Spirituality
Among Filipino Adolescents

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Spirituality is becoming a growing concern and interest among the general public as well as among researchers (Roehlkepartain, King, Wagener & Benson, 2006).   Interest in spirituality, which is a concept highly associated with religion, is evident in the increase of books, magazines, movies, TV shows and seminars that feature such a topic. In the internet, spirituality is also a well-searched topic and most researches in spirituality involve children and adolescents primarily because spirituality is one of the major factors that mold a developing person. Spirituality can be a source of identity and social relationships among young people (Compton, 2005). During their adolescent years, the period of growth and confusion, they seek not only relationships with other people but also with the self and a higher being by participating in spiritual or religious activities.

Spirituality among the World's Youth

Spirituality is a concept shared by the youth across various cultures. According to the Casey Field Office Mental Health Study done by White, Havalchack, Jackson, O'Brien, and Pecora (2007), 94.6% of American youth respondents (ages 14-17) believe in the existence of God, and 82.5% of them engage in spiritual activities because they think these have a good effect on them. More than half of them (58.9%) also resort to praying when they are faced with problems. In a study involving 17 countries with 7,000 participants whose age range is 12-25, it was reported that only 7% of them did not believe that life has a spiritual dimension, or did not know. One out of three believes that they are spiritual and 55% think that they became more spiritual over the past two years (Roehlkepartain, Benson, Scales, Kimball & King, 2008).

In the Philippines, more than 40% of the 88.5 million total population (National Statistics Office, 2007) comprises individuals from 15 to 30 years old, and most of them are Roman Catholics. The Philippine Social Science Council (PSSC) reported in 2003 that 99.6% of young Filipinos believe in God's existence, and 99.85% are aware of the concept of sin. Also, 97.5% believe that there is a heaven, and 90.68% think that there is life after death. Likewise, 94.82% believe that people possess a soul.

In a survey done in 1996 by the Social Weather Stations (SWS), it was found that 85.58% of the Filipino youth respondents report being brought up in a very religious family (Philippine Social Science Center, 2003). The same survey revealed that 81.64% of these respondents considered themselves to be "religious persons," and 67.8% attended religious services at least once every week. In a separate survey conducted by the SWS, also in 1996, it was reported that the majority of the youth, who were influenced mostly by family and school, claimed to attend church services once a week and prayed at least once a day (Philippine Social Science Center, 2003); 67% of them claimed that they prayed regularly and sometimes together with their family (Cruz, Laguna & Raymundo, 2002).

Defining Spirituality

The word "spirituality" is derived from the Latin spiritus, which means breath or life force. Spirituality in general refers to meaning and purpose in one's life, a search for wholeness, and a relationship with a transcendent being (Fukuyama & Sevig, 1999, cited in Hage, 2006; Compton, 2005). A person's spirituality may be expressed through religion or religious involvement, which is usually referred to as

participation in an organized system of beliefs, rituals, and traditions (Fukuyama & Sevig, 1999, cited in Hage, 2006). On the other hand, Piedmont (2001) defined spirituality as an individual's efforts to construe a broad sense of personal meaning within an eschatological context, meaning that humans are the only creatures apparently aware of their own mortality. Within that reality, each person must construct some sense of purpose and meaning in life.

Spirituality, because of its association with religion and because it varies across culture, is probably one of the most difficult concepts to operationally define. Spirituality is often determined by whether people believe in God, how often they attend religious services, or what their religion is (Smith, Denton, Faris & Regnerus, 2002). In a study involving adolescents from various countries, spirituality was defined as belief in God, belief that life has a purpose, being true to oneself, being moral, and having peace and happiness. Factors that facilitate spirituality are family, friends, everyday experiences and relationships, and service to other people (Roehlkepartain, Benson, Scales, Kimball & King, 2008). In the study of White, Havalchack, Jackson, O'Brien, and Pecora (2007), spirituality is seen by the youth as a belief in a God, a Creator, or a Higher Being; praying, worshipping with a community of people who have similar beliefs; poetry/spoken words; being inspired; and belief in a spiritual connection between all human beings. Spirituality, according to the youth who participated in the study, is developed by spending time with people who share spiritual views, attending spiritual classes or seminars, exploring spirituality on-line, helping friends with personal problems, participating in food or clothing drives, and donating to charity. They also reported that praying is one of the coping mechanisms they usually resort to when they encounter problems.

