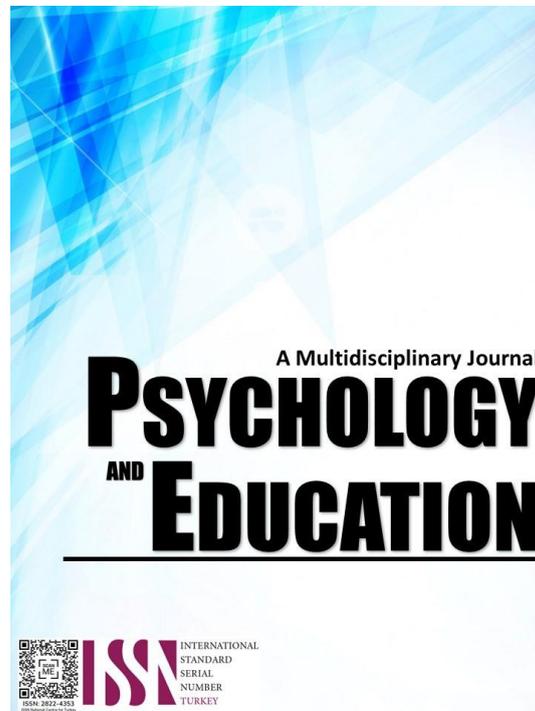


# **LIGHT AND DARKNESS: A PHENOMENOLOGICAL INQUIRY ON ADULT FILIPINO ATHEIST IN A RELIGIOUS HOUSEHOLD**



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## Light and Darkness: A Phenomenological Inquiry on Adult Filipino Atheist in a Religious Household

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### Abstract

The purpose of this study was to examine and understand the perspectives of self-identified atheists and non-religious individuals living in religious families. The focus of this study is to learn more about the living experience of adults who do not have religious or spiritual beliefs, but who live with or are supported by a family with sacred religious beliefs. Thus, the researcher delved into the historical background of phenomenology to determine and understand the process of phenomenology. The study revealed the following structural themes: rejecting the infallibility of deities and religion, atheism leads to knowledge, life away from despair and liberation from chains, captive by misconception, the toxicity of generational and cultural stigmatization, in the process of being an atheist, and the downside of being an atheist.

**Keywords:** *atheist, religious household, adult Filipino, phenomenological inquiry*

### Introduction

"God is dead. God remains dead. And we have killed him." (Nietzsche, 1888), a well-known German philosopher recognized for his critiques of traditional European ethical beliefs, said this. Nietzsche's most notable work is his critique of morality, "On the Genealogy of Morality," (Nietzsche, 1888) in which he focused on the psychological examination of a significant moral idea. He had a profound influence on modern intellectual history. Nietzsche claimed that not only did the conventional moral commitment lack the base that we thought religion possessed, but that it was also inconceivably mortal (Kaufmann et al., 2017). His oratory intellect astounded his audience, as he was adamant in his conviction that Christianity's moral responsibilities were nothing more than an implausible belief and a psychological need (Fitzgerald & Barry, n.d.).

The term "atheist" has been a topic of contention among researchers, with an apparently complicated and changing definition (Brewster et al., 2014). Atheism has traditionally been described as the despair of one or more gods (Smith, 1979), but other scholars have extended the term to include distrust in the supernatural. Atheists are also involved in this position. The word "atheist" does not mean believing that gods or gods clearly do not exist (Hwang, Hammer, & Cragun, 2009).

"There is no God, No heaven, and no hell. There is no God, We're all in this together. There is no God, So ring that victory bell." (Turner, 2016). Frank Turner's "Glory of Hallelujah" is an unashamedly atheist song

that was released as the lead single off his first studio album, *England Keep My Bones*, on July 26, 2011. With hardly any context, it covers the issue of self-acceptance for identifying outcasts (Zuckerman, 2007). The song became an emblem for atheist populations' representation, empowerment, and identification, like in the situation of the notable author Christopher Hitchens, who declared himself an atheist by expressing these words in one of his publications. Fundamentally, this song is about being proud of the achievements that humankind has produced rather than condemning or thinking that it was made by someone else who has divine power, notably "God," for our failures and achievements (Goldstein, 2010).

