





Assessing the Digital Well-Being of Student-Catechists: Pathways to Effective Cyber-Evangelization

Sr. Mary Ann B. Rhudy, OND, MA, FRIEdr¹ 
and Fr. Ronnie L. Torres, OMI, PhD, DLitt, PDTQM, FRIEdr, FRIM² 

Notre Dame Center for Catechesis¹
Saint Nicholas School English Programme²
Correspondence: srhudyond@gmail.com

Abstract

In today's digital era, catechists play an important role in utilizing digital platforms for evangelization while maintaining their overall digital well-being. Student-catechists can engage with the younger generations through digital platforms, enhancing their role in cyber-evangelization. This allows them to communicate the good news of salvation while collaborating with communities to interact with others; however, it is essential to ensure that their physical, mental, spiritual, social, intellectual, privacy, and safety are safeguarded while utilizing digital technology. This study aimed to assess the digital well-being of 15 student-catechists at the Notre Dame Center for Catechesis (NDCFC) in Cotabato City, Philippines during the academic year 2024-25. A descriptive quantitative research design was used, and the primary data-gathering tool was an adopted survey questionnaire. The student-respondents' assessments of their digital well-being were quantified using numerical values. The results showed that the student-catechists generally made positive assessments of their digital well-being, but identified areas that require improvement, particularly in the physical-digital well-being domain. It was recommended that student-catechists maintain a healthy digital identity and possess the necessary skills to navigate digital hazards. A digital well-being framework was proposed for implementation by NDCFC and other catechetical centers.

Keywords: Assessment, Cotabato, Philippines, Cyber-evangelization,
Digital Well-being, Student-catechist

INTRODUCTION

The message of Pope Francis during the 57th World Day of Peace is straightforward regarding the use of technology in the process of evangelization. The establishment of a technology that honors and promotes human dignity has evident implications for the cultural and educational sectors. By increasing the potential for communication, digital technologies have enabled the faithful to interact with one another in new ways. Technology is permeating the cultural environments in which young people are growing up, which is a challenge to the methodologies of teaching, education, and training. According to Hunt (2019), this sentiment is indicative of the apprehensions that scholars have expressed concerning the intersection of digital literacy and faith formation.

The function of catechists has grown to include the use of digital tools for the purpose of carrying out evangelization in this modern era of digital technology. Due to the increasing reliance that catechists have on technology, it is necessary for them to possess the skills necessary for digital literacy to interact with a wider audience. The digital landscape and the role that the Church plays within it are two factors that must be taken into consideration while thinking about contemporary evangelization.

A definition of cyber-evangelism provided by Molina (2020) describes it as the use of technology for the purpose of spreading the teachings of the Catholic Church and the message of Jesus Christ. According to Hunt (2019), the Catechism of the Catholic Church mandates that catechists work as ambassadors of Christ's compassion and transmit the faith that they have found through their own personal experiences. The capacity of student-catechists to communicate with their contemporaries and younger generations through a variety of digital channels is a significant factor that highlights the role that they play in the process of cyber evangelization.

Notre Dame Centre for Catechesis (NDCFC), a catechetical training center located in the heart of Cotabato, is committed to the spirit of transformation and renewal in the Church through Vatican II. It envisions a holistic formation program of catechists and religious educators with a deep sense of God committed to the mission of God's reign. It seeks to form mission-oriented communicators of the Christian faith promoting a life of dialogue, peace, and reconciliation towards becoming cyber-missionaries. The center has become the locus of Christian formation for the youth and young adults trained as catechetical formators and animators of Basic Christian Communities. The graduates have become active participants in parish and school ministries.

The NDCFC seeks to educate young student-catechists in synodality to become competent pastoral communicators in the digital age. By leveraging internet resources, catechists can proficiently employ digital tools and platforms for cyber-evangelization, facilitating the dissemination of good news and fostering collaboration with communities to engage with others. It is the goal of the center to develop self-confident and gospel-motivated catechists who are joyfully and tirelessly participating in the evangelizing mission of the Church, capable of becoming cyber-evangelizers with critical thinking and discerning attitudes towards the use of technology for evangelization.