Main Issue In Spirituality Studies

The common challenge among spirituality researchers is how to differentiate it from religiosity. The two concepts are different but very much related (Roehlkepartain, Benson, Scales, Kimball & King, 2008). They have overlapping elements and are most often used together in past investigations. Spirituality is often referred to as the broader of the two concepts (Hage, 2006). Although the two concepts are very close, they are not entirely interchangeable. Several studies use the two terms interchangeably, thus making it difficult to evaluate the findings in these studies (Piedmont, 2004).

There have been minimal attempts within psychology to operationally clarify and define the differences between spirituality and religion for the purposes of research (Piedmont, 2004). Abernethy, Houston, Mimms, and Boyd-Franklin (2006) claim that definitions of spirituality and religion vary, and that there is no consensus. For them, the term "spirituality" has been used more frequently to refer to the more individual, subjective dimension, while "religion" refers to the more organized, institutional dimension. For Miller and Thoresen (1999, cited in Piedmont, 204), spirituality is an attribute of a person (much like a personality construct). On the other hand, religiosity encompasses more of the beliefs, rituals, and practices of an institutional nature. Religiosity can also be seen as the manner in which one's experience of a transcendent being is molded by, and expressed in, a community or social organization; while spirituality is most concerned with one's personal relationships with larger, transcendent realities, such as God or the universe (Donahue & Benson, 1995; Koenig, George, & Peterson, 1998, cited in Piedmont, 2004). Zinnbauer, Pargament and Scott (1999) also state that religion refers to a spiritual search that is connected to formal institutions, while spirituality does not depend on an institutional context.

While Russel and Yarhouse (2006) agree that spirituality and religion should not be interchangeable, they warn that researchers must also consider the possible implications and consequences of this decision. Past researches report that all forms of spirituality are expressed within a social context, and that almost all religious traditions are focused on the individual aspects of a person's faith (Hill & Pargament, 2003, cited in Russel & Yarhouse, 2006). Also, separating these two closely-related concepts may lead to the wrong idea-that spirituality is "good" and religion is "bad" (Russel & Yarhouse, 2006; Koenig, McCullough & Larson, 2001; Wulff, 1996, cited in Abernethy, Houston, Mimms & Boyd-Franklin, 2006), which ignores the potentially beneficial and harmful sides of both religion and spirituality, respectively. It is also necessary to point out that the majority of people see spirituality within the context of organized religion. Lastly, the polarization of religion and spirituality may lead to redundant duplication in concepts and measures, thus making researches in these topics less valid (Russel & Yarhouse, 2006).

To add credence to the argument that these two concepts are hard to separate, a panel of leading researchers and scholars identified two concepts as central to both religion and spirituality: a sacred core, and a search process. They defined both spirituality and religion as the "subjective feelings, thoughts, and behaviors that arise from a search for the sacred." However, religion involves an identifiable group that supports and prescribes the search, whereas this may not be the case for spirituality (Larson, Swyers & McCullough, 1998, cited in Abernethy, Houston, Mimms, & Boyd-Franklin, 2006).

Assessing the past studies on spirituality, it appears that more investigations should be done that aim to further conceptualize spirituality. The objective of this study was to explore how Filipino adolescents understand spirituality. Specifically, it raised queries on

how these adolescents define spirituality, and how it differs from religiosity; what characteristics spiritual people have; how spirituality is developed; and what experiences do the adolsecents consider to be spiritual.

METHOD

A qualitative approach was utilized in identifying the definition, characteristics, experiences, and development of spirituality. The Focus Group Discussions (FGD) conducted with the Filipino adolescents allow for in-depth sharing of ideas, thoughts and feelings about spirituality.

Participants

Four separate FGD sessions were conducted. All sessions were composed of eight high school students (four boys and four girls) but from two different settings. Two sessions were conducted in an urban high school, while the other two were in a rural high school. The age range of the participants was 15-17 years old. They belong to different religions, but are mostly Roman Catholic. Permission was obtained from school authorities (i.e., the school's principal or head teacher) in order to allow students' participation. The objective of the study was thoroughly explained to them.

Procedure

Before the start of the FGD, the students were informed about the objective and scope of the study, confidentiality procedures, and their rights as volunteers and respondents. All discussions, which lasted approximately 45 minutes to one hour, were audio-taped, with the participants' consent.