Even though atheism is not new, Filipinos are wary of it, particularly because they were conquered by Spaniards who imposed Christianity on our culture and beliefs. Atheism isn't just about not believing in any God; it's also about suspending judgment on whether or not there is one, even if that implies a lack of theistic conviction (Draper, 2017). Atheists in philosophy aren't only people who don't believe in a transcendent creator; they're also those who are adamantly opposed to it (Vargas, 2016).

Being an atheist in the Philippines means moving away from the sociable expectations of belief in religion and God to be socially deemed "others" in a much more religious socio-cultural environment (Smith 2010). Words such as "non-religious," "agnostics," and "atheism" are constantly used interchangeably, but Campbell makes a difference, stating that non-religion does not necessarily mean hostility to belief and theology. (Campbell, 1972:22). Indeed, as Campbell points out, there are some "very



sympathetic infidels" both inside and outside churches and religious institutions that grew up in religious civilization but are still unbelievable (Campbell, 1972:22).

Many of the most common misconceptions about atheists in the Philippines are that they are unethical and immoral because they do not believe in a God or deities or participate in religious activities (Harper, 2007). Since almost every household in the Philippines has religious parents, or family, Filipinos frequently refer to persons who participate in religious activities as "religious." Atheists are greedy and culturally portrayed as elitists, so they are prone to dangerous behaviors (such as drug use and sexual slavery), while believers are considered more sympathetic, kind, and unquestionable (Edgell et al., 2006). Conservative religion participants in one research depicted an environment replete with violence, immorality, and selfish acts when asked to envisage a life without God (McAdams & Albaugh, 2008).

The researcher chose to conduct this study because the Philippines is a religious country, Filipinos often disregard opinions of others, beliefs and firmly stand with Christianity. However, people have the right to justify their beliefs and one of it is atheism, as the researchers observe many atheists were solely religious before they had become an atheist. It was a necessary topic, yet Filipinos are not yet ready to talk about atheism specially because Filipinos put God in the center of everything, we believe in. So, atheism as firm believers that spiritual beings do not exist is a sensitive topic for a certain religious country like the Philippines. The researcher wanted to make people more aware of atheism and disregard the stigma and stereotype that revolve around the issue.

The researcher's interest was intrigued by adult Filipino atheists' lived experiences, as the Philippines does not place greater emphasis on those Filipino atheists who live in religious households and face prejudices, stereotypes, and discrimination. Furthermore, by emphasis exclusively on the personal, biographical experiences of Adult Filipino atheists, or whose identity development processes are contrasted with those of other religious adult Filipinos, this study hopes to add to the existing literature. This study was crucial because it attempted to address gaps in the literature about the methods and stages of becoming an atheist from infancy and adolescence, except as a foundation event in an individual's life that leads them to become atheist, as previously thought (Mitchell et al., 2017).

## Research Questions

The purpose of this study was to examine and understand the perspectives of self-identified atheists and non-religious individuals living in religious families. The focus of this study is to learn more about the living experience of adults who do not have religious or spiritual beliefs, but who live with or are supported by a family with sacred religious beliefs. Specifically, this study sought to answer the following questions:

1. How may the lived experiences of Filipino atheists in their life journey be reflectively described and analyzed?
2. What meanings and insights may be derived from the lived experiences of Filipino atheists?

