



Cognitive and affective attitudes of Ilocano Catholic youth toward the Church and their behavioral intention for social action: A correlational analysis

Theogenia M. Magallanes: President, St. Benedict College of Northern Luzon, Philippines.

Micah Sallong: Dean, St. Benedict College of Northern Luzon, Philippines.

Gaudette Marie Tolosa: Instructor, St. Benedict College of Northern Luzon, Philippines.

Jecel M. Mansueto: Instructor, St. Benedict College of Northern Luzon, Philippines.

Antonio Prado: Instructor, St. Benedict College of Northern Luzon, Philippines.

ARTICLE INFO

Article history:

Received: May 12, 2026

Received in rev. form. June 30, 2026

Accepted: July 23, 2026

Published: September 10, 2026

Keywords: *Catholic Youth's attitude, Youth's behavioral intention, social action, human attitude, and human behavior.*

ABSTRACT

The study sought to determine the correlation between the cognitive and affective attitudes of Catholic youth toward the Catholic Church and their behavioral intention to support the Church's social action in the future. To support the study, related literature and studies were reviewed. The study used a descriptive correlational research design. 400 youth were taken as respondents of the study. To gather the data, validated questionnaires were used, and the data were analyzed using statistical tools such as Pearson's r and the Weighted mean. The study found that Catholic youth have very positive cognitive and affective attitudes toward the Catholic Church, and their behavioral intention to help the Church is also very high. Furthermore, there is a significant correlation between the Catholic Youth's cognitive and affective attitudes and their behavioral intention to engage in future social action for the Catholic Church.

© 2026 by the authors. Published by Divine Word International Journal of Management and Humanities under the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/) <https://creativecommons.org/licenses/by-nc-sa/4.0/>

JEL Classification: Z12

Introduction

The role of the Catholic Church cannot be undermined in the history and development of Western civilization. It may be argued that the history of Christianity is closely intertwined with the formation and development of Western society. Throughout history, the Catholic Church has contributed significantly to societal development through various forms of service, particularly in education, health care, and social welfare. In the West, the Church established some of the earliest Catholic universities, colleges, and basic education institutions to provide education to the people (Blainey, 2011). Through education and Catholic social teaching, the Church has also

helped inculcate Christian values that contributed to the moral foundations of Western society (Brooke & Numbers, 2011).

Through its educational institutions and teachings, the Catholic Church has promoted respect for the sanctity of human life (Lecky, 1920; Gushee, 2014), the dignity and rights of women and children (Keller, 2008), and the principles underlying human rights. These principles have also been associated with the teachings of St. Thomas Aquinas and the development of natural law and human dignity (Gonenc, 2002; Kim & Kaul, 2015; Goyette et al., 2004). Through Western missionaries assigned to different parts of the world, including Asia and Africa, Catholic education, social services, and social teachings eventually spread beyond the West. Today, education and health care remain important components of the Church's social ministry, as reflected in the many schools, universities, hospitals, and other social institutions operated by Catholic organizations worldwide.

The work of the Catholic Church has therefore not been limited to liturgical and sacramental services but has also extended to social action inspired by the teachings of Jesus Christ. The publication of *Populorum Progressio* by Pope Paul VI (1967), which was influenced by the social concerns articulated by the Second Vatican Council, further emphasized the Church's commitment to integral human development and social action. This encouraged greater attention to social initiatives undertaken by bishops, priests, religious communities, and lay partners (Sadowski, 2017). Catholic social action has addressed concerns such as poverty, social justice, peace, human dignity, and human rights. Even before the publication of *Populorum Progressio*, however, the Catholic Church had already been engaged in various human development efforts. Thus, the historical contribution of the Church to society extends well before the Second Vatican Council through its involvement in education, science and technology, social development, politics, business ethics, and the development of ethical thought.

Based on these historical contributions, the Catholic Church has played an important role in shaping human society through institutions and social activities grounded in Christian values. However, people's perceptions of the Church may differ across generations. Older generations who have directly experienced or are more familiar with the Church's historical contributions may hold views that differ from those of younger generations. Young people today encounter diverse social, cultural, technological, and institutional environments that may shape their perceptions of the Catholic Church and its role in society. Their attitudes toward the Church may, in turn, influence their willingness to participate in or support its social action programs.

It is within this context that the present study seeks to determine the attitudes of Ilocano Catholic youth in the Ilocos Region toward the Catholic Church and whether these attitudes affect their behavioral intention to support the Church's social action programs. Although local and international studies have examined attitudes toward religion, the Church, social involvement, and behavioral intention, further investigation is necessary to understand these relationships within the particular context of Ilocano Catholic youth. Thus, the study intends to determine the effect of youths' attitudes toward the Catholic Church on their behavioral intention to engage in Catholic social action.

The study is anchored in the theoretical perspectives of Ajzen (1993) and Allport (1968), which recognize attitude as an important factor associated with human behavior. Various researchers have examined this relationship, although previous findings have been mixed. While some studies support the proposition that attitudes influence behavioral intentions and subsequent behavior, others have reported weaker or nonsignificant relationships. These conflicting findings suggest that the relationship between attitude and behavior may vary across contexts and other intervening factors.

Against this theoretical background, the study seeks to understand the attitudes of Ilocano Catholic youth in the Ilocos Region, particularly those attending Catholic colleges. It examines their ideas, beliefs, and feelings toward the Catholic Church. It determines whether these attitudes are associated with their behavioral intention to contribute to and participate in the Church's social action programs. In doing so, the study provides a context-specific examination of the attitude-behavior relationship among young Catholics. It contributes to understanding how the younger generation perceives and responds to the Catholic Church's social mission.

The study is divided into five parts. The first part presents the introduction, including the study's rationale and objectives. The second part reviews the literature and related studies on human attitudes and behavior, the relationship between attitude and behavior, attitudes toward the Catholic Church, Catholic social action, and the study's conceptual framework. The third part discusses the research methodology, including the research design, population, research instruments, data-gathering procedures, study locale, and statistical treatment of data. The fourth part presents the empirical data and analysis. Finally, the fifth part presents the results and discussion, including the study's findings, implications, and conclusions.

Related literature and studies

The understanding 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 are many definitions of attitude from different theorists; however, there is general agreement that attitude has an evaluative dimension (Bem, 1970; Edwards, 1957; Fishbein & Ajzen, 1975). In the sense that dimensions of attitude can be measured and evaluated. Ajzen (1993) recognized that though attitude is inaccessible to observation because it is within the person's mind or it is latent, it can be measured through the reaction or responses of the person toward the object of the attitude, which may be favorable or unfavorable toward the object, persons, institutions, events, or situations. There are three categories of responses or reactions, and they are cognitive, affective, and conative responses (Allport, 1954; Hilgard, 1980; Rosenberg & Hovland, 1960). These are manifestations of salient or latent attitude, which is unobservable (Ajzen, 1993). *The cognitive component refers to beliefs and thoughts about subjects, objects, people, institutions, events, etc.* It is about a person's perception and information about the subject, object, or person. *The affective component* of attitude is an emotional reaction toward the subject, object, or person. It is how one feels when one is confronting the subject, object, person, or institution. It is still a psychological reaction that may be expressed verbally or nonverbally as feelings toward a subject, object, person, or institution. Such a reaction may be negative or positive. *The conative component* of attitude is the effect of the attitude on behavioral intention, or how the attitude affects one's behavior. These may include plans, intentions, and commitments to a planned behavior. These are the three components of attitude, and therefore, attitude is a multidimensional construct.

