states, “If someone opposes me, I can find the means and ways to get what I want.” This gives the impression that the graduate students were relatively adamant – although less likely since it got the lowest mean – in seeking ways and going through obstacles despite the rejections and absurdities they can possibly encounter in the course of their graduate studies. In connection, Cheng et al. (2019) suggested that graduate students who are capable of controlling their emotions to adjust to or face difficult situations and take difficult courses as a challenge tended to exhibit self-efficacy in their studies or in research. On the contrary, students’ self-efficacy is said to be created by their emotional and psychological states such as how they tend to interpret criticisms or oppositions as evidence for lack of skills instead of seeing it as an indicator for personal growth or competence (Doménech-Betoret et al., 2017).

Table 2.2 Respondents’ Level of Self-Efficacy

Scoring Scale	Self-Efficacy			
	<i>f</i>	%	<i>Mean</i>	<i>Qualitative Interpretation</i>
1.75 - 2.49	5	4.7	2.30	<i>Low</i>
2.50 - 3.24	67	62.6	2.91	<i>High</i>
3.25 - 4.00	35	32.7	3.68	<i>Very High</i>
Total	107	100.0	3.13	<i>High</i>

Overall, the respondents’ level of self-efficacy was found to be *high* with a mean score of 3.13 (n = 107) which, therefore, suggests that the self-efficacy of the respondents is evidently high, in general. Comparable findings were found by Filippou (2019) in a study of students’ academic self-efficacy among students enrolled in international master’s degree programs. Accordingly, instrument indicators regarding course and social self-efficacy indicated high levels among graduate students when it comes to talking to their professors and understanding course literature. In addition, Bartimote-Aufflick et al. (2015) discovered that university students’ self-efficacy seemed

to be higher when completing a subject or participating in a particular learning activity; even more so, students were arguably improving their self-efficacy over a period of time under such condition.

Table 3 Analysis on the Respondents' Level of Self-Efficacy when classified according to their Profile

Profile		Mean	QI	Test Statistics value	p-value
Age	20-24 years old	3.11	H	1.849	.870
	25-29 years old	3.10	H		
	30-34 years old	3.11	H		
	35-39 years old	3.17	H		
	40-44 years old	3.37	VH		
	45-49 years old	3.24	H		
Sex	Female	3.13	H	.012	.911
	Male	3.16	H		
Civil Status	Single	3.11	H	1.762	.414
	Married	3.14	H		
	Separated or annulled	3.55	VH		
Employment Status	Probationary	3.17	H	3.993	.550
	Regular or permanent	3.17	H		
	Fixed term or contractual	3.03	H		
	Casual	3.55	VH		
	Self-Employed	3.03	H		
	Others	3.12	H		
Year Level	First Year	3.12	H	.108	.743
	Second Year	3.15	H		

Qualitative Interpretation (QI): H – High; VH – Very High

Results demonstrated that there is no significant difference on their level of self-efficacy in terms of age, sex, civil status, employment status, and year level. Although not found to be statistically significant, it is important to note that those who were 40-44 years old, separated or annulled, and graduate students who were casual employees were all *very high* in their level of self-efficacy while *high* levels of self-efficacy were found to be consistent in both sexes and year level profile of the graduate students.

Interestingly, the results of a study conducted by Goulão (2014) indicated a reasonably high level of self-efficacy among a sample of adult learners in an online learning context whose age ranged from 25 to 60 years old with an average age of 42. The same study showed that there were also no statistically significant differences between men and women in self-efficacy for that matter. Meanwhile, in a study of adult first-generation students enrolled in online courses, Jackson (2014) found that adult students reported higher academic self-efficacy than younger students. In addition, a study conducted by Huerta et al. (2016) among graduate students – both master and doctorate – found no statistically significant differences for gender and degree level in terms of self-efficacy.

Table 4.1 Respondents’ Assessment on their Locus of Control

Indicators	Mean	SD	Qualitative Description
1. To a great extent, the important things that happen in my life are due to accidents.	3.52	1.049	<i>Disagree</i>
2. My success so far in my life is due to my ability or hard work. *	4.21	1.010	<i>Strongly Agree</i>
3. Whether or not I complete and earn my master’s degree will depend on what I do. *	4.04	1.098	<i>Agree</i>
4. Whether I succeed or fail is often due to how lucky I am and how powerful other people are.	3.59	1.132	<i>Disagree</i>
5. If I meet my personal goals in life, it will really depend on how prepared I make myself. *	3.93	1.084	<i>Agree</i>
6. Most of my problems will go away if I just ignore them.	3.91	1.033	<i>Disagree</i>

* Reverse-scored items

The indicator number two (2), “My success so far in my life is due to my ability or hard work,” by which respondents strongly agreed into implies that they firmly believed that their achievements whilst pursuing graduate education were the results of their own labor and capabilities. In the same manner, Manichander (2019) contended that individuals possessing a solid internal locus of control attribute life events to their own actions such as, but not limited to, praising and affirming one’s self after doing well in an exam. Johal (2017) seconded the notion as he emphasized in his study how “internals” earn somewhat better grades and work harder such as spending more time on school-related tasks as well as studying longer for exams all because they believe that their skills or efforts control their own experiences.

As predicted, most of the respondents did not necessarily agree to indicator number one (1) which states, “To a great extent, the important things that happen in my life are due to accident.” This signifies how firm the graduate students were in their viewpoint that external factors should not be taken into consideration when a great deal of events happen in their lives. Contrarywise, Promsri (2018) scrutinized the influence of locus of control among graduate students who believe their success or failure depends on the external environment rather than the internal forces stating that they were more likely to accuse uncontrollable factors and events as the cause of their failure. Additionally, Cuze and Aleksic (2021) contended that people with external control perceive life events as being the outcome of luck, fate, or chance while giving in to the thought that they do not have any control over them.

Table 4.2 Respondents’ Level of Locus of Control

Scoring Scale	Locus of Control			
	<i>f</i>	%	Mean	Qualitative Interpretation
13 - 23	57	53.3	20.51	<i>Undecided</i>
> 23	50	46.7	26.28	<i>Internal/High</i>
Total	107	100.0	23.21	<i>Internal/High</i>

Results showed that the respondents’ level of locus of control was found to be *high* with a mean score of 23.21 (n = 107). The findings of the present study further implies that the graduate students had high levels of locus of control, therefore, leaning towards academic internality. This is comparable to the findings of Boysan and Kiral (2016) as they reported that students with internal or high level of locus of control were more likely to complete assigned tasks which is a manifestation of beliefs in having personal control over consequences of events through personal strivings. Similarly, a study conducted by Hsia (2015) among university students explored on their locus of control and found out that they exhibited internal or high locus of control explaining that they were more likely to have confidence to obtain valuable knowledge and increase their academic performance.

Table 5 Analysis on the Respondents’ Level of Locus of Control when classified according to their Profile

Profile		Mean	<i>Q</i>	F-value	p-value
Age	20-24 years old	22.9	<i>U</i>	.838	.526
	25-29 years old	22.9	<i>U</i>		
	30-34 years old	22.7	<i>U</i>		
	35-39 years old	24.1	<i>H</i>		
	40-44 years old	24.2	<i>H</i>		
	45-49 years old	25.4	<i>H</i>		
Sex	Female	23.3	<i>H</i>	.114	.737
	Male	22.9	<i>U</i>		
Civil Status	Single	22.5	<i>U</i>	3.068	.051
	Married	23.9	<i>H</i>		
	Separated or annulled	26.0	<i>H</i>		
Employment Status	Probationary	26.0	<i>H</i>	1.643	.155
	Regular or permanent	23.2	<i>H</i>		
	Fixed term or contractual	21.4	<i>U</i>		
	Casual	26.0	<i>H</i>		
	Self-Employed	23.6	<i>H</i>		
	Others	23.4	<i>H</i>		
Year Level	First Year	23.3	<i>H</i>	.171	.680
	Second Year	23.0	<i>U</i>		

Qualitative Interpretation (QI): U – Undecided; H – Internal/High

Results demonstrated that there is no significant difference on their level of locus of control in terms of age, sex, civil status, employment status, and year level. However, it appears that those who were 35-49 years old, female, married and separated or annulled, and first year students were all categorically *internal* or *high* in locus of control while in terms of employment status only those who were employed on a fixed term or under contract were categorized as *undecided* although not found to be statistically significant.