In each FGD session, one member of the research team served as facilitator, asking questions contained in the interview guide, directing the flow of the discussion, and making sure all participants had a chance to contribute to the topic. The facilitator's FGD guide contains questions about the participants' definitions of spirituality and religiosity, and descriptions of a spiritual person, spiritual development, and spiritual experiences. Another member of the research team served as the documentor who observed the interactions, took down notes and recorded the session, and provided the summary at the end of the session.

Procedures in conducting an FGD were strictly followed. The discussion started with the introduction of the research team, after which the participants took turns in stating their name, age and religion. They were also asked to write this information on a piece of paper for documentation purposes. The facilitator encouraged all participants to speak, and reminded them that there were no wrong answers. At the end of the discussion, participants were given the opportunity to react or comment on any concerns they may have regarding the process. The documentor provided a summary of the session by repeating the highlights and verifying their responses. The respondents were thanked, and tokens of appreciation for their participation were distributed.

Data Analysis

Qualitative content analysis was used to analyze the transcribed FGD data. Codes were identified under the following pre-set domains: definitions of spirituality and religiosity, indicators of spirituality, spiritual experiences, spiritual development, and blocks to spirituality. Coding was done independently by each member of the research team, after which the coding was checked, refined and operationally

defined by the researchers. Codes were then grouped into categories, which were then finalized into overarching themes when no further new themes were identified. Validity was established through an external auditor, who is a senior researcher and faculty member.

RESULTS

The analysis of the FGD on the spirituality of youth is presented through the following domains: definitions of spirituality and religiosity, indicators of spirituality, spiritual experiences, spiritual development, and blocks to spirituality. The themes that emerged from these domains are presented below.

Spirituality and Religiosity Defined

Three themes emerged from the definitions given by the participants from the FGD. These are: faith in religion, personal relationship with God, and positive character. For some, spirituality means faith in religion. This includes trusting God during hard times, having a religion, and being proud of one's religion. One Catholic participant said, *"Ito 'yung paniniwala sa Diyos lalo na sa oras ng paghihirap."* Another one said, *"…ang pagiging proud sa sarili mong religion."* Others see spirituality as a personal relationship with God. They said that spirituality is treating God as a friend and having a special connection with Him through the Holy Spirit. A male participant said, "Para ko siyang best friend. Sinasabi ko mga problema ko sa kanya." Another said, *"Lagi siyang nasa isip ko."* Another definition attached to spirituality is positive character. Spirituality is being able to possess a good character, which means to he or she is moral, grateful to God, does not lose hope in times of difficulties. One participant said, *"Ito ay ang pagiging mabuting tao.*

Gumagawa ng tama at naaalala ang Diyos." Another one added, *"Kailangan natin sa buhay natin ang spirituality para madevelop ang sarili."*

For the definition of religiosity, four themes emerged: devotion to God, religious activities, morality, and freedom to choose one's own religion. First, religiosity means devotion to God. This is believing and obeying God's commandments, reading and following the Bible, and surrendering to God's will. One participant explained by saying, *"Pagsunod s utos ng Diyos…hayaang gamitin ka Niya sa Kanyang kagustuhan."* Others associate religiosity with engaging in religious" activities like going to mass and confessions, praying the rosary and novena, and attending processions. A sample response is, *"Ito 'yung pagsisimba kapag Linggo."* Third, religiosity is also associated with morality. Being religious means thinking about what is right and wrong, and moving away from sin. One said, *"Ang pagiging religious ay ang paglayo sa kasalanan."* For others, religion is what makes people moral. *"Kailangan natin ito para mahubog ang sarili…makakatulong ito sa atin."* Lastly, religiosity is seen as freedom to choose one's own religion. A participant explained this by saying, "Yung ikaw ang pumili ng sarili mong relihiyon at masaya ka doon.

Manifestations and Indicators of Spirituality

Based on the FGD responses, seven themes emerged as possible indicators of a spiritual person: faith in God, strong sense of morality, positive personal qualities, positive sense of self, positive relationship with God's creations, altruism-based happiness, and adaptive capacity to solve problems. First, he or she must have faith in God. He or she is free to choose his or her faith, and that person never doubts his or her faith. When asked how they think people express their spirituality, most of them said this was done through religious activities such as

praying, going to mass, and others. "*Unang una, dapat naniniwala siya sa Diyos. Tapos nagdadasal araw-araw at nagsisimba bawat Linggo,*" explained one of the girls. Second, one must have a strong sense of morality. He or she knows what is right and what is wrong, and cares about the world around him or her. He or she is not into vices, and does not think of revenge. A sample response is "*Lagi siyang gumagawa ng tama at may pakialam siya sa mundo.*" Third, he or she possesses a positive character, which means he or she has contentment, confidence, respect for others, kindness, tolerance, optimism, and a positive outlook in life. He or she is not materialistic. Filipino adjectives that were mentioned by respondents were *mabait, may respeto, matiisin, masaya kahit di mayaman, maluwag ang puso, at malakas ang loob.*