The researchers acknowledge the importance of assessing the digital well-being of NDCFC student-catechists, especially their involvement in cyber-evangelization. There is a lack of research evaluating the digital well-being of student-catechists.

Despite the existence of a general study on digital well-being, the challenges that student-catechists face in reconciling their passion for God’s mission with their digital lives have not been extensively examined.

Even though student-catechists at NDCFC are receiving training to effectively navigate the various cultural norms and expectations that exist online, they are frequently confronted with the challenge of achieving proficiency in the balance of practical use of digital tools and the comprehensive understanding of the efficacy of employing digital platforms to engage audiences in a digital environment. The goal of the center is to ensure that the overall digital well-being of the students, including their physical, mental, spiritual, social, intellectual, and digital privacy and safety, is in good shape while they are engaged in digital evangelization.

This study used the conceptual framework of Digital Wellness – of Turning Life On (n.d.) which encompasses the practice of ensuring that one’s physical, mental, spiritual, social, intellectual, privacy, and safety are all appropriately maintained when using digital technology (Digital Wellness – Turning Life On, n.d.).

6 Pillars of Digital Wellness

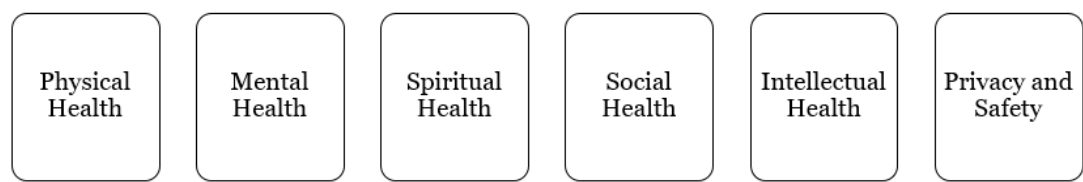


Figure 1. Conceptual Framework of Digital Wellness

To keep one’s health in excellent condition while using digital tools, Liu et al. (2023) emphasize the significance of creating meaningful relationships, having a nutritious diet, engaging in regular physical activity, and making sure that one’s screen time is balanced. The article by Bhattacharya et al. (2023) highlights the role that technology plays in improving mental health by supporting activities that enhance emotional balance and clarity in the digital environment. The management of screen time, the development of pleasant online connections, the use of digital technologies for mental health support, and the usage of social media with mindfulness are all examples of activities that may fall under this category. According to Park et al. (2023), digital spiritual well-being refers to the process of combining your spiritual beliefs with technology. This might include the use of digital platforms for prayer, the accessing of spiritual content, and the participation in online networks that encourage tranquility and purpose. A definition of digital social well-being provided by Gennari et al. (2023) describes it as the process of establishing and sustaining healthy relationships with digital platforms, with an emphasis on meaningful communication and community engagement. Vespoli et al. (2024) highlight the significance of digital privacy and safety in protecting personal information and ensuring security when using digital technologies. Boyd (2021) defines digital intellectual well-being as the employment of online resources and technology to facilitate learning, explore new ideas, and improve cognitive abilities. Vespoli et al. (2024) also emphasize the importance of employing digital technologies to enhance cognitive skills.

The purpose of religious education institutions and catechetical training centers is to assist student-catechists in developing the skills necessary to efficiently spread the good news of salvation and the teachings of the church via the Internet while also ensuring that they maintain their overall well-being. The development of training programs and resources to support their cyber-evangelization projects, along with the promotion of effective and inclusive evangelization, as well as the understanding of digital best practices and the addressing of digital well-being, would assist them in becoming effective digital evangelizers (Temporal, 2020).