On the contrary, various demographic and special characteristics were predicted to be able to determine the orientation of a graduate student’s locus of control such as gender, age, position at work, social demographics, economic status, family, and ethnicity (Sujadi, 2020). Locus of control was also found to be significantly affected by variables like family status, education, and professional activity (Siddiquah, 2019) which somehow contradicts the findings of the present study about how the level of locus of control among graduate students did not vary when classified into their respective demographic profiles.

Table 6.1 Respondents’ Assessment on their Academic Procrastination

Indicators	Mean	SD	Qualitative Description
1. I usually allocate time to review and proofread my work. *	1.93	.898	<i>Slightly Agree</i>
2. I put off projects until the last minute.	3.02	1.019	<i>Neutral</i>
3. I have found myself waiting until the day before to start a big project.	2.82	.979	<i>Neutral</i>
4. I know I should work on school work, but I just don’t do it.	2.56	1.215	<i>Slightly Disagree</i>
5. When working on schoolwork, I usually get distracted by other things.	3.06	1.106	<i>Neutral</i>
6. I waste a lot of time on unimportant things.	2.75	1.245	<i>Neutral</i>
7. I get distracted by other, more fun, things when I am supposed to work on schoolwork.	2.71	1.149	<i>Neutral</i>
8. I concentrate on school work instead of other distractions. *	2.41	.868	<i>Slightly Agree</i>
9. I can’t focus on school work or projects for more than an hour until I get distracted.	2.70	1.083	<i>Neutral</i>
10. My attention span for schoolwork is very short.	2.46	1.101	<i>Slightly Disagree</i>
11. Tests are meant to be studied for just the night before.	2.31	1.239	<i>Slightly Disagree</i>
12. I feel prepared well in advance for most tests. *	2.62	1.061	<i>Neutral</i>
13. “Cramming” and last-minute studying is the best way that I study for a big test.	2.40	1.212	<i>Slightly Disagree</i>
14. I allocate time so I don’t have to “cram” at the end of the semester. *	2.27	1.015	<i>Slightly Agree</i>
15. I only study the night before exams.	2.66	1.157	<i>Neutral</i>
16. If an assignment is due at midnight, I will work on it until 11:59.	2.50	1.291	<i>Slightly Disagree</i>
17. When given an assignment, I usually put it away and forget about it until it is almost due.	2.39	1.203	<i>Slightly Disagree</i>
18. Friends usually distract me from schoolwork.	2.33	1.204	<i>Slightly Disagree</i>

19. I find myself talking to friends or family instead of working on school work.	2.35	1.108	<i>Slightly Disagree</i>
20. On the weekends, I make plans to do homework and projects, but I get distracted and hang out with friends.	2.46	1.192	<i>Slightly Disagree</i>
21. I tend to put off things for the next day.	2.87	1.108	<i>Neutral</i>
22. I don't spend much time studying school material until the end of the semester.	2.42	1.055	<i>Slightly Disagree</i>
23. I frequently find myself putting important deadlines off.	2.80	1.111	<i>Neutral</i>
24. If I don't understand something, I'll usually wait until the night before a test to figure it out.	2.44	1.100	<i>Slightly Disagree</i>
25. I read the textbook and look over notes before coming to class and listening to a lecture or teacher. *	2.45	.974	<i>Slightly Agree</i>

* Reverse-scored items

The indicator number five (5), “When working on schoolwork, I usually get distracted by other things,” by which the respondents did neither confirm nor deny doing as stated implies that they may have experienced distractions in doing school-related tasks and fulfilling academic responsibilities in the graduate school. Going against the initial intention to study by doing something unnecessary or being distracted from it means already engaging in academic procrastination. Rahimi (2019) stipulated that, while depicted as a maladaptive behavior among students, academic procrastination can also be stimulated by distractions in the form of prioritizing more beneficial tasks in other domains of life resulting in diverted attention and revised intention. In addition, McCloskey (2012) agreed that academic procrastination can be formed through the presence of distractors in the form of influence caused by the social environment such as friends or peers.

On the other hand, indicator number one (1), “I usually allocate time to review and proofread my work,” which appears to be moderately confirmed by the graduate students implies that they somehow find time to reassess and correct their own academic outputs. Sadly, existing literature has largely left students’ time allocation decisions unaddressed stating that these students value the trade-offs between time spent attempting to improve academic indicators such as their GPA versus time spent on other activities other than the academic-related ones (Coffey et al., 2020). On the other hand, O’Neill and Gravois (2017) found it as a challenge when students shy away from engaging fully with academic writing as a process, especially with revising their drafts. Accordingly, students significantly struggle with doing substantive revisions to the extent that they underestimate its importance and may even resist or not allocate time in making changes to their output.

Table 6.2 Respondents’ Level of Academic Procrastination

Scoring Scale	Academic Procrastination			
	<i>f</i>	%	<i>Mean</i>	<i>Qualitative Interpretation</i>
1.00 - 1.79	16	15.0	1.50	<i>Very Low</i>
1.80 - 2.59	37	34.6	2.16	<i>Low</i>
2.60 - 3.39	41	38.3	2.94	<i>Average</i>

3.40 - 4.19	11	10.3	3.54	<i>High</i>
4.20 - 5.00	2	1.9	4.36	<i>Very High</i>
Total	107	100.0	2.55	<i>Low</i>

Results showed that the respondents’ level of academic procrastination was found to be *low* with a mean score of 2.55 (n = 107) which implies that the sample of graduate students were less likely to delay their tasks in order to fulfill their academic responsibilities. This also suggests that they did not exhibit or manifest any behavior leading to extreme procrastination while studying. Contrarywise, academic procrastination which may lead to permanent postponing of tasks without any logical justification appears to be a common behavioral problem among students especially in the graduate school (Alzangana, 2017). Without a doubt, students who tend to delay in performing academic tasks may already be aware of the harmful effects of the behavior but still deliberately postpone it repeatedly due to reasons such as, but not limited to, feeling lazy, having to repeat courses, being active in organizations inside and outside school, physical condition or getting sick, working, not having any research ideas, and confusion in terms of mentor-mentee relationship (Djamahar et al., 2020).

Table 7 Analysis on the Respondents’ Level of Academic Procrastination when classified according to their Profile

Profile		Mean	QI	F-value	p-value
Age	20-24 years old	2.67	<i>A</i>	1.626	.160
	25-29 years old	2.61	<i>A</i>		
	30-34 years old	2.70	<i>A</i>		
	35-39 years old	2.36	<i>L</i>		
	40-44 years old	2.00	<i>L</i>		
	45-49 years old	2.17	<i>L</i>		
Sex	Female	2.54	<i>L</i>	.089	.766
	Male	2.59	<i>L</i>		
Civil Status	Single	2.67	<i>A</i>	1.856	.161
	Married	2.42	<i>L</i>		
	Separated or annulled	2.26	<i>L</i>		
Employment Status	Probationary	2.78	<i>A</i>	.420	.834
	Regular or permanent	2.48	<i>L</i>		
	Fixed term or contractual	2.63	<i>A</i>		
	Casual	2.52	<i>L</i>		
	Self-Employed	2.70	<i>A</i>		
	Others	2.52	<i>L</i>		
Year Level	First Year	2.49	<i>L</i>	.857	.357
	Second Year	2.62	<i>A</i>		

Qualitative Interpretation (QI): *A* – Average; *L* – Low

Results demonstrated that there is no significant difference on their level of academic procrastination in terms of age, sex, civil status, employment status, and year level. Even so, it appears that those who were 35-49 years old; both sexes; married and separated or annulled; regular or permanent employees, casual, and those who were categorized otherwise; and first year students got low levels of academic procrastination in their respective categories although not statistically significant.

Among this representative sample of graduate students, it may not appear as a problematic issue – statistically speaking – but the seriousness of this problem as Alzangana (2017) reiterated is further increased by the fact that it is not restricted to a specific age, gender, or culture, but is found in both men and women, young and old, employed and jobless, educated and illiterate people. Another study conducted by Raj (2021) also highlighted how there were no significant differences in the academic procrastination scores of students in terms of area of residence and gender. In an almost identical manner, relative findings were found by Asio (2020) among Education freshmen students stating that no significant differences were found between academic procrastination scores of males with that of females, age, and their GPA, however, significant differences were found to be present in terms of religion, program, and interestingly, in terms of the students’ major subjects.