Fourth, he or she has a positive sense of self. He or she has respect for the self and has dignity. That person has the self-awareness to know if he or she needs to change something about the self. "*Siya yung may respeto sa sarili…may dignidad.*" Fifth, a spiritual person maintains a positive relationship with God's creation. This person communes and relates well with other human beings and with nature. One participant said, "'*Yung maraming kaibigan, mapapagkatiwalaan, marunong makisama at matulungin…*" Another said, "*Malapit siya sa Diyos at sa iba pa Niyang nilikha.*" Sixth is altruism-based happiness, which means his or her source of happiness is helping other people without seeking recognition or any rewards. He or she uses his or her talents and skills to serve others or to make them happy. Sample response were, "*Hindi siya nagaabang ng kapalit,*" and "*ginagamit niya ang mga kakayahan para sa kapakanan ng iba.*" Lastly, a person who is spiritual has an adaptive capacity to deal with problems. He does not only seek God's help, but he does his part to solve his problems. One participant said, "*Nagdadasal pero hindi lahat inaasa sa Diyos. Ginagawa niya ang dapat gawin para malutas ang problema niya.*"

Development of Spirituality among Filipino Adolescents

Spirituality among Filipino adolescents develops through different means. These are: influence of supportive significant others, exposure to religious beliefs and practices, overcoming difficult life experiences, reconnecting with God, and constant recognition of the value of spirituality. Majority of the participants mentioned the influence of significant others such family, friends, relatives and teachers. One participant claimed, "*Ako siguro dahil sa mga magulang ko, lalo na sa nanay ko. Siya ang nagpapaalala sa akin magdasal.*" Others see religion as a means to be spiritual. Exposure to religious beliefs and practices allowed them to become more aware of their spirituality. "*Yung pagiging relihiyoso, yun ang dahilan ng pagiging espirituwal.*" For others, it was those times when they overcome difficult life experiences that made them more spiritual. It is during these times that their faith in God are tested and strengthened. One participant expressed, "*Sa mga ganitong pagkakataon nasusubukan ang faith mo kay God. Kapag may matinding problema, tumatatag ang faith mo.*" On the other hand, some of the adolescent participants strengthened their spiritual life when they realized that they are becoming distant from God. For a time they became materialistic, self-centered, and even tried several vices. They felt that these made their relationship with God weak. For them, reconnecting with God made them spiritual. One participant explained this by saying. "*Naging matigas ang ulo ko noon. Pasaway. Di ako sumusunod sa parents ko. Laging nasa barkada. Pero ngayon nagsisi na ako. Nagbalik-loob na ako kay God.*" For others, spirituality develops through their constant recognition of its value in their lives. One participant shared, "*Bahagi 'yan ng buhay ng isang tao. Dapat laging nagdadasal…laging nasa isip ang Panginoon at nagpapasalamat.*"

Blocks to Spirituality

The participants identified some blocks that can hinder spiritual growth, which are: lack of faith in God, materialism, myopic focus on problems, and decrease of moral sense. The first block is their lack of faith in God. There are times when they doubt God's mercy and kindness when they face problems. A sample response was, "*Minsan nawawalan ako ng faith. Feeling ko parang pinababayaan na kami ni God. Ayun, di ako nagdadasal.*" Those that lack faith in God also became materialistic. They obtain happiness through desiring and acquiring money, cell phones, clothes and other things that their classmates, neighbors and friends have. One expressed, "*Nakalimutan ko na ang pagiging Kristiyano ko. Puro ako material. Marami akong gusto…di ako kontento.*" Others do not just lack faith in God, but they totally forget to turn to Him because they are too preoccupied in solving their problems. They have a myopic focus on problems. A female participant shared, "*Sa bigat ng problema, nauunahan ka ng takot. Masyado mong iniisip kung paano i-sosolve ang problem. Nakakalimutan mo na may Panginoon pala na tutulong sayo.*" Another block is the decrease in moral sense. Everyone around them, including the adults, is engaging in immoral acts such as gambling, drug and alcohol abuse, cutting classes, and fighting. They are influenced by people who are supposed to be their role models. A male participant explained, "*Naging pasaway kami kasi napapagaya kami sa mga tao sa amin na umiinom.*" Another one said, "*Sabi nga, kung anong bawal, yun ang masarap gawin. Curious kami kaya ginagawa namin.*"

