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Students' attitude toward the church on their behavioral intention to help the social action of the church: Ilocos region context

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ABSTRACT

Social action begins in the Church informed by God's Word and empowered by God's spirit. The study resolved the correlation between the cognitive and affective attitudes of the Catholic youth toward the Catholic Church and their behavioral intention to help the social action of the Church in the future. To support the study, related literature and studies were reviewed. A descriptive correlational research design wherein 400 youths. Moreover, validated questionnaires were used and the data were interpreted and analyzed using statistical tools namely Pearson r and weighted mean. The study found that Catholic youth have a very high positive cognitive and affective attitude toward the Catholic Church and their behavioral intention to help the Church is also very high. Further, there is a correlation between the Catholic youth's cognitive and affective attitude and the behavioral intention to help the social action of the Catholic Church in the future.

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Introduction

The role of the Catholic Church cannot be undermined in the history of western civilization. It has always been contributing to its development through its services such as education and medical care. In the west, for instance, it opened the first Catholic universities, colleges, and even basic education (Blainey, 2011). Through these services, the Church has inculcated Christian values to form the moral foundation of western society (Brooke, & Numbers, 2011). Through education and

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its teaching, the Church has opened the mind of its followers to respect the sanctity of human life (Lecky, 1920, Gushee, 2014), to respect the rights of women and children (Keller, 2008), respect human rights which were originated from the teaching St. Thomas Aquinas (Gonenc, 2002, Kim & Kaul, 2015, Goyette, et.al, 2004). The Western Missionaries assigned in different parts of the world, including Asia and Africa, spread education, social services, and teaching of the Catholic Church throughout the world. Nowadays, global education, and medical care form part of its social ministry.

The work of the Catholic Church is not limited to liturgical or sacramental services but it also includes social actions that are based on the teaching of Jesus Christ. “*Populorum Progressio*” of John Paul VI (1967) helped the Catholic Church institutionalize Catholic social action. “*Populorum Progressio*” was inspired by the Second Vatican Council which moves the bishops to approve social action initiatives that were led by individual priests and lay partners (Sadowski, 2017). The office addresses poverty, social justice, peace, and even human rights concerns.

There is a very clear view of the role of the Catholic Church in human society. The Catholic Church plays a very important role in transforming society based on Christian values. But the such view is missing among millennials or the young generation as they detach from history and experience. It is with this concern that the researcher would like to find out the attitude of the Ilocos Region Catholic youth toward the Catholic Church and if this affects their intention to help the Catholic Church’s social action program.

This study is based on the concept of Ajzen (1993) and Allport (1968) that attitude is a key predictor of human behavior. The concept has been carried out by different researchers to find out if attitude affects behavior. There have been varied results of previous studies so discussions were undertaken on the conflicting findings. For example, context may play a mediating factor in behavior. The study would like to understand the attitude of the Catholic Youth from the Ilocos Region, particularly among the Catholic youth who are studying in Catholic colleges.

The study is divided into five parts. The first part is the introduction which discusses the rationale and the objective of the study. The second part is the review of the related literature and studies related to the concept of human attitude, human behavior, the relationship between human attitude and human behavior, attitude toward the Catholic Church, the Catholic Church’s social action, and the conceptual framework of the study. The third part is the research methodology which discusses the research design, population, research instruments, data gathering procedures, the locale of the study, and statistical treatment of data. The fourth part is the empirical data and analysis while the final part is about the discussion of results, implications, and conclusion of the study.

Literature review

The concept of social psychology was used to discuss attitude and human behavior. The researcher used the same concept in his previous studies that relate to the attitude toward research

and behavioral intention to conduct research and the attitude toward higher education and academic engagement of students.

The concept of human attitude

Attitude is an individual's disposition to react to certain objects, behavior, person, institution, event, or other discriminable aspects of the individual's world (Ajzen, 1993). Ajzen contended that there can be a lot of definitions of attitude from different theorists, however, there is a common agreement among them that attitude has its evaluative dimension (Bem, 1970, Edwards, 1957, Fishbein & Ajzen, 1975). Ajzen (1993), for instance, recognized that attitude is inaccessible to observations, but it can be measured through the responses of the person toward the object of the attitude. Moreover, there are three categories of responses or reactions namely ***cognitive, affective, and conative responses*** (Allport, 1954, Hilgard, 1980, Rosenberg & Hovland, 1960). These are manifestations of salient or latent attitudes which are unobservable (Ajzen, 1993). ***The cognitive component*** refers to the beliefs and thoughts about the subject, the object, the person, the institution, or the event. It is about the perception and information of the person towards it. ***The affective component*** of attitude is an emotional reaction toward the subject, object, or person. It is how one feels when confronted with the subject, object, person, or institution. While the ***conative component*** of attitude is the effect of the attitudes toward a behavioral intention or how the attitude affects one's behavior. These may include plans, intentions, and commitments to a planned behavior. Attitude is a multidimensional construct that has three dimensions.