It is in this context that the researchers were motivated to assess the digital well-being of NDCFC student-catechists in response to the following research questions:

1. How may the digital well-being of the respondents be described in terms of:
 - a. Physical
 - b. Mental
 - c. Spiritual
 - d. Social
 - e. Intellectual
 - f. Privacy and Safety?
2. What digital well-being framework may be proposed?

Based on the findings of the study, the researchers would like to suggest a framework as a pathway for effective cyber-evangelization that could be implemented at NDCFC and in catechetical training centers. Religious education institutions and catechetical training centers are commonly thought to be the most effective venues for the training of successful cyber-evangelizers who are technologically robust and digitally knowledgeable. This is a widely held belief.

METHODOLOGY

This study employed a descriptive quantitative research design. Quantitative descriptive research design is a methodological framework that emphasizes the methodical description of phenomena without variable manipulation (Dovetail Editorial Team, 2023). It involved 15 junior and senior students at the Notre Dame Centre for Catechesis (NDCFC), Cotabato City, Philippines during the academic year 2024-25. In the academic year 2024-25, NDCFC enrolled 15 students from various islands in Mindanao, thereby utilizing the entire student body as respondents for this research.

Research Instrument

A survey questionnaire adapted from the research by Madera and Torres (2023) regarding the digital well-being of senior high school students, grounded in the Turning Life On framework and Emerson Hospital, served as a primary instrument for data collection. The researchers secured permission from the authors before using the material. The survey questionnaire has been subjected to face and content validation to ensure its correctness and validity. The researchers made minor modifications to the questionnaire to fit the setting of the Notre Dame Centre for

Catechesis, after which it was sent to three experts in the field and subsequently administered to the respondents for validation.

Data Gathering Procedure

Prior to collecting the data, the researchers framed the adapted questionnaire and had its validity and reliability verified. A Google Form was created, incorporating questions, along with generated QR codes and links distributed to the students for their responses. Before responding to the questionnaire, the researchers underwent an ethical consideration process by securing their consent to participate voluntarily, without any coercion or compulsion. After the survey, the researchers collated the data for analysis.

Data Analysis

The analysis of the responses was quantified using numerical values for statistical computation and additional analysis. The results of the study were rated and interpreted as follows: 4 – strongly agree, 3 – agree, 2 – disagree, 1, strongly disagree. Strongly agree describes a more positive feeling about their digital well-being; agree indicates a positive feeling about their digital well-being; disagree reflects a negative feeling about their digital well-being, while strongly disagree informs a very negative feeling about their digital well-being. The data generated by the research instrument was recorded, analyzed, and interpreted using mean.

Ethical Considerations

Sng et al. (2016) assert that ethical considerations in a study necessitate obtaining informed consent from participants prior to their involvement, ensuring that sample group members are not subjected to coercion, safeguarding the privacy of research participants by refraining from collecting personal data, and debriefing participants regarding the study's aims and objectives before the primary data collection process. The researchers adhered to specific ethical standards to guarantee the quality, validity, and integrity of the study. Prior to participation, respondents, who are of legal age, were briefed on the study's objectives, procedures, and goals. To guarantee voluntary involvement, informed consent, anonymity, confidentiality, risk of harm, and communication of outcomes were communicated and assured, and excluded any data that may identify respondents. The researchers guaranteed to maintain the confidentiality of respondent identities and utilize the data solely for research purposes.

RESULTS & FINDINGS

This section presents the results and findings of the study.

Table 1 displays the evaluations of the respondents on their physical-digital well-being. The domain's average was 2.84, showing a degree of agreement. Respondents acknowledged that they have adopted technology-free periods and participated in activities such as walking, stretching, observing vegetation, consuming nutritious refreshments, and conversing with others. Despite the respondents' assertions that they safeguard their eyes by engaging in physical exercise and taking frequent breaks from digital devices, the data suggests that these aspects require improvement. Respondents neglect to ensure that their bedrooms are free of devices and do not power down at least 1-2 hours before nighttime, which could be significantly

enhanced as evidenced by the lowest overall mean scores among the variables.