Spiritual Experiences

There are two primary means by which the participants experience spirituality. One is through personal experience, while the other is

through listening to the narrated stories of other people from which they develop shared meanings with the narrating person. From the personal stories and narrated stories, five themes of spiritual experiences emerged, namely: self-transformation, divine intervention, extraordinary courage, self-insight, and communion with nature. Some of them consider self-transformation as spiritual. This is when the individual realizes, through teachings of a spiritual person or simply being with other spiritual people, that he has the capacity to change for the better. One shared, "*Nararamdaman ko na spiritual kapag kasama ko mga mababait at nagtutulungan. Pakiramdam ko may nagbabago din sa akin.*" For others, if they believe an event is a divine intervention, they consider it spiritual. It is when they pray for something and it is suddenly answered, or if the situation seems hopeless and an unexpected positive event happens. Sample responses are, "*Kapag nasagot ang dasal ko. Kapag kailangan naming ng pera tapos biglang magkakaroon,*" and "*Akala ko babagsak ako pero nagulat ako pumasa ako. Siguro dahil nagdasal ako.*" Occasions when they experience having an extraordinary courage before facing an insurmountable problem is also a spiritual event. A male participant said, "*Di ko alam saan ko nakuha pero bigla na lang lumakas ang loob ko na magsalita sa magulang ko nung nag-aaway sila.*" Another way of experiencing spirituality is through self-insight. This happens when they reflect or meditate and realize their mistakes; for others, their realizations are facilitated through seminars. A sample response is, "*Sakin spiritual 'yung pag marami kang narerealize tungkol sa sarili mo, kung saan ka nagkamali…nagsisisi ka.*" Others find it very spiritual when they commune with nature. They claim that they feel God's presence when they hike in the mountains, go into caves, or bathe in rivers. One participant shared, "*Kapag nasa bundok o kung saan may magandang tanawin, nararamdaman mo ang Panginoon.*"

DISCUSSION

Based on the results of this study, Filipino adolescents manifest almost the same views on spirituality as other adolescents across cultures. The findings will be discussed in relation to constructs related to spirituality, which are values, coping, and well-being.

Spirituality among the Youth: A Global Perspective

With more than 90% of the world's youth believing in the spiritual dimension of life, it can be inferred that spirituality is one of the most influential factors in adolescent development across different cultures. Aside from the fact that almost all of them believe in spirituality, they also share a common definition and beliefs on how it develops in an individual.

Around the world, the youth's definition of spirituality is closely related to religion, and this is consistent with the argument of past spirituality researches. They believe that spirituality has something to do with three aspects that are tied with religion of any kind. First, spirituality is faith or the belief that there is a God or a Higher Being. Second, it is a form of relationship with a God or a Higher Being. Third, spirituality is a having a good or moral character. When it comes to what the youth consider as a developing factor, it is always related to spending time with other spiritual people through seminars and religious activities and being able to overcome a difficult life experience. Family, friends and the experiences they had with them are consistently mentioned as instrumental in the development of their spirituality. These notions of spirituality were supported in the studies of White, Havalchack, Jackson, O'Brien and Pecora (2007) and Roehlkepartain, Benson, Scales, Kimball and King (2008).

Scholars define spirituality as a search for a purpose or meaning in life, and some of the researches were able to capture this definition. However, among the Filipino adolescent participants from this study, meaning in life was never mentioned as an aspect of spirituality. Further investigation can clarify this inconsistency.

Spirituality and Values

The Filipino adolescents' view of spirituality is also closely related to the values that are taught in the family. In a study done by Porio, Lynch and Hollnsteiner (1975), the Filipino youth claim that the most important values they learn from the family are: trust in God, obedience to parents, desire to succeed in life, honesty and justice, and getting along well with others. These values are very similar to the indicators of a spiritual person such as faith in God, strong sense of morality, positive personal qualities, positive sense of self, positive relationship with God' creations, altruism-based happiness and adaptive capacity to solve problems. This could mean that it is highly probable that a spiritual person also has well-developed values. However, can it be assumed that a person who has well-developed values is spiritual as well? Further investigation on the relationship of spirituality and values should be done to answer this query.

