

## Volunteering as Deepening One's Relationship with God: Voices of Children and Young Adolescents

Edwin A. Eulalia, Ph.D.

Campus Minister and Social Action Coordinator  
Miriam College Middle School  
*eulaliaedwin@yahoo.com*

**Abstract:** This study aims to discover the factors that inspire the middle school and high school students of an exclusive girls' Catholic school to volunteer and continue doing such acts for a longer period of time. A total of ten students and a parent of each student were interviewed about their experiences on serving. The study is qualitative using multiple case studies presented through narratives. The data was analyzed through Thematic Content Analysis. The findings highlight the importance of the family, school and church in promoting volunteerism. The results also show that involvement in volunteer work has several positive effects on the participant's spiritual growth and personality development. The data demonstrate the transitions experienced by the participants in terms of their developmental stage and stage of faith and their desire to be involved in deeper and higher forms of service. This study likewise touches on the mutual interaction between Christian Faith and Filipino values and cultural practices. In the end, even if there are different reasons and sources of inspiration to serve, it is the commitment to do volunteer work and the desire to deepen the participants' relationship with God that sustained their involvement.

**Key Words:** volunteerism; genealogy; pakikipagkapwa-tao

### 1. INTRODUCTION

I have experienced doing volunteer work ever since I was a grade school student, and until now I look forward to engaging in outreach-related activities. The reasons why I decided to do such acts without expecting anything in return varied as I grew older and as it occurred more often. Members of the family and my friends who have engaged in similar acts of service, the teachers and social action programs offered in school and in the parish, might have had a big influence on my decision to do volunteer work. Volunteerism has transformed me into someone who shows sincere love and genuine concern for others. These personal experiences, together with those shared by the students I encounter as Campus Minister and Social Action Coordinator raised my interest in exploring further

the reasons why young people volunteer, and what can be done in order to develop and sustain the child's sense of volunteerism.

Volunteerism takes place regardless of the people's culture, economic status, gender and age. It has been a lifelong practice in the different countries worldwide, addressing the needs and issues of the various sectors of their society. It has had a great impact in the improvement of the quality of life and spiritual development of the volunteers and likewise the people they get to help. Although it has been given many names in different countries, it is still the spirit of sharing that remains and is beneficial to individuals and communities (Virola, Ilarina, Reyes, & Buenaventura, 2010). Aguilin-Dalisay, Yacat and Navarro (2004) introduced the element of volunteering as doing service out of love for others

and as a commitment to share one's time, talent, skills and expertise to the community in need.

The culture of volunteerism among the young has been evident worldwide, but minimal studies have been conducted regarding this topic. Most studies done on volunteerism covered either the youth sector or the older ones (Ferrier, Roos & Long, 2004). Part of the recommendations of such studies is to look into what the younger volunteers, those in the latter years of primary school going into high school have to say regarding doing volunteer work. Further, Marta and Pozzi (2008) stated, "There is a need to inquire into the social and psychological characteristics of youth volunteers, their motivation for volunteering, or the psychological effects of volunteering." Thus, it is important to look deep into these issues, especially in the Filipino setting.

Despite the distractions surrounding the Filipino youth of today, quite a number still engage in volunteer work. The values taught and practices evident in the volunteers' family, school and church are major factors responsible for the decision of a person to volunteer. Volunteerism is imbibed while still young, primarily through the influence of the family, school, and community carried on in adulthood and public life. The passion for caring and service to the disadvantaged maybe said to be part of the Filipino experience as children join their parents in charity work and church-based or civic-oriented activities (Macaraig, Volante, & Aguilung-Dalisay, 2012).

Various reasons have been stated as to why an individual decides to engage in volunteer work. Some are for personal benefits, such as those who want to gain more friends or want to be more popular. While others do it as an act of loving service, and with sincerity they help the people in need and guide them towards their improvement and progress. Several studies have identified the different motivations and benefits gained from volunteering. The common reasons that evolved from these studies as to why people decide to volunteer are either personal, or social in nature. Some serve out of genuine compassion and concern for others and of the society, but there are also some who volunteer to gain something as an individual.