The question can be raised regarding the origin of attitude: where does it come from? According to Ajzen (1993), a person may develop such an attitude as a result of watching television programs or other forms of exposure or experience. However, Abun (2017) went further in answering that question, relating it to his argument on how to solve an environmental problem. According to him, the environmental problem results from human behavior, and destructive behavior originates from culture; thus, solving the environmental problem requires revisiting the culture that has shaped people's minds toward the environment. He contends that attitude originates from the culture in which the person is raised. His argument was based on the ideas of anthropologists such as Donald (2002) and Hofstede, as cited by Brown (1995). Donald (2002) argued that culture plays an important role in our

brain functioning and even in 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 encompasses many factors that influence development, from bonding and competitive stress to the social facilitation of learning. These can affect brain function in many ways, but they usually have no direct influence on functional brain architecture. However, symbolic cultures have a direct path into our brains and affect how major parts of the executive brain are wired during development. This is the key idea behind deep enculturation... This process entails establishing the highly complex hierarchies of cognitive demons (automatic programs) that ultimately make new forms of thought possible. Culture effectively wires up functional subsystems in the brain that would not otherwise exist.

The idea of culture and its effects on brain functioning underscores its power to shape people's minds and ideas about everything around them (Abun, 2018). Donald's View is similar to what Hofstede, as cited by Brown (1995), argued: that culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Hofstede clearly pointed out that culture is reflected in how people think, how they view things, and their attitudes. To elaborate on Hofstede's idea, Armstrong (1996) contends 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 he/she has been taught by the culture of a particular society where he/she is living. What he/she learns from the culture will shape his/her ideas about a certain subject, object, or event that he/she will encounter.

The concept of human behavior

To understand the root causes of human behavior, it is helpful to revisit the ideas of William James, a pragmatist and psychologist, as cited by Lawler (2006). James challenged the idea that all human behavior is shaped solely by experience, emphasizing the important role of the mind in guiding it. Although James recognized that human beings, like other animals, are influenced by instincts, he argued that humans do not necessarily respond automatically to these instincts. Human beings possess the capacity to reason, enabling them to evaluate and regulate their impulses. Thus, one impulse may be counteracted by another through conscious thought and deliberation. From this perspective, human behavior cannot be explained by instinct alone, as reason allows individuals to exercise some degree of choice in their actions.

The explanation of human behavior becomes more complex when viewed in relation to the nature-versus-nurture debate. Ridley (2003) draws attention to this debate by asking the fundamental question, "What makes us who we are?" This question is closely related to the broader concern about why human beings behave as they do. One possible explanation identifies reason, or the mind, as a defining human capacity. However, Nohria, Lawrence, and Wilson (2002) approached human behavior from another perspective by identifying four basic drives that influence human choices and actions. These drives are important for understanding why people behave in particular ways, as they may compete with one another, thereby requiring individuals to make deliberate choices.

The first is the drive to acquire, which refers to the desire to obtain material possessions, experiences, and social status. The second is the drive to bond, which involves forming relationships, belonging to groups, establishing long-term connections, and caring for others. The third is the drive to comprehend, the desire to understand oneself and one's environment. The fourth is the drive to defend, which involves protecting oneself, one's relationships, possessions, beliefs, and accomplishments. These drives provide another perspective for understanding human behavior. Rather than responding automatically to stimuli or instincts, individuals evaluate competing drives and

make choices in line with the goals they seek to achieve. Human behavior can therefore be viewed as purposive and influenced by both internal motivations and conscious decision-making.

This discussion leads to Ajzen's (1985, 1987; Ajzen & Madden, 1986) Theory of Planned Behavior (TPB). The TPB developed from the Theory of Reasoned Action (TRA), which explains the relationship among attitudes, behavioral intentions, and behavior. The Theory of Reasoned Action proposes that an individual's behavioral intention is an important predictor of behavior and that intention is influenced by attitudes toward the behavior and subjective norms (Fishbein & Ajzen, 1975; Ajzen & Fishbein, 1980). Individuals are more likely to intend to perform a behavior when they evaluate its consequences favorably and perceive social support for performing it.

The Theory of Planned Behavior extends the Theory of Reasoned Action by incorporating perceived behavioral control. According to TPB, an individual's intention to perform a particular behavior is influenced by three major determinants. The first is attitude toward the behavior, which refers to whether the individual evaluates performing the behavior favorably or unfavorably. The second is subjective norm, which concerns the perceived social pressure to perform or not perform the behavior. The third is perceived behavioral control, which refers to the individual's perception of the ease or difficulty of performing the behavior and may reflect previous experiences as well as anticipated obstacles and constraints. Thus, the more favorable an individual's attitude and subjective norm toward a behavior, and the greater the perceived behavioral control, the stronger the individual's intention to perform that behavior (Ajzen, 1993).

In short, the Theory of Planned Behavior proposes that the stronger an individual's intention to perform a particular behavior or achieve a behavioral goal, the more likely the individual is to engage in that behavior. However, Ajzen (1993) cautions that successful performance does not depend on intention alone. Circumstances may prevent an individual from carrying out an intended behavior. These circumstances may include the availability of opportunities and resources, such as time, money, skills, information, and other requirements. Such factors constitute an individual's actual control over the behavior. Moreover, because TPB considers perceived behavioral control, behavior may not be performed when individuals believe that they lack the necessary resources or abilities or when unexpected changes, obstacles, or situational factors interfere with their intentions. Therefore, while behavioral intention is an important predictor of behavior, translating intention into actual behavior depends on the individual's level of control over the circumstances surrounding that behavior.

Attitude is a predictor of 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). It is a learned tendency to evaluate or perceive things in a certain way; therefore, one can have a positive or negative evaluation or perception of objects, experiences, practices, etc. A person's evaluation or perception of certain objects or experiences is not isolated from their experiential exposure to them. It is widely understood that attitudes result from experience, upbringing/education, and social interactions. Experience, upbringing, or education can have a powerful influence over attitudes. However, since attitude is not independent of the environment or experience, it is also accepted that attitudes are dynamic, enduring yet changeable (Cherry, 2019).

Most of the early research on attitude accepted as a given that attitude influenced behavior. The ideas of early social psychologists influenced the background of those studies, which held that attitude is a key to understanding human behavior (Thomas & Znaniecki, 1918; Watson, 1925). This idea was taken for granted for quite some time until later studies proved otherwise. Some investigators challenged the earlier assumption through field studies of the relationship between attitude and behavior, finding little to no correlation between the two. For example, Corey

(1937) and Freeman & Ataoev (1960), as cited by Ajzen (1993), conducted a study on college students' attitudes at the beginning of the semester and provided multiple opportunities to cheat by allowing them to score their own tests. His study found no correlation between students' attitudes and their cheating behavior (Ajzen, 1993, p. 74). Subsequent studies also supported Corey's (1937) study. For example, Dean (1958) conducted a study on attitudes toward labor unions and participation in labor union meetings and found no correlation between them. A similar study was conducted by Wicker and Pomazal (1971) on attitudes toward participating as subjects in social psychology and toward actual participation in a social psychology class. Their study found no correlation.