According to Ajzen (1993), a person develops such an attitude perhaps because of watching television programs or maybe other kinds of exposures or experiences. But Abun (2017) went deeper to answer that question about his argument on how to solve an environmental problem. According to him, the environmental problem is a result of human behavior, hence, there is a need to revisit the culture. He asserted that attitude originates from a person's culture. His argument was based on the ideas of anthropologists such as Donald (2002), and Hofstede as cited in Brown (1995). Donald (2002) argued that culture is playing an important role in our brain functioning and even brain structure. She has pointed out that language has the biggest impact on brain structure but that culture influences brain functioning to a great extent as she writes:

The social environment includes many factors that impinge on development, from bonding and competitive stress to the social facilitation of learning. These can affect brain functioning in many ways, but usually, they have no direct influence on functional brain architecture. However, symbolizing cultures own a direct path into our brains and affect the way major parts of the executive brain become wired up during development. This is the key idea behind the notion of deep enculturation. This process entails setting up the very complex hierarchies of cognitive demons (automatic programs) that ultimately establish the possibility of new forms of thought. Culture effectively wires up functional subsystems in the brain that would not otherwise exist.

The idea of culture and its effect on brain functioning indicates its power over the formation of the

mind and ideas of people about everything around them (Abun, 2018). Donald's view is like Hofstede, as cited in Brown (1995) when he emphasized that culture is the collective programming of the human mind which distinguishes the members of one human group from those of another. Hofstede pointed out clearly that culture is reflected in how people think, how people view things, or their attitudes. To elaborate on the idea of Hofstede, Amstrong (1996) explained that there is a relationship between cultural dimensions and ethical perceptions. In other words, an ethical attitude is formed by a particular culture. One perceives a certain object, subject, person, or institution to be negative or positive, favorable, or unfavorable because of the culture taught in one's society. Hence, ideas emanate from one's culture.

Human behavior

William James, a pragmatist, and a behavioral psychologist, as cited in Lawler (2006) believed that ideas are shaped by the brain or mind and not experience. He also recognized that although humans are ruled by their instincts as other animals do, they behave differently as they think rationally. It is the role of reason to create another impulse to neutralize another one.

Furthermore, Ridley (2003) turns his attention to the nature versus nurture debate to bring the first popular account of the root of human behavior. This may point to the very essence of human beings that differentiates them from an animal. Nohria, Sandelands, and Lawrence (2003), however, pointed out four drives or qualities that shape human behavior: first, drives to gain objects, bodily and emotional experience, maintaining life, and improving one's social status about others. The second one is about the drive to create relations, belong to a group, and create long-term relationships and care for others. The third one pertains to the drive to gain insight including understanding oneself and one's surroundings. Lastly, this would cover the drives to control and defend. These explain that human behavior is driven by purposes.

This refers to the theory of planned behavior (Ajzen, 1985, 1987, Ajzen & Madden, 1986). The theory of planned behavior (TPB) is an extension of the theory of reasoned action to explain the relationship between attitudes and behavior within human action. Reasoned Action Theory (RAT) predicts how an individual will behave based on their pre-existing attitude and behavioral intention. It further argues that an individual will behave based on the achievement of the expected outcome (Fishbein & Ajzen, 1975, Ajzen & Fishbein, 1980). If the RAT focuses on the reason, the central attention of TPB is the individual's behavior intention. Moreover, there are three independent determinants of intention. The first one is the attitude toward the behavior. The second determinant is a social factor or subjective norms. The third is the novel antecedence of intention. It suggests then that the more favorable the attitude and subjective norms concerning behavior, and the greater the perceived behavioral control, the stronger should be an individual's intention to perform the behavior under consideration (Ajzen, 1993).

In short, the theory of planned behavior points out that the stronger the people's intention to perform and achieve certain behavioral goals, the more likely they engage in such behavior. However, Ajzen (1993) cautions that the degree of success does not depend only on intention, but

some circumstances may hinder behavioral performance and goals. These include opportunities and resources such as time, money skills, and other requirements. These factors represent the actual control over the behavior. However, beyond TPB, the perceived behavior may not be carried out due to its lack of information, the requirements that have changed, or other unpredicted elements that occurred.