Aguilung-Dalisay (2011) states, "Children are more likely to volunteer if other people around them volunteer. Volunteering promotes healthy,

socially responsive adults, with good social skills. Children should be encouraged to volunteer because it promotes empathy and sets the stage for a lifetime of service and activism in the global community." Torres (2003) shared that everyone benefits from children serving as volunteers. She added that there are several advantageous factors that children can receive and contribute to recipient organizations and to society by serving as volunteers. She further added that the importance of children as volunteers includes the following: promotes healthy lifestyle and choices, enhances development, teaches life skills, improves the community, and encourages a lifelong service ethic.

The results of the previous studies had no mention why some Filipino girls begin to volunteer at a very young age (below 13 years old), and there was no mention of participants volunteering for the sake of improving their relationship with God and His people in need. This study sought to explore the experiences of volunteerism of Filipina students as young as nine years old and who or what drives them to continue volunteering as they get older. Particularly, it sought to answer the following questions:

1. What are the children's experiences of volunteering?
  - a. When did they start serving, and how often?
  - b. What are the reasons involved in their decision to serve?
  - c. What are the guiding factors that help them decide as to whether to continue serving – or not to continue serving in the future?
2. What are the enabling factors that facilitate the children's response to the call to serve?
  - a. How did the family's practices influence their decision to serve?
  - b. How did the school's programs influence their decision to serve?
  - c. How did participation in church activities influence their decision to serve?

This study also attempts to explore further what motivates them to do volunteer work and how performing such acts of loving service have helped them grow spiritually and as future leaders of society. It also tried to determine up to what extent the members of the family are involved in the participants' sense of volunteerism, and how the

school and the parish community reinforce it through exposure to activities related to volunteerism.

Fowler (2004) and Carr (2008) asserted that children who are involved in service opportunities at an early age absorb more their faith. They grow spiritually and learn to live their faith as they serve others. The family plays an important role in encouraging and influencing the children to engage in volunteer work, and in sustaining this interest in volunteerism. Bowen and Mckechnie's (2000) study said that the family volunteering allows parents and children, siblings and many other family members to spend quality time together while achieving the goal of contributing to the community and the causes they care about.

Aside from their parents and other family members, a child can likewise find role models in the school and the church community they belong to. A study by Metz and Youniss (2003) examined participation in school-based community service, and they found out that students who were inclined to participate in community service voluntarily were likely to be female, have parents who had volunteered, were more religious, belonged to school organizations, and had good grade point averages.

The study sought to investigate the experiences of the child and adolescent volunteers from the point of view of their developmental and moral stages as theorized by Piaget, Fowler and Kohlberg. It also sought to see to what extent Gilligan's ethic of care influences the explanation of their reasons and key insights through their experiences. While Bowen's family systems theory inquired into the ways by which the parents practiced the intergenerational transmission process, as enlightened by the results of the genealogy to see how far the influence of role models extended. Lastly, Bronfenbrenner's ecological systems theory, particularly the influences of the meso-system (the school and the church) and the macro-system (Filipino culture and values), sheds light on their linkage to the over-all development of the volunteer and her family (the micro-system).

## 2. METHODOLOGY

The multiple case study method was used to understand the experiences of certain female middle

school and high school students and the role of their families, school and parishes in their involvement in volunteer work. In a multiple case study, several cases are examined to understand the similarities and differences between these cases and then come up with a write up about such findings. Eisenhardt (1989) stated that according to this model, if all or most of the cases provide similar results, there can be substantial support for the development of a preliminary theory that describes the phenomena.

A total of 20 participants, 10 students and 10 parents, took part in this study. There were six students from the middle school and four from the high school, aged 11 to 16 who were interviewed. Most of the participants started volunteering as early as when they were grade three students, nine years old. Seven of the participants came from those who have been actively serving during the masses at school, two other participants are members of the Social Action Club, and one participant belongs to both categories.