Table 1. Physical Digital Well-Being

Statements	Mean	Verbal Interpretation
1. I embrace breaks from technology every hour by walking, stretching, looking at greenery, refueling snacks, and having real conversations with people.	3.13	Agree
2. I power down at least 1-2 hours before bedtime and maintain the bedroom as a device-free space.	2.33	Disagree
3. I get moving by engaging myself in physical exercise.	2.86	Agree
4. I protect my eyes by taking frequent breaks from using digital devices.	3.06	Agree
OVERALL MEAN	2.84	Agree

Table 2. Mental Digital Well-Being

Statements	Mean	Verbal Interpretation
1. I limit exposure to negative or triggering content.	3.00	Agree
2. I engage myself in mindfulness meditation and hobbies that don't involve screens.	3.00	Agree
3. I use time to focus on in-person interactions and activities that I love and promote relaxation.	3.20	Agree
4. I take digital detox or social media breaks for a few hours a day.	3.06	Agree
OVERALL MEAN	3.07	Agree

Table 2 illustrates the respondents’ evaluation of their mental digital well-being. The mean of 3.07 indicates that respondents “agreed” that they have a positive perception of their mental digital well-being. The respondents are of the opinion that they minimize their exposure to negative triggering content and allocate time to personal human interactions. Despite their agreement that they should engage in non-screen activities, practice mindfulness meditation, and take a digital detox for a few hours each day, their responses indicate that there is room for development in these areas. These findings suggest that they have not yet fully established the necessary positive digital behaviors to maintain a harmonious equilibrium between their online and offline activities.

Perceptions regarding the respondent’s spiritual digital well-being are detailed in Table 3. All respondents “agreed” that they have a positive perception of their mental digital well-being. Their agreement implies that they are actively engaged in the pursuit of illuminating and motivational materials to promote their personal and spiritual development. They also endeavor to preserve a harmonious balance between their virtual and physical lives by eliminating superfluous applications and notifications, prioritizing face-to-face communication, and maintaining a journal to cultivate rational perspectives. Despite the satisfactory result, the findings emphasize the importance of further improving the spiritual digital well-being of the respondents in these areas.

Table 3. Spiritual Digital Well-Being

Statements	Mean	Verbal Interpretation
1. I subscribe to digital content that is inspiring, motivational, and educational for personal and spiritual growth.	3.20	Agree
2. I avoid digital noise by removing unnecessary apps and notifications from my devices.	3.40	Agree
3. I utilize journaling and conversation to develop informed thoughts and opinions.	2.86	Agree
4. I make In Real Life (IRL) a priority by practicing moderation and the importance of balance in my virtual and actual life.	3.13	Agree
OVERALL MEAN	3.15	Agree

Table 4. Social Digital Well-Being

Statements	Mean	Verbal Interpretation
1. I have had more good times than bad times online.	3.13	Agree
2. I engage with digital content mindfully and share meaningful information that contributes positively to online communities.	3.06	Agree
3. I often felt interested in what I was doing online.	3.06	Agree
4. I use social media platforms to foster positive relationships.	3.13	Agree
OVERALL MEAN	3.10	Agree

Table 4 shows the respondents’ perspectives regarding their social digital well-being. All respondents “agreed” that they have a positive perspective on their social digital well-being. Their agreement indicates that they had a greater number of positive than negative experiences online, consciously engaged with digital content, provided substantial knowledge, and exhibited interest in their online activities. However, it is feasible to implement strategies to improve this aspect, even though respondents believe they are using social media platforms to cultivate positive relationships.