Spiritual Coping

One of the primary roles of spirituality in a person's life is to bring comfort during times of pain and suffering either physically or emotionally. Almost all people turn to God when they think that things are already out of their control. It is in these times that they usually experience things that they consider "spiritual" such as self-transformation, divine intervention, having an extraordinary courage,

and self insight. Compton (2005) states that through suffering and difficulties, people are forced to reevaluate their lives and through this revaluation, there is a possibility for transformation.

Individuals do not only cope with external problems but also to problems that are caused by the self. There are times when internal conflict is the primary stimulus for seeking religious experiences (Compton, 2005) and these experiences allow them to reconnect with God. Aside from individuals, families also use spirituality to overcome difficult experiences. Families often resort to praying. Praying is one of the most common mechanisms (White, Havalchack, Jackson, O'Brien & Pecora, 2007). Two-thirds of Filipino adolescents reported that they prayed regularly or sometimes together with their family (Cruz, Laguna & Raymundo, 2002).

Spirituality and Well-being

Several researches already reveal that religious beliefs and practices, which are aids to spirituality, are positively related to mental health (Compton, 2005; Russel & Yarhouse, 2006). Also, people who engage in religious activities tend to be healthier and less prone to delinquent and criminal behavior, alcoholism, drug abuse, suicide and other social problems (Compton, 2005; Gartner, 1996, cited in Russel & Yarhouse, 2006). Compton (2005) adds that religiosity leads to higher well-being because it provides social support, and promotes a healthy lifestyle, personality integration, an increase in generativity, coping strategies, and a sense of meaning. Religiosity only becomes negative when one starts to neglect medication because of religious beliefs (George, Larson, Koenig & McCullough, 2000).

Spirituality as an Aspect of Positive Adolescent Development

Spirituality plays a significant part in the positive development of an adolescent's identity because it fosters an integrated moral and civic identity that leads the young person to develop into an adult, who is positively engaged and integrated in the contexts of family and community (Lerner, Albers, Anderson & Dowling, 2006). A spiritual identity involves a "personal identity that mirrors the individual's personal reflection about the role of spirituality in her or his life" and it is "grounded in one's personal beliefs, behaviors, and values concerning the transcendent" (Templeton & Eccles, 2006, p.254). Spiritual experiences—that is, a personal experience with the transcendent-pave the way to a process of spiritual identity for the adolescents. A belief in the transcendent or a divine entity has the capacity to transform an individual's understanding of relationships and the material world; furthermore, it may foster civic attitudes and behavior. Thus, the spiritual adolescent may make civic commitments or be involved in civic engagement; conversely speaking, civic engagement (e.g., community service) can lead to spirituality in an individual because of the awareness and connection to others (Donnelly, Matsuba, Hart & Atkins, 2006).

Implications to Various Fields of Psychology

With the growing interest of researchers in spirituality, various fields in psychology will also expand. Human development, clinical and counseling, assessment, and industrial are just some of the many areas in psychology that can benefit from spirituality investigations.

In the area of human development, traditional researchers usually focus on cognitive, physical, socioemotional and moral development. Now that researches in spirituality identify different factors that contribute to human development, spirituality development can be an additional focus.

In psychological assessment, I.Q. and E.Q. are two of the most widely measured constructs. However, several people are already considering spirituality as a dimension of intelligence (Dhingra, Manhas & Thakur, 2005); thus instruments measuring spiritual intelligence are now being developed. Themes from this research can help create domains that can measure spiritual intelligence more validly.

With the increasing number of studies that support the positive relationship of religion and spirituality with well-being, clinical and counseling psychologists can integrate various strategies in their practice to promote a better life among their clients. Spirituality can contribute to the positive development of the youth, as well as their families and the community in which they belong.

Even in industrial psychology, spirituality is an emerging topic. Workplace spirituality is one of the fastest growing areas in organizational sciences. The most viable reason for this sudden increase in interest in spirituality in the workplace, according to Giacalone & Jurkiewicz (2003), is that the society seeks spiritual solutions to ease tumultuous social and business changes.

The Filipino adolescents' notions of spirituality are related to their notions of religion, and this similarity extends to their description of how spirituality is manifested in a spiritual person's life. Their spiritual development is facilitated by the spiritual values and encouragement of significant others such as the family, as well as their own personal

experiences. They recognize that the blocks to spirituality include spiritual, material and personal concerns. Themes about their spiritual experiences involve self-transformation, divine intervention, extraordinary courage, self-insight and communion with nature.

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