

Faith is Glad Tidings for Melancholy: Selected Philippine University Students' Conceptualizations of Faith through Visual Images

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The study looks into the understanding of faith among university students in the Philippines during the COVID-19 pandemic. Through Kierkegaard, Gutierrez, De Mesa, and Buddhist teachings, the paper showcases how students articulate their faith as a remedy for despair arising from a traumatic global pandemic. By using an art-based approach, aided by AI tools to express their ideas, the study emphasizes how faith can aid young individuals in healing and becoming more resilient, providing them with hope in the face of life's obstacles.

Keywords: art-based approach; faith articulation; pandemic; visual methods; trauma-informed pedagogy

Introduction

The Philippines remains one of the world's most vulnerable countries to economic, political, and environmental crises, according to various global indices that track the well-being of a nation based on risk indicators. For Malolos et al., the COVID-19 pandemic, in particular, impacts the Filipino people in many ways, including the deteriorating mental health of young Filipinos from 15 to 24 years old. According to David, the data from the ground reveal that Filipino youth, particularly university students, experience depression, anxiety, sickness, and general malaise, even due to facing complex challenges in their young lives that the pandemic exacerbates.

Many educators have addressed the novel challenges of teaching and learning during the pandemic by calling varied students' responses, such as distraction, inability to concentrate, and short attention spans, as effects of trauma (Stephens 5). In their respective research, Hess, Hoddap, and Zwingmann, religious coping is a well-studied phenomenon, and adherents cite religion as a resource to confront or mitigate suffering. Radford claimed that art-based approaches, especially in theological studies, offer generative engagement with the embodied, aesthetic, relational, and sacred (60). Moreover, for Rossiter, attempts, such as drawing pictures that utilize young people's imagination, can be helpful resources or tools to draw out their hidden and unarticulated cultural meanings that, in turn, can aid educators in assisting young people to carefully evaluate these meanings against competing for contemporary ideologies that might have drowned out religion and spirituality.

Some scholars give special attention to trauma from historical memories such as the Holocaust, world wars, colonization, cultural genocide, and white privilege and dominance. For Jill Bennett, manifestations of trauma are beyond the scope of language and representation; images of trauma do not necessarily point to the logic of representation. Yet, images of violence and devastating loss in artwork point to the experience of someone. Moreover, artists whose works deal with the memories of traumatic experiences invite the audience to “partake in the experience in some way” (3). Bennett claimed that art raises the audience’s affect or emotion to the level of cognition so they can feel empathy towards the artists (8). In this instance of “activation,” according to Scott, acts of remembrance become crucial for the people living in

the present to share their opinions, thoughts, and emotions about how the actions of memory, in various forms, specifically evoke feelings of shared experience (334).

In so doing, the people who participate in the acts of remembrance can acknowledge the past, recognize the present, and become hopeful for the future because conversations about the meaning of pain and suffering continue. For Coetzee and Rau, traumatic experiences leave negative memories. According to O'Loughlin and Charles, when unrecognized, we betray our ancestors and future generations who will come after us during intergenerational and cultural trauma. In the face of unacknowledged trauma, we are confronted with the perennial choice of speaking or becoming complicit in our silence. What seems, from one perspective, protective becomes profoundly annihilative (4).

Some people with disabilities might be left out of the various prescriptive solutions to deal with personal and collective trauma. The "walking through" trauma, as suggested by O'Loughlin and Charles, involves speech that might be too demanding for those struggling to speak out. Further, people affected by COVID-19 might find some performative acts such as drawing, taking pictures of places, and sharing personal experiences with friends or strangers, albeit avenues for healing, challenging and complex. For Katie Cross, the lived experiences of people with disabilities and those afflicted by the pandemic put theologians in a "double bind" since theology must navigate the tension between speech and silence (146). Their work draws from Jennifer Geddes and Shirley Rambo. Geddes and Rambo caution theologians against the need to "rush" to theologize the pandemic without understanding how the traumatic experiences might render many people, especially from marginalized communities who were disproportionately affected, incapable of articulating what was happening (146). To honor that which was left unsaid, theologians may offer "spaces of silence" amidst the "moans and groans of pain and loss" (147).