Attitude influences behavior

In psychology, an attitude is defined as a set of emotions, beliefs, and behaviors toward a particular object, person, thing, or event (Banaji & Heiphetz, 2010). Moreover, attitude is not independent of environment or experience, they are dynamic and enduring (Cherry, 2019).

Most of the early research studies were influenced by the ideas of early social psychologists that attitude is a key to understanding human behavior (Thomas & Znaniecki, 1918, Watson, 1925). This idea was taken for granted until later studies proved otherwise. For example, Corey (1937), Freeman & Ataoev, (1960) as cited in Ajzen (1993), conducted a study on college students' attitudes at the beginning of the semester and provide multiple opportunities to cheat by allowing them to score their tests. His test found that there was no correlation between students' attitude and their cheating behavior (Ajzen, 1993, p.74). Even later studies supported the study of Corey (1937), particularly Dean's (1958) study on attitudes ward labor unions and meetings which found no correlation. A similar study was also done by Wicker and Pomazal, (1971) on the attitude toward participating in a subject in social psychology and actual participation in a social psychology class, where no correlation was found.

The study of Wicker (1969) seems to discourage the original idea of early social psychologists that attitudes are the key to predicting behavior. Hence, the study of social context and norms as determinant factors in predicting behavior or human action was established (De Fleur & Westie, 1958, Deutscher, 1969). Despite the downside, other social psychologists, particularly Ajzen and Fishbein (1977, 2000,) still maintain that attitude is key in predicting behavior (Allport, 1968). They also considered attitude to be "the most distinctive and indispensable concept in contemporary American social psychology" (p. 59). Other social psychologists claimed that the inconsistencies may happen due to response biases, the multidimensionality of attitudes, and moderating variables. Thus, they recommended the need to use attitude measures that are less subject to systematic biases (Ajzen, 1993). Regarding the multidimensionality of attitudes, most attitude measurement techniques resulted in a single score representing the respondent's overall reaction. Allport's study (1935) emphasized that focusing on a single dimension does not do justice to the complexity of the attitude construct. The multidimensional construct includes cognition, affective, and conation components (Rosenberg & Hovland, 1960). It was also underscored that the situation, such as time pressure or circumstances surrounding the behavior could be a moderating variable (Ajzen, 1993).

Abun (2017, 2018) and Fitzsimmons and Douglas (2005) confirmed the consistency of attitude and behavior. Specifically, Abun (2017) found a relationship between environmental attitude and

environmental behavior. Abun (2018) also identified a correlation between entrepreneurial attitude and entrepreneurial behavioral intention to establish a business in the future. Further, his study on the entrepreneurial attitude and future intention to establish a business and the finding also indicated a correlation. Similarly, the study of Fitzsimmons and Douglas (2005) also found that entrepreneurial attitudes are significant in explaining career decisions in the future and their intention to go into business.

Attitude toward the catholic church

The object of attitude can be a person, a group, an institution, or events (Richardson, n.d). In the psychological context, it can be defined as a set of emotions, beliefs, and behaviors toward a particular object or subject, or institution (Cherry, 2019). In short, an attitude refers to either positive or negative reactions or responses of people toward a certain object, subject, or institution (Ajzen, 1993). From these definitions, three categories are identified, namely: cognitive, affective, and conative (behavioral) responses (Allport, 1954, Hilgard, 1980, Rosenberg & Hovland, 1960). Cognitive response refers to the ideas or thoughts of the person toward the object of attitude. It is about one's thoughts or perceptions toward a particular object. The affective reaction is the emotional reaction of the person toward the object of attitude. While the conative or behavioral response is about the intention of the person to behave in a certain way toward the object of attitude.

Attitude toward the Church, therefore, refers to the cognitive, affective, and conative or behavioral response of the Catholic youth. In short, it is what they know and feels about the Church. Ajzen (1980) conforms to the old idea that attitude is a key predictor of behavior. Earlier Thomas & Znaniecki, (1918), and Watson, (1925) claimed that attitude influences the behavior of people. Some social psychologists shrugged off this idea as they still believed that the attitude toward certain objects influences their behavior. This idea was challenged by Corey (1937), Freeman & Ataoev, (1960) as cited in Ajzen (1993). They conducted a study on college students' attitudes at the start of the semester and allowed them to check their tests. Corey's test found that there was no correlation between students' attitude and their cheating behavior (Ajzen, 1993, p.74). Even later studies supported the study of Corey (1937). For example, Dean (1958) conducted a study on attitudes toward labor unions and participation in labor union meetings, and his study found no correlation. A similar study by Wicker and Pomazal, (1971) found no correlation between the attitude toward actual participation in a social psychology class. These strongly signify that attitude is not a key predictor of behavior. Unfortunately, later studies proved otherwise. For example, Wicker (1969) Aljzen (1980), De Fleur & Westie, (1958), Deutscher, 1969), Ajzen and Fishbein (1977, 2000,), and (Allport, 1968) recognized the original theory that attitude affects the behavior of person toward the object as it is the most distinctive and indispensable concept in social psychology. Later studies likewise, supported the consistencies of the relationship between attitude and behavior such as the study of Abun (2017, 2018) on the environmental attitude and behavior of employees and the entrepreneurial attitude and behavior of ABM senior high school students. Both studies found that attitude correlates to behavior. Earlier, Fitzsimmons and Douglas (2005) also confirmed the consistency of the relationship between attitude and behavior.

