Assessing the Relationship between Spiritual Well-Being and Political Participation as Mediated by Citizenship

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Abstract Studies indicate that spiritual well-being predicts citizenship (Faver, 2000; Stoddart, 2007; Watson, 2003; Woolley, 2008) and that citizenship predicts political participation (Bolzendahl & Coffe, 2013; Dalton, 2008). The present study hypothesized that Filipino college students' spiritual well-being indirectly predicts political participation via citizenship through a cross-sectional and explanatory research design. Results of exploratory and confirmatory factor analyses supported the hypotheses and factor structures of spiritual well-being, citizenship and political participation. Structural Equation Modeling revealed that citizenship fully mediated the relationship between spiritual well-being and political participation with the following fit indices: X^2 (23) = 46.286, p<.002, X^2/df = 2.104, GFI =.975, CFI = .982, IFI = .982, TLI = .971, RMSEA = .054. Implications to forms of social involvement are discussed.

Keywords: spiritual well-being; spirituality; citizenship; political participation

Education places primary importance to the preparation of the individual for active participation and meaningful contribution to the society. This is evidenced by the recent implementation of the Enhanced K to 12 Basic Education Curriculum program by the Department of Education. As declared in the Enhanced Basic Education Act of 2013, the K to 12 curriculum hopes to

address not only the gaps in cognitive competencies of graduates but also for them to develop as well-rounded people, endowed with "the competence to engage in work and be productive, the ability to coexist in fruitful harmony with local and global communities, the capability to engage in autonomous, creative, and critical thinking, and the capacity and willingness to transform others and one's self" (p. 1). These education goals are congruent to the idea of developing spirituality, which, according to Emmons (1999) "encompasses a search for meaning, for unity, for connectedness, for transcendence, and for the highest human potential" (p. 124). Castelli and Trevathan (2008) posited that such educational goals can be achieved through citizenship education including aspects of spiritual, moral, social, and cultural education. It is through change-oriented service-learning programs that students adopt a more critical consciousness and active conception of citizenship that are in line with the needs of a democratic society (Iverson & James, 2010) such as in the Philippines. Hence, education is one means of shaping society; it is not enough to equip the young with brilliant minds, but also to develop their spiritual well-being and to empower them to be proactive, responsible, well-rounded, and socially concerned to propel our nation to greater progress.

To understand what drives individuals to embrace a more engaged sense of citizenship, the present study looked into the aspect of spirituality as a factor that contributes to attitudes of citizenship. Each person is a combination of physical, cognitive, emotional, social, and spiritual attributes that make up a unique individual. Empirical studies found that the internal aspect of spirituality affects an individual's sense of citizenship, an important aspect in relating with the environment (Faver, 2000; Stoddart, 2007; Watson, 2003; Woolley, 2008). Woolley (2008) posited that it is through a growing spirituality that a person develops a deeper sense of human experience by gaining an awareness of being part of something greater than what is currently understood. It is through this faith in the transcendental beyond the self that fuels enrichment of life experiences that serve as guide throughout life.

The word spiritual is often related to religiosity. However in this study, religion, the institutional and religious expression of spirituality (Kelly, 1995) is not equal to spirituality or spiritual well-being but is only one aspect of it. The term spiritual is "the lived expression of what we value, what matters to us, what we are devoted to, and what we care for… [and] what we do in practice" (Scott, 2011, p. 293). According to Fisher and Gomez (1976), spirituality or spiritual well-being involves how a person positively perceives his individuality, community, environment, and religious beliefs that will enable him or her to achieve goals that contribute to self satisfaction and fulfillment. They proposed four domains of spiritual well-being. The first (intra)personal domain involves being better self aware of one's purpose and life values that lead to a healthy self-esteem. Second is the communal domain, which is focused on the quality of relationship with others. Interpersonal aspects comprise of morality, culture, and religion. It is the communal aspect of spirituality that concerns with a sense of community and relatedness to other people, for it is expressed in the quality and depth of interpersonal relationships. The third domain,

environmental, is appreciation and care for nature with a sense of oneness with the physical surroundings. Finally, the transcendental domain denotes one's relationship and faith with a supreme being beyond humanity. The quality of the relationship in each of the four domains reflects a person's spiritual well-being. All four domains of spiritual well-being are included in the present study.

