



De La Salle University – Dasmariñas
GRADUATE PROGRAM

**THE EFFECTS OF RELIGIOUS EDUCATION ON THE MORAL AND
SPIRITUAL LIVES OF MENTORS AND STUDENTS AT DE LA
SALLE UNIVERSITY - HEALTH SCIENCES
CAMPUS (DLSU-HSC)**

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ABSTRACT

Name of Institution : De La Salle University – Dasmariñas
Address : Dasmariñas, Cavite
Title : **The Effects of Religious Education
on the Moral and Spiritual Lives of
Mentors and Students at De La
Salle University-Health Sciences
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STATEMENT OF THE PROBLEM:

The study was undertaken to determine the effects of Religious Education on the lives of mentors and students. There were three dimensions considered in this study, namely; doctrine, morals and worship.

Specifically, the following questions were answered:

1. What is the profile of the respondents in terms of academic qualifications, years of experience teaching REED subjects, year level, number of REED units taken and religion?



2. What are the effects of REED subjects on the lives of both mentors and students as viewed by themselves in terms of the following dimensions, namely; doctrine, morals and worship?
3. Are there significant differences on the views of the respondents on the three dimensions when taken as a group?
4. What are the strengths and weaknesses of REED as viewed by the respondents considering the three dimensions?
5. Based on the findings of the study, what can be the suggestive measures to further improve/enhance the teaching of REED subjects?

The study proceeded from the following hypotheses:

1. There are no significant differences on the views of the mentor-respondents on the three dimensions, namely; doctrine, morals and worship.
2. There are no significant differences on the views of the students respondents on the three dimensions, namely; doctrine, morals and worship.

The study utilized the descriptive research design to determine the effects of REED subjects on the lives of mentors and students. The descriptive statistics such as ANOVA, frequency distribution, mean, percentile and ranking were the statistical tools utilized in the study.



Findings:

1. Out of 17 mentor-respondents, 4 or 24 per cent were MA degree holders; another 4 or 24 per cent had already passed the comprehensive examination in their doctoral degrees, 7 or 41 per cent with doctoral units, and 2 or 11 per cent were doctoral degree holders ; 7 or 41 per cent had taught the subjects between 4-6 years; 6 or 35 per cent had taught the subjects between 7-9 years; and, 4 or 24 per cent had taught the REED subjects for 10 years and above.
2. As regards to the student-respondents, out of 549 , 73 or 13 per cent were 3rd year MRT, 125 or 23 per cent were 3rd year PT, 115 or 21 per cent were 3rd year Nursing, 36 or 7 per cent were 4th year MRT, 121 or 22 per cent were 4th year PT and 79 or 14 per cent were 4th year Nursing students; 424 student-respondents comprising 77 per cent had already taken up 18 units of REED subjects; 125 or 23 per cent had taken up 15 units; 467 were Catholics comprising 85 per cent; and 82 or 15 per cent were non-Catholics.
3. In terms of the effects of REED subjects on lives of mentors, the three dimensions, namely; doctrine, morals and worship were found fully observed or outstanding. In other words, the effects of



Religious Education on the lives of REED mentors were fully observed or outstanding.

4. On the other hand, the student-respondents viewed the three dimensions, namely; doctrine, morals and worship highly observed or very satisfactory, which meant that they were very satisfied when it comes to the effects of Religious Education on their lives.
5. There existed significant differences in the views of mentor-respondents regarding doctrine, moral and worship and this meant that their views vary or they viewed the three dimensions differently.
6. As to the student-respondents, there were no significant differences that existed in the views of the student-respondents on the three dimensions. It could be inferred that their views were somewhat related or similar in terms of doctrine, morals and worship.
7. The three dimensions of doctrine, morals and worship for the mentor and student-respondents had their strengths and least strengths.
8. Based on the findings of the study some suggestive measures to improve/enhance the teaching or REED subjects could be offered.

Conclusions

Based on the aforementioned findings, the following conclusions were drawn:



1. Most of REED mentors were enrolled in doctoral level and had taught REED Subjects between 4 –6 years.
2. Most of the student-respondents were on their 3rd year and had taken up 18 units REED Subjects.
3. Majority of the student-respondents were Catholics.
4. REED mentors viewed the effects of REED subjects on their lives as fully observed or outstanding in the dimensions of doctrine, morals and worship.
5. The student-respondents considered the effects of REED Subjects on their lives as highly observed or very satisfied considering the three dimensions, namely; doctrine, morals and worship.
6. There were significant differences on the views of the mentor-respondents on the three dimensions.
7. There were no significant differences on the views of the student-respondents on the three dimensions.
8. The three dimensions of doctrine, morals and worship for the mentor and student-respondents had their strengths and least strengths.
9. Based on the findings of the study, some suggestive measures to improve/enhance the teaching of REED subjects could be offered.



Recommendations

In the light of the significant findings and conclusions of the study, the following are recommended:

1. The university should continue to encourage REED mentors to finish doctorate degrees in their field of teaching .
2. RED should continuously support, acknowledge, recognize and enhance the working moral of REED mentors both probationary and permanent as well as part-time and full-time faculty members.
3. The students through the guidance of REED mentors should regard REED subjects as one of the vital tools of life.
4. REED mentors should always think that not all of their students were Catholics; hence, this must not create discriminations nor biases inside the classroom, but an opportunity to show that a real Christian community is really possible to exist even if not all members of this community were baptized Christians or of the same religion.
5. The fully observed or outstanding views of REED mentors on the three dimensions of REED subjects should serve as good points for them to mold students to be better Christians, most particularly those who need redirection, guidance and spiritual assistance.



6. Students should be made to realize that lectures, discussions, readings, and the likes are distinct parts of learning REED subjects just like any other subjects.
7. There should be longer time allotted for the students to reflect, share and feel the essence of the subjects specially lessons/topics on salvation, Mary the mother of God, sacraments and St. John Baptist De La Salle.
8. REED mentors should manifest their commitment to their profession by not only modeling the subjects they teach but to think of dynamic strategies that will encourage students to learn to love the subjects.
9. Sharing, brainstorming and the likes should be encouraged more during REED classes by allotting more buffer time for students to feel free to air their true/inner feelings and this must be considered in the construction of syllabi of REED subjects.
10. Selected REED syllabi should be re-examined and then revised to make them more related to the students and actualities of life.
11. The administration should continuously support RED most particularly in activities like recollections, retreats, the celebrations of the Holy Eucharist and the likes.



12. REED classes should be composed of not more than 45 students (official number) per class so that the REED mentors will be able to facilitate their classes more effectively.
13. That the multi-media gadget/s should always be made available inside the classroom during REED classes.
14. That the students should be exposed to places where they could really feel, appreciate and understand the real meaning of the REED Subjects.
15. That there should be a schedule of confirmation at DLSU-HSC for at least once a year for those students who have not yet received the Sacrament of Confirmation.
16. A prototype syllabus is offered by the study for REED mentors to consider.
17. Another research be replicated from the present study using other variables affecting REED subjects.



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