Table 8.1 Respondents’ Assessment on their Graduate Student Persistence

Indicators	Mean	SD	Qualitative Description
1. I have not had a careful plan after finishing my master’s degree.	1.31	1.102	<i>Disagree</i>
2. I already have a target at what age I will be a successful person.	2.59	1.055	<i>Agree</i>
3. I prefer to live by flowing without having a goal.	.97	1.086	<i>Disagree</i>
4. I have planned a career to pursue. *	.57	.660	<i>Strongly Agree</i>
5. I determine whether to work or further my studies after finishing graduate school. *	.88	.898	<i>Agree</i>
6. I am worried if I cannot achieve my goals.	2.91	1.129	<i>Agree</i>
7. I focus on predetermined goals upon entering graduate school.	2.78	.781	<i>Agree</i>
8. I am worried about the possibilities in the future that have not been realized.	2.60	1.063	<i>Agree</i>
9. My mind is always divided when there are many dreams that interfere and have not been achieved.	2.50	1.093	<i>Agree</i>
10. I always remember the ideals that I have specified.	2.90	.788	<i>Agree</i>
11. I design daily activities so that my goals are achieved.	2.80	.905	<i>Agree</i>
12. I always follow activities that will support the achievement of my ideals.	2.96	.961	<i>Agree</i>
13. If there are activities that are not in accordance with my ideals, then I tend to leave them.	2.15	.989	<i>Neutral</i>
14. I have a study schedule outside of school hours.	2.39	.959	<i>Neutral</i>
15. I will balance time to study and play.	2.92	.881	<i>Agree</i>
16. Every time I have a school assignment, I finish it immediately.	2.66	1.055	<i>Agree</i>
17. It is very difficult to complete daily tasks according to planning.	2.22	1.231	<i>Neutral</i>

18. I ask for help from others to complete my assignment.	1.91	1.103	<i>Neutral</i>
19. I always complete school assignments. *	.91	.937	<i>Agree</i>
20. I complete daily targets every day. *	1.36	.884	<i>Agree</i>
21. In my opinion, obstacles are not things I should worry about.	2.64	1.075	<i>Agree</i>
22. I always focus on what is done to completion.	2.97	.841	<i>Agree</i>
23. I deactivate my cell phone while studying.	1.47	1.076	<i>Disagree</i>
24. I am always looking for a place that is quiet in doing assignments, so that nothing can bother me.	2.92	1.056	<i>Agree</i>
25. I am able refusing invitations to play or hang out with friends while completing assignments.	2.86	1.094	<i>Agree</i>
26. I was determined to complete a task until it was finished.	3.20	.794	<i>Strongly Agree</i>
27. I tend to despair when the assignments did not match expectations.	2.50	1.022	<i>Agree</i>
28. I was increasingly active when I got bad grades.	2.34	1.081	<i>Neutral</i>
29. Failures often made me despair my own dreams. *	2.03	1.145	<i>Neutral</i>
30. I keep working a matter of counts until the results are right. *	1.07	.710	<i>Agree</i>
31. I ask friends about what I have done.	2.64	.894	<i>Agree</i>
32. I blame myself for the failure.	2.27	1.263	<i>Neutral</i>
33. Every time I go to bed, I will think about the things I have done today. *	.88	.821	<i>Agree</i>
34. Making mistakes is normal for every human being. *	.49	.732	<i>Strongly Agree</i>
35. I cannot find my strengths and weaknesses. *	2.65	1.190	<i>Disagree</i>
36. I find new solutions to unresolved problems.	2.91	.783	<i>Agree</i>
37. I am confused about how to overcome failure.	1.96	1.157	<i>Neutral</i>
38. I often get inspiration from books or videos.	2.98	.942	<i>Agree</i>
39. I forget the original goal when I fail. *	2.47	1.160	<i>Disagree</i>
40. I get new ideals in the course of my life. *	.88	.710	<i>Agree</i>
41. When I fail, I remember that my goal has not been achieved.	2.90	.941	<i>Agree</i>
42. Failure is a sign of a discrepancy between abilities and ideals.	2.28	.979	<i>Neutral</i>
43. I feel excited when I remember my dreams. *	.55	.717	<i>Strongly Agree</i>
44. Failure keeps me away from success. *	2.62	1.279	<i>Disagree</i>
45. I will follow things that are easier to achieve than difficult long-term goals. *	1.97	1.137	<i>Neutral</i>

* Reverse-scored items

The indicator number twenty-six (26), “I was determined to complete a task until it was finished,” by which the respondents totally agreed implies that they were driven and self-motivated in finishing their academic tasks in the graduate school. In the same way, a study conducted among graduate students in South Africa found that professionally motivated factors such as career changes and advancement, expected increased marketability, credibility and compensation as well as tenacity, self-belief, and determination to complete their degree influenced their persistence to

finish academic tasks (Dlungwane & Voce, 2020). Additionally, the quality of the degree program, which reflects the quality of instructors and coursework, is said to be important for students to persist in accomplishing academic tasks (Yang et al., 2017).

On the other hand, indicator number thirty-four (34), “Making mistakes is normal for every human being,” by which most of the respondents agreed upon as well implies that committing mistakes and facing mishaps in the course of attaining a master’s degree are normal and inevitable. According to Eva (2017), if students can see the beauty in “spilled milk,” research suggests they will learn better if students have the emotional resilience to response to mistakes adaptively and flexibly. In light of making mistakes in the graduate school, Kuther (2019) highlighted the importance of fully valuing and understanding the education one is receiving by avoiding common pitfalls such as, but not limited to, thinking like an undergraduate, focusing on grades, failing to plan ahead, being unaware of department politics, not fostering relationships with faculty, ignoring peers, not putting in face time, and forgetting to have fun, among others.

Table 8.2 Respondents’ Level of Graduate Student Persistence

Scoring Scale	Graduate Student Persistence			
	<i>f</i>	%	<i>Mean</i>	<i>Qualitative Interpretation</i>
1.60 – 2.39	97	90.7	2.11	<i>Average</i>
2.40 – 3.19	10	9.3	2.49	<i>High</i>
Total	107	100.0	2.15	<i>Average</i>

Results showed that the respondents’ level of graduate student persistence was found to be *average* with a mean score of 2.15 (n = 107). In general, the respondents seem to have exhibited the usual level of persistence graduate students are expected to possess in order to fulfill their academic tasks and responsibilities. This further indicates a dire need to improve their abilities and attitude to persist especially that student attrition, an indicator of persistence in the graduate school, is quite rampant even up to this date. As Tinto (2017) pointed out, while students have to want to persist in their graduate studies in order to expend considerable effort to do so, the same effort must be done by colleges and universities in order to influence student motivation to stay, persist, and complete their degree. For illustration, a study conducted by Stewart et al. (2015) among college freshmen from a large four-year public institution discussed findings pertaining to how 60.5% of remedial students while 73.2% of non-remedial students persisted for 5 or more semesters. These findings further showed how students who were academically prepared to take college-level coursework were more likely to persist beyond the first year at the same institution than students who are placed in mandatory remedial coursework.

Table 9 Analysis on the Respondents’ Level of Graduate Student Persistence when classified according to their Profile

Profile		Mean	QI	F-value	p-value
Age	20-24 years old	2.14	A	.337	.889
	25-29 years old	2.14	A		
	30-34 years old	2.17	A		
	35-39 years old	2.13	A		
	40-44 years old	2.16	A		
	45-49 years old	2.23	A		
Sex	Female	2.14	A	2.451	.120
	Male	2.21	A		
Civil Status	Single	2.14	A	.161	.852
	Married	2.16	A		
	Separated or annulled	2.10	A		
Employment Status	Probationary	2.07	A	.352	.880
	Regular or permanent	2.16	A		
	Fixed term or contractual	2.15	A		
	Casual	2.07	A		
	Self-Employed	2.14	A		
	Others	2.11	A		
Year Level	First Year	2.14	A	.437	.510
	Second Year	2.16	A		

Qualitative Interpretation (QI): A – Average

Results demonstrated that there is no significant difference on their level of graduate student persistence in terms of age, sex, civil status, employment status, and year level. Nevertheless, it appears that those who were 45-49 years old, male, married, regular or permanent employees, and second year students all got relatively decent levels of graduate student persistence although categorically *average* and not statistically significant.

Student persistence, in general, may or may not be influenced by factors associated with the sociodemographic profile of the respondents. Gender and family income were found to not have any statistically significant effect on student persistence; ethnicity and financial aid status were found to have statistically significant effect on persistence; while GPA and student persistence were found to have a statistically significant positive correlation, although weak (Stewart et al., 2015). Moderated relationships were also found between several variables with factors such as ethnicity and first-generation status in terms of university student persistence (Elder, 2021). Additionally, socioeconomic status and parent education level were found to influence persistence in undergraduates, although partially supportive of what the study hypothesized (Reynolds & Cruise, 2020).