One parent of each participant was likewise interviewed separately to gain more information about the family, to find out how the parents have influenced their daughters' decision to serve, and to validate the information that the students answered in their interviews. Out of the ten parents interviewed, eight were mothers and two were fathers. They were also requested to help come up with the family's genealogy. The students and parents are identified by pseudonyms.

The Social Action Club Moderator and the Campus Minister were also asked to share regarding their roles and contributions in helping the students become loving servants of God. The two resource persons also shed some light on what programs the school has to offer in order to encourage more student volunteers.

The main instrument used in the study was a researcher-constructed interview guide. The interview questions were semi-structured, and the ordering of questions was given less importance so that the interviewer would be able to probe further interesting areas that would arise.

The questions for the students focused on their involvement in volunteer work, how long have they been volunteering, and why they choose to do so. It likewise touched on their practices and prayer habits both at home and in school, in an attempt to

discover how such practices have affected their decision to serve. The questions for the parents focused on their practices and prayer habits as a family, in an attempt to discover whether they help each other grow in faith, and how they felt they have made a difference (if any) in their child's decision to serve. Both student and parent participants were asked, who their major influences in engaging in volunteer work and outreach related activities were.

They were likewise asked to share information about the family background which could be helpful in coming up with a genealogy. This genealogy can help gather information as to who are the immediate relatives who have engaged in any form of volunteer work, and to determine whether their acts of service have influenced in any way the decision of the participants of the study to likewise do volunteer work.

Thematic Content Analyses was used in the process of analyzing the gathered information. It maintains some level of focus on what is distinct, but will also attempt to balance this against an account of what is shared, like the commonalities across a group of participants (Reid, Flowers & Larkin, 2005).

The audio-recorded interviews were transcribed verbatim. The data gathered from separate interviews conducted with the students and the parents, the essays written by the students, and information gathered from their genealogy were carefully read, re-read, and analyzed. Initial observations, key words, phrases and contradictions relevant to the topic of inquiry: acts of volunteerism done; reasons for volunteering ; motivation factors to continue serving; major influences or role-models of service; helpful routines or practices for spiritual growth; and positive results of volunteerism, were noted down and placed under the categories they belong to.

Narratives were written per family, one for the child and a separate one for the parent, and then a brief summary for both. Some relevant relationships were established based on the information gathered, and from them themes were formed and written. Across families, these were analyzed according to prevailing as well as unique themes that emerged.

Overall, the study attempted to discover which of the practices at home, in school and even at their parish, and who among the people the student

participants are exposed to would be helpful in molding them to become servant leaders who put their faith into practice.

### 3. RESULTS AND DISCUSSION

The stories of these young women of service would probably inspire more students to volunteer, but what is more important is for them to realize the deeper implications of their actions and what have they learned from serving God and His people. The interviews with the participants of the study revealed that at certain points in a child's life, one would entertain the thought of engaging in some form of volunteer work.

The participants of this study are all involved in volunteer work and most of them started when they were in grade three, as young as nine years of age. The findings also revealed that almost all of the student participants who started volunteering at an early age decided to continue serving for a longer period of time, and stated interest in continuing to volunteer even after high school because of the positive changes they have experienced both in their personal and faith lives.

Volunteerism is a process of becoming, based on the child's capacities, capabilities within their developmental stage. Previous studies (Stonehouse, 1998; Carr, 2008; Dowshen, 2010) indicated that there is no age requirement when it comes to serving God and His people. In fact, they believed that the act of serving actually begins as soon as the child is exposed to any form of caring and sharing for others. Eventually, it becomes a way of life, something the children might just expect and want to do.

In a separate interview with the parents and through the genealogy, it was discovered that there are some other members of their families who have also engaged in some form of volunteer work, while there are others who continue to do so as of present time, either as individuals or with the entire family. Most families had grandparents who have served in different forms in their respective parishes and volunteered to join outreach activities. Likewise, volunteering together with other family members, and being active in charity organizations as a family, can be an instrument for making stronger family bonds.