Table 5. Intellectual Digital Well-Being

Statements	Mean	Verbal Interpretation
1. I stayed informed, so I felt in touch with what was happening in my community and around the world.	3.06	Agree
2. I learned how to do things that are important to me.	3.20	Agree
3. I was able to grow in my skills and abilities.	3.20	Agree
4. I learned things that gave me more self-confidence.	3.07	Agree
OVERALL MEAN	3.13	Agree

The respondents’ evaluation of their intellectual digital well-being is illustrated in Table 5. The respondents “agreed” that they have an optimistic mindset towards their intellectual digital well-being. Consensus was achieved among respondents regarding the positive effects of their online activities on a variety of aspects, including the acquisition of valuable skills and abilities, the development of

self-assurance, and keeping informed about community and global events. Although the respondents affirm that they are using social media platforms to develop their cognitive and intellectual capacities, it is still possible to apply strategies to improve this aspect.

Table 6. Privacy and Safety

Statements	Mean	Verbal Interpretation
1. I don't receive or was not exposed to speech that attacked a person or group based on factors such as age, gender, national origin, religion, race, disability, pregnancy, veteran status, or sexual orientation.	3.20	Agree
2. I haven't experienced someone impersonating me online and making false or malicious statements while pretending to be me.	2.93	Agree
3. I was not exposed to content promoting the sale, distribution, or delivery of illegal or counterfeit drugs, weapons, and fake and deceptive marketing of products through the internet or online platforms.	3.33	Agree
4. I was not exposed to extremist online communications or content that encouraged and condoned acts of violence based on religious, political, gender, domestic, cultural, sexual, or racist beliefs.	3.20	Agree
OVERALL MEAN	3.17	Agree

Table 6 illustrates the respondents' evaluation of their digital well-being in terms of privacy and safety. The participants unanimously agreed that their online privacy and security were positive as evidenced by the highest mean scores among the variables. The results indicate that learner-respondents encountered fewer instances of speech attacks, sales of counterfeit and illicit products, or extremist online communication that promotes violence based on religion, politics, gender, nationality, culture, sexual orientation, or racism. The participants confirmed that they have little to no experience with online impersonation or have made malevolent or fraudulent statements under their guise. Nevertheless, this aspect still necessitates improvement to provide an integrated and meaningful experience of the digital world.

DISCUSSIONS

The evangelization landscape has changed. The contemporary approach to evangelization has transformed from traditional face-to-face methods to online evangelization, targeting digital natives as its subjects. The emergence of digital platforms has transformed the conduct of religious activities, including Bible study and worship services, enabling anyone to engage irrespective of geographical limitations. Evangelizers must deliberately adapt their skillsets to the current situation while balancing virtual involvement with in-person interactions, which are crucial for cultivating authentic connections and spiritual development. Digital technologies can markedly improve engagement with God and each other; however, it is essential to exercise discernment in their application to avoid passive content consumption and detrimental effects on overall well-being, which may severely impact the cultivation of a Christ-like character among cyber-evangelizers (Smith & Niemandt, 2022).

Despite being the most technologically savvy generation in history, young adults continue to be among the most emotionally and spiritually distant from society. Yet, the general field of Catholic youth ministry has not addressed youth's digital life. Catholic youth ministry and its practitioners have greatly refined the use of technology in ministry, yet Catholic youths remain inadequately equipped for the digital world (Hunt, 2019). It is important to consider the current state of the digital landscape and the role of the church in it. Reaching out to the wider world requires putting into practice practical solutions to deal with the difficulties of cyber-evangelization within the framework of the Synodal Church. The Pope addressed the benefits and drawbacks of digital communication, stressing the difficulties that contemporary youth face and calling Christians online "punching bags" (Making Disciples Through Technology, 2023). Building calm, deep, and compassionate connections on social media is crucial. This calls for discussions and interventions from academic and professional circles to address the issues. In religious education and catechetical training centers, digital resources for catechetical training and religious education offer an interactive learning environment that employs a variety of teaching strategies. Teachers can enhance student connection and participation through the digitization of religious education and catechetical content which is crucial for enhancing the delivery of the curriculum (Lausanne Movement, 2024). To fully benefit from digital tools, a comprehensive approach that addresses intellectual, behavioral, emotional, and spiritual development must be prioritized to achieve a thorough and transformative learning experience in religious education and catechetical training (Camilleri, 2024). Creative thinking, organizational assistance, and cultivating meaningful relationships on social media are all important strategies for overcoming the obstacles associated with cyber evangelizations in the context of the Synodal Church.