Table 10 Relationship among the Respondents’ Levels of Self-Efficacy, Locus of Control and Academic Procrastination

Variables	Correlation Coefficient	p-value
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Self-Efficacy	Locus of Control	.199*	.039
Locus of Control	Academic Procrastination	-.323**	.001
Academic Procrastination	Self-Efficacy	-.296**	.002

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Although statistically significant, results showed that the graduate students' self-efficacy and locus of control ($r_s = .199, p = .039$) exhibited a weak positive relationship. Additionally, a moderately negative relationship between graduate students' locus of control and academic procrastination was discovered to be statistically significant ($r_s = -.323, p = .001$). Lastly, academic procrastination and self-efficacy in graduate students showed a weak negative connection that was statistically significant ($r_s = -.296, p = .002$).

This further implies that the graduate students' level of self-efficacy somehow increases as their level of locus of control leans toward internality which means that they attribute academic control to their own behavior and not towards external forces. Likewise, a study conducted among public and private university students revealed a positive relationship between self-efficacy and locus of control, although weak but still statistically significant (Waseem & Asim, 2020). Kang (2020) discovered a statistically significant positive link between self-efficacy and locus of control among college students in another study.

Meanwhile, the graduate students' level of locus of control tends to increase or become more internal as their level of academic procrastination decreases. In the same manner, Boysan and Kiral (2016) identified an inverse relationship between academic procrastination and internal locus of control among university students aged 18 to 32 in graduate training classes. Moreover, Sari and Fakhrudianna (2019) discovered a very strong negative link between internal locus of control and academic procrastination in a study done among university students who were in the process of completing their thesis. Accordingly, because of their low self-efficacy, students with low internal locus of control may procrastinate, preferring to undertake more fun activities and, finally, blaming everyone but themselves at the end of the day.

Students pursuing their master's degree appears to have lower levels of academic procrastination as their self-efficacy increases. Malkoç and Mutlu (2018) discovered a negative correlation between academic self-efficacy and academic procrastination in a study of Turkish university students. Accordingly, individuals with high academic self-efficacy and motivation were less likely to procrastinate.

Table 11 Effect of the Respondents' Self-efficacy, Locus of Control, and Academic Procrastination on their Level of Graduate Student Persistence

Independent Variables	Coefficients			p-value
	<i>B</i>	<i>SE</i>	β	
(Constant)	1.636	.192		
Self-Efficacy	.162	.038	.411**	.000
Locus of Control	-.003	.005	-.061	.532

Academic Procrastination	.030	.026	.116	.244
R^2	.151			
F	6.102**			

** Significant at 0.01 level (*Highly Significant*)

Results showed that the respondents' self-efficacy affected their graduate student persistence. R-squared (R^2) indicates a 15% of the variation in the respondents' graduate student persistence can be accounted for by their self-efficacy. The analysis prediction model is also highly significant ($F = 6.102, p = .000$) which confirms the aforementioned statement that the graduate students' self-efficacy significantly influenced their persistence. Meanwhile, the respondents' locus of control and academic procrastination did not influence their level of graduate student persistence and were both not found to be statistically significant.

Interestingly, Stephen et al. (2020) established the power of a linear combination of self-regulation, self-efficacy, and self-directedness for online learners' persistence, finding that the entire model accurately predicted whether or not students would continue beyond their first semester of college. In addition, academic self-efficacy was found to be positively connected to learning persistence in a research of Korean college students, where the former predicts the latter, along with academic stress and task value (You, 2018).

In the present study, the respondents' self-efficacy was shown to be a potent predictive factor of student persistence in the graduate school. Students' persistence levels may be affected by their work, family, and finances; however, with high levels of self-efficacy, students are known to express high levels of persistence even when obstacles appear (Roch, 1019). This is aligned to Albert Bandura's hypothesis stating that self-efficacy influences an individual's activity selection, effort, and persistence – the desired behavior necessary for academic success (Bandura, 1997). On the other hand, the graduate students' locus of control and academic procrastination did not seem to have an influence on their persistence in pursuing their master's degree. Possessing internal or high levels of locus of control have been studied well to predict academic persistence using Rotter's Locus of Control scale (Hart, 2012); however, a different standardized scale was utilized in this study to measure the said construct which could fairly explain the contradicting findings between the existing literature and the current study. Academic procrastination, as a predictive factor of student persistence, is not much studied as far as literature is concerned which is the very reason why it was pursued in this study; however, studies have shown empirical evidence on how academic procrastination mediates the relationship between academic self-efficacy as well as students' effort and persistence in academic tasks (Wu & Fan, 2017).

7.1 Career Sustainability Program

Rationale

This Career Sustainability Program is fairly aligned to the Faculty Development Program of the Commission on Higher Education and aims to address issues of graduate student retention and improve persistence in earning a master's degree. This program enables stakeholders of the institution to know the importance of strengthening the students' beliefs in their own capabilities in order to influence their intent to persist and finish the degree they have chosen as they pursue their respective professional careers. This also serves as an avenue to integrate such importance in the

proposed activities and/or strategies in able to harness the same belief to organize and execute their plans and actions that could lead them towards the completion of their graduate education.

General Objectives

1. To provide a better understanding of factors underlying the persistence of graduate students;
2. To promote the importance of self-efficacious beliefs in the pursuit of a master’s degree;
3. To enable the graduate school administrators, personnel, and faculty in integrating self-efficacy-based strategies in the graduate class setting; and
4. To increase graduate students’ intent to persist in their academic goals through self-efficacy-based activities and programs.

Table 12 Career Sustainability Program

Specific Objectives	Activities/Strategies	Target Client	Persons Involved	Performance Indicator
To promote awareness on the importance of self-efficacy as a social-emotional competency needed for graduate students to persist	Video Presentation/Talk about Self-Efficacy and Persistence in the Graduate School (may be integrated in the Graduate School’s Student Orientation)	Graduate students (i.e., from MAEd & MBA programs)	Administrators, Resource Speaker, Faculty, Staff	80%-100% attendance of the graduate students; evaluation report of the activity
To build a deeper understanding of self-efficacious beliefs that leads to persistence of graduate students	Lecture Course on Self-Efficacy and Student Persistence in graduate classes (can be done during the 1 st meeting of each class)	Graduate Students (i.e., from MAEd & MBA programs)	Faculty, Guidance Personnel	80%-100% attendance of the graduate students
To instill self-efficacious beliefs that leads to persistence of graduate students	Small Group/Focus Group Discussions during Student Recollection	Graduate students (i.e., given per class/subject matter)	Guidance Personnel	80%-100% attendance and active participation of the graduate students; evaluation report of the activity
To help graduate students navigate	Self-Efficacy & Persistence Consultation	Graduate students (i.e., individual or	Faculty, Guidance Personnel	Active participation of the graduate student(s)

challenges in strengthening one's self-efficacy		group sessions)		involved; maintained follow-up sessions
To provide opportunity for graduate students to conduct self-evaluation and realize their full potential in order to persist in the graduate school	Culminating Activity (especially for major subjects)	Graduate students (i.e., from MAEd & MBA programs)	Faculty, Graduate Students	Active participation of the graduate student(s) involved; Assessment from the concerned faculty; evaluation report of the activity
	Student Experiential Activity aligned with the subject matter (especially in major subjects)	Graduate students (i.e., from MAEd & MBA programs)	Faculty, Graduate Students	Active participation of the graduate student(s) involved; evaluation report of the activity
	Guidance & Counseling Competency Appraisal Sessions	MAEd-GC students (especially graduating students and alumni planning to take the board exam for Guidance Counselors)	Dean, MAEd-GC Faculty, MAEd-GC students, Resource/Guest Speaker(s)	100% attendance and active participation of graduating MAEd-GC students; 80% attendance of non-graduating MAEd-GC students; evaluation report of the activity

8 conclusion

The intent to persist among graduate students definitely progressed due to their self-efficacious beliefs and how it was associated with their beliefs of having personal control over the outcome of events in their academic life and their conscious efforts to refrain from unnecessarily postponing academic tasks in the graduate school. Activities such as self-efficacy-based group guidance for a smaller scale of student involvement, and forums and seminar-workshops for larger ones can be very beneficial to target graduate students' ability to exert control over their own motivation, behavior, and social environment. Integrating practical exercises into the graduate class

experience which may help improve internal locus of control and alleviate academic procrastination may also provide the graduate students a strong gauge of their self-efficacy when applied to their completion of a master's degree.