## Literature Review

### Rationalization Theory

The rise of rationality through industrialization of society led to the collapse of religion, according to Max Weber, a German sociologist and economist since reason conflicts with spiritually belief systems. The wealth of scientific information lessens faith's importance. Max Weber's rationalization theory has gotten a lot of attention, notably in sociology. Weber's theory uses the concept of bureaucracy to represent our society's ever-changing ways. Within society, rationalization is the process of creating new logically compatible principles rather than unreasonable norms. When people shift motivation for behavior from traditions, religions, and emotion to reasoning, people are said to be rationalizing. The rising dominance of zweckrational modern life is referred to as rationalization. This idea will also support the study, particularly the co-researchers, in explaining how atheism affects a person's belief in rationalization. When it comes to the existence of the world, it appears that such people prefer to believe facts, and this becomes their defense mechanism whenever it comes to the existence of God, the universe, and humanity. Furthermore, this theory will be very beneficial to most of the people especially the respondents since it will show them that being an atheist does not imply that you are breaking the rules of your religion or that you are committing evil doings. You're just a person who believes in physical evidence when it comes to how things are made.

This theory would provide the best explanation as to why atheism exists and why it should be addressed in



our current society, allowing us to recognize that there are things that would explain the existence of "god" or "spirit" in a scientific discussion other than biblically speaking. This theory basically attempted to clarify the concept of realism using rationality rather than faith in something for which there is insufficient empirical evidence. This idea is not intended to cause conflict between religious and atheist people; rather, it is intended to assist in the scientific understanding of how God, the universe, and even humans exist in this world. It was only used to describe the side of scientific studies to obtain information about the existence of the real thing.

### **Psychosocial Development Theory**

The first five developmental stages of Sigmund Freud were extended by Eric Ericsson to psychosocial developmental theories. Ericsson, a 20th-century psychologist, and psychoanalyst, wrote in 1959 an eight-step life-cycle theory based on the idea that the environment can have a significant impact on self-awareness, adaptability, human growth, and identity. Proposed. Ericsson, in his psychosocial theory, says that egoistic personality is achieved by facing goals and difficulties during the eight developmental stages of the life stages. Two conflicting emotional impulses, known as opposite trends, characterize each psychosocial stage and result in disasters that need to be addressed. Any crisis must be dealt with as soon as possible. Otherwise, a person's psychological well-being will be at risk.

When applied to this study, Erikson's psychosocial theory provides insights into the relationship between atheism and adulthood. And the experience of becoming an atheist. The ego strength of devotion that arises from the crisis of victorious identity allows individuals to show an adult belief that has evolved beyond the previous type of belief of an adult. The experience of an atheist or non-religious individual living in a religious family is properly understood by considering the key elements of a psychosocial perspective. This theory sheds light on the experience and developmental complexity of religious adults, and this study understands how atheistic or non-religious adults understand their beliefs in religious households.

Furthermore, this theory will aid this study, especially the respondents, in understanding how atheism impacts a person's experience from a psychosocial standpoint. This concept will indeed offer the greatest justification for why atheists identity arises even though they are living in a religious household and

thus should be tackled in today's culture, letting us to acknowledge that there are aspects apart from religious doctrines that might justify the presence of supernatural entities in a scientific manner.

### **Social Constructivist Theory**

Human learning and knowledge are formed by human engagement and are communal rather than isolated experiences, according to social constructivism (Vygotsky, 1978). According to social constructivism, all knowledge occurs because of human connection and interaction skills, and is thus a shared, if not individualized, experience. Rather than just viewing the environment, information is a product of different social systems and connections.

This research study was driven by social constructivist theory and an atheist personality construct. Social constructivism is a paradigm in which people endeavor to comprehend the world they live in by attempting to define, justify, or somehow compensate for that as well, particularly whereby everyone's specific viewpoint generates personal perceptions for specific objects or situations (Gergen B., Creswell, 2012). When applied to this study, this theory will reveal one of the most possible reasons for atheism among atheist Filipinos who live within a religious household. Their subjective and spiritual convictions, which are now unexplainable by scientific thinking, may have trumped their socially constructive standpoint.

The adult's perspectives are personal interpretations that are mediated from contact with others as well as historical and cultural conventions in this research. Utilizing social constructivist theory, this study is designed to be wide and comprehensive, allowing each respondent to make their personal understanding of the experiences. The area of developmental psychology places a high importance on the form of interpersonal connection and the respondents' own backgrounds and views will impact the understanding of this certain phenomenon.