Catholic church social action

The Second Vatican Council changed the mind of the Catholic Church's leadership on how it sees itself, that it is no anymore separated from the world, but it is part of the world. This equates to participation in solving human concerns. It had opened its windows to the outside world (Baldelomar, 2010). Since then the Catholic Church started institutionalizing its social action that was originally done by individual priests and lay partners. The Catholic Church started stressing social justice strongly. As Duncan (2006, para. 1) argued the Church's concern and participation in social issues originated in the belief that "God identifies intensely with oppressed and the distressed" of the earth.

Such concern must stand out as a marker of Catholic identity (Baldelomar, 2010). In its line of social concern, the Church has identified seven themes in its social teaching such as life and dignity of the human person, call to family, community and participation, rights and responsibilities, options for the poor and vulnerable, The dignity of works and the rights of workers, solidarity, and cares for God's creation (United States Conference of Catholic Bishops, 1998).

In its social teaching, the Church discusses matters of human dignity and the common good in society. It addresses issues of oppression, the role of the state, social organization, social justice, and issues on wealth distribution. These concerns are inspired by the *Rerum Novarum*, the encyclical letter of Pope Leo XIII in 1891 that discussed economic distribution. The *Rerum Novarum* is also a result of reflection on the writings of theologians such as Thomas Aquinas and Augustine of Hippo which is also inspired by the Bible (Martin, 2004). This document was also developed by John Paul XXIII with his *Mater et Magistra* with its subtitle, "Christianity and Social Progress". This expanded the social doctrine to include international relations, particularly on the relations between poor and rich countries in which the latter have an obligation toward the former. Later, such a document was expanded in the *Pacem in Terris*. The Pope emphasized world peace as the rights and responsibilities of individuals, social groups, and states. Moreover, Pope urged Catholics to apply social teachings (Hittinger, 2013, Sorondo, 2013).

The Catholic social teaching has inspired Churches and religious communities to establish social action offices and carry out programs that address social issues such as poverty, human rights, discrimination, environmental problems, and many more. However, Churches and religious communities are often facing problems related to not only human resources, but mostly financial resources. Pope John Paul XXIII anticipated this problem, so he invited all Catholics and even other religions to participate in solving these social issues.

The dynamics of attitude toward the catholic church

The attitude of the Catholics toward the Catholic Church has changed from the past centuries and the present. It is recognized that the earlier Church had played an important role in the civilization of society and established the moral foundation of civilized society. For example, in the early days,

the Church was considered a powerful institution, and respect goes with it. However, as Cherry (2019) clarified, real-life experiences changed the initial attitude toward the Church. Since the environment and experiences in which people live are dynamic, attitude changes.

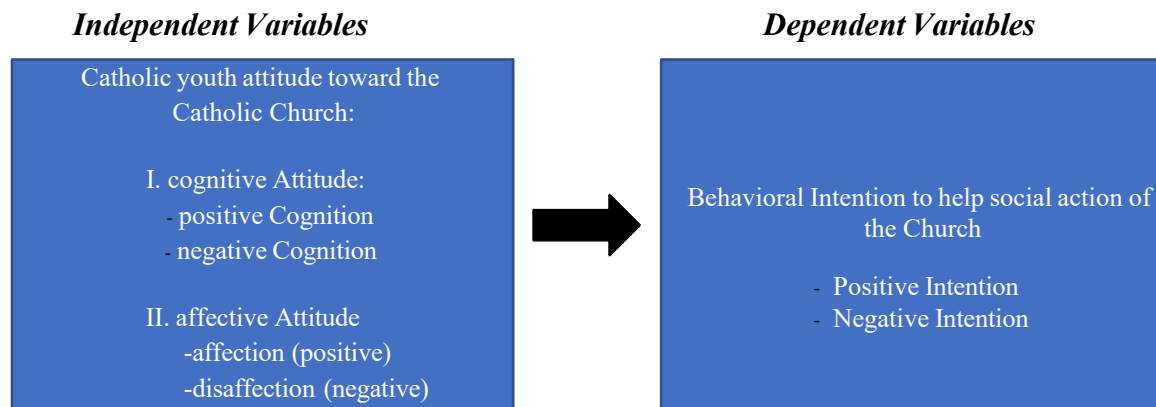
According to the data from the World Values Survey (WVS) conducted by the Institute for Social Research (ISR) as cited by Swanbrow (2005), the attitude of Roman Catholics in America, Spain, and Mexico continues to change. The study showed that their identification with the Church is not reflected in their attitude. In a survey conducted, it highlighted the Catholic Church's stand on divorce as never justifiable which contradicts the opinion of the people as manifested in the decline of Church attendance. This was also recognized by the study of Rymarz and Graham (2006) on Australian Catholic youth whereby religious communities have a hard time passing on their beliefs to future generations. The study further showed that most adolescents have a weak familial pattern of Church attendance and predicted a likely decrease in their future participation. It further elucidated that many core Catholic adolescents are likely to become less involved in Church life in the future.