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The Significance of Seven Purifications (*Sattavisuddhī*) in Modern Society

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Abstract

The main object of this article is to discuss about the significance of Seven Purifications based on analysis made by Ven. Buddhaghosa Thera in *Visuddhimagga*. Undoubtedly, this text can be considered as the most excellent work of the author. **Visuddhimagga¹ (The Path of Purification²)**, which contains the perfect description of the seven purifications distilled through the Three-fold Training (*Sīla, Samādhi, Paññā*) clarifies the noble path for attaining *Nibbāna*. It is clear that the purpose of the author is to motivate Buddhists to practice the Noble Eightfold path with time tested and proven details underpinning the Buddha's teaching. The text presents a very deep and profound understanding of the Buddha's teaching in clear and lucid manner.

In this article, it is expected to inquire about these seven purifications in general at first and discuss especially their feature in the second stage. The articles also expected to discuss their practical importance of seven purifications in modern day's society.

Keywords: *Seven Purifications, Virtues. Concentration, Wisdom. Nibbāna*

¹ **The Vissuddhimagga of Ven. Buddhaghosa**, (ed) C.A.F. Rhys Davids, London: PTS, 1975

² Bhikkhu Ñāṇamoli, **The Path of Purification.(Vis)**, Kandy: BPS, 2010,

An Overview of the Seven Purifications

The aim of practicing Buddhism in Theravada tradition is to realize the four Noble Truths and gain enlightenment (*nibbāna*). This is achieved by developing the Noble Eight-fold Path consisting of the three trainings of Virtues (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). Having developed right Virtues and right concentration, the meditator must then practice insight (*vipassanā*) meditation in order to reach the final destination of Nibbāna. As described in the discourse on the Relay of Chariots (*Rathavinīta sutta*) the meditator has to travel through seven stages of purification gradually beginning with the purification of virtues and ending with purification by knowledge and vision respectively. During this spiritual voyage the disciple will develop the 16 types of insight (*vipassanā*) knowledge culminating in the development of the path and fruition knowledge of Stream Entry (*sotāpanna*), Once-Returner (*sakadāgāmi*), Non-Returner (*anāgāmi*) and finally the Arhathood and the state of Nibbāna.³

Bhikkhu Anālayo in his article, *The Seven Stages of Purification in Comparative Perspective* published in the Journal of the Centre for Buddhist Studies argues that the concept of the seven purifications may not be originally a Buddhist concept. Further he has made some other interesting remarks on this subject in the following article⁴:

Bhikkhu Anālayo in the same article makes some interesting comments on the subject of the seven purifications. For example, he compares different versions of the *Rathavinīta Sutta*, such as the two Chinese translations of this *sutta*, translations of the fragmentary *Rathavinīta Sutra* in Sanskrit discovered in Central Asia and further he compares the concept of the ‘purifications of the seven’ given in the *Rathavinīta Sutta* and later in the *Vis* with the nine purifications given in the *Dasuttara Sutta*. Hence Analayo’s article provides a wider perspective of the *satta-visuddhi* or rather the concept of *visuddhi* or purification. Despite the general belief that by progressing along the seven stages in the *visuddhi* one could attain liberation, Analayo argues that even the seventh *visuddhi* cannot be taken as the goal or liberation. He supports his argument by quoting the *Rathavinīta Sutta* that the seventh *visuddhi* i.e. *Ñāṇadassana* does not really stand for *Nibbāna*. Therefore, he holds that the concept of *Visuddhi* must have been in existence among some other religious traditions and the Buddhists must have borrowed it and given it a new outlook. We find some instances of Brahmins according to their tradition bathing in rivers early morning to purify themselves to wash off their defilements. They were following this tradition for a long period of time. Buddha criticized these

³Ari Ubayasekera, Ari. (2018) **Seven Stages of Purification (*satta Visuddhi*) in Theravada Buddhism**

⁴Journal of the Centre for Buddhist Studies, Sri Lanka, Vol. 3126 **The Seven Stages of Purification in Comparative Perspective**, ANĀLAYO

traditional practices popular at his time. A good example can be found in the *Vatthūpama Sutta*⁵ in the *Majjhimanikāya*: In this *Sutta* a Brahmin named Sundarika Bhāradvāja was listening to Buddha's sermon and at one point the Brahmin said,

‘Does Master Gotama go to the Bāhuka River to bathe?

‘Why, Brahmin, go to the Bāhuka River? What can the Bāhuka River do?

‘Master Gotama, the Bāhuka River is held by many to give liberation, it is held by many to give merit, and many wash away their evil actions in the Bāhuka River...’

Bāhuka and Adhikakkā

Gayā and Sundarikā, too

Payāga and Sarassati,

And the stream Bahumatī

A fool may there forever bathe

Yet will not purify dark deeds.’

One pure in heart has evermore

The Feast of Spring, the Holy Day;

One fair in act, and pure in heart

*Brings his virtue to perfection*⁶

Ven. Buddhaghosa has not made any comment on this point of practices of other religions regarding purification or cleansing of sins, instead he has incorporated the seven purifications and commented and described doctrinal points relevant to the seven purifications. Buddha gave new interpretations to a number of concepts or practices of Brahmins as is seen in the aforementioned *Vatthūpama* and the *Sigalovāda Sutta*⁷.

We can also consider what Upatissa has mentioned about the *Visuddhi* in the *Vimuttimagga*. As is clear from the name of his treatise *Vimuttimagga* Upatissa has not used the term *visuddhi*, instead he has used the Pali term *Vimutti*. The concept of purification runs through all the chapters in the *Vis*. Starting with *Sīla* Ven. Buddhaghosa continues his commentary on the ‘three trainings *sīla*, *samādhi* and *paññā* to end with the account of the *Ñāṇa dassana visuddhi*, whereas in the *Vimuttimagga*, division of chapters is different and only in Chapter XII Upatissa describes two of the *visuddhis* i.e. *diṭṭhi visuddhi*’ and *kaṅkhāvitarana visuddhi*.⁸ Thus it is obvious that the *Vimuttimagga*, although it does not differ much from the subject matter and approach of the *Vis*, has not adopted a

⁵ **M i** 36-40

⁶ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourse of the Buddha**, Op-cit, p.

⁷ **D iii** 180-193

⁸ P.V. Bapat. P.V. **Vimuttimagga and Visuddhimagga**. Op-cit, p.xi

plan like Ven. Buddhaghosa's work delineating clearly the Path of Purification. This is how Ven. Buddhaghosa commences his work:

Sīle patitthāya naro sapañño cittaṃ paññañca bhāvayaṃ

Ātāpi nipako bhikkhū, so imamaṃ vijaṭaye jaṭam'

Ven. Buddhaghosa takes this verse for his topic and follows it with the verse including the question of the deity

Anto jaṭā bahijaṭā jaṭā jaṭitā pajā

Taṃ Gotama pucchāmi ko imaṃ vijaṭaye jaṭam'

Then Ven. Buddhaghosa starts explaining the meaning of these verses and relates it to the main idea or the theme of the Path of Purification.

At the beginning of *Vimuttimaggā*, Upatissa also quotes a Pali verse at the beginning:

Sīlam samādhi paññā ca vimutti ca anuttarā

Anubuddhā ime dhammā gotamena yassassinā

(Virtue, concentration, wisdom and the peerless freedom, to these verities awoke, illustrious Gotama)⁹

Commenting on this verse Upatissa says: "When a man has to reach the other shore, the *Nibbāna*, he has also to know the way that would enable him to reach that state. He must ask things about the *Sutta*, *Abhidhamma* and *Vinaya*. I must tell the way to Deliverance. Listen to me attentively."¹⁰

This statement makes it clear that Upatissa wished to show the way to deliverance (*vimutti*). Deliverance is a synonym of *Nibbāna*. Further, what is especially interesting is that Upatissa refers directly to *Sīla*, *Samādhi* and *Paññā*' – the three trainings that Ven. Buddhaghosa also has explained from the beginning to the end of his work. So in both *Visuddhimagga* and *Vimuttimaggā*, the three basic doctrines, *Sīla*, *Samādhi* and *Paññā* have been incorporated around which the entire works have been built. Ven. Buddhaghosa, after a brief account of Buddha's answer and talking about the monks who were not knowledgeable about the path to *Nibbāna* or disentangling the tangle- *jaṭā*, says:

To them I shall expound the comforting Path
of Purification, pure in expositions'

Then he says that by doing so, he would follow the accepted tradition of the Mahāvihāra. Here for the Path of Purification, Ven. Buddhaghosa refers to it as the 'comforting path'. Then Ven.