Nonetheless, the authors agreed with Geddes that people seek out religious language when speaking about atrocity (146). To be able to find the way between silence and speech, theologians and religious educators may be inspired by reflecting on the importance of in-between time and space, such as Holy Saturday, according to Rambo, so as not to "rush towards" hope and resurrection, without fully appreciating the significance of the Holy Day in our attempts to understand death and life; trauma and its aftermath.

Stephens regarded "psychological trauma as the result of an experience that is too much to handle" (5). For Treanor, the effects of trauma can be manifested as grief and despair in the individual and every day, such as loneliness, melancholy, suffering, and death. For Hess, it is living our lives like a maelstrom: turbulence, tumult, turmoil, disorder, disarray, chaos, confusion, upheaval, pandemonium, bedlam, whirlwind (18). While the Filipino students in the study acknowledged the experiences mentioned above, it does not suggest that the experiences are necessarily traumatic. Still, the effects of the pandemic on young people's mental health may be long-lasting. According to Ozer et al., they may be subjected to prolonged risks associated with heightened isolation and loneliness. In their recommendation to educators outside of the medical field, Carello and Butler reminded educators to be more aware of the effects of trauma on adolescents and young people and to be more compassionate and responsible by being informed about the complexities of the human experience (164).

Methodology

The study asks the research question: *What kinds of faith articulations are made by students engaging with visual arts in the context of a traumatic global pandemic?* Twenty-three out of the forty-five students in the Introduction to Religion class from March 2022 to June 2022 participated in the study after the course had concluded. The participants over 18 years old during the research's duration were selected based on their willingness to participate

and their capacity to articulate their views of faith arising from their experiences as university students. Before their participation, I circulated an informed consent agreement where participants signified their willingness to participate and voluntarily agreed to allow me to use their words and artwork during the research and publication. The form also included confidentiality and data privacy clauses, including ensuring the participants' anonymity, as the University Research Ethics Office advised. The risks to the participants are minimal due to the use of secondary data that is not traceable to participants and safeguard measures. The benefits of the research are not direct but indirect in terms of the study's contributions to the scientific literature on teaching and learning.

Many young people are immersed in images and digital media and are active manipulators of the visual environment. According to Richard Flory and Donald Miller, rather than being passive observers of the products of digital tools, young people are now active participants in producing, reproducing, and manipulating images and conversations such as blogs, music, and the like. Most of my students in my class have used the prevalent creative software *Canva*, which utilizes artificial intelligence to generate images. At the same time, some utilized *Adobe Photoshop*, and a few drew their original artwork the traditional way using pen, crayons, and paper. The artwork is a modified form of narrated photography, a visual qualitative method Sara Dunlop and Pete Ward used in religion research. The artwork is a modified form of narrated photography, a visual qualitative method Sara Dunlop and Pete Ward used in religion research. Narrated photography evokes more meaningful responses from young people than conventional methods employing photographs. In their study, young Polish immigrants in Britain, aged 18-30, could articulate their views of the sacred through their own words. Visual methods bypass cognitive thought processes to engage with the dynamic, reactive, subconscious ways people live out religion (35).

The course is a core introductory course in religious studies for undergraduate students at a Catholic university. Teachers of the introductory course choose the lessons that provide the basic framework for a curriculum highlighting Filipino university students' multicultural and multireligious contexts.

Many discussion points about "faith" in the particular academic setting are relevant to the study. The course's early parts touched on how "faith" is understood in ordinary language, such as what Audi forwarded as "having faith that certain propositions are true." For Nishioka, it means "having faith in people or ideals," and for Sartre, it means acting in good or bad faith. For Nishioka, faith is always in context (53), and in the study, the pandemic frames and highlights the students' faith articulations.

The module "A Leap of Faith: Faith as Personal Trust" has the following objectives: to encourage the students to reflect on (1) the significance of God, the Numinous or the Divine, and religious and spiritual experiences for themselves and others, even in times of suffering; and be (2) able to practice self-care, always open to positive experiences in life, but appreciating difficulties as necessary for self-strengthening through faith that allows them to be their authentic, existing selves. The module design is process-oriented; every lesson builds on the previous one to culminate into an integrated and reflective output of the modules' objectives. The module typically runs for six weeks.