The findings of later studies, particularly Wicker's (1969) study, seem to discourage the original idea of early social psychologists that attitudes are the key to predicting behavior. The results of those studies have called into question the importance of studying personal dispositions and behavior. By the 1970s, most social psychologists accepted the negative verdict of the relationship between attitude and behavior. Instead of studying the relationship between attitude and behavior, they encouraged the study of social context and norms as determinants of behavior or human action (De Fleur & Westie, 1958; Deutscher, 1969). However, given those negative results, other social psychologists, particularly Ajzen and Fishbein (1977, 2000), still maintain that attitude is key to predicting behavior (Allport, 1968). Allport (1968) still considered attitude to be "the most distinctive and indispensable concept in contemporary American social psychology" (p. 59). Other social psychologists who were against the negative findings of early research argued that the inconsistencies are not with attitudes and behavior themselves but may arise from factors such as response biases, the multidimensionality of attitudes, and moderating variables. Regarding response biases, they argue that there is a tendency to provide socially desirable responses on attitude and personality inventories, and, along with this point, they recommend using attitude measures that are less subject to systematic biases (Ajzen, 1993). Regarding the multidimensionality of attitudes, they pointed out that most attitude measurement techniques yielded a single score representing the respondent's overall positive or negative reaction to the attitude object. According to them, focusing on a single dimension did not do justice to the complexity of the attitude construct (Allport, 1935). A single construct is opposed to attitude, which is a multidimensional construct that includes cognitive, affective, and conative components (Rosenberg & Hovland, 1960). Lastly, the inconsistencies are due to moderating variables. They argued that the degree of attitude-behavior consistency was assumed to be moderated by factors related to the person performing the behavior, such as self-awareness, self-efficacy, self-monitoring, experience, self-confidence, emotion, and lack of information or knowledge. They also pointed out the situation as a moderating variable, such as time pressure or circumstances surrounding the performance of the behavior (Ajzen, 1993).

Recent studies by Abun (2018) and Fitzsimmons and Douglas (2005) confirmed the consistency between attitude and behavior. Abun (2017) examined the relationship between environmental attitude and environmental behavior and found that environmental attitude predicted students' and employees' environmental behavior. Abun (2018) also conducted a study on the relationship between entrepreneurial attitude and entrepreneurial behavioral intention to establish a business in the future. The study found a correlation between entrepreneurial attitude and entrepreneurial behavioral intention. Further, he conducted a study on entrepreneurial attitude and future intention to establish a business, and the findings indicated a correlation between the two. The study by Fitzsimmons and Douglas (2005) also found that entrepreneurial attitudes are significant in explaining future career decisions and intentions to go into business.

Attitude and its relationship with behavior

In psychology, attitude is defined as a set of emotions, beliefs, and behavioral tendencies toward a particular object, person, thing, or event (Banaji & Heiphetz, 2010). It is a learned tendency to evaluate or perceive something in a particular way; thus, an individual may develop either a positive or negative evaluation of objects,

persons, experiences, or practices. A person's evaluation or perception does not develop independently of experience and the social environment. Attitudes are influenced by experiences, upbringing, education, and social interactions, all of which can shape how individuals perceive and respond to particular attitude objects. Since environmental and experiential factors influence attitudes, these attitudes are considered relatively enduring yet capable of change over time (Cherry, 2019).

Early research on attitudes generally assumed that attitudes influence behavior. This assumption was influenced by early social psychologists who regarded attitude as an important concept for understanding human behavior (Thomas & Znaniecki, 1918; Watson, 1925). For some time, the relationship between attitude and behavior was largely taken for granted. However, subsequent field studies challenged this assumption after finding weak or no relationships between expressed attitudes and actual behavior. For example, Corey (1937), as cited in Ajzen (1993), examined college students' attitudes toward cheating at the beginning of a semester and subsequently provided opportunities to cheat by allowing them to score their own tests. The study found little correspondence between the students' expressed attitudes and their actual cheating behavior (Ajzen, 1993, p. 74). Other studies similarly questioned the ability of attitudes alone to predict behavior. Dean (1958), for instance, examined attitudes toward labor unions in relation to participation in union activities, while Wicker and Pomazal (1971) investigated attitudes toward participating as research subjects in social psychology and subsequent actual participation. These studies likewise reported weak or nonsignificant attitude–behavior relationships.

The findings of these studies, particularly Wicker's (1969) influential review, challenged the earlier assumption that attitudes are reliable predictors of behavior. Such findings raised questions about the usefulness of personal dispositions in explaining actual behavior. By the 1970s, considerable attention had consequently shifted from attitudes toward social contexts, situational factors, and norms as possible determinants of human behavior (De Fleur & Westie, 1958; Deutscher, 1969).

Despite these findings, other social psychologists continued to argue that attitudes remain important in understanding and predicting behavior. Allport (1968), for example, considered attitude “the most distinctive and indispensable concept in contemporary American social psychology” (p. 59). Ajzen and Fishbein (1977, 2000) similarly maintained that the apparent inconsistencies between attitudes and behavior did not necessarily mean that attitudes were irrelevant. Instead, the inconsistencies could be explained by methodological and contextual factors affecting how attitudes and behaviors were conceptualized and measured.

Several explanations have been offered for the inconsistencies found in earlier attitude–behavior research. One concerns response bias. Individuals may provide socially desirable responses to attitude and personality inventories rather than responses that accurately represent how they would behave in actual situations. This limitation highlights the importance of using measures that are less susceptible to systematic response biases (Ajzen, 1993).

Another explanation concerns the multidimensional nature of attitude. Many traditional attitude measures produced a single score representing an individual's overall positive or negative evaluation of an attitude object. Such an approach may not fully capture the complexity of attitude (Allport, 1935). Attitude has also been conceptualized as a multidimensional construct comprising cognitive, affective, and conative (behavioral) components (Rosenberg & Hovland, 1960). From this perspective, examining only a general positive or negative evaluation may overlook important dimensions that influence an individual's behavioral response.

A third explanation involves moderating variables. The consistency between attitude and behavior may depend on characteristics of the individual performing the behavior, including self-awareness, self-efficacy, self-monitoring, previous experience, self-confidence, emotions, and the availability of relevant information or knowledge. Situational conditions may also influence whether an attitude is translated into behavior. These may include time pressure, opportunities, resources, and other circumstances surrounding the performance of the behavior (Ajzen, 1993). Thus, the absence of a direct relationship in some studies does not necessarily indicate that attitudes do not influence behavior; rather, the relationship may depend on personal and situational conditions.

More recent empirical studies have provided evidence supporting the relationship between attitude and behavioral intention or behavior. Abun (2017), for example, examined environmental attitudes and environmental behavior and found that environmental attitudes were associated with the environmental behavior of students and employees. Abun (2018) likewise investigated entrepreneurial attitude and entrepreneurial behavioral intention and found a significant relationship between entrepreneurial attitudes and individuals' intentions to establish a business in the future. Similarly, Fitzsimmons and Douglas (2005) found that entrepreneurial attitudes were significant in explaining future career decisions and intentions to engage in business.

Taken together, these studies demonstrate that the relationship between attitude and behavior is more complex than initially assumed. While early studies questioned the ability of general attitudes to predict actual behavior, subsequent theoretical and empirical developments suggest that attitudes remain important when they are examined in relation to specific behaviors, behavioral intentions, and relevant personal and situational factors. This perspective supports the present study's examination of whether Ilocano Catholic youth's attitudes toward the Catholic Church are associated with their behavioral intention to participate in or support the Church's social action programs.

Attitude toward the Catholic Church

Social psychology defines attitude as the value that a person places on something or the object of the attitude. The object of attitude can be a person, a group, an institution, or an event (Richardson, n.d.). Alternatively, in psychology, it can be defined as a set of emotions, beliefs, and behaviors toward a particular object, subject, or institution (Cherry, 2019). In short, attitude refers to people's reactions to a particular object, subject, or institution, and these reactions can be positive or negative (Ajzen, 1993). From these definitions, there are three categories of reactions or responses: cognitive, affective, and conative (behavioral) (Allport, 1954; Hilgard, 1980; Rosenberg & Hovland, 1960). Cognitive response refers to the ideas or thoughts a person has about the object of an attitude. It is about his/her thoughts or perceptions toward a particular object. The affective reaction is the person's emotional response to the object of the attitude. The conative, or behavioral, response concerns a person's intention to behave in a certain way toward the object of attitude. It is about his/her plan on what to do as a result of his/her attitude.