The above findings indicate that the attitude of people toward the Church has changed, consequently, their behavior to commit themselves to carry out the teaching of the Church and their attendance to Church activities also change. Such changes did not only happen in America, Spain, and Mexico but in the Philippines as well. The CBCP-Episcopal Commission on Youth (2003) as cited in Sarmiento (2016), commissioned the National Filipino Catholic Youth survey in 2002, to gather information about the Filipino youth. The survey revealed that many young Catholic Filipinos either seldom practice their faith or do not practice it at all. They seldom pray and never participate in Church activities. However, this pattern has not established itself as a prevalent attitude. At least, in the Philippines context, the Catholic youth's attitude toward the Catholic Church seems to be reversed as shown in the 2013 survey (CBCP-Episcopal Commission on Youth, 2013) that most of the Filipino youth confirmed their belief in the basic doctrine of the Catholic Church and their participation in the Church activities. Sadly, the causes of reversal were not investigated.

CBCP-Episcopal Commission on Youth and the Catholic Educational Association of the Philippines (2014), in collaboration with 18 universities and colleges nationwide, surveyed the religiosity of the Catholic youth of the Philippines. One of the questions was about the importance of religion in their life. The survey revealed that 89.5 percent of respondents consider religion to be very important, and 8.7 percent considered religion to be somewhat important. 0.4 percent considered religion to be not important at all. In short, it is around 98.4 percent of them consider religion important and only 1.4 percent of youth thought that religion is not very important, or a total of 1.8 percent do not consider religion to be important. Following such an attitude is their religiosity. The same survey pointed out that a total of 86.1 percent considered themselves to be religious 38.5 percent considered themselves very religious and 47.6 percent considered themselves to be somewhat religious. 14 percent considered themselves to be not religious. When the participants were asked about their feelings toward religion, they expressed positive emotions,

or they feel proud to be Catholic as it provides a sense of joy and comfort.

Conceptual framework



Source: Ajzen and Fishbein (1977)

Figure 1: The conceptual framework reflects the relationship between the cognitive and affective attitude toward the Catholic Church and behavioral intention to help the social action of the Catholic Church.

Statement of the problems

The study established the relationship between the cognitive and affective attitude of Ilocanos' Catholic youth toward the Catholic Church and their behavioral intention to help the social action of the Catholic Church, specifically to answered the following questions:

1. What is the cognitive attitude of ilocanos' catholic youth toward the catholic church in terms of:

- 1.1 positive cognition; and
- 1.2 negative cognition?

2. What is the affective attitude of ilocanos' catholic youth toward the catholic church in terms of:

- 2.1 affection (positive); and
- 2.2 disaffection (negative)?

3. What is the behavioral intention of the ilocanos' catholic youth to help the social action of the church in terms of:

- 3.1 positive intention; and
- 3.2 negative intention?

4. Is there a relationship between cognitive and affective attitudes toward the catholic church and behavioral intention to help the social action of the church?

Assumption

The study assumed that cognitive and affective attitude affects human behavior and it can be measured. The questionnaires are valid, and the answers of the respondents reflected their perceptions.

Hypothesis

Ajzen (1985, 1987), and Ajzen & Madden, (1986) claimed that attitudes affect human behavior and, based on this theory, the current study contends that cognitive and affective attitudes of Ilocanos' Catholic youth toward the Catholic Church affect their behavioral intention to help the social action of the Catholic Church.

Scope and delimitation of the study

The study limited itself to measuring the cognitive and affective attitude of the Ilocanos' Catholic youth toward the Catholic Church and their behavioral intention to help the social action of the Church. It covered the youth studying at the college level and those who are out of school in Ilocos Sur and Ilocos Norte.