In a country where more than 80 percent of the population identifies as Catholic, the prompt question I used to introduce the first lesson intrigued my students: Should we understand Christianity solely regarding doctrines, rituals, or social belongings? In a landmark study by Baring et al., the communal dimension is a feature of the sacred and religiosity, according to Filipino youth. For Vincett et al., this insight is a sharp contrast to the increasing individualization in Christianity today, particularly in the West, due to the decline of the influence of the clergy and other authoritarian leaders in the Church (4). The immediate

question elicited several responses from my students that pointed to the interiority of Christianity, its passionate commitment to God, and not merely the participation in what Giselle Vincett et al. call *performance Christianity*.

Amidst the COVID-19 pandemic, many of my students narrated being sick or becoming family caregivers when several members were ill with COVID-19. One of them shared that:

There was a time when I got sick and had many school-related tasks to complete. At that time, I felt like God was silent because I felt like the timing of my getting sick was off, and I kept praying for Him to heal me immediately since I had many things to accomplish then.

The student classified her answer under the category of medical. Other students who shared their experiences of being sick with COVID-19 organized their responses under the widespread category because the pandemic affected everyone worldwide. Some students considered the attendant sufferings due to the pandemic, such as the deaths of millions of people, the loss of jobs and livelihood, and the pivot to online learning mode, as examples of medical and widespread suffering that they felt God had remained silent. Throughout the activity, I remained silent as the students shared their outputs with their classmates via Zoom while cameras were turned off for privacy. At this point, I realized that my students regarded the online classroom as a safe space.

Not all students, though, narrated their personal stories. One of them defined the categories of suffering according to her understanding as follows:

The silence is deafening when suffering arises. Most would think that suffering is a product of evil or a consequence of sin. Still, we suffer from transcending into someone better after overcoming trials and challenges. Individual suffering may be on a psychophysical and an existential level. Self-inflicted pain is suffering brought to yourself; this is when you think you deserve more suffering than you already go through, which is invalid. Medical suffering is bodily pain under nobody's control, which happens when someone gets ill or is infected with a disease. Global or widespread suffering is shared suffering amongst the people of the community. We share a similar pain; one example is global warming; we all feel and experience this everywhere we go. I think suffering always, but that does not mean I am sad; suffering is part of life and brings balance. As much as we don't like it, it's necessary to go through the pains of life to enjoy the good in life.

As I have stated earlier, the activity was an introduction to Lesson Two. However, my student who shared her insights above could connect the previous and current topics.

The third lesson, "God Speaks amid our Suffering," sought to process the students' inputs in the Second Lesson and orient them to shared suffering. I drew my lecture for this part of the module from two influential theologians, Gustavo Gutierrez and Jose de Mesa. Specifically, Gutierrez's work, *On Job: God-Talk and the Suffering of the Innocent*. In the concluding part of the book, Gutierrez alluded to the divine gifts that Job received even in his untold suffering. *God spoke to Job* not to answer a philosophical question about the cause of suffering and the suffering of the innocent but to *respond* to Job's indirect accusation that God was implicitly silent about the unjust suffering of God's most faithful servants. The other divine gift is Job's ability to appeal to God and a reward for Job, who, in his utmost despair, demanded that God would speak.

For Gutierrez, the event of God speaking manifests God's preference for the poor, especially those with nothing but faith in God. Part of God's mysterious ways seems to be the poor, marginalized, abandoned, orphaned, and sick. God specially chooses innocent children as those who are acutely attuned to God's gratuitous character. Filipino Theologian Jose de Mesa contextualized the gratuitous nature of God's love in the vernacular: *Ang pamamayani ng kagandahang-loob ng Diyos* (the prevalence of God's graciousness). The critical feature of de Mesa's work is *loob*, an indigenous Filipino's concept of the integrated or unified moral compass located in the innermost part of the individual's being manifested in the Filipinos' desire for *mabuti* (goodness) in both personal and social aspects of their lives. The indigenous concept, *kagandahang-loob*, closely resembles what Torrance described as Kierkegaard's faith as a profoundly passionate commitment to God and encompasses Gutierrez's notion of faith as fidelity to God's love, gratuitousness, and justice (214).