Based on the main concept of attitude, attitude toward the Church encompasses the cognitive, affective, and conative (behavioral) aspects of people's attitudes. It is a cognitive, affective, and conative (or behavioral) response of Catholic youth toward the Church. It is about the ideas, thoughts, perceptions, emotions, and feelings toward the Catholic Church. In short, it is what they know, what they feel about the Church. In this case, in addition to their knowledge of the Church, the youth's attitude toward the Church can refer to their emotional reactions or feelings. Their feeling toward the Church can be favorable or unfavorable. Lastly, attitude does not stop at the cognitive and affective levels; it ultimately manifests in behavioral reactions. In this case, it is about what they plan to do to realize their attitude toward the Church.

Ajzen (1980) defends the longstanding idea that attitude is a key predictor of behavior. Earlier, Thomas & Znaniecki (1918) and Watson (1925) had argued that attitude influences people's behavior. This idea was taken for granted by social psychologists for quite some time, who still believed that people's attitudes toward certain objects influence their behavior toward those objects. For a while, this idea was challenged by later researchers, including Corey (1937) and Freeman & Ataoev (1960), as cited by Ajzen (1993). They conducted a study on the college students' attitudes at the beginning of the semester and provided multiple opportunities to cheat by allowing them to score their own tests. Corey's study found no correlation between students' attitudes and their cheating behavior (Ajzen, 1993, p. 74). Subsequent studies also supported Corey's (1937) study. For example, Dean (1958) conducted a study on attitudes toward labor unions and participation in labor union meetings and found no correlation between them. A similar study was conducted by Wicker and Pomazal (1971) on attitudes toward participating as subjects in social psychology and toward actual participation in a social psychology class. Their study found no correlation. Their findings strengthen the position that attitude is not a key predictor of behavior. However, subsequent studies did not support the findings of a negative correlation between attitude and behavior. For example, Wicker (1969), Ajzen (1980), De Fleur & Westie (1958), Deutscher (1969), Ajzen and Fishbein (1977, 2000), and Allport (1968) still confirmed the original theory that attitude affects a person's behavior toward the object, as they argued that attitude is the most distinctive and indispensable concept in social psychology. The latest studies have also supported the consistency of the relationship between attitude and behavior, including studies by Abun (2017, 2018) on employees' environmental attitude and environmental behavior, and on ABM senior high school's entrepreneurial attitude and entrepreneurial behavior. Both studies found that attitude correlates with 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 about how it sees itself: it is no longer separated from the world but is part of it. As part of the world, it cannot ignore global concerns but must participate in solving human problems. It had opened its windows to the outside world (Baldeomar, 2010). Since then, the Catholic Church has begun institutionalizing its social action, which was originally carried out by individual priests and lay partners. At the beginning, the Catholic Church strongly emphasized social justice. As Duncan (2006, para. 1) argued, the Church's concern for and participation in social issues originated in the belief that "God identifies intensely with the oppressed and the distressed" on earth. Such concern must stand out as a marker of Catholic identity (Baldeomar, 2010). In its line of social concern, the Church has identified seven themes in its social teaching, such as life and dignity of human person, call to family, community and participation, rights and responsibilities, option 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 of wealth distribution. The *Rerum Novarum* inspires these concerns; the encyclical letter of Pope Leo XIII in 1891 addressed economic distribution. The *Rerum Novarum* is also a result of reflection over 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 in his *Mater et Magistra*, with the subtitle "Christianity and Social Progress". This document expanded the social doctrine to include international relations, particularly relations between poor and rich countries, in which rich countries have obligations toward poor countries. Later on, such a document was expanded in *Pacem in Terris*. In such a document, the Pope emphasized world peace, which entails the rights and responsibilities of individuals, social groups, and states, and urged Catholics to apply social teachings (Hittinger, 2013; Sorondo, 2013).

Catholic Social Teaching has inspired Churches and religious communities to establish social action offices to carry out programs addressing issues such as poverty, human rights, discrimination, environmental problems, and many others. However, Churches and religious communities often face resource problems, not only human resources but mostly financial resources, to carry out programs. Pope John Paul XXIII anticipated this problem and thus invited all Catholics, and even people of other religions, to participate in addressing these social issues.

Attitude toward the Catholic Church has changed over time.

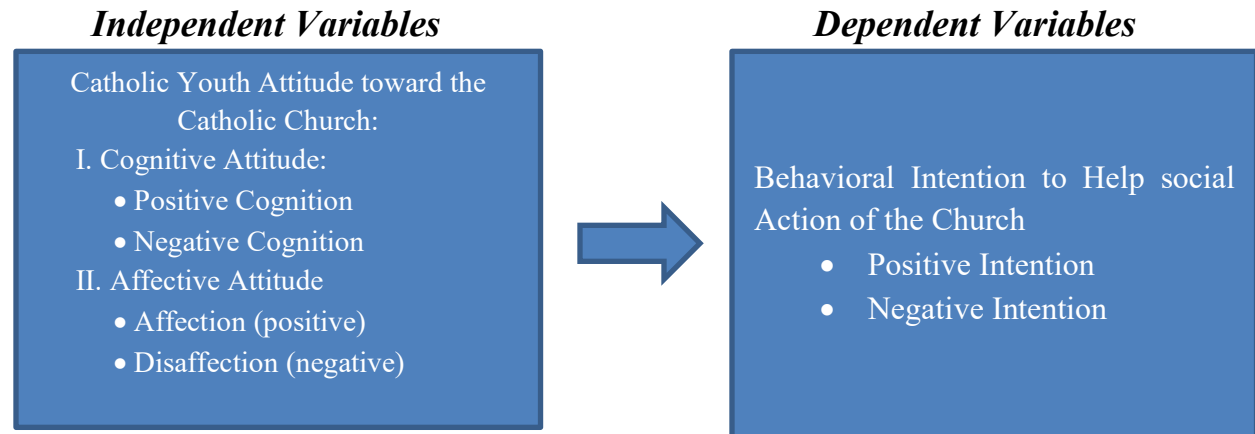
The attitude of Catholics toward the Catholic Church has changed over the past centuries and continues to do so today. It is recognized that the earlier Church played an important role in the civilization of society and established the moral foundation of civilized society, and that this role also influenced people's attitudes toward the Church. In the early days, the Church was considered a powerful institution. However, early attitudes do not last forever; they change in response to real-life experiences, as Cherry (2019) points out. It is the nature of attitude because it is not independent of the environment or daily experience. Since the environment and experiences are dynamic, attitude also changes. Such changes in attitude do happen in human attitudes toward the Church. The environment and experiences of early members of the Church differ from those of current members. According to data from the World Values Survey (WVS) conducted by the Institute for Social Research (ISR), as cited by Swanbrow (2005), the attitudes of Roman Catholics in America, Spain, and Mexico continue to change. The study showed that, though they are still identified with the Church, this identification is not reflected in their attitudes. For example, the survey pointed out that though the Catholic Church holds that divorce is never justifiable, the position of people toward the Church's position is declining. A decline follows the decline in Church attendance. This was also recognized in the study by Rymarz and Graham (2006) of Australian Catholic youth. Their study found that religious communities struggle to pass on their beliefs to future generations. The study found that most adolescents have a weak familial pattern of Church attendance and predicted a likely decrease in their future participation. The study pointed out that many core Catholic adolescents are likely to become less involved in Church life in the future.