⁹ The Rev. N.R.M Ebara, Soma Thera and Kheminda Thera, **The Path of Freedom**, Op-cit,

p. 1

¹⁰ Ibid. p.01

Buddhaghosa, in the same preamble, explains ‘Herein, *purification* should be understood as *nibbāṇa*, which being devoid of all stains is utterly pure.’¹¹

From the above quotations from the *Vimuttimaggā* and *Vis*, both highly acclaimed treatises on Theravada Buddhist meditation, it becomes clear that the aim of the two authors had been expounding the Path to *Nibbāṇa*. Whether they call it ‘deliverance’ or ‘purification’ what they mean is *Nibbāṇa*.

Salient features of the *Satta Visuddhi*:

All seven *visuddhi* or purifications are related to the mind. Starting with ‘Virtues’ it ends with ‘knowledge and vision,’ culminating in the most essential stage in mental development for attaining the final release or *Nibbāṇa*’ also referred to as *paññā* or wisdom. The three last *visuddhis*, are interestingly connected to *Ñāṇa Dassana*. Hence the four former *visuddhis* serve as the foundation for the final ‘knowledge and vision. Both these have been emphasized umpteen times in Buddha’s teachings, that is ‘knowledge’ and ‘vision. The Buddha used terms such as; *cakkhu*, *ñāṇa*, *āloka*, *vijjā*’ etc in order to indicate the knowledge and the term *ditṭhi* for vision. Hence the most significant teaching *ariyo aṭṭhaṅgiko maggo* too begins with *sammā ditṭhi*. Without the correct ‘seeing; or vision, one cannot proceed on the path to *Samādhi* to attain which one walks on the right path through the stages on the Noble eightfold path. Then as we scrutinize the 7 *visuddhis*, we shall see that they begin with *sīla* or Virtues. Buddha in his reply to the Deity in the *Jaṭā Sutta*, started with the expression *sīle patiṭṭhāya naro sapañño* the wise man establishing himself on the ‘*sīla*’ ... On many other occasions too Buddha highlights the significance of being moral or observing the *sīla*, for attaining *Nibbāṇa*. The best example may be the five precepts or the *Pañcasīla*. The person who observes the 5 precepts throughout life is a real Buddhist. Even Buddha’s teaching starting with *Sabbapāpassa akaranam*¹² includes the concept of observing ‘*sīla*’ because; if one abstains from all kind of *pāpa* (*evil*)’ he is a *sīlavā*’; or a man of moral practice, who does not violate any precepts. Some modern scholars of Buddhism have also observed how the *sīla* serves as a strong foundation for treading the path of purification in Buddhism:

On a basis of developing *dāna*, the Buddhist cultivates *sīla* (virtue) by observing ethical precepts, the most common of which are the ‘five virtues’ (*pañca-sīlāni*). The avowal of each of these begins ‘I undertake the rule of training to abstain from ...’ ... Each precept is a ‘rule of training’ - as is each item of the monastic code- which is a promise or vow to oneself. They

¹¹ TPOP 2

¹² DhP 183

are not commandments' from without, though their difference from these, in practice, can be done by a lay person at any time, they are frequently 'taken' by chanting them after a monk, who fulfills the role of 'administering' them.'¹³

However, we know that in the true sense of the Buddha's teachings, one must not grasp the 'sīla' as well, relying too much on *Sīla* too could be a *samyojana*—(*Sīlabbata parāmāsa*- Nyanatiloka Thero in the Buddhist Dictionary explains this as follows:

'*sīlabbata parāmāsa* (and *upādāna*): 'attachment (or clinging to mere rules and ritual', is the third of the ten fetters (*samyojana*, q.v.), and one of the four kinds of clinging (*upādāna*). It disappears on attaining to stream-entry (*sotāpanna*). For definition, s. *upādāna*.'¹⁴

Accordingly, *sīla* can be translated as 'rules'. In other contexts also although we normally use the English terms 'precepts' or 'principles' this term 'rules' also can be applied. In observation of the 'five precepts, eight precepts or ten precepts' etc., there is by declaring that one abstains from 'killing, lying, taking intoxicants etc. One commits oneself to abide by them as rules. However, one is not bound by laws for observing the *sīla*-rules (also known as *sikkhāpada*) No king or any other ruler punishes the violator of them in general. However, one may be punished for misconduct and breaking the general rules in a country. Observing of *sīla* such as 'celibacy, abstaining from taking alcoholic drinks, enjoying in dancing, singing etc. or telling lies are observed and practiced at one's own free will, with no pressure of a ruler of superior Lord. This is further evident from the fact that in the ecclesiastical community those who violate the precepts are generally punished according to the code of conduct, for example in the Buddhist *Vinaya* as stipulated in the *Pātimokkha* and other texts. For the Bhikkhus, to observe and live without violating the rules of *Vinaya*, they are deemed unqualified or undeserving to continue as '*bhikkhus*' if they are violators of the rules. For progress on the Path of Purification Bhikkhus must be of immaculate conduct. Padmasiri de Silva observes the significance of Buddhist ethics based on *sīla* and the 'three trainings' highlighting their relevance to modern psychology:

The doctrine of the Buddha clearly accommodates the interlacing of the psychological and the ethical aspects of behavior. Closest to this in the history of western ethics would be Aristotle's Nicomachean Ethics. The development of virtue is not merely blind adherence to rules, but the development of a certain type of skill (*kusala*). Virtue has to be developed by the cultivation of good habits and continuous self-analysis.

¹³ Peter Harvey, **An Introduction to the Buddhism: Teachings, History and Practices**, Op-cit, p.199

¹⁴ Nyanatiloka Thero, **Buddhist Dictionary**. Op-cit , p.215

‘Buddhist ethics is not limited to the analysis of ethical concepts and theories, but also recommends a way of life and patterns of conduct.’¹⁵

Nevertheless, an immoral person would also not be able to progress on the path to deliverance. For this everyone must undergo the three training or the *tividha sikkhā* which is so often mentioned and explained in the Buddhist canon. The three *sikkhā*’ are: *Sīla*, *Samādhi* and *Paññā*. The seven stages of purification or the *satta visuddhi* is built on the three *sikkhā*. Hence the first visuddhi is *sīla* and the seventh one is *paññā*- wisdom. The seventh *visuddhi* named *ñāṇa dassana* means ‘knowledge and vision’ and this exactly stands of *paññā* or ‘wisdom.’ The meaning of the Pali word *ñāṇa* is wisdom, ‘knowledge’ and intelligence etc.

Peter Harvey has also emphasized the significance of *sīla* or virtue in his impressive interpretation to Buddhist ethics:

In Buddhism, moral virtue is the foundation of the spiritual path, though a fixed *attachment* to ethical precepts and vows is seen as a hindering ‘fetter’. Virtue generates freedom from remorse, and this leads on through gladness and joy to meditative calm, insight and liberation. While this model of ethics as part of a ‘path’ predominates, it is modified in some Mahayana schools, particularly in Japan. Here, Soto Zen sees Virtues as the making manifest of one’s innate Buddha nature, while Jodo-shin sees it as simply ¹⁶expressing gratitude to Amitabha for having saved one.

Practical importance of the Seven Purifications in the Modern society

There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to no experienced by the wise, which the Tathāgata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathāgata would rightly speak’’¹⁷

Right from the time of Buddha, the doctrine or the philosophy taught by Buddha was known as difficult to understand by ordinary people. A doctrine like the *paṭiccasamuppāda* was mentioned as difficult to understand even by experienced senior *bhikkhus* like Ananda, who had listened to almost all the discourses from the mouth of Buddha. In the Theravada tradition, it has been known that Buddha hesitated after enlightenment to teach as he knew that it would be a mere waste of time and labor for him trying to teach the world his precious *Dhamma*. Gods had to intervene to persuade

¹⁵ Padamasiri De Silva, **An Introduction to Buddhist Psychology**, (London: Macmillan Academic And Professional Ltd, 1999), p.3

¹⁶ Peter Harvey, **An Introduction to Buddhism: Teachings, History and Practices**, Op-cit. 196.