The fourth lesson of this module focused on synthesis. The project, "Faith is Glad Tidings for Melancholy," sought students to reflect on their learning in class. To do this, I have provided questions for them to answer, including sharing any personal experiences of taking a leap of faith, describing their view of faith and whether it brings them joy, and creating an original artwork that represents their idea of faith. These essential exercises sought to help students deepen their understanding of this topic.

To ensure that the students submitted their best work, I gave additional instructions to the drawing activity, such as the artwork must be an original creation; it can be hand-drawn or digitally produced; it must have a title; the image must capture their faith conceptualization.

Results

I utilized the categories that Sanjay Kalra et al. proposed as a helpful guide for Buddhist healthcare professionals in India. The Four Noble Truths of Buddhism inspire the classifications corresponding to each Noble Truth. According to Kalra et al., The Buddha's Four Noble Truths is a path toward healing, for in them lies the recognition of the disease, its etiology, its prognosis, and the remedy. These four components form the basis of any physician's practice. For Oh, the meditation practice that arose from the Buddha's teachings can be therapeutic (4699).

I organized the selected students' outputs based on the guide inspired by the Four Noble Truths. The recognition of despair or melancholy category corresponds to the recognition of disease. The type of cause corresponds to etiology. The classification outcome corresponds to prognosis, and the category antidote corresponds to remedy. I added another category, the concept of faith, which tied all the types together. The students' artworks provided depth to their articulations.

The student's artwork, Image 1 below, which he entitles trauma, depicts his recognition of despair that emanates from "humans' limited sight and vision. Ideas generated by narrow views only grant them some degree of illumination in a world still shrouded in darkness.