Bowen's (1978) Multigenerational Transmission Process posited that families could be more understood if you look into the similarities and differences of relationships across many generations. The combination of parents actively shaping the development of their offspring, the offspring responding to their parents' moods, attitudes, and actions, and the long dependency period of the offspring result in their similarities and differences. As seen in most of the families in this study, children belonging to families that are involved in service experiences would most likely continue to serve as adults (Jalondoni & Hume, 2001; Littlepage, 2003). Similarly, Fahrenthold (2003) concluded that individuals are much more likely to volunteer throughout their lifetimes if they volunteer as a child or teenager. The likelihood increases when individuals volunteer with their family.

The interviews likewise revealed that the spiritual practices and prayer routines helped the family members develop a heart to serve. Though the families had different views on faith and how one can put it into practice, most of them could be considered as religious and practicing Catholics. Some are even active members of religious/church organizations. In the case of the families that are not active in church activities and services, it would seem that the second school of discipleship – the school and/or parish – exerted more influence than the first school of discipleship, the home. Parents who were interviewed gave credit to the school for providing their children with opportunities to do volunteer work and for guiding them to be loving servants of the Lord and His people.

Catechism for Filipino Catholics (CFC 940) says, "Most Filipinos realize that there is an inner connection between loving God and loving the people. Yet many pious Christian Filipinos act as if their church-going devotional piety takes care of loving both God and neighbor. They don't understand that their piety is authentically Christian only when it is united with loving service of others." Gorospe (1988) stressed that "the Filipino's belief in a personal God is the necessary ground, condition, and goal of attaining a deep sense brotherhood, community (*pakikipagkapwa-tao*), and unity (*pagka-kaisa*) brought about by communal sharing (*pakikisama*)." He described the traditional Filipino family as "God-centered and possessing person-oriented values

which are rooted in 'love of neighbor' (*pakikipagkapwa-tao*) and ultimately a 'love of God' (*pag-ibig ng Diyos*)." The Ecological Theory of Bronfenbrenner (1979) shows the importance of the linkage between the home, school, church, the people, and environment surrounding the children when it comes to their holistic growth and spiritual development.

The volunteers have different reasons for choosing to serve. At first, when they are just starting, their reasons for joining were out of curiosity, wanting to gain approval from family and friends, being with their friends, and gaining more friends. This is equivalent to Fowler's (1981) Mythic-Literal stage, wherein the faith of the children in school age are influenced by the stories told to them by members of their faith community (family, school and church). These feelings are typical of adolescents as illustrated in Kohlberg's (1971) conventional level which he calls the Good Boy-Nice Girl stage wherein the person decides on something based on expectations of others and their roles. The self enters society by filling social roles. Individuals are receptive of the approval or disapproval coming from other people.

As for the older participants, those who have been serving for several years (grade school up to high school), the reasons shifted from social motives to a deeper sense of putting into action one's faith. They stated reasons such as learning more about God and being closer to Him, making proper use of our God-given talents, and serving with the family members, but after awhile they end up serving because they know that it is the right thing to do and that it is the Christian way. They said that it helped them reflect about their life. At that point, not only did they feel happy and fulfilled when serving, but more important, it now became a personal decision to get to know God more and to make others feel His selfless love through their genuine and sincere generosity, giving and helping without expecting anything in return. They are likewise motivated to serve from the heart especially those who are in need, and to put into practice what they have learned at home, in school and in the church when it comes to living their faith.

Fowler and Kohlberg would consider this as signs of entering the Universalizing Faith in the future, where one lives a life of service for others and

demonstrates more concern for community rather than personal concerns. This type of enthusiasm demonstrated by the middle school and high school female volunteers supports Gilligan's (2011) claim that girls are more concerned when it comes to relationships, caring for others and having connections with other people at a certain stage. The student participants of this study were motivated first by selfish reasons for volunteering, but eventually they wilfully decided to choose to do volunteer work and consider it as a personal mission and commitment. In many ways, they can already be categorized as belonging to Gilligan's Level Two stage of moral development, women who are conventional, nurturing and equate goodness with self-sacrifice.