The above findings indicate that people's attitudes toward the Church have changed; consequently, their commitment to carrying out the Church's teachings and their attendance at Church activities have also changed. Such changes occurred not only in America, Spain, and Mexico but also in other countries. The CBCP-Episcopal Commission on Youth (2003), as cited in Sarmiento (2016), commissioned the National Filipino Catholic Youth Survey in 2002 to gather information on Filipino youth. The survey found 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. It is alarming. However, this pattern has not become a prevalent attitude. At least, in the Philippines context, the Catholic youth's attitude toward the Catholic Church seems to be reversed because the last survey, in 2013, the same CBCP-Episcopal Commission on Youth (2013) conducted similar survey and the survey found that the majority of Filipino youth confirmed their belief on the basic doctrine of the Catholic Church and the majority of them confirm their participation in the Church activities. Unfortunately, the causes of such a reversal were not investigated.

Regarding their views or attitudes toward the Catholic Church, the 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 very important, 8.7 percent somewhat important, and only 0.4 percent not important at all. In short, around 98.4 percent of youth consider religion important, 1.4 percent consider it not very important, and 1.8 percent do not consider it

important. Following such an attitude is their religiosity. The same survey found that 86.1 percent considered themselves religious, of whom 38.5 percent were very religious and 47.6 percent somewhat religious. Only 14 percent considered themselves not religious. When the participants were asked about their feelings toward religion, they expressed positive emotions and felt proud to be Catholic. The Catholic religion provides a sense of joy and comfort.

Conceptual framework



Ajzen (1993)

Figure 1: The conceptual framework depicts the relationship between cognitive and affective attitudes toward the Catholic Church and behavioral intention to support its social action.

Statement of the problems

The study intends to determine the relationship between the cognitive and affective attitudes of Ilocano Catholic youth toward the Catholic Church and their behavioral intention to help the social action of the Catholic Church, specifically to answer the following questions:

1. What is the cognitive attitude of Ilocano Catholic youth toward the Catholic Church in terms of:
 - a. Positive Cognition
 - b. Negative cognition
2. What is the affective attitude of Ilocano Catholic youth toward the Catholic Church in terms of:
 - a. Affection (positive)
 - b. Disaffection (negative).
3. What is the behavioral intention of the Ilocano Catholic youth to help the social action of the Church in terms of:
 - a. Positive intention
 - b. Negative intention
4. Is there a relationship between cognitive and affective attitude toward the Catholic Church and behavioral intention to help the social action of the Church?

Hypothesis

Ajzen (1985, 1987) and Ajzen & Madden (1986) have argued that attitudes affect human behavior; based on this theory, the current study posits that the cognitive and affective attitudes of Ilocano Catholic youth toward the Catholic Church influence their behavioral intention to support its social action.

Scope and delimitation of the study

The study limits itself to measuring the cognitive and affective attitudes of Ilocano Catholic youth toward the Catholic Church and their behavioral intention to support the Church's social action. It will cover the youth who are still 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 using appropriate research methodologies, including research design, data-gathering instruments, population, study locale, data-gathering procedures, and statistical treatment of data.

Research design

Since the study is quantitative research, it used a descriptive correlational research design. It was guided by inquiry to determine the levels of cognitive and affective attitudes of Ilocano Catholic youth toward the Catholic Church, as well as behavioral intentions to support the Catholic Church's social action. 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, and 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. The study assesses attitudes toward the Catholic Church and their correlation with plans to support the Church's social action. This was to determine the dominant attitudes of Catholic youth toward the Catholic Church and which particular attitudes affect behavioral intention to support the Church's social action.

The locale of the study

The study was conducted at Catholic Colleges in Ilocos Sur and Ilocos Norte.

Population

The study population consisted of selected samples of Catholic youth in Ilocos Sur and Ilocos Norte. Purposive sampling was used, and 323 youth were selected as respondents for the study.

Data gathering instruments

The study used questionnaires developed by the researcher and validated by the subject-matter expert.

Data gathering procedures

In the process of data gathering, the researcher sent letters to the Presidents of the Colleges, requesting permission to distribute his questionnaires at the colleges. The researcher personally met the Presidents and employees and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged by the President's representative and the researcher, with assistance from the college's employees and faculty.

The study ensured compliance with ethical standards in the investigation. Before questionnaires were distributed, permission from the administrators of the two colleges was obtained, and informed consent was also obtained. The study did not involve human or animal subjects. Respondents answered the questionnaires voluntarily, and their identities were not disclosed.

Statistical treatment of data

Consistent with the study's descriptive research design, descriptive and inferential statistics were used. The weighted mean was used to determine the level of cognitive and affective attitude toward the Catholic Church, and behavioral intention to help the social action of the Church, and Pearson's *r* was used to measure the correlation of 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 will be used:

Statistical Range	Descriptive Interpretation	
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>

Data presentation and analysis

- Problem 1: What is the cognitive attitude of Ilocano Catholic youth toward the Catholic Church in terms of:**
- Positive Cognition**
 - Negative cognition**

Table 1. Catholic Youth's cognitive attitude toward the Catholic Church

<i>a. Positive Cognition</i>	Mean	DR
I think the Catholic Church is important because it lays the moral foundation of society.	4.55	SA
I believe that the Catholic Church is important for making me closer to God.	4.70	SA
I believe that the Catholic Church makes me a good person.	4.52	SA
I think the Catholic Church helps many poor people.	4.17	A
I believe that the Catholic Church is playing an important role in society.	4.35	SA
I believe the Catholic Church opposes social injustice.	4.10	A
7. I believe that the Catholic Church is living the teaching of Christ.	4.54	SA
8. I know that the Catholic Church is not all about prayer and attending Holy Mass, but also about social action	4.28	SA
Composite Mean	4.40	SA
<i>b. Negative cognition</i>		
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

Source: Abun et al. (2023)

Legend:

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

The empirical data reveal that, overall, 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 moral foundation of the society (4.55), for making them closer to God (4.70), for making them a good person (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 not all about prayer and attending Holy Mass (4.28). They also agree that the Catholic Church helps many people (4.17) and opposes social injustices (4.10). A high positive cognitive attitude toward the Catholic Church indicates that the youth have a strong intellectual alignment and favorable beliefs about the institution. Drawn from the sociological literature, this metric reveals several key meanings of the Church in the minds of youth—first, high value and relevance. Young people strongly believe the Church is important to their personal lives and to society as a whole. They view its teachings and presence as making them better and bringing them closer to God (Abun et al., 2023; Francis & Casson, 2019). Second, perception as a social good. The youth intellectually associate the Church with positive societal actions. They recognized the institution as a champion of social justice, a protector against societal ills, and a help to the marginalized (Holden & Williamson, 2014; Francis & Casson, 2019). Third is consistency in belief. The cognitive agreement is often paired with a deep disagreement with the negative statement about the Church, as indicated in the data, which shows that they strongly disagree that the Church is irrelevant or unimportant. This positive cognition is likely to support behavioral intention.

Problem 2: What is the affective attitude of Ilocano Catholic youth toward the Catholic Church in terms of:

- a. Affection (positive)
- b. Disaffection (negative).

Table 2. Catholic Youth’s affective attitude toward the Catholic Church

a. Positive Component	Mean	DR
1. I feel the Catholic Church is important in making young people closer to God.	4.56	SA
2. The Catholic Church is enjoyable.	4.43	SA
3. Belonging to the Catholic Church makes me proud.	4.48	SA
4. The Catholic Church makes me feel good.	4.51	SA
5. The 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. The Catholic Church does not make me proud.	1.39	SDA
5. The 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

Source: Abun et al. (2023).