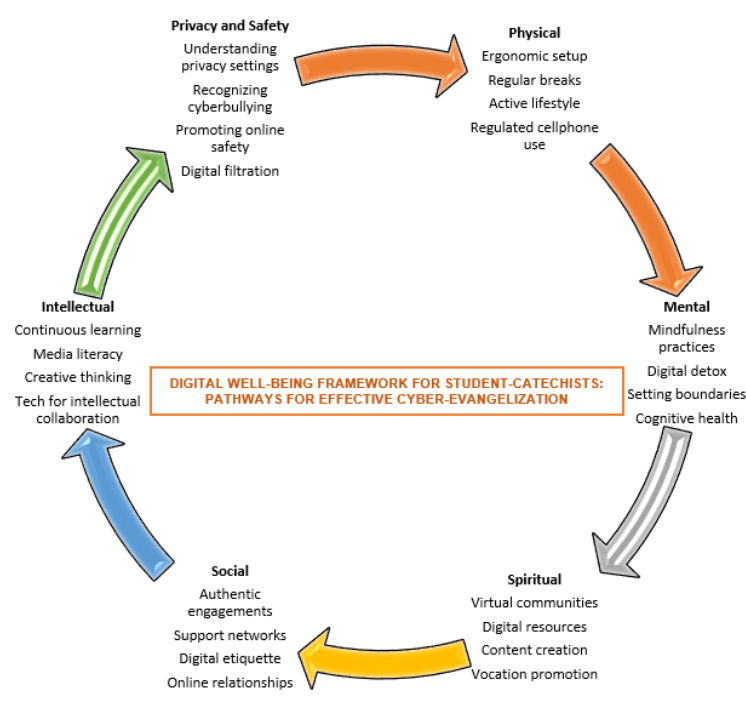
The digital well-being of student-catechists significantly impacts their overall health, including physical, mental, social, emotional, and spiritual aspects, as well as their privacy and safety. Balancing digital usage is crucial to protect their health, while fostering a new learning system and social connections. However, it also requires vigilant digital literacy and security measures to mitigate potential risks. It is vital to regulate digital practices to ensure a balanced and safe digital lifestyle for student-catechists (Smith & Niemandt, 2022).

The digital well-being framework is hereby proposed for implementation by NDCFC and other catechetical centers that are preparing student-catechists to become effective cyber-evangelizers, with the findings of the study as a foundation. The proposed framework is open to evaluation and further development, which could serve as a potential subject for future research.

Proposed Digital Well-Being Framework for Student-Catechists: Pathways for Effective Cyber-Evangelization

Understanding digital well-being is crucial in addressing the impact of an increasingly screen-dependent society, as it influences an individual's overall well-being. The concept of digital well-being extends beyond health-related behaviors, encompassing how individuals use technology to negotiate their self-identity and relationships with others. As digital devices become integral to daily life, managing the time spent using these technologies can be crucial for fostering better health

outcomes. Recognizing digital well-being as an aspect of overall health is vital to addressing the challenges posed by screen dependency, promoting healthier lifestyles, tackling the adverse effects of excessive technology use, and encouraging more balanced interactions with digital devices. In the context of student-catechists being prepared to be cyber-evangelizers, it is important to strike the balance between the responsible use of technology and the preservation of their overall well-being.