It is heartwarming to discover that the values of being "*maawain*", "*mapagkawanggawa*" and "*pakikipag-kapwa*" seem to be still evident among the Filipino youth and their families. The participants' genuine concern on how to develop further their relationship with God and with the people who are less privileged than them demonstrates these traits. All of the participants are not being forced to volunteer by their parents. They have the initiative to make their own decisions as to when they shall volunteer and how. This concern for *kapwa* is what motivates a volunteer to share his or her services, without which the service becomes meaningless (Aguiling-Dalisay et. al., 2004). Gorospe (1988) similarly said, "For the Christian, justice means making a preferential option for the poor and sharing one's talent, treasure, and time with them (*magpakatao para sa kapwa*)."

The interviews of the participants of the study revealed trends and patterns regarding the real reasons why they decide to volunteer, who have influenced them to do so, and what are the positive effects of volunteering. The study showed that in the beginning, the students volunteered out of curiosity (*gaya-gaya*) and the desire to be with friends (*pakikisama*), or to be recognized for their efforts, but eventually because of constant exposure to acts of service they developed the desire and commitment to do volunteer work out of genuine concern for others (*pagiging maka-Diyos at makatao*). They even look forward to engaging in a deeper, higher stage of service (*pakikipagkapwa-tao, paglilingkod sa Diyos at sa kapwa*). The study likewise established a

connection among three aspects of life – family, volunteerism and spirituality as seen in the context of Filipino culture.

Based on these findings, a possible model on the concept of volunteerism of female Catholic children and young adolescents emerged (Figure 1). The model demonstrates how the path towards being future Filipino servant leaders who practice their faith can be attained through the partnership of family, school and the church, thus the three colored strands in the spiral. The model on volunteerism of children and young adolescents shows a spiral figure since the growth of the child follows stages. The colored strands representing the influence of the family, school and church are intertwined at various parts of the spiral because they do not all start together. The reasons as to why a young girl decides to do volunteer work would rely greatly on the transitions of the developmental and moral stages she belongs to and the influence of other people from the family, school and Church who likewise engage in volunteerism. The values formed in the process are likewise connected to the Filipino culture and values that she has gotten accustomed to. It is the goal of this study to guide children and adolescents in their journey towards becoming future servant leaders who live their faith through rendering acts of loving service especially to the needy.

#### 4. CONCLUSIONS

The study sought to shed light on the questions asked on volunteerism of children and young adolescents. The students and their parents shared various reasons for engaging in volunteer work. The age of the volunteer is not really an issue. In other words, anybody can volunteer if they really want to and for as long as they want to. There is also a transition in the reasons given for serving depending on the length of service of the participants. At the start, the students see volunteering as one way of connecting with others, such as friends, while some volunteer out of curiosity as to why other students are volunteering. Later though, as they decide to serve more, the volunteer begins to realize that they are serving because they want to be closer to God, and at the same time practice their faith through acts of loving service.