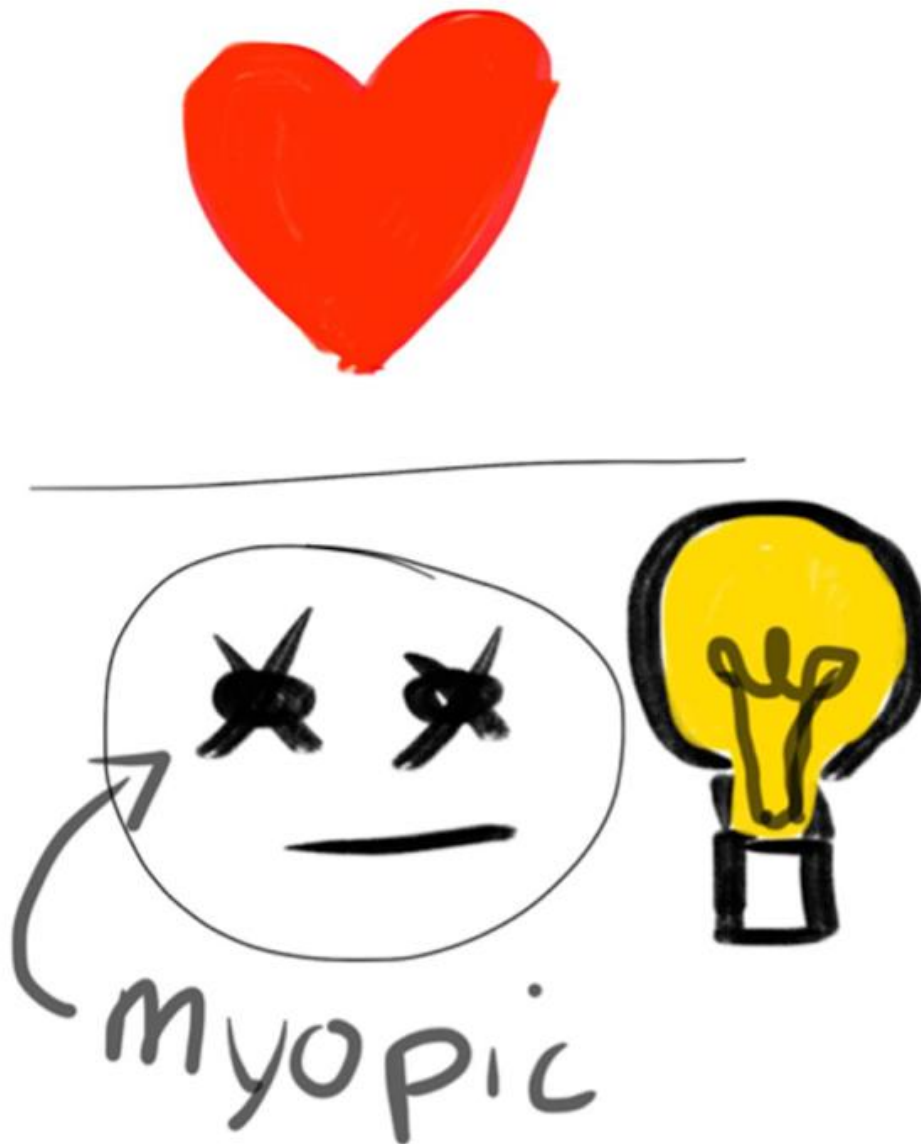


Image 1. Trauma

He adds, "People tend to fall in despair and melancholy when exposed to a series of unfortunate events that bring trauma." For the student, the cause of despair/melancholy is "the lack of guaranteed foresight," which is one indicator that separates humans from God. Humans trust too much of their ability and wander the world in darkness." Accordingly, he explains, "In these moments, it is hard to believe and feel anything other than sadness, especially as all the trauma is evidence of matters only getting worse. In these times, though there is no hint or sign that things will improve, the first step is to have hope that it will, even when the situation looks otherwise."

The antidote to despair is when "ideas, indicated by the light bulb, give humankind a sense of light and guide in this world of order and chaos." Ideas such as faith are glad tidings for melancholy are illuminating because, through faith, we believe that it will get better. For the student, "As faith is driven by feeling, the heart in the illustration, then hope is the opposite side of the emotion spectrum for melancholy. To bring oneself out of the gutter of despair, one must hope that things will improve." Thus, faith is humans' impetus and driving factor to keep going despite hardships.

Sometimes, melancholy arises from an acute feeling of loneliness. In Image 2, "Light at the end of the tunnel," the student shares that being part of a migrant family can be isolating.

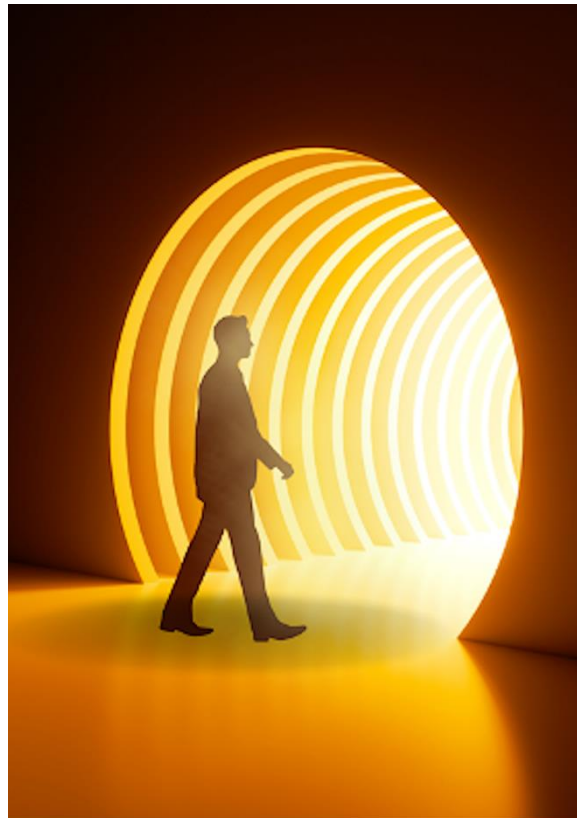


Image 2. Light at the end of the tunnel

According to the student, "The silhouette represents a man, having completed his journey, with his mind and body filled to the brim with trauma, suffering daily." The student identifies the kind of suffering he experienced as loneliness arising from the lack of belongingness in his father's family in the US. The realization came after several visitations to his mother's home country, The Philippines. For the student, Filipino hospitality is genuinely one of a kind, and the sense of belonging hit him immediately as soon as he met his relatives. Loneliness was so intense that in the image, the student depicts the feeling as "a dark aura around him in the form of the shadow located at the bottom of the feet."