Research methodology

The study was carried out through appropriate research methodologies such as research design, data gathering instruments, population, the locale of the study, data gathering procedures, and statistical treatment of data.

Research design

The study used descriptive correlational research design aided by inquiry to determine the level of cognitive and affective attitudes of Ilocanos' Catholic youth toward the Catholic Church and behavioral intentions to help the social action of the Catholic Church. The nature of descriptive research is to describe what is found in the data collected through questionnaires and statistical treatment. It is also used to describe profiles, frequency distribution, describe characteristics of people, situations, phenomena, or relationship variables. In short, it describes "what is" about the data (Ariola, 2006, cited by Abun, 2019).

In line with the current study, the descriptive correlational method was deployed. It ascertained the level of attitude toward the Catholic Church and its correlation, with the plan to help the social action of the Church by identifying the dominant attitudes of Catholic youth toward the Catholic Church and which ones affect the behavioral intention to help the social action of the Church.

The locale of the study

The locale of the study was Catholic colleges in Ilocos Sur and Ilocos Norte.

Population

The population of the study was composed of selected samples of Catholic youth in Ilocos Sur and

Ilocos Norte. Purposive sampling was used and 400 youth were taken as respondents of the study.

Data gathering instruments

The study utilized questionnaires that were made by the researcher and validated by two subject matter experts related to the content of the questionnaires. Both experts rated at 4.22 and 4.25 respectively with the interpretation of “very valid”.

Data gathering procedures

In the process of data gathering, the researcher sent letters to the presidents of the Colleges, requesting them to allow him to survey the college. The researcher personally met the presidents and employees and requested them to answer the questionnaires. The ethical review was waived because it did not involve human subjects. The retrieval of questionnaires was arranged between the president’s representative and the researcher with the help of employees in the college.

Statistical treatment of data

Descriptive statistics were used. Weighted mean ascertained the level of cognitive and affective attitudes toward the Catholic Church, and the behavioral intention to help the social action of the Church. Pearson r was used to measure the correlation between cognitive and affective attitudes toward the Church, and the behavioral intention to help the social action of the Church.

The following ranges of values with their descriptive interpretation were used:

Statistical Range	Descriptive Interpretation
4.21-5.00	<i>Strongly Agree /Very High</i>
3.41-4.20	<i>Agree/High</i>
2.61-3.40	<i>Somewhat Agree/ Moderate</i>
1.81-2.60	<i>Disagree/Low</i>
1.00-1.80	<i>Strongly Disagree/Very Low</i>

Data presentation and analysis

This section presents the empirical data that were gathered through research questionnaires and the analysis is based on the empirical data. The presentation of empirical data and analysis follows the arrangement of the statement of the problem of the study. The study was seeking the answer to the following problems:

Problem 1: What is the cognitive attitude of ilocanos’ catholic youth toward the catholic church in terms of:

- 1.1 positive cognition; and*
- 1.2 negative cognition?*

Table 1. Catholic youth’s cognitive attitude toward the catholic church

<i>a. Positive cognition</i>	Mean	DI
1. Catholic church is important because it lays the moral foundation	4.55	SA

of society.		
2. Catholic church is important for making me closer to God.	4.70	SA
3. Catholic church makes me a good person.	4.52	SA
4. Catholic church helps a lot of poor people.	4.17	A
5. Catholic church is playing an important role in society.	4.35	SA
6. Catholic church is against social injustices.	4.10	A
7. Catholic church is living the teaching of christ.	4.54	SA
8. Catholic church is all about prayer and attending holy mass.	4.28	SA
Composite Mean	4.40	SA
b. Negative cognition		
1. I think the catholic church is not important at all.	1.37	SDA
2. I think the teaching of the catholic church does not make me closer to god.	1.44	SDA
3. I think that the catholic church is irrelevant to my life and society.	1.54	SDA
4. I do not know much about the catholic church.	1.64	SDA
5. I know that the catholic church does not make me a better person.	1.46	SDA
Composite Mean	1.49	SDA

Legend:

4.21-5.00	<i>Strongly Agree</i>	<i>Very High</i>
3.41-4.20	<i>Agree</i>	<i>High</i>
2.61-3.40	<i>Somewhat Agree</i>	<i>Moderate</i>
1.81-2.60	<i>Disagree</i>	<i>Low/High</i>
1.00-1.80	<i>Strongly Disagree</i>	<i>Very Low/Very High</i>

Based on the empirical data, the positive cognitive attitude of youth toward the Catholic Church is 4.40 which is interpreted as “very high” or “strongly agree”. Even when the items are taken singly, students strongly agree that Catholic Church is important because it lays the moral foundation of society (4.55), for making them closer to God (4.70), for making them good people (4.52), Catholic Church is playing important role in the society (4.35), Catholic Church is living the teaching of Christ (4.54), and they strongly agree that Catholic Church is all about prayer and attending Holy Mass (4.28). They also agree that the Catholic Church helps a lot of people (4.17) and is against social injustices (4.10).