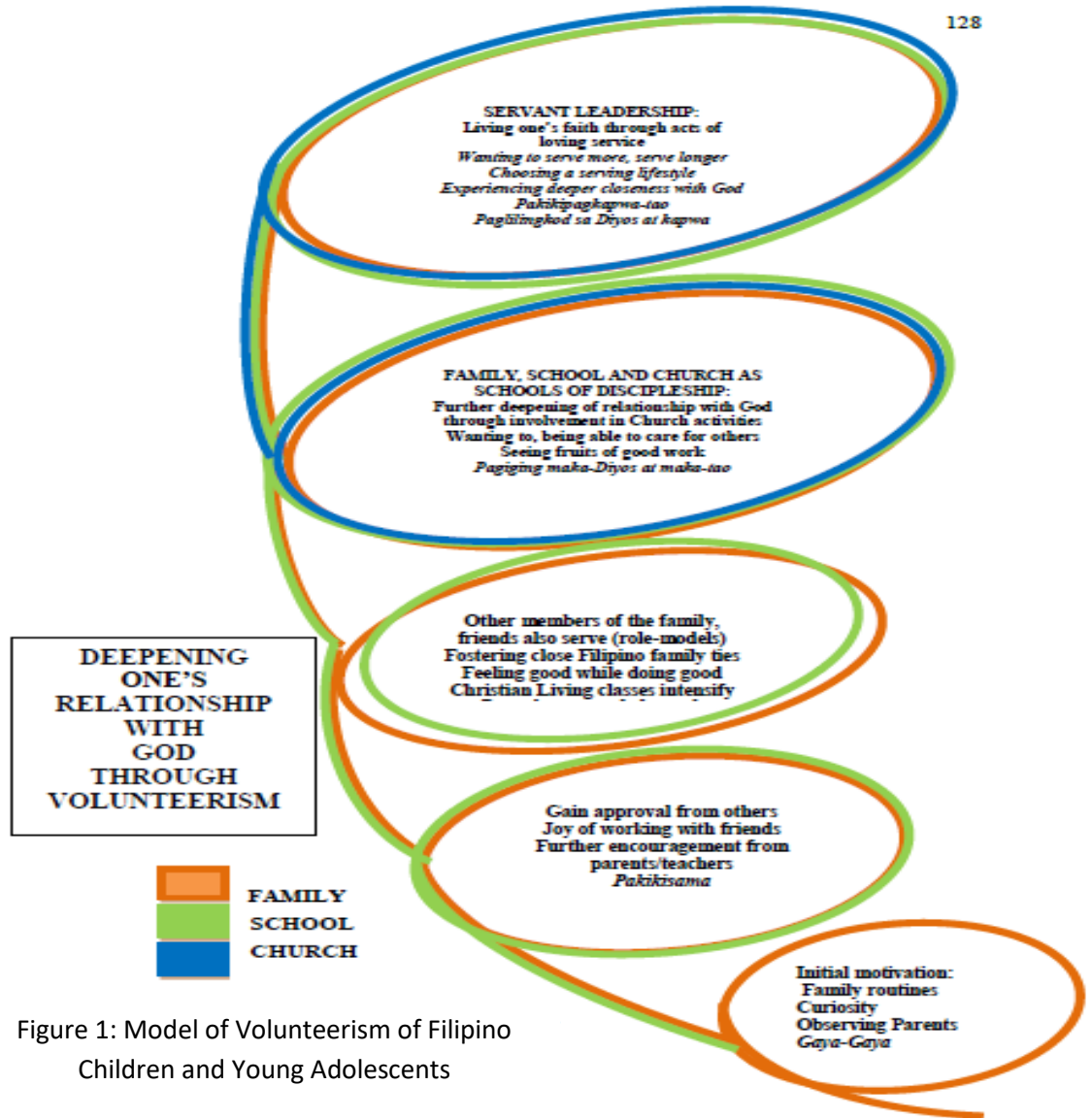


Figure 1: Model of Volunteerism of Filipino Children and Young Adolescents

The study also reveals that most of the members (across generations) of the families of the participants are active in church and some are also into volunteer work. There are also families who are members of religious organizations that also engage in outreach activities. These people become the sources of inspiration of the participants in deciding to likewise join in such groups both at school and outside school, and to help the needy through volunteering in charity work. Majority of the participants also have certain prayer routines (individual or as a family) that prove to be helpful in making them closer to God, but more important in guiding them in their making the right choices in life, such as doing volunteer work for the needy.

The study also shows that there are several positive effects of volunteering. It not only strengthens the person's faith in God, but it changes them in so many ways. The participants state that they become more responsible leaders, patient, and socially aware individuals. They also gain more self-esteem and compassion for others, especially those in need of any form of help. Likewise, volunteering together with other family members, and being active in charity organizations as a family, can be an instrument for making stronger family bonds.

The role of the family as the primary movers and the school and the church community as secondary schools of discipleship was also

highlighted in this study. The study focused on how they should work hand in hand in molding future servant leaders, taking into consideration the developmental stages, stages of religious development and aspects of Filipino values and cultural practices. It was evident that the social action and outreach-related programs of the school had a major effect on the decision of the student participants to do volunteer work. Some of them even continued serving at their respective parishes and are active members of church organizations that likewise conducted outreach activities.