Yet, the man is moving toward the light. He is "a man of strong faith, having reached the climax of his journey, the enlightenment, thereby attaining the light at the end of the tunnel." The student continues, "Slowly, as the man approaches the inside of the tunnel, the shade of the body begins to lighten, symbolizing the process of enlightenment taking place in him." In the essay, the student reflects on the image he has designed:

Though we may not fully understand each suffering we experience daily, the motivation to attain the light at the end of the tunnel provides a reason to continue living and maintain a strong faith that the suffering will soon be over. We can understand the bigger picture of life once we have attained enlightenment.

Faith is a form of enlightenment rather than the reasoning behind everything. Moreover, faith is a form of "light at the end of the tunnel" for those suffering yet attempting to pursue brighter dreams for a better tomorrow. It is natural that one must experience suffering within human life and that the world is not necessarily "purely good" according to how God created it. The student shares the sentiments of Gutierrez and Kierkegaard in which faith can be viewed as glad tidings for melancholic people.

Image 3 below illustrates my student's concept of faith. Fear of the unknown explains the suffering she experiences as a university student. She attributes the cause to her tendency to overthink what the future holds. The outcome is several bouts of anxiousness. However, her faith in God calmed her when the anxiety set in.



Image 3. The Leap of Faith

Faith is comforting amidst pain and suffering. She takes comfort in her "upbringing that opened my eyes to the true definition of faith." The pandemic framed my student's despair in her reflective essay. She discloses, "My mind and soul felt discouraged with all that was happening around me. At the height of the pandemic, I experienced people close to me fall into the illness." In her mind, the pandemic pushed her into a state of melancholy.

Manifestations of melancholy included "paranoia, sadness, and frustration." Nonetheless, the student writes, "I can attest that faith for me is glad tidings for the those who are melancholic" because "faith equips us with peace enough to fight and wage through the chaotic world that we are living in." For the student, faith grants us the gift of being able to feel God's graciousness and outpouring of love, which ultimately eases our worries, as well as the

ability to understand the world around us at a deeper level, especially for those who are poor, marginalized, abandoned, orphaned, and sick. Image 4 depicts a woman experiencing peace despite the chaos surrounding her. Serene waters and the warm sun enveloping the whole place characterize the vision of peace from within it.



Image 4. A woman experiencing peace from within

One student in class, however, pointed to the “transactional” dimension of faith. In image 5, the student draws a girl “enjoying” the pressure of being spoon-fed many things she may or may not enjoy. In the depiction, she forces food down her throat. In her essay, she narrates how she developed an extreme aversion to certain foods: the sight of ketchup or any red sauce reminded her of blood, and mayonnaise seemed weird to be a byproduct of beaten eggs. Her parents tried to correct the aversion but gave up after some time. She learned to self-categorize as a non-experimental, perpetually “playing safe” person. When she fell in love with someone many years later and saw him enjoying eating certain foods she disliked, she shockingly questioned her decades-old gastronomical choices because she had embraced ketchup and mayonnaise wholeheartedly.