This framework covers the enhancement of digital wellness, including physical, mental, spiritual, social, social, intellectual, privacy, and safety, which will serve as essential pathways for religious education and catechetical training institutions in training student-catechists to be effective cyber-evangelizers.

1. Physical Digital Well-Being

Physical digital well-being means the enhancement of physical health alongside the effective use of digital devices and technology, highlighting the impact of digital interactions—such as screen time, device usage, and digital environments—on physical health aspects, including posture, sleep, movement, and overall physical comfort. It is essential for student-catechists, who frequently participate in online activities, to adopt practices that enhance physical well-being as prolonged screen exposure may result in physical health complications, such as ocular fatigue, inadequate posture, and a sedentary lifestyle.

- Ergonomic setups: Ensuring comfortable workspaces.
- Regular breaks: Encouraging the 20-20-20 rule (looking at something 20 feet away for 20 seconds every 20 minutes).
- Active lifestyle: Incorporating physical activities into daily routines to counteract sedentary habits.
- Regulated cellphone use: Refectory and recreational activities are intended

to enhance in-person interactions and face-to-face communication within the community; therefore, mobile devices should not be utilized during these periods. Bedrooms are free-device space.

2. Mental Digital Well-Being

Mental digital well-being is the positive impact of digital technology on an individual's mental health, facilitating the attainment of goals and desires while preserving autonomy. Given the abundance of knowledge in the world of the internet, it is imperative for student-catechists to cultivate mental resilience. They must acquire the ability to critically evaluate content to prevent inundation and misrepresentation.

- **Mindfulness practices:** Techniques such as meditation can help manage stress and enhance focus.
- **Digital detox:** Periodically disconnecting from digital devices to rejuvenate the mind.
- **Setting boundaries:** Defining specific times for online engagement to avoid burnout.
- **Cognitive Health:** Information overload and attention fragmentation can result from technology, particularly social media and quick notifications. Maintaining mental clarity and cognitive health when using digital devices can be achieved by shutting off notifications, limiting multitasking, and making concentrating time a priority.

3. Spiritual Digital Well-Being

Spiritual digital well-being is the harmonious integration of digital technology with individual spiritual practices, ideals, and inner peace employing digital tools to foster personal development, mindfulness, and a connection to profound life meanings while evading technology's capacity to distract from spiritual well-being.

- **Virtual communities:** Engaging with online faith groups or forums for support and growth.
- **Digital resources:** Utilizing apps and websites for prayer, scripture study, and reflection.
- **Content creation:** Encouraging catechists to create spiritual content that is both attractive and relevant, addressing the signs of the times through the lens of the gospel.
- **Vocation promotion:** Prioritizing a vocation that supports spiritual well-being to have a positive catechetical missionary experience.

4. Social Digital Well-Being

Social digital well-being is the practice of sustaining healthy, good, and balanced social interactions and connections inside the virtual world. Student-catechists ought to achieve a healthy balance between virtual and physical social engagements, exercising digital mindfulness, cultivating genuine relationships, and upholding constructive, courteous behavior in online environments.

- **Authentic engagement:** Prioritizing genuine interactions over superficial connections.
- **Support networks:** Forming small groups for discussions, prayer, and mutual

encouragement.

- Digital etiquette: Practicing kindness and respect online, modeling Christian values.
- Online relationships: Maintain healthy and meaningful connections and solidarity network with friends, families, communities, and alumnae.

5. Intellectual Digital Well-Being

Intellectual digital well-being emphasizes the utilization of digital tools and resources to promote intellectual development, creativity, and critical thinking, while ensuring a balanced and mindful approach to information consumption and cognitive health, prioritizing the quality and intent of digital interactions for sustained intellectual enrichment.