It is likewise evident that the parents of the participants are supportive and proud of their children, because either they themselves are volunteers, or they simply see that their children mature in terms of putting their faith into practice. They are also thankful to the schools for exposing their children to service oriented activities. As a result, they encourage their children to continue what they are doing not because they say so, but because the student volunteers really want to help others. Eventually, the children will develop the initiative to serve and the commitment to keep on doing it whenever necessary.

The sincerity and commitment of a volunteer does not entirely rely on the reasons cited for serving, nor the number of jobs one does while serving, but rather on the heart that one puts into every task done and the number of years devoted to serve the needy. No matter what reason for serving is given by a volunteer, for as long as through the years of continuous serving the depth of her faith in God and the value she puts into volunteering is given importance, then the shift from selfish motives to selflessness can be a reality. The volunteers would eventually put their faith into practice more often through acts of loving service, and not just because they are expecting something in return.

After conducting this study on volunteerism of children and young adolescents in the Philippine setting, the following are the recommendations for further research: (1) For purposes of validating the model of volunteerism that evolved from this study, similar research can be conducted among male, middle school and high school volunteers, and also with volunteers studying at public schools, preferably

from the province. (2) It would be beneficial to develop a questionnaire or scale that would measure and determine the desire to serve and the level of commitment of volunteers. Such a scale can be used for further research on the motivating factors as to why people decide to volunteer and the effects of volunteerism at the different stages of life (from the school age, adolescence, early adulthood, mid-adulthood, and up to late adulthood or later life). (3)

An action research on students who have decided to volunteer from their grade school days up to college, or even when they already have work and families of their own would be a good way to monitor the progress in volunteerism. Follow-up interviews can be done with the participants of this study as the years past. (4) Follow-up programs could be organized, such as regular catechism sessions, recollections, and seminar-workshops at school or in the parishes for those who have started volunteering at an early age. This is to keep track of their personal progress in terms of their faith and the depth of the reasons given as to why they decide to serve. (5) There should be a collaborative effort on the part of the parents and school in organizing activities that are mindful of the dynamism of volunteerism wherein there is an interaction of the developmental stages, stages of religious development and aspects of Filipino culture. (6) In cooperation with the school the parishes must come up with more programs that would promote active participation in outreach related activities. The parish should coordinate with the different schools in coming up with campaigns that promote the spirit of volunteerism. (7) The parish priests can also conduct school visits in order to promote the visibility of the clergy, especially now that most schools are already supervised by the lay community. They can give talks about the Church doctrines and their programs that promote social awareness and service to the needy, especially the poor.

At the beginning of this study and up to now, there has only been one major question that has always evolved, and that is – “Why volunteer?” This is the very question that I wish all the readers of this study and the members of society would continue to ask for the rest of their lives. The answer is plain and simple – “Why not?” To serve with love seem to be a very difficult goal, but it is the true Christian way.



The ultimate goal of this study is to make people realize the importance of having concern for the people in need, such as the poor and the abused, to find time to reflect as to whether you are volunteering for the right reasons and if you are making use of your God-given talents and gifts for the majority. It is our common desire to make the students and their families become effective, efficient, and proactive servant leaders and role-models of the future.

## 5. ACKNOWLEDGMENTS

I would like to thank my ever-patient and very efficient adviser Dr. Victoria N. Apuan, and the members of the panel, Dr. Maria Paz A. Manaligod, Dr. Caroline S. De Leon, Dr. Jesus E. Dacillo and Dr. Maria Lourdes Quisumbing-Baybay (Miriam College) for sharing their knowledge and for all their valuable input that helped me accomplish this dissertation and learn a lot while undergoing the process.

I would also like to give special thanks to the participants of this study and their families, for their time and effort, and for saying yes to God's invitation of rendering loving service to the people in need.

Lastly, I would like to thank my wife, Myla and my son, Pocholo for always supporting me and giving me words of wisdom and encouragement. You have made me believe that writing this research paper can someday make a big difference in forming future leaders who live their faith and can make a big difference in other people's lives.