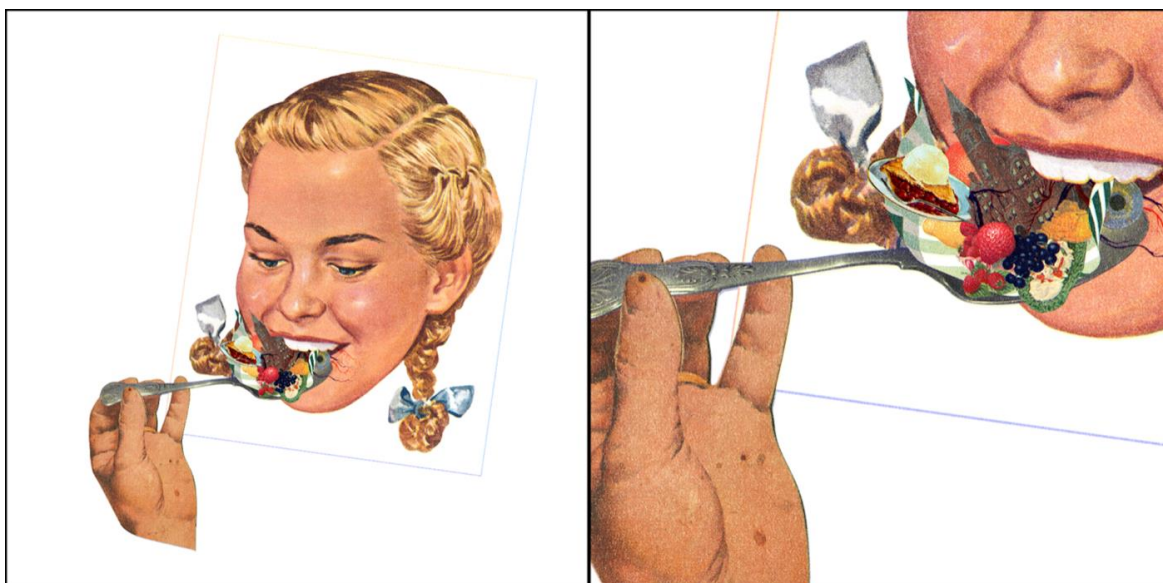


Image 5. A more profound sense of trust involving a discount

Her experience demonstrates “the leap of faith” for someone like her. It would have been challenging to persuade, let alone please, a person with an anchored perception of things. My student's leap of faith led her to be “kinder towards new experiences and the offbeat path to which she saw liberation and trust produced.” Faith requires many sacrifices: time, effort, and trust. It is a chance to try something new at the risk of collateral damage or the gratification of treading the offbeat path, hoping for an oasis. In her artwork and essay, a student imagined faith as a business transaction in which having faith comes with repercussions, such as sacrifices to negotiate a better outcome; faith is the actualization of a tradeoff between something good and something better.

Discussion

For my Filipino university students, the multiple crises they face now have become features of their lives. Alongside the pain of growing up, the problems exacerbate the experience of suffering. The students' artworks and reflective essays allude to their experiences of acute loneliness, myopia, heartbreak, uncertainty, melancholy, fear, and physical and mental sickness associated with the pandemic, the climate crisis, and economic tensions in the Philippines.

For Kierkegaard, suffering is a particular kind; despair is its unique feature. Nonetheless, we ought not to understand despair as a feeling that arises whenever one does not get what she wants or when prayers remain unanswered. Unhappiness stems from realizing that one's life now would not be meaningful if it is not oriented toward God. No happy celebration, singing, or dancing in churches or elsewhere can assuage anguish. Only a leap of faith can do so. But to leap is an individual's choice. Accordingly, faith helps my students recognize misery and deal with persistent sadness. For Pargament et al., despite the traumatizing experiences associated with illness and stress, there are good reasons to suspect that adverse life events such as those above hold spiritual meaning and may have extraordinary power and significance in people's lives.

For Kierkegaard, suffering characterizes human existence. Because we are finite beings, and death looms on the horizon, we suffer at the thought that everything will end sooner or later. For those who believe in the existence of God, the suffering becomes even more acutely felt or experienced because they have mistakenly thought that logic or reason would

resolve the problem of evil, namely if God exists, and if God is all-good, why is there evil in the world? Gutierrez used Job's experience to highlight that the ascent to reason or logic will not be enough to explain why those innocents of any crime or wrongdoing mainly experience suffering. We have seen this played out all too well in the world. Even in our lives, the suffering and other negative experiences are not solely due to our actions.

Following Sensiper, students' faith articulations can be likened to activities that facilitate the healing process, such as meditation, journal writing, and prayer—all contemplative practices. Researchers have explored using meditation to address the increasing requests for counseling and as a resource for improving student mental health.

In a related activity where I asked them to stitch their illustrations as a set to form a quilt, a group's artwork, image 6 underscores the significance of colors. According to the group, the members deliberately chose the colors because of what they represented.