In terms of their negative cognitive attitude, it shows that as a whole, the youth achieve the composite mean of 1.49 which means that they strongly disagree with the points raised in the survey. Taking it singly, the youth strongly disagree that Catholic Church is not important at all (1.37), the teaching of the Catholic Church does not make them closer to God (1.44), Catholic Church is irrelevant to their life and society (1.54), Catholic Church does not make them a better person (1.46) and they strongly disagree that they do not know much about Catholic Church

(1.64).

In short, the youth’s negative cognitive attitude toward the Catholic Church confirms their positive cognitive attitude toward the Church. In other words, they have a very high positive cognitive attitude toward it and strongly agree about its importance in their life and society.

Problem 2: 2. What is the affective attitude of ilocanos’ catholic youth toward the catholic church in terms of:

2.1 affection (positive); and

2.2 disaffection (negative)?

Table 2. Catholic youth’s affective attitude toward the catholic church

a. Positive component	Mean	DI
1. I feel the Catholic Church is important in making young people closer to God.	4.56	SA
2. Catholic Church is enjoyable.	4.43	SA
3. Belonging to the Catholic Church makes me proud.	4.48	SA
4. Catholic Church makes me feel good.	4.51	SA
5. Catholic Church makes me happy.	4.52	SA
6. I feel satisfied belonging to the Catholic Church.	4.50	SA
Composite Mean	4.50	SA
b. Negative component		
1. Catholic church makes me angry.	1.35	SDA
2. Just thinking of the catholic church does not make me happy.	1.40	SDA
3. Thinking of the catholic church makes me upset.	1.41	SDA
4. Catholic church does not make me proud.	1.39	SDA
5. Catholic church is an additional burden to me.	1.38	SDA
6. The catholic church does not make me a free person.	1.41	SDA
Composite Mean	1.39	SDA

In terms of youth’s positive affection toward the Catholic Church, the data points out that, the students’ positive affection toward the Catholic Church is 4.50 which can mean that they strongly agree with the questions raised in the study. Specifically, the youth strongly agree that they feel the Catholic Church is important in making young people closer to God (4.56), the Catholic Church is enjoyable (4.43), belonging to the Catholic Church makes me proud (4.48), makes them feel good (4.51), makes them happy (4.52), and satisfied (4.50).

The students’ positive affective attitude toward the Catholic Church is confirmed by their negative affective attitude toward it. Based on the data presented, it appears that the negative affective attitude of youth toward the Catholic Church gained a composite mean of 1.39 which means that students strongly disagree with the questions raised. Particularly the youth strongly disagree that

the Catholic Church makes them angry (1.35), does not make them happy (1.40), makes them upset (1.41), does not make them proud (1.39), does not make them free person (1.41) and they strongly disagree that the Catholic Church is an additional burden to them (1.38).

In short, the negative affective attitude of students toward the Catholic Church confirms their positive affective attitude toward it. In other words, the youth have a very high positive feeling toward the Catholic Church.

Problem 3: What is the behavioral intention of the ilocanos' catholic youth to help the social action of the church in terms of:

3.1 positive intention; and

3.2 negative intention?

Table 1. Catholic youth's behavioral intention to help social action of the church

<i>Positive behavioral component</i>	Mean	DI
1. I will contribute any amount in the future to help the social action of the church.	4.26	SA
2. I will participate in the effort of the church to elevate human poverty.	4.23	SA
3. I will help the church in its effort to fight against injustices.	4.30	SA
4. I am inclined to follow the church to help the poor.	4.22	SA
5. I feel drawn to do acts that benefit others in church.	4.21	SA
Composite Mean	4.24	SA
<i>Negative Component</i>	Mean	DR
1. I will not contribute anything to church.	1.64	D
2. I will not participate in the effort of the church to help its programs in social action.	1.66	SDA
3. I will not participate in its effort to fight against injustices.	1.67	SDA
4. I am not inclined to follow the church to help the poor.	1.68	SDA
5. Even if I am promised eternal salvation to help the poor, I am not inclined to do it.	1.65	SDA
Composite Mean	1.66	SDA

Concerning the behavioral intention of the youth to help the social action of the Catholic Church, in terms of positive behavioral intention, the data manifested that, the youth reached a composite mean of 4.24 indicating that the youth strongly agrees to help the social action of the Catholic Church. Even when taking the questions singly, the data illustrates that the youth strongly agree that they will contribute any amount in the future to help the social action of the Church (4.26), participate in the effort of the Church to elevate human poverty (4.23), help the Church in its effort to fight against injustices (4.30), follow the Church to help the poor (4.22), and do acts that benefit others in Church (4.21).