- Continuous learning: Engaging with online courses and resources to expand knowledge and skills.
- Media literacy: Understanding how to analyze and evaluate sources, ensuring the information shared is accurate and reliable.
- Creative thinking: Encouraging innovative approaches to evangelization through digital platforms.
- Tech for Intellectual Collaboration: Leveraging digital platforms for collaborative intellectual pursuits, such as brainstorming, discussion forums, and joint research initiatives with other catechetical training centers, catechists, and theologians online to promote idea exchange that may enhance intellectual development and expose individuals to diverse perspectives.

6. Privacy and Safety Dimension

Digital privacy and safety encompass proactive strategies to safeguard personal data, devices, and online activities from unauthorized access, hence assuring secure digital interactions and the protection of the message being shared. Catechists must exercise awareness, and vigilance, and utilize security measures to navigate the internet while safeguarding personal privacy and safety, as well as preserving the integrity of the Gospel preached online.

- Understanding privacy settings: Educating catechists on how to safeguard their personal information on social media and other platforms.
- Recognizing cyberbullying: Creating awareness of online harassment and developing strategies for dealing with it.
- Promoting online safety: Encouraging the use of strong passwords, recognizing phishing attempts, and maintaining a respectful online presence.
- Digital Filtration: Engage in the practice of selectively managing, controlling, or filtering digital content, data, or communications to improve the user experience, safeguard privacy, enhance security, boost productivity, encourage social responsibility, establish morality, and advance well-being.

The role of student-catechists as cyber evangelizers in the digital age is both challenging and rewarding. Emphasizing digital well-being across physical, mental, spiritual, social, intellectual, and privacy/safety dimensions is essential for fostering a healthy digital environment. The researchers recommend integrating this framework

for catechists to effectively fulfill their missionary engagements, leveraging technology to spread hope and faith while maintaining their wellbeing. As they navigate this dual responsibility, prioritizing their holistic wellness will enable them to be effective, compassionate evangelizers in the digital landscape.

CONCLUSIONS

The NDCFC student-catechists generally made positive assessments of their digital well-being in the areas of physical, mental, spiritual, social, intellectual, and privacy and safety. Despite their mutual perceptions, these variables require improvement, particularly in the physical-digital well-being domain, which has the lowest mean among the variables. Nonetheless, improvement is essential in these areas, particularly in the physical-digital well-being domain which has the lowest mean among the variables. The findings underscore the importance of fostering more robust practices across physical, mental, spiritual, and social domains. As student-catechists who are still under formation and developing their skills of being cyber-missionaries, addressing their digital well-being would help them become a more effective agent of cyber-evangelization. Student-catechists need to maintain a healthy digital identity, as their training prepares them to become effective and efficient cyber-evangelizers. Furthermore, student-catechists must possess a thorough understanding of the necessary skills to navigate digital hazards to protect themselves, others, and the message they convey to the digital world. By sustaining a healthy digital well-being, they will be able to efficiently share the good news in the cyber world while achieving their full potential.

The findings validate the theory that maintaining optimal digital wellness while utilizing digital technologies can result in a more balanced and meaningful interaction with both the digital and physical worlds. Interventions and strategies can help bridge the gaps identified in their current digital habits which can serve as pathways for effective cyber evangelization. Leveraging these findings through a proposed framework can promote a healthier relationship with technology that aligns with a lifestyle in conformity with their values and well-being as cyber-missionaries.

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About the Authors

Sr. Mary Ann B. Rhudy, OND, MA, FRIEdr is an Oblate Missionary Sister from the Congregation of the Oblates of Notre Dame currently assigned as the Directress of NDCFC in Cotabato City, Philippines. As a religious sister, she believes that advancing her profession as an educator and researcher will enhance her pastoral ministry engagements and align her commitment to the mission of God.

Fr. Ronnie L. Torres, OMI, PhD, DLitt, PDTQM, FRIEdr, FRIM is an Oblate Missionary Priest assigned to Thailand. He is currently the Advisor to School Director for English Program – Oxford International Curriculum and Human Resources of Saint Nicholas School in Phitsanulok, Thailand. His research interests involve human resources, education, and total quality management.