## 6. REFERENCES

- Aguiling-Dalisay, G.H. (2011). Volunteering for sustainable societies. Keynote Speech, Opening Program, 64th Annual United Nations Department of Public Information/Non-Governmental Organizations Conference. Retrieved from <http://www.voicenetworkph.org/search/label/Volunteering>.
- Aguiling-Dalisay, G.H., Yacat, J.A., & Navarro, A.M. (2004). Extending the self volunteering as pakikipagkapwa. Center for Leadership, Citizenship and Democracy. Quezon City: National College of Public Administration and Governance. University of the Philippines.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*. New York: J. Aronson.
- Bronfenbrenner, U., (1979). *The ecology of human development*. Cambridge, UK: Harvard University Press.
- Carr, J. (2008). Equipping children for ministry. In H. Allen (Ed.). *Nurturing children's spiritual development* (pp. 198 – 213). Eugene, OR: Cascade Books.
- Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review*, 14 (4), 532–550.
- Fahrenthold, L., A. (2003). Family volunteering and youth engagement in the non-profit sector: An analysis of benefits. Retrieved at Service Leader.Org:Document
- Ferrier, F., Roos, I., & Long, M. (2004). Passions, People and Appreciation: Making Volunteering Work for Young People . Australian Government Department of Family and Community Service. Retrieved from [www.dest.gov.au/.../passions\\_people\\_and\\_appreciation.htm](http://www.dest.gov.au/.../passions_people_and_appreciation.htm)
- Fowler, J.W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. New York: Harper Collins.
- Fowler, L. (2004). *Rock solid kids*. Ventura, CA: Gospel Light.
- Gilligan, C. (2011). *Joining the resistance*. Cambridge, UK: Polity Press.
- Gorospe, V. (1988). *Filipino values revisited*. Manila: National Book Store.

- Jalandoni, N., & Hume, K. (2001). *America's Family Volunteers: Civic Participation is a Family Matter*. Washington, DC: Independent Sector.
- Kohlberg, L., & Turiel, E. (1971). Moral development and moral education. In G. Lesser (Ed.), *Psychology and educational practice*. Chicago: Scott Foresman.
- Littlepage, L., Obergefell, E., and Zanin, G. (2003). Family volunteering: an exploratory study of the impact on families. Indianapolis, Purdue University: Center for Urban Policy and the Environment, School of Public and Environmental Affairs, Indiana University. Retrieved from [https://www.policyarchive.org/.../31\\_03-C05\\_](https://www.policyarchive.org/.../31_03-C05_)
- Macaraig, C.M., Volante, S.B., & Aguling-Dalisay, G.H. (2012). Country report on the state of volunteerism in the Philippines, 2001 – 2011. The Philippine National Volunteer Service Coordinating Agency.
- Marta, E. & Pozzi, M. (2008). Young people and volunteerism. A model of sustained volunteerism during the transition to adulthood. *Journal of Adult Development*, 15, 35 – 46.
- Metz, E. & Youniss, J. (2003). A demonstration that school-based required service does not deter—but heightens volunteerism. *PS: Political Science and Politics*, 16 (2). Retrieved from <http://www.apsanet.org/PS/april03/metz.cfm>
- Reid, K., Flowers, P. & Larkin, M. (2005). Exploring lived experience: An introduction to Interpretative Phenomenological Analysis. *The Psychologist*, 18 (1), 20-23.
- Stonehouse, C. (1998). *Joining children on the spiritual journey: Nurturing a life of faith*. Grand Rapids: Baker Books.
- Torres, G. (2003). The future of volunteering: children under the age of 14 as volunteer. Retrieved from <http://www.serviceleader.org/instructors/studentpaper7#3>
- Virola, R.A., Ilarina, V.R., Reyes, C.M., & Buenaventura, C.R. (2010). Volunteerism in the Philippines: dead or alive? On measuring the economic contribution of volunteer work. 11th National Convention Statistics paper. Retrieved from [http://www.nscb.gov.ph/headlines/StatsSpeak/2010/121310\\_rav\\_cmr\\_volunteerism.asp](http://www.nscb.gov.ph/headlines/StatsSpeak/2010/121310_rav_cmr_volunteerism.asp)