### **The Law of Three Stages Theory**

A concept proposed by Auguste Comte, a French philosopher. The "Law of Three Stages" is one of his most important contributions to the field of sociological philosophy. He thought that if a mine kind progressed, it would become or dependent on mathematical and scientific proof rather than philosophical and face-based conviction. The famous theory by Comte is an instance of his findings for social theories. According to Comte, the beings mind,

individual humans, all information, and the world grow in three successive phases. It is also one of the most fundamental principles of human organization, influenced by Turgot, Condorcet, and Saint-philosophical Simon's notions.

The three phases of personal and psychological growth are defined by the law of three stages. People and culture must coordinate their feelings, thoughts, and actions. Our nature is divided into three distinct components. Feelings, thoughts, and behaviors. And when applied to this research study, this theory will describe the process of atheism in society today and the decrease of religious belief to the growth of imperial data by research when utilized in the study paper. According to rationalism, God is not personally responsible for all phenomena. Pure reasoning insists that God is an Abstract being. Metaphysical philosophy holds that the world's events are guided and determined by an abstract power or force. Metaphysical thought rejects the concept of a concrete God. Positive or scientific knowledge is founded on facts, which are obtained via observation and experience. This theory will help the researchers determine the reason behind shifting to atheism despite the fact that they live in a religious household; and this will be very useful in understanding the aspects and perspective of adult Filipino atheists.

### Self-Efficacy Theory

Albert Bandura introduced Self-Efficacy in 1977, and it is the third theory for this study. It focuses on a person's belief in their ability to carry out a necessary action to achieve their objectives. Self-efficacy beliefs, he claimed, are among the most fundamental drivers of human conduct, and he presented self-efficacy theory as a unifying framework for all sorts of behavior change, including the impacts of psychological therapies and psychotherapy (Maddux et al., 2018). People's self-efficacy beliefs influence how they feel, think, motivate themselves, and act. This theory will discuss how atheists make decisions and actions that lead to them becoming atheists. It will discuss their personal ideas and how being an atheist has strengthened or improved them the most.

Researchers believed that by applying Self efficacy theory to this research study, a clear understanding of the experience atheists go through when they choose to live freely as non-believers in a religious household will appear. This theory is great since it places a strong emphasis on the person and their incentive to behave in their own best interests. Moreover, social exchange and self-efficacy theory imply that these self-interests

are predicated on the idea that persons are rational and capable of evaluating their decisions using a self-efficacy assessment. The individual will pick the conduct that optimizes their profit or reward. It's possible that certain atheists consider this theory analysis while deciding whether their religious family members will disgrace them.

### Decision-Making Theory

The Decision-Making Theory was first presented in Herbert Simon's renowned book, *Administrative Behavior*, which was first published in 1947. It suggests that decisions are important in our lives because one bad decision can have negative consequences in our lives. This research will be based on Herbert's decision-making theory since we will investigate how atheists evaluated their beliefs, ultimately resulting in atheism.

People are life choices when they move their purpose for conduct beyond norms, religions, and feelings to subjectivity. This hypothesis would offer a significant justification behind why atheists develop and thus should be tackled in our modern civilization. Self-choices are the growing dominance of self-determination in contemporary life. This concept will also help the study, namely the co-researchers, understand how self-decision influences adult atheist experiences and beliefs.

### Methodology

The researcher delved into the historical background of phenomenology to determine and understand the process of phenomenology. Phenomenology grew rather than being founded. Husserl was its pioneer. Edmund Husserl established modern phenomenology in his *Logical Investigations* (1900–01). Husserl, Heidegger, Sartre, and Merleau-Ponty were the most well-known classical phenomenologists (Woodruff, 2018). In this section Edmund Husserl's, Martin Heidegger's, and Maurice Merleau-Ponty's perspectives on phenomenology were used tackled. Different views of phenomenology, procedures, and outcomes may be found among these four theorists.