Regarding the youth's positive affection toward the Catholic Church, the data indicate that, as a whole, the students' positive affection toward the Catholic Church is 4.50, suggesting 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 them proud (4.48), makes them feel good (4.51), makes them happy (4.52), and makes them satisfied (4.50). This high level of positive emotion is followed by their strong disagreement with the Catholic Church's negative sentiments. In short, students' negative affective attitude toward the Catholic Church confirms their positive affective attitude toward it. In other words, the youth have very positive feelings toward the Catholic Church. When youth have a very high positive affective attitude toward the Church, it specifically means that they experience strong, favorable emotional connections, feelings, and attachment to the institution. They feel a deep sense of belonging, comfort, and warmth associated with the Church and its community. Their connection serves as a source of positive feelings, resilience, hope, and spiritual fulfillment. Thus, youth are highly likely to support the Church's social action programs. They perceive the Catholic Church as a trustworthy, caring, and relevant pillar in their lives and society. These positive feelings serve as an important driver of their continued active involvement and faith practice well into the future (Salgado-Levano & Manzanares-Medina, 2026; Michaelson et al., 2014; Francis et al., 2025).

Problem 3: What is the behavioral intention of the Ilocanos' Catholic youth to help the social action of the Church in terms of:

a. Positive intention

b. Negative intention

Table 1. Catholic Youth's Behavioral Intention to help Social Action of the Church

<i>Positive behavioral component</i>	Mean	DR
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 alleviate 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 the 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 for helping people experiencing poverty, I am not inclined to do it.	1.65	SDA
Composite Mean	1.66	SDA

Source: Abun et al. (2023).

Regarding youth's behavioral intention to support the Social Action of the Catholic Church, the data indicate that, as a whole, youth have a composite mean of 4.24, indicating they strongly agree with supporting it. Even when taking the questions singly, the data shows 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). Their negative behavioral intention supports their positive behavioral intention, as the data indicate. The data indicate that, as a whole, the youth have a composite mean of 1.66, which means they strongly disagree with the concerns raised in the survey. Specifically, 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). High positive behavioral intention and very low negative intention suggest that the youth possess strong psychological readiness and intrinsic motivation to actively support the Church's charitable, environmental, and human rights missions. It indicates a highly favorable mindset driven by core values and positive religious identity. Given the opportunity and resources, youth are highly likely to volunteer, advocate, and act on social issues such as poverty alleviation, ecological care, and social justice. The youth view the Church not just as an abstract set of Sunday rituals but as a holistic call for the poor, marginalized, and the environment (McKenney, 2023; Cortez & Ramirez, 2025; Davis et al., 2022).

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 and 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

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

Regarding the correlation between cognitive and affective attitudes and the behavioral intention of youth to help the Catholic Church's Social Action programs, the Pearson r indicates a significant correlation ($p < .001$). Results reveal that a positive affective attitude toward the Church had a strong positive correlation with behavioral positive intention ($r = .577$, $p < .001$), indicating that youth who feel positively toward the Church are more likely to intend to participate in its social action. Meanwhile, a positive cognitive attitude toward the Church had a strong negative correlation with behavioral negative intention ($r = -.506$, $p < .001$), suggesting that positive beliefs about the Church reduce youth's intention to avoid helping. Thus, the null hypothesis is rejected. It means that the cognitive and affective attitudes of youth toward the Catholic Church are correlated with their behavioral intention to help the Church in the future.

Discussion

The results indicate that the youth have high positive cognitive and affective attitudes toward the Church, while their negative cognitive and affective attitudes are very low. These findings suggest that the youth generally hold favorable beliefs, perceptions, and feelings toward the Church.

A high positive cognitive attitude indicates that the youth have favorable thoughts, beliefs, and understanding of the Church and its teachings. From sociological and psychological perspectives, cognitive attitude reflects how individuals perceive, understand, and evaluate an institution. The findings suggest that the youth recognize the relevance of the Church and its teachings to society and perceive the Church as having a positive influence on their lives. They also demonstrate awareness of Church teachings and believe that these teachings contribute to their relationship with God. Such positive perceptions are important because youth who have favorable cognitive attitudes toward the Church may be more inclined to participate in, support, and contribute to its social and community programs (King et al., 2023; Makosa & Rospedowski, 2022; Adebayo, 2025; Brooks et al., 2022; Gaitano et al., 2025).

Similarly, a high positive affective attitude toward the Church reflects favorable emotions, attachment, and a sense of belonging to the religious community. This emotional connection is an important dimension of religious attitudes, reflecting the extent to which young people personally identify with and feel connected to their faith and the Church. Strong positive feelings toward the Church may encourage greater engagement and strengthen young people's willingness to remain involved in religious and community activities. Thus, affective attachment can serve as an important predictor of continued religious participation and engagement (Adebayo, 2025; Gaitano et al., 2025; Prosen et al., 2026; Michaelson et al., 2014).

More importantly, the correlation analysis revealed a significant positive relationship between the youths' cognitive and affective attitudes toward the Church and their behavioral intention to support the Church's social action. This indicates that as positive cognitive and affective attitudes increase, youth intention to participate in and support the Church's social action also tends to increase. Conversely, negative perceptions and feelings toward the Church may weaken their willingness to participate. The findings therefore demonstrate that both what young people think about the Church and how they feel about the Church are important in shaping their intention to become involved in its social and community initiatives.

The findings have important practical implications for the Catholic Church, particularly in strengthening youth participation in social action. Programs aimed at increasing youth involvement should focus not only on encouraging participation but also on strengthening their understanding of and emotional connection to the Church. Activities that deepen their knowledge of Catholic teachings, demonstrate their relevance to contemporary social issues, and provide meaningful opportunities for fellowship and service may help strengthen both cognitive and affective attitudes.

Improving young people's understanding of the Church may also contribute to stronger appreciation, identification, and emotional attachment to it.

Therefore, efforts should be directed toward strengthening positive cognitive and affective attitudes while minimizing negative perceptions and feelings toward the Church. Youth formation programs, faith-based educational activities, community engagement, and opportunities for meaningful participation in social action may help young people better understand the Church's mission while developing a stronger sense of belonging and commitment. Strengthening these attitudes may ultimately encourage greater willingness among the youth to participate in and support the Church's social action programs (Leslie et al., 2024; Davis et al., 2022; Cortez & Ramirez, 2025).

Theoretical contribution

The findings support Ajzen's (1993) Theory of Planned Behavior, particularly its proposition that attitude toward a behavior is associated with behavioral intention. In the context of the present study, favorable cognitive and affective attitudes toward the Catholic Church are associated with stronger intentions among the youth to support its social action programs. The findings also support Allport's (1935) conceptualization of attitude as an important psychological disposition that influences how individuals respond to particular objects, institutions, or situations. Moreover, the findings may be viewed in relation to Bandura's (1986) Social Cognitive Theory, which emphasizes the interaction among personal factors, behavior, and the social environment. Together, these perspectives help explain how the beliefs, feelings, and social experiences of young Catholics may shape their intentions to participate in the Church's social mission.

Practical implication

The findings may help the Catholic Church, particularly the local Churches in Ilocos Sur and Ilocos Norte, strengthen programs that encourage youth participation in social action. Greater emphasis may be placed on catechesis and faith-formation activities that deepen young people's knowledge and understanding of the Catholic faith and the Church's social mission. At the same time, youth programs should provide meaningful opportunities for fellowship, service, and community engagement that strengthen their emotional connection to the Church and their sense of belonging. By developing both the cognitive and affective dimensions of young people's attitudes, the Church may encourage stronger behavioral intentions to participate in its social action programs.

Conclusion

The study aimed to examine the influence of the cognitive and affective attitudes of Ilocano Catholic youth in Ilocos Sur and Ilocos Norte on their behavioral intention to support the Catholic Church's social action programs in the future. The findings indicate that the youth have very high positive cognitive and affective attitudes toward the Catholic Church, as well as a very high behavioral intention to support its social action programs. Furthermore, the Pearson *r* results reveal a significant positive correlation between the youths' attitudes toward the Catholic Church and their behavioral intention to support its social action. This suggests that more favorable cognitive and affective attitudes toward the Church are associated with stronger intentions to participate in and support its social action programs. Thus, the study's hypothesis is supported.