Furthermore, their negative behavioral intention seems to support their positive behavioral intention. The data specifies that the youth have 1.66 composite means interpreted to strongly disagree with the concerns raised in the survey. Remarkably, the youth strongly disagree that they will not contribute anything to Church (1.64), will not participate in the effort of the Church to help its programs in social action (1.66), will not participate in its effort to fight against injustices (1.67), will not follow the Church to help the poor (1.68), and they strongly agree that even if they are promised of eternal salvation to help the poor, they will not be inclined to do it (1.65).

Overall, the analysis of data directs that the students will help the Catholic Church in their social action programs in the future.

Problem 4: Is there a relationship between cognitive and affective attitudes toward the catholic church and behavioral intention to help the social action of the church?

Table 5. The relationship between cognitive, affective attitudes toward behavioral intention

		Cognitive Positive	Cognitive Negative	Affective Positive	Affective Negative	Behavioral Positive	Behavioral Negative
Cognitive Positive	Pearson Correlation	1	-.408**	.355**	-.267**	.258**	-.506**
	Sig. (2-tailed)		.000	.000	.000	.000	.000
	N	323	323	323	323	323	323
Cognitive Negative	Pearson Correlation	-.408**	1	-.239**	.580**	-.217**	.373**
	Sig. (2-tailed)	.000		.000	.000	.000	.000
	N	323	323	323	323	323	323
Affective Positive	Pearson Correlation	.355**	-.239**	1	-.306**	.577**	-.381**
	Sig. (2-tailed)	.000	.000		.000	.000	.000
	N	323	323	323	323	323	323
Affective Negative	Pearson Correlation	-.267**	.580**	-.306**	1	-.291**	.449**
	Sig. (2-tailed)	.000	.000	.000		.000	.000
	N	323	323	323	323	323	323
Behavioral Positive	Pearson Correlation	.258**	-.217**	.577**	-.291**	1	-.369**
	Sig. (2-tailed)	.000	.000	.000	.000		.000
	N	323	323	323	323	323	323
Behavioral Negative	Pearson Correlation	-.506**	.373**	-.381**	.449**	-.369**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	

N	323	323	323	323	323	323
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** . Correlation is significant at the 0.01 level (2-tailed).

In terms of its correlation between cognitive and affective attitude and the behavioral intention of the youth to help the social action programs of the Catholic Church, the Pearson r correlation point to a significant correlation at 0.01 level (2-tailed). It means that the cognitive and affective attitude of the youth toward the Catholic Church has something to do with their behavioral intention to help the Church in the future.

Results and discussion

The empirical data and analysis indicate that the Catholic youth's positive attitude toward the Catholic Church is considered very high while the negative attitude is rated very low. It is also specified in Pearson r that there is a significant correlation between the attitude toward the Church and their behavioral intention to help the social action of the Church. This finding suggests that to improve Church members' participation in the social action of the Church, the Catholic Church must focus more on enriching the knowledge of the youth on the Catholic faith and providing activities or programs that would strengthen their affection toward the Catholic Church. Faith formation is a necessary component that can be explored in strengthening their positive view of the Catholic Church and their intention to help the Church in the future. On the contrary, if this is overlooked, it will affect their affective attitude toward the Catholic Church since a very high positive cognitive and affective attitude will lead to high involvement in the Church programs.

Conclusion

The study established the correlation between the affective and cognitive attitude toward the Catholic Church and their effects on the behavioral intention to help the social action programs of the Catholic Church. It was inspired by the theory of Allport (1968) and Aljzen (1993) that attitude is a key predictor of behavior. The study clearly showed a significant correlation between cognitive and affective attitudes of the Catholic youth's behavioral intention to help the Catholic Church's social action programs in the future.

The study confirms earlier findings of the relationship between human attitude and human behavior. The finding of the study suggests that the Catholic Church should focus on the faith formation of the youth and social activities that can instill positive feelings toward the Catholic Church.

Given these observations, the study recognized its limitations, that the respondents were the youth who are studying in a Catholic school. A wider study that includes out-of-school youth will give a clear picture of the attitude of the Catholic youth toward the Catholic Church and their plan to help the Church in the future.

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