Phenomenology is a study approach that aims to investigate the phenomenological perception from the standpoint of the individual who has had the experience. The goal of phenomenology is to describe the significance of an experience in the context including both how and what was experienced. Clark Moustakas and Max van Manen are two



methodologies used by researchers to examine lived experience. This comprises the researchers' study design, which demonstrates the phenomenon or how it would be solved. Personally identifiable information, such as ideas and beliefs, is acquired from informants or respondents for the research. Which can provide a better understanding of the elements that influence the participants' sentiments and opinions regarding a certain topic.

### Co-Researchers

The co-researchers chosen to participate were determined under the specific criteria below:

- A Filipino citizen living inside Metro Manila City.
- Consented willingly to be interviewed and included in the research study.
- Ages between 21 to 40 years old.
- An atheist residing in a religious household
- Shall classify as atheist, non-believer, irreligious, secular, and agnostics or an individual who do not have faith and believe in divine powers.

### Ways of Gathering Lived Experiences

In the area of this research study, lived experience is defined as a person's perceptions and interpretation of their own experiences, alternatives, and possibilities, as well as how they shape one's understanding perspective. Patterns, common behaviors, challenges, and barricades are revealed by lived experience among people who have had similar experiences. The data of this research will be collected using a storytelling approach.

The storytelling method is a way of gathering information and reflecting on it that usually involves an interview or a question-and-answer style, with notes or audio and video recording. There must be significant trust between the co-researchers and the researchers recording the story so that co-researchers are willing to be open and know how their story might be used. The method is suggested as a valuable way in which to gain insights into adult atheists' stories about services and processes, to show effects, demonstrate innovation and support the data study.

First Step: Gathering of Lived Experiences: The researchers transcribed each co-lived researcher's experiences, which they obtained from them. The researchers assigned the interview a title that encapsulated the story's major point or theme after transcribing it. They additionally requested that each co-researcher provide an emblem that represented themselves in their experience.

Second Step: First Reflection - Textual Themes: The significance units or core concepts were established at this step to characterize the narrative's qualities in the first iteration. This was said in a single word, phrase, or sentence. It was appropriately delimited and assigned a topic. The interpretation of the co-researchers of the emblem was incorporated as a literary subject during first analysis.

Third Step: Second Reflection – Structural Themes: The researchers will then expand on the interpretation established by connecting and merging the textual themes of the co-researchers based on similarities, closeness, or common organizing principle to build a structural theme. There may be times when themes intersect due to their interwoven character, in which one is linked to the others and to the whole. As a result, themes with comparable meanings and connections will be blended into one.

Fourth Step: Third Reflection: The researchers derived several ethical concepts or Fundamental Insights/Postulates from the first and second phases of contemplation, which when synthesized produced elements of the Eidetic Insight.

### Ethical Considerations

Before proceeding to the interview, the researcher created an informed permission form to distribute to all of the chosen participants, which ensured the anonymity and confidentiality of the co-researchers' information. The goal of the study that the researcher wanted to achieve was also listed on the consent form. It also includes the researcher's criteria for determining whether co-researchers are qualified to participate in the interview. The researcher also assured that the participation in the research is voluntary.

The researcher also assured that the participants have the right to refuse or withdraw at any moment. The researcher included his contact information in the consent form so that participants may contact him if they had any questions regarding the research. In consideration to the location and safety of both the participants and researcher, the interview was conducted online using Google Meet.

### Results

#### Structural Theme 1: Rejecting the infallibility of deities and religions



Many people today are rejecting the infallibility of religions and deities due to the rise of modernization. It is the standard and default to mankind that the only way to genuinely believe in things or in reality is to see or to perceive. Plethora of people in our contemporary life have shunned culture, legends, and other superstitious beliefs, and supernatural beings in the land, ocean, and sky that the elderly have ingrained in our memories and our behavior itself because of the scientific facts, evidence, and proofs that people can access everywhere due to the ascension of digitalization. Atheism is like a clash of perspective, they tend to place a higher emphasis on scientific discoveries and are less inclined to obstruct scientific advancement for religious grounds, as has been the case in the past. As the basis of today, growing in a reality full of evidence sheds the light to the life of every person who wants to live radically and perquisite.