Image 6. Faith through the Pandemic

The quilt has a background of the colors of a rainbow, as it symbolizes the different ways the members express their faith during the pandemic. For the group, "red represents how love is present during the pandemic through volunteerism. We serve without asking for anything in return. Orange represents happiness since we have each other's backs and never let anyone suffer in these tough times. Since we have each other, the yellow color shows that there is hope as we get through this battle. Green represents new beginnings. Blue shows the calmness and responsibility that we need to act together to fight the virus. Lastly, purple shows bravery and spirituality that we carry through each day." Another group of students reflected on the group's quilt, entitled "Limitless Faith," by stating at the beginning of their reflection that "as a group, we have discussed our sentiments on how we view our faith. We all agreed that our course has greatly deepened our faith and helped us appreciate the simple things and people surrounding us. It has allowed us to realize that many changes and hardships have been brought into our lives, but one thing remains: God always remains the same."

Limitations of the Research

The research suggests that Filipino students in Catholic universities have favorable views of faith, possibly due to their exposure to religious studies in various undergraduate

courses. This highlights the importance of contextual experiences in shaping one's beliefs. The research's claim may need further testing and validation in multicultural and multireligious settings.

Another limitation is that it is situated within the developing field of trauma-informed pedagogies, which involves a range of interdisciplinary approaches. It may be challenging for some educators to craft a lesson, module, or course that touches on trauma without careful consideration of the individual contexts of students in a class. Creating safe spaces in classrooms, both virtual and real, necessitates that educators do careful preparation before the actual course delivery. For Crumpton, preparation must include a critical examination of social and power constructs behind seemingly ordinary words like "intimacy," "violence," and "power" that prop up the oppression and exploitation of vulnerable members of society. While in class, Crumpton encourages the educator to be mindful of the unequal power dynamics in the classroom by emphasizing that all participants are equal and to think twice before speaking more than once (141).

Conclusion

Depending on the cultural and religious contexts of the classroom, "faith" can be a metaphor for concepts such as trust, care, hope, virtue, the meaning of life, and resilience. I gleaned the images that can be substituted for faith from students' essays and artworks, including imagining faith using a business metaphor for accounting for a faith that is not necessarily tethered to a particular religious belief or worldview. In this instance, the student demonstrated that they could openly regard faith in myriad ways in a religion class that "valued and welcomed perhaps more than anywhere else" (Riswold 145).

The study provides a significant assumption. "Faith" is an antidote for despair because of its close association with light, sun, and warmth images. Similarly, the warm colors of orange and yellow and cool colors such as blue and purple dominate the students' visual articulations because warm colors represent the sun, and the cool ones represent comfort, strength, and resilience. Even if faith is only a glimmer of light, like it passes through a prism, faith offers a reminder that although life constantly changes in the most unexpected times, it remains beautiful and a continuing source of inspiration. Moreover, as faith grows more robust, the flame becomes more intense, illuminating the bleak paths so other community members can walk on them confidently. Faith's kaleidoscope of vivid colors (both warm and cool) manifests that it is multifaceted; the colors emerged from personal experiences, including traumatic ones, that shaped the students' faith articulations.

My students believe faith encompasses "because faith is an expression and the language of the heart," even though that heart is hurting. Since trauma incorporates various "wounds" following Jennifer Davidson and Shelly Rambo, faith embraces the essentials for healing the psychosocial, physical, or spiritual injuries we gather as we live our lives to the best of our capacities and with God's loving graciousness. Finding comfort amidst suffering is one of the transformative aspects of faith. It can lead us towards enlightenment, where we recognize that sharing the love given to us by God during difficult times with our community is the true meaning of our lives. The diverse dimensions of faith reflect the unique personal and communal stories of the faith journey.

The study recommends further research on the effects of long-term depression and other mental health conditions on young people after several years of exposure to a traumatic global pandemic. Articulating ideas through journal writing, reflective essays, collaborative projects, and prayer reflections is critical for healing and well-being, as shown by recent research, particularly by Joanne Worsley et al. and Maddy Slattery et al. on trauma care on campuses.

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