Authors' contribution: Conceptualization: T.M., M.S., Writing: T.M., M.S., A.P., Data gathering: G.M.T., J.M.M., Analysis: T.M., G.M.T., A.P.

Ethical statement: The study complied with the ethical code of conduct throughout the investigation. Before the study was conducted, a letter of permission from the school administrators was obtained, and informed consent was also obtained. The study also ensured no human subjects or animals were involved.

Conflict of interest: The authors declare no conflict of interest.

Funding: The study was funded by the authors.

References

- Abun, D., & P. Racoma, A.P. (2017). Environmental attitudes and environmental behaviors of employees of Catholic colleges in Ilocos Sur, Philippines. *Texila International Journal of Academic Research*, 4(1).
- Abun, D., Foronda, S.L.G., Agoot, F., Belandres, M.L.V., & Magallanez, Th. (2018). Measuring entrepreneurial attitude and entrepreneurial intention of ABM grade XII, Senior High School Students of Divine Word Colleges in Region I, Philippines. *International Journal of Applied Research*, Vol. 4(4).
- Abun, D., Galat, M. A., & Guzon, S. G. (2023). Students' Attitudes Toward the Church on Their Behavioral Intention to Help the Social Action of the Church: Ilocos Region Context. *Divine Word International Journal of Management and Humanities* 2(1), 227–242. <https://ssrn.com/abstract=4398754> or <http://dx.doi.org/10.2139/ssrn.4398754>
- Adebayo, R. (2025). Church attendance: Its influences on the Churchgoing teenagers of the Redeemed Christian Church of God in the UK. *Journal of Religion and Health* (2025). <https://doi.org/10.1007/s10943-025-02422-3>
- Ajzen, I. (1993). *New directions in attitude measurement*. Walter de Gruyter.
- Ajzen, I., & Fishbein, M. (1977). Attitude – behavior relations: A theoretical analysis and review of empirical research. *Psychological Bulletin*, 84, 888–918.
- Ajzen, I., & Fishbein, M. (1980). *Understanding attitudes and predicting social behavior*. Prentice-Hall
- Ajzen, I., & Fishbein, M. (2000). Attitudes and the attitude-behavior relation: Reasoned and automatic processes. In W. Stroebe & M. Hewstone (Eds.). *European Review of Social Psychology*, 11, 1–33.
- Allen, H. (2007). Why is higher education important? <http://www.crosswalk.com>
- Allport, G.W. (1954). The historical background of modern social psychology. In Lindsay, G. (Ed.). *Handbook of Social Psychology*, 1, 3–56.
- Allport, G. (1935). "Attitudes," in *A Handbook of Social Psychology*, ed. C. Murchison. Clark University Press, 789–844.
- Armstrong, W. R. (1996). The relationship between culture and perception of ethical problems in international marketing. *Journal of Business Ethics*, 15(11), 1199–1208
- Audas, R., & Willms, J. D. (2002). *Engagement and dropping out of school: A life-course perspective*. Applied Research Branch, Human Resources Development Canada. <http://sbisrvntweb.uqac.ca>
- Baldelomar, C. (2010). *Vatican II, 101: Social justice is part of Catholic identity*. Sojourners. <https://sojo.net/articles/vatican>
- Banaji, M.R. & Heiphetz, L. (2010). Attitudes. In S.T. Fiske, D.T. Gilbert & G. Lindzey (Eds.). *Handbook of Social Psychology* 1, 353–393. John Wiley & Sons

- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice-Hall, Inc.
- Bem, D.J. (1970). *Beliefs, attitudes, and human affairs*. Brooks/Cole.
- Benjamin, T.B. (1993). Public perception of higher education. *Journal of Oxford Review of Education*, Vol. 19(1), 47–63.
- Blainey, G. (2011). *A short history of Christianity*. Penguin Viking
- Brooke, J. H.; Numbers, R. L. (2011). *Science and religion around the world*. Oxford University Press.
- Brooks, S. J., Tian, L., Parks, S. M., & Stamoulis, C. (2022). Parental religiosity is associated with changes in youth functional network organization and cognitive performance in early adolescence. *Scientific reports*, 12(1), 17305. <https://doi.org/10.1038/s41598-022-22299-6>
- Brown, A. (1995). *Organizational culture*. Pitman Publishing.
- Catholic Bishops' Conference of the Philippines- Episcopal Commission for the Youth and Catholic Educational Association of the Philippines (2013). *National Catholic Youth Survey*. www.cbcp-ecy.ph
- Catholic Bishops' Conference of the Philippines- Episcopal Commission for the Youth and Catholic Educational Association of the Philippines (2014). *The Filipino Catholic Youth in the Visayas*. <https://www.researchgate.net>
- Cherry, K. (2019). *Attitudes and behaviors in psychology*. Very Well Mind. <https://www.verywellmind.com>
- Corey, S. M. (1937). Professed attitudes and actual behavior. *Journal of Educational Psychology*, 28(4), 271–280.
- Cortes, R. Z., & Ramirez, V. E. (2025). Footprints of the faith among Filipino youth: five hundred years and moving forward. *Church, Communication and Culture*, 10(3), 377–405. <https://doi.org/10.1080/23753234.2025.2584655>
- Curran, J. M., & Rosen, D. E. (2006). Student attitudes toward college courses: An examination of influences and intentions. *Journal of Marketing Education*, 28(2), 135–148
- Davis, E.B., Day, J.M., Lindia, P.A., Lemke, A.W. (2023). Religious/spiritual development and positive psychology: Toward an integrative theory. In: Davis, E.B., Worthington Jr., E.L., Schnitker, S.A. (eds) *Handbook of Positive Psychology, Religion, and Spirituality*. Springer. https://doi.org/10.1007/978-3-031-10274-5_18
- Dean, L. R. (1958). Interaction reported and observed: The case of one local union. *Human Organization*, 17, 36–44.
- DeFleur, M.L. & Westie, F.R. (1958). Verbal attitude and overt acts: An experiment on the salience of attitude. *American Sociological Review* 23(6):667.
- Deutscher, I. (1968). Looking Backward: Case Study on the Progress of methodology in sociological research. *American Sociologist*, 4, 35–41.
- Donald, M. (2002). *A mind so rare: The evolution of human consciousness*. W.W. Norton & Company, Inc.