#### **Structural theme 2: Atheism leads to knowledge**

Being an atheist will always have the privilege to take yourself in a way where you find awareness. You can bring yourself to not get easily fooled with other people since in the first place you identify yourself as a rational person who thinks the best way of coping a situation. Becoming an atheist means becoming fatalistic or seeing reality through the perspective of practicality. If you are an atheist, you have the option of balancing euphoria in which your feelings or emotions influence how you wish to talk, act, and react without being too restricted since you believe you are no longer in line with the holy bible or have already abandoned God's presence.

#### **Structural Theme 3: A life away from despair and liberation from chains**

People who are atheists gain a better understanding of what it means to be fully free. Nothing more, nothing less. Atheists can think freely, without intervention, dilution, contamination, or influence, objectively, and most importantly, without the voice of a God. It has always to do with our world perspective. If you can think without any holy basis, no one should stop to have that freedom. Atheists can live meaningful, moral, and happy lives without God. It's like breaking free from the shackles that represent the moral laws, rules, despair, and beliefs ingrained in us by religion. That is, it is not inconsequential, nihilistic, or miserable. Atheists can live freely and without despair because they know there is no salvation, redemption, or leniency.

#### **Structural Theme 4: Captive by misconception**

Many atheists are challenged with the popular misconception that they are satanists. Atheists have a problem not only because belief in God allows for a more robust discussion of truth, direction, and morality, but also because atheism has societal consequences. Morality is difficult to describe because so many theories have been presented to explain it as an evolution of social cognition or as a logical consequence. The most common misconception is that atheists can morally blame. Many people assume that atheists are not moral compasses and do not consider God, so there is no such thing as a decent atheist, but this is a broad generalization with no merit.

#### **Structural Theme 5: The toxicity of generational and cultural stigmatization**

As Filipinos, it is normal that we instill in ourselves that family should come first even though it means sacrificing our dreams and beliefs. However, atheists managed to break the stigma of following the familial legacy of shaping your children into following the beliefs of the ancestors. Hence the stigma that atheists face until today shows how the older generation shaped the mind of the children to the belief that their religion is the only way to be a good person, the only truth, and the belief that we should always follow the ways of the Bible even though it really is questionable to follow for the modern civilization. In atheism, they managed to stray from the toxicity of being bound by their families' and society's religious beliefs.

#### **Structural Theme 6: In the process of being an atheist**

Being an atheist in the Philippines is difficult because religions make up most of the population. We are taught what we should believe and how we should practice it, such as attending church every Sunday, reading the Bible, and being a devout follower. Children are constantly taught the virtues of religion, but as we grow older, we begin to question things on our own. The co-researchers have firsthand experience with these issues; they grew up in a religious environment and began to realize how religion and the concept of God limits and shackles people in their current circumstances. Furthermore, atheists have seen how unfair religion is to people in life growing up in a religious household where they were able to see the coins flipped side.

#### **Structural Theme 7: The downside of being an**

## atheist

Being an atheist in our nation the Philippines is difficult because our country is one of the Christian countries. As a result, atheists have always faced discrimination, misconception, and, most importantly, prejudice. These atrocities impact atheists not just physically, but also emotionally, because they have been experiencing it in their own family and friends. Some atheists are mistreated by their families, while others regard them as "Satan worshippers." Furthermore, they are viewed as someone who will always do something harmful to others.

## Discussion

### The Cultural Misconception and Stigma

Religiously unaffiliated people, including atheism, are the largest rising non-religious group. However, the societal stigma attached with atheism can result in stress and poor mental health results. The most common misperception about atheists is that they are immoral, unscrupulous, and lack compassion. Some individuals have only met atheists when they want to argue about the secular constitution, rather than viewing them as ordinary individuals with the same ability for kindness and helpfulness as everyone else.