¹⁷ Maurice Walshe, **The Long Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1996), p. 75

Buddha to teach the Dhamma. Then on another occasion Buddha thought that the higher ‘doctrine’ or metaphysics as some would call it, the *Abhidhamma*, he had to teach first to gods in the *Tāvātimsa* heaven. Thus, although people gathered in their thousands to listen to the *Dhamma*, it would have been a wonder or revolution among the followers of various religious traditions, ascetic practices and philosophers. This is because with his new teachings Buddha revealed a new attitude to social problems during his time. As it was well known Buddha rejected the age-old caste system in Indian society and opened new doors in his dispensation for people of all castes, creeds, classes etc. Further, Buddha practiced a moderate life–style, not going to extremes in his religious principles and promulgated disciplinary rules for his disciples (*Saṅgha*) at a moderate level and his religion was based on peace and harmony among fellow practitioners and advocated love and loving kindness toward all living beings. Still from the beginning of his mission Buddha did not change his basic teachings such as the Four Noble Truths, the Eight Noble Path, and Dependent Origination and encouraged listeners to strive to attain *Nibbāna*.

This *Dhamma* referred to as *duddaso, duranbodho, atakkāvacaro* (difficult to see, difficult to understand, difficult to understand by logic) by Buddha which was *svākkhāto* (well-expounded) by him was simply the ‘Path of Purification’ or the ‘way to complete liberation’ or *Nibbāna*. Every word uttered by Buddha was aimed at helping the listeners to proceed along the Path of Purification to reach *Nibbāna*. Bhikkhu Anālyao opines in the afore mentioned article, these stages or *visuddhis* may not be attained one by one or one after another, but it is possible that they arise in the mind of the striving practitioner all or some of them simultaneously. However, as Ven. Buddhaghosa has described the seven purifications in the *Vis*, they are to be realized one by one like the seven relays as shown in the *Rathavinīta sutta*. Further we must consider carefully, even by reaching the seventh *visuddhi* i.e. *ñāṇa dassana* whether one attains *Nibbāna*’ or not. *Ñāṇa* can be taken as a synonym of *paññā* ‘which is the third stage in the three *sikkhā* or training and in general *paññā* or wisdom is *Nibbāna*. It would be instructive at this juncture to quote Venerable Nyanatiloka Thera:

By this stage of purification is meant the penetrating and experiential knowledge of the four supramundane paths (*magga-ñāṇa*), namely: ..., and the path of Arahantship (*arahanta magga*).

As soon as every form of existence has appeared to the mind as an obstacle, then, immediately after the adaptation knowledge (*anuloma- ñāṇa*), there arises the maturity knowledge *gotrabhūñāṇa*. And while taking as object the signless, the standstill, the non-becoming, the cessation, *Nibbāna*, this knowledge transcends the rank (*gotta-gotra*), name and sphere of the worldling (*puthujjana*) and enters into the rank, name, and sphere of the noble ones (*ariya*), and thereby forms the first turning towards *Nibbāna* as object, the first thinking about it, the

first concentration on it. This, therefore, is the maturity knowledge, which forms the summit of insight and never arises a second time.”¹⁸

Nyanatiloka Thero has given this exposition of the *ñāṇadassan visuddhi* according to the interpretation found in the Vis. Therefore, we can take it as authoritative. Thus, as he holds it is ‘the summit of insight and never arises a second time’ and implies that as the final stage in the order of the seven purities, *ñāṇadassana* ‘can be considered as same as attainment of *Nibbāna*. Following is the observation of Bhikkhu Analayo on the relationship of ‘knowledge and vision’ to the ‘final goal’ or *Nibbāna*:

“These instances indicate that the expression “knowledge and vision” can connote a variety of different realizations and do not necessarily imply realization of *Nibbāna*. In fact, judging from its usage in the *Mahāsāropama* and the *Cūlasāropama Suttas*, “knowledge and vision” refers only to a stage leading up to, but not yet identical with realization. These two discourses are of particular relevance in the present context, since they are concerned with the same issue that also forms the central topic of the *Rathavinīta Sutta*, the goal of living the holy life. The *Mahāsāropama* and *Cūlasāropama Suttas* agree with the *Rathavinīta Sutta* that neither pure virtues, nor deep concentration, nor the achievement of “knowledge and vision” should be mistaken for the final goal.”¹⁹

As we have observed in the foregoing discussion on several aspects of the *satta visuddhi* it was clearly a method or project for persons interested in attaining liberation or *Nibbāna* taught by Buddha. We saw that Upatissa, in the *Vimuttimaggā* stated at the beginning one needs a good knowledge of the *Tipitaka* for understanding the Path of Purification encompassing all the three *sikkhā* or trainings. This shows that the seven *visuddhis* are essentially of religious nature and objectives. However, it could be of use to the lay practitioners also for the progress in their daily life. Even if all the seven factors are not directly related to the lay life, some of them such as the *sīla*, *citta*, *diṭṭhi*, *kaṅkhātarana visuddhis* etc, could be of great help for the success in the day-to-day activities too. If one does not know and understand clearly the ‘right path and the wrong path he may easily fall as victim to hazards and perish. If someone of perfect reaching with regard to morals, he or she could easily become a popular person in society and develop a pure mentality and get rid of stress and mental problems. *Diṭṭhi* or the vision is also essential both for a religious person as well as a lay person. For example, if a lay person is entangled in various views, he may be misguided and in his daily activities face destruction as he may be driven by evil persons to get involved in crimes etc.

¹⁸ Nyananiloka Thero. **The Buddha’s Path to Deliverance**, p. 209

¹⁹ Bhikkhu Analayo, **Seven Stages of Purification**, <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/seven-stages-purif.pdf>, p. 131

Thus, if we consider the *visuddhis* one by one, we may see that, the concept of *visuddhis* could be applied to the life of ordinary persons- or householders and help them succeed in their plans for progress. This may be true in regard to a community or even to a country for its progress. For example, the most important *visuddhi* in the set of seven is *Ñāṇa Dassana* or ‘Knowledge and Vision’ and we can see that even for a country, for its development, its rulers need proper and right knowledge of their objectives, aims and targets for the development of their respective countries. Similarly, they need to have a ‘vision’ also for the progress and future of their countries and harmonious co-existence with the neighboring countries. Without good *citta* and *ditthi visuddhi*, it would be difficult even to develop economic plans for the sustainable development in a country. We can say that the *Sattavisuddhi* is a highly important doctrine in Buddhism that could solve spiritual as well as physical problems in the world.

Further examples of Buddha’s intervention or attitude to worldly problems could be found in various Suttas and stories in the Buddhist canon. For example, we can consider some instances reported in the *Saṅgāma Sutta*²⁰ in the *Samyutta Nikāya*. In this discourse, we find two contemporary kings of India, waging war. In the first instance, King Ajatasattu wins but in the second battle King Kosala wins and captures Ajatasattu alive. On both occasions Buddha stated his views on victory and defeat in war. And at the end of the *Sutta* Buddha makes a statement which has become famous now: Victory breeds enmity, the defeated one sleeps badly, the peaceful one sleeps at ease, having abandoned victory and defeats.²¹ This is true even at the present time. All the miseries and disasters in the world are caused by greed and ignorance. Those who are overwhelmed by greed for victory (success) inflict pain upon others and cause harm to both animal life and plant life. As seen in this verse. –*jayam veram pasavati* ultimate goal should be ‘peace’ and this is similar to the *visuddhi* gained through the seven stages of Visuddhis we discussed in this article. Among the seven *visuddhis*, *ditthi visuddhi* is the third one and this is important because in general the majority of people in the world are led by false or fake beliefs. People are easily deceived or misled by fake philosophers, fake religious masters and fake religious etc. At the time of Buddha too as we discussed above the world was full of such ‘fake’ philosophers of leaders of various cults. This is well explained in the *Sattajātīla Sutta*²² in the *Samyutta Nikaya*. In this discourse king Pasenadi Kosola while engaged in conversation with Buddha sees a group of Jātīlas passing by, all appearing to be of high spiritual attainment. The king turns towards them, kneels down and salutes them announcing his name aloud. Then the king first tells Buddha that they are respectable holy men of high spiritual attainment. Buddha remains

²⁰ S i 83-85

²¹ Bhikkhu Bodhi, *The Connected Discourse of the Buddha*, Op-cit, 177

²² S i 81

unimpressed. Then the King himself tells Buddha that they were not really religious of high spiritual quality but only spies in disguise and they were in the king's service. This may open the eyes of many people in the modern world too as so many ignorant people are misled by such fake and fraudulent persons. Some monks claim that they have attained to 'arhathood' and even there are some self-appointed pseudo-Buddhas in Buddhist countries. If people are well informed and educated, they will know how not to be misguided by such people. For this purpose, we can see those purities such as *sīla*, *citta*, *diṭṭhi* and, *maggāmagga ñāna dassana* could be highly instructive. In this same *Jaṭila Sutta*' Buddha has given some extremely useful advice on how to identify a genuine 'Sīlavā' or virtuous person. Buddha tells King Pasenadi 'O, King, you are a householder, living at home, with your wives and children. You are overwhelmed by fivefold sensuous pleasure. It is impossible for a person like you to recognize whether there are persons as real *arahanta* or not.