- Duncan, B. (2006). *Why the Church stresses social justice so strongly today*. Proclaiming Justice. <https://www.cssr.org.au>
- Eagly, A. H., & Shelly, C. (1998). Attitude, structure, and function. In *Handbook of Social Psychology*, ed. D.T. Gilbert, Susan T. Fisk, and G. Lindsey, 269–322. McGraw-Hill.
- Edwards, A.L. (1957). *The technique of attitude scale construction*. Appleton-Century- Crofts.
- Episcopal Commission on Youth (2003). *National Filipino Catholic survey 2002*. CBCP. www.cbcp-ecy.ph.
- Finn, J. D., Pannozzo, G. M., & Voelkl, K. E. (1995). Disruptive and inattentive-withdrawn behavior and achievement among fourth graders. *The Elementary School Journal*, 95, 421–454.
- Fishbein, M., & Ajzen, I. (1975). *Beliefs, attitude, intention, and behavior: An introduction to theory and research*. Addison-Wesley.
- Fitzsimmons, J.R., Douglas, E.J. (2005). Entrepreneurial attitudes and entrepreneurial intentions: A cross-cultural study of potential entrepreneurs in India, China, Thailand and Australia. *Babson-Kauffman Entrepreneurial Research Conference, June 2005*.
- Francis, L.J., & Casson, A. (2019). Retaining young catholics in the church: assessing the importance of parental example. *Journal of Religious Education*, 67, 1–16. <https://doi.org/10.1007/s40839-019-00076-4>
- Francis, L. J., Henchley, F., & McKenna, U. (2025). Sustaining church attendance and a positive attitude toward Christianity among students at Church of England voluntary primary schools: effects of parental church attendance and the perceived Christian character of the school. *British Journal of Religious Education*, 47(4), 503–516. <https://doi.org/10.1080/01416200.2024.2442610>
- Fredricks, J. A., Blumenfeld, P. C., & Paris, A. H. (2004). School engagement: Potential of the concept, state of the evidence. *Review of Educational Research*, 74, 59-109
- Freeman, L. C., & Ataoev, T. (1960). The invalidity of indirect and direct measures of attitude toward cheating. *Journal of Personality*, 28, 443–447.
- Gaitano, N. G., Díaz-Dorronsoro, J. M., Olukuru, J., & Cortes, R. Z. (2025). An international survey about young people, faith, and religion: framework of the research and overall results. *Church, Communication and Culture*, 10(3), 268–308. <https://doi.org/10.1080/23753234.2025.2584662>
- Gönenç, L. (2002). *Prospects for constitutionalism in post-communist countries*. Kluwer Law International.
- Goyette, J., Latkovic, M. S., & Myers, R. S., Eds. (2004). *St. Thomas Aquinas and the natural law tradition: Contemporary perspectives*. The Catholic University of America Press.
- Gushee, D. P. (2014). *In the fray: Contesting Christian public ethics, 1994–2013*. Cascade Books.
- Hidi, S., Renninger, K. A., & Krapp, A. (2004). Interest, a motivational variable that combines affective and cognitive functioning. In D. Dai & R. Sternberg (Eds.), *Motivation, emotion, and cognition: Perspectives on intellectual development and functioning* (pp. 89–115). Lawrence Erlbaum.

- Hilgard, E.R. (1980). The trilogy of mind: Cognition, affection, and conation. *Journal of the History of the Behavioral Sciences*, 16, 107–117.
- Hittinger, R. (2013). *Quinquagesima ante: Reflections on Pacem in Terris Fifty Years Later*. Pontifical Academy of Social Sciences. www.pass.va/content/dam/scienzesociali/pdf/acta18/acta18-hittinger.pdf
- Holden, G.W., & Williamson, P.A. (2014). Religion and child well-being. In: Ben-Arieh, A., Casas, F., Frønes, I., Korbin, J. (eds) *Handbook of Child Well-Being*. Springer. https://doi.org/10.1007/978-90-481-9063-8_158
- Keller, T. (2008). *The reason for God: Belief in an age of skepticism*. Penguin Books. p. 249.
- Kim, D., & Kaul, S., Eds. (2015). *Imagining human rights*. de Gruyter. pp. 13–17
- King, P.E., Mangan, S., & Riveros, R. (2023). Religion, spirituality, and youth thriving: Investigating the roles of the developing mind and meaning-making. In: Davis, E.B., Worthington Jr., E.L., Schnitker, S.A. (eds) *Handbook of Positive Psychology, Religion, and Spirituality*. Springer. https://doi.org/10.1007/978-3-031-10274-5_17
- Lawler, M.S. (2006). William James' psychological pragmatism: Habit, belief, and purposive human behavior. *Cambridge Journal of Economics*, 30(3), 321-345
- Lecky, W.E.H. (1920). *History of European morals from Augustus to Charlemagne*. Longman's, Green, and Co.
- Leslie, J. F., Felicity, H., & Ursula, M. (2024). *Sustaining church attendance and a positive attitude toward Christianity among students at Church of England voluntary primary schools: effects of parental church attendance and the perceived Christian character of the school*. Routledge. <https://doi.org/10.1080/01416200.2024.2442610>
- Martin, S. (Trans.) (2004). *Rise, O judge: A study of justice in the biblical world*. Baker Book
- McKinney, S.J. (2023). Voices of young people in the Synod. *Journal of Religious Education*, 71, 337–348. <https://doi.org/10.1007/s40839-023-00210-3>
- Meyer, D. K., & Turner, J. C. (2002). Discovering emotion in classroom research. *Educational Psychologist*, 37, 107–114.
- Michaelson, V., Pickett, W., Robinson, P., & Cameron, L. (2015). Participation in church or religious groups and their association with health. Part 2: A qualitative, Canadian study. *Journal of religion and health*, 54(3), 1118–1133. <https://doi.org/10.1007/s10943-014-9961-9>
- Nohria, N., Sandelands, L., & Lawrence, P.R. (2006). Driven: Human nature shapes our choices. *Administrative Science Quarterly*, 48(3).
- Richardson, D. (n.d). *Understanding attitude in social psychology*. Dummies. <https://www.dummies.com>
- Ridley, M. (2003). *A review of nature via nurture: Genes, experience, and what makes us human*. HarperCollins.
- Rosenberg, M.J. & Hovland, C.I. (1960). Cognitive, affective, and behavioral components of attitudes. In Hovland, C.I. & Rosenberg, M.J. (Eds). *Attitude Organization and Change*, 1–14. Yale University Press.

- Małosa, P. M., & Rozpędowski, P. (2023). Youth attitudes toward the Catholic Church in Poland: A pastoral perspective. *Practical Theology*, 16(1), 69–81. <https://doi.org/10.1080/1756073X.2022.2100600>
- Prosen, M., Baša, M., & Križaj, I.B. (2026). Religion, spirituality, and health values among young adults in Slovenia: A qualitative study. *Journal of Religion and Health* (2026). <https://doi.org/10.1007/s10943-026-02664-9>
- Rymarz, R. & Graham, J. (2006). Going to Church attendance amongst Australia's core Catholic youth. *Journal of Beliefs & Values*, 26(1).
- Sarmiento, P. (2016). Attitude and practices of Filipino Catholic youth toward Mary, the Mother of God: Implications for religious education in the Philippines. *De La Salle University NCCRE*, 1(1).
- Sadowski, D. (2017). *Encyclical Influence on the Church's social action work continues*. <https://www.ncronline.org>
- Salgado-Lévano, C., & Manzanares-Medina, E. (2026). Influence of Catholic religious practices on spiritual well-being: A study on happiness, resilience, forgiveness, and gratitude across 19 countries. *Pastoral Psychology*, (2026). <https://doi.org/10.1007/s11089-025-01271-x>
- Sorondo, M.S. (2013). *The magnitude of walking in the truth*. Pontifical Academy of Social Sciences. www.pass.va/content/dam/scienze-sociali/pdf
- Swanbrow, D. (2005). *Attitudes of Roman Catholics continue to change*. University of Michigan: The University Records Online. Retrieved from <http://www.ur.umich.edu>
- Thomas, W.I., & Znaniecki, F. (1918). *The Polish peasant in Europe and America* (vol. 1). Badger.
- United States Conference of Catholic Bishops (1998). *Sharing Catholic social teaching: Challenges and directions*. USCCB.
- Watson, J.B. (1925). *Behaviorism*. Norton.
- Wicker, A. W., & Pomazal, R. J. (1971). The relationship between attitudes and behavior as a function of the specificity of the attitude object and the presence of a significant person during assessment conditions. *Representative Research in Social Psychology*, 2(2), 26–31.
- Wicker, A.W. (1969). Attitudes versus actions: The relationship of verbal and overt behavioral responses to attitude objects. *Journal of Social Issues*, 25, 41–78.

Publisher's Note: DWIJMH stays neutral about jurisdictional claims in published maps and institutional affiliations.



CC BY-NC-SA 4.0

Attribution-NonCommercial-ShareAlike 4.0 International

© 2026 by the authors. Published by Divine Word International Journal of Management and Humanities under the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License <https://creativecommons.org/licenses/by-nc-sa/4.0/>