### Rational Thinking

Humans, particularly atheists, have made a rational decision between retaining a particular conviction or disbelief on one such side, and becoming a skeptic on another. To establish a connection, intelligence and knowledge and religiosity are contentious concepts. Myriad research has found that intellect, higher education and rational thinking, exposure lessen religiosity. Others hypothesized that religiosity is either favorably connected with or resistant to these characteristics. Atheism is the lack of conviction in the presence of Deity or deities, typically due to a lack of proof. Atheism is by far the most rational stance to take because no religionist has offered evidence of the presence of Supernatural deity. Atheists do exist, they are rational, and atheism is growing as a current wave of rationality washes the world. Rationality is the process of reaching a judgment or constructing an argument backed up by facts, arguments, and inferences. Lack of faith in Deity is a state of being, not a stance or an argument.

### Abuse of People's Religious Beliefs

As a religious country we tend to put God in every action, words, and we put God in the middle of any situation, problems, and blissfulness we experience, that however is the root of the problem. Some religious organizations tend to control the people in the guise of God. It seldom tells people how to's and what not's, the reason for this circumstance is that atheists find it hard to believe how a book takes control over hundreds of thousands of people with its already revised and manipulated contents. It tends to control how we should act in the name of a God that we aren't sure of their existence and bases it on words from a book that was written by a human being. Also, atheism witnessed and opened their eyes to the physical world where they saw a group of people controlling other people through the guise of kindness, goodness, and religiousness. It tends to bind and limit people from their actions.

### Lack of Justice

Injustice and discrimination against the poor are manifested by a lack of access to justice or equal representation. We live in a world where inequality is very rampant. It got to the point where people are questioning God and their religion because of the injustices that are occurring. Some people wonder why God allows people, especially the poor, to suffer from poverty, abuse, and inequality. They also believe that if God exists, he/she/they will not allow this to happen. Irreligious and atheists on the same page questions the validity of an all-loving God when the said existence allows injustices to dominate the society and allows circumstances such as rape, prostitution, exploitation to people when "God" or at least an organization that worships, claims that God has a plan for our destiny in which if we don't follow, we are hell bound.

### Eidetic Insight

**The life journey of an atheist was like a fern, it has been perilous and full of misconception, yet their previous and ongoing desire to maintain an inquisitive mind and persistence strife dreadful fight, fosters self-actualization and prosperity in the face of disruptions and sorrows.**

The difficulty with the term "atheist" has indeed been known for ages. It was too gloomy, too linked to depraved pessimism. Atheists can accept the fact that there really is no salvation, atonement, or leniency. Lives may go disastrously wrong in circumstances that cannot be undone. Emphasizing atheism's lighter side

not only glides beyond its darker elements, but also obscures its differentiated value feature. The purpose for being an atheist would be not to make others feel superior or to have a more fulfilling life. The rationale for being an atheist is essentially as there is no God, and we would like to dwell in full acknowledgment of this, embracing the implications even if they make us unhappy. The darker truths of life are worse for us than they were before for someone who has a tale to talk about how everything turns out in the end and only the most horrifying pain is part of a mysterious divine design. Despite all the misconception, stigma, prejudice, and stereotypes, the resiliency of an atheist is significantly incredible. Their lives revolve on the present moment. Rather than submitting to a divine force, it is more about how people like to affect everyone else around you. "Live quickly, die young" is a prevalent pitfall. Even if you're not cautious, you might become too impetuous, epicurean, and absorbed by the "grass always seems to be better on the other side" mindset. Individuals may be unsatisfied with their existence and have goals that seem out of reach. However, if you direct your atheism well, it may be highly efficient and gratifying. Life is mostly about tumbling down, trying to get up, and learning from mistakes. And it was about accepting and appreciating every aspect of life's path, times when things go well. Making errors and feeling remorse are not the same thing. Atheism gave people the tenacity to fight for what they wished and to strive effectively even when the odds were stacked against them. It also encouraged them to celebrate their victories, repent, and move forward from their failings.

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