It is only by living together one could see whether a person is virtuous one or not. It is also not in a short time. But you have to associate with a person for a long time to see whether he is a genuine, virtuous one. In his interesting article on the seven purifications, bhikkhu Analayo stresses the point that the seven purifications explained by Buddhagosa in the Vis do not represent the final stage of purification. Hence Analayo argues that the seventh *Visuddhi*, the 'knowledge and vision', represents not *Nibbāna* but a very high or advance stage in the spiritual development and taking examples from the Chinese Versions of the *Rathavinīta Sutta* as well as from the *Dasuttara Sutta*, he clarifies his point and says that even after reaching the seventh relay' or chariots, one must continue further to reach the goals.

The remainder of their discussion makes it quite clear that in the eyes of both Sāriputta and Puṇṇa this scheme of seven purifications was incomplete as an account of the process of purification. According to the chariot simile found in all three versions, just as when mounting the seventh chariot the goal of the journey is still to be reached, so too with the seventh stage of purification the final goal of the process of purification is still to be attained. According to Puṇṇa's explicit statement in the Chinese and Pāli versions of the *Rathavinīta Sutta*, the seventh stage of purification is still affected by clinging (*sa-upādāna*) and thus cannot be considered the final goal.⁴⁴ If this is taken into account, an interpretation of this seventh stage as including the attainment of all four levels of awakening, such as advanced by the Vis, is surprising.²³

²³ Bhikkhu analayo, *Seven Stages of Purification*, <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/seven-stages-purif.pdf>, p. 133

Considering different modern interpretations as well as the traditional interpretation of the *Rathavināta Sutta* and the seven purifications, its essence appears to be relevant to the religious or supra-mundane objectives of attaining *Nibbāna* or the final goals of Buddhism as well as welfare or development in mundane affairs. As discussed earlier, it was clear that maintaining one's balance in the worldly affairs and avoiding the extremes and remaining in the 'middle' one could achieve both the 'mundane' and 'supra-mundane' objectives.' This was clear from the popular discourses in the *Tipitaka* such as the *Sigālovāda*, *Vyagghapajja*²⁴ and a number of *suttas* found in the *Nikāyas* in which various gods and men such as Kings like Ajātasattu and Pasenadi Kosala who approached Buddha with problems they faced in private and state affairs. Buddha provided them with solutions based on his basic doctrines related to the three trainings such as *Sīla*, *samādhi* and *Paññā*. Further in Buddha's discussions with the lay persons, he normally focused on the purification of *Sāla* or Virtues. With some persons, Buddha would start his discourse with the 'five precepts' and move on to advanced stages gradually. As we have seen that the seven purities are also bound with doctrines such as 'the Four Noble Truths, Eightfold Noble Path- the *Paṭicca samuppāda*, most of the discourses of Buddha are related to them. In the *Tipitaka* there are examples of Buddha referring directly to *jhāna* and *Nibbāna*, only to Bhikkhus who had made some progress on the path to *Nibbāna*. Buddha would, as seen in some Suttas in the Samyutta and Aṅguttara Nikāyas, teach large groups of Bhikkhus who accompanied Buddha on his tours through the country. When he stopped for the night, Bhikkhus would gather round him and listen to him preach. Buddha would always ask them to come up with their doubts and questions. This reminds us of purification by overcoming doubts. In the life of Bhikkhus as well as ordinary persons, removing doubts is useful and if one's mind is burdened with doubts, he would not be able to succeed in anything whether mundane or supra-mundane. This is well seen in the Mahāparinibbānasutta Sutta, in which, just before passing away into *Nibbāna*, Buddha told the monks to ask the questions, if they had any doubts or problems on the teaching of Buddha. This shows how important it is to clarify the doubts for attaining *Nibbāna*. When we apply this principle to worldly affairs, we can see that in human society, and between countries, problems arise due to doubt and suspicion. Buddha knew well about the reality of the human mind.

From his teachings it becomes clear that through deep understanding of the working of the mind, Buddha could gain such knowledge of a vast range of subjects and give lasting solutions and discover the Path of purification. In our discussion on the seven purities, we saw the third *visuddhi*- i.e. *Diṭṭhi Visuddhi* to be of utmost significance. *Sammā diṭṭhi* or 'Right or Perfect View' was always emphasized by Buddha as it was placed as the number one link in the Noble Eightfold Path. In the

²⁴ A iv 281-5

modern world, or in our contemporary societies, people get into trouble as a result of embracing ‘wrong’ or ‘imperfect views.’ People find it difficult to think and sort out the right views because they are entangled in the wrong views. The tendency among human beings is to fall into the wrong views easily. Even at the time of Buddha, although some intelligent persons were pleased with Buddha’s teaching, there were multitudes of them attracted to wrong views taught by the heretical teachers or the leaders of the Jain tradition and Brahmins with age old systems of rituals and sacrifices. Teachers of wrong views, were bombarding the ordinary people, with the view and attracting them to their creeds by popular practices of sever asceticism and performance of sacrifice etc. Hence, Buddha, when he was once questioned by a group of men known as Kālāma taught the famous *Kālāma Sutta*²⁵, in which Buddha advised not to be attracted easily to the ideas of others, without discrimination or checking them first to see whether such views led them on the right path. Buddha told the Kālāmas not to believe in something just because it was taught by a teacher, friend or relatives. Because of the good sensible teaching, in this *sutta* it has become very popular even today among the modern scholars. Thus, we see that most of the teachings, the very essence of Buddha’s teachings is well founded on the ‘seven steps of purification’ which are relevant and applicable in the modern contexts.

As in the *Kālāma Sutta*, so it is in many other *suttas*, Buddha has advised his followers and disciples not to be deceived by the words of ‘tricksters’, and if they are genuinely keen in treading the path to purification, they should follow the path he discovered because that is only way *ekāyano ayam bhikkhave maggo* i.e. The Four Noble Truths, the four foundations of mindfulness, the Noble Eight-fold Path etc. Nevertheless, Buddha’s path to deliverance or *Nibbāna* was not meant only for religious purposes. His Path serves for finding solutions to the problems in the day-to-day life as well. In the several discourses as mentioned above, the Buddha has explained his attitude to worldly problems and to solve them and guidance for the welfare in the life of the householders too. Although Buddhism is basically an ecclesiastical way of life helping the recluses or monks to attain spiritual development, Buddha associated closely with lay people. Kings, wealthy householders, bankers, traders or anyone engaged in trade were the lay supporters of Buddha and Sangha. Millionaire merchants and bankers like Anāthapiṇḍika spent lavishly to provide Buddha with comfortable dwelling places, which came to be known as *ārāma*. When we look carefully into the biography of Buddha, we can see that he spent his life mostly in cities or towns and by prosperous villages that could support him and his disciples. As we pointed out earlier, Buddha advised the kings like Kosala, Ajātasattu and Bimbisara when they met him to consult him in various matters – when they were

²⁵ A i 188

faced with the problem of enemies invading their territories. Similarly, he was approached by Brahmins and Jaṭilas wandering ascetics with their problems concerning the philosophical and doctrinal matters. In general Buddha performed as a guide and teacher and as a peacemaker as is seen in the episode of his intervention in the war between Sakyas and Koliyas. In examining such diverse facets in the life of Buddha, we have to keep in mind that he was *Mahākāruṇiko* or the great Compassionate One, and the teacher for the entire universe-*Satthā*. Thus, it is clear that the seven purities are doctrines, representing all the important doctrines in Buddhism which have a practical importance in resolving the problems in the contemporary world.

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¹ **M i** 36-40

¹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourse of the Buddha**, Op-cit, p. 121

¹ **D iii** 180-193

¹ P.V. Bapat. P.V. **Vimuttimaggā and Visuddhimaggā**. Op-cit, p.xi

¹ The Rev. N.R.M Ehara, Soma Thera and Kheminda Thera, **The Path of Freedom**, Op-cit, p. 1

¹ Ibid. p.01

¹ **TPOP** 2

¹ **Dhp** 183

¹ Peter Harvey, **An Introduction to the Buddhism: Teachings, History and Practices**, Op-cit, p.199

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