The development of spiritual well-being affects all aspects of human life including the development of a strong sense of citizenship. In the study by Watson (2003), spirituality is seen as having an important role in the personal, moral, and social development of students through the character-shaping function of developing the spiritual well-being of students. It is through nurturing the spirituality of students that increases their strength of character and improves their awareness of relating with others, the environment, the communities and society, and the world as a whole, which are aims of citizenship.

Another evidence of spirituality as directly linked to citizenship is the study by Faver (2000), which concluded that spirituality sustains clergy laywomen's involvement in social service and social reform. In the study, spirituality was found to develop a sense of calling or responding to a need in society, a sense of responsibility or spiritually based convictions about social justice, and a sense of efficacy as evidenced by feelings of "success" when helping others in a direct and tangible way. A good sense of self, ideals and reverence of divine existence is synonymous to actions that demonstrate these. The truest sense of spiritual well-being is founded on one's action towards others for their good. Hence, it is through this compelling force to act for the welfare of others that the development of a strong sense of citizenship can be derived from.

Citizenship is the sense of participating in the society ranging from the patronizing role of charity in caring for others to a strong sense of the importance of political action to obtain social justice (Iverson & James, 2010). Citizenship can be developed in different ways, but Eyler and Giles (1999) outlined five dimensions that serve as "means to the end of citizenship" (p. 23). The first is values, feelings of social responsibility involving one's recognition of what "I ought to do" (p.23). The second is knowledge defined as the cognitive capacity and expertise to make sound decisions about what should be done. The third is skills needed to develop a confidence in the ability to act and be effective. This includes development of "interpersonal, leadership, communication, and strategic thinking skills" (Iverson & James, 2010, p. 23). The fourth is efficacy or the self-confidence and willingness to take the risk to act on what needs to be done. Finally, commitment is deemed as the ultimate test of effective citizenship, where one is committed to act and be involved in serving the community with a sense of urgency. These five dimensions (Eyler & Giles, 1999 as cited in Iverson & James, 2010) are needed to develop individuals with effective citizenship. These conceptions of citizenship range from an understanding of duty-based citizenship to engaged citizenship (Dalton 2008).

Research studies have concluded that the sense of citizenship showing concern for others' welfare and acting toward social justice is significantly linked with political participation (Bolzendahl & Coffe, 2013; Dalton, 2008). Theoretically, the conception of citizenship wavers between the emphasis on rights and responsibilities, which center on three principal themes – political activity, civic duty, and social responsibility (Janosky, 1998; Lister, 2003; and Marshall, 1950 as cited in Bolzendahl & Coffe, 2013). A study by Bolzendahl & Coffe (2013) yielded results that explained how 'good' citizenship is strongly linked with voting, an act of political participation. While political participation means involvement in nation building, it does not necessarily equate to a political position but rather, being active in ensuring effective and just policies of the government (Henn, Wienstein, & Wring, 2002), including participation in political elections. Political participation affirms the right of human beings to contribute to decisions that concern and affect them (Reason, 1998). This is part of Brofenbrenner's macrosystem layer, which contributes to the well functioning of the individual (Rosa & Tudge, 2013).

Henn et al. (2002) outlined aspects of political participation among the youth. One is political interest, the level of interest that the youth have on social issues. Another is political agenda, the political issues that are of central interest to them such as education, health, economic growth, crime, and others. Confidence in professional politicians is another aspect explored in studying political participation, which generally involves perception including skepticism and trust of the youth on politicians. Confidence in the democratic process is also an aspect in exploring political participation as evidenced by voting behaviors of the youth. Finally, the importance placed on the individual on voting is an aspect to measure individual views on political participation.

While political participation has been empirically proven to be predicted by citizenship, it has not yet been tested with spiritual well-being. Research is not yet robust in exploring the connection between spiritual well-being and political participation, but there are relevant examples of spirituality playing crucial roles in political engagement. In 1934, John Dewey articulated that "Citizens who faithfully observe a secular faith will make labor to make human ideals real" (Shields, 2006, p. 58). Faith and human interest go hand in hand; people who are high in spirituality actively participate to make society just and humane.

In summary, there are studies indicating that spiritual well-being predicts citizenship. Also, there are studies showing that citizenship predicts political participation. However, research is weak in establishing a connection between spiritual well-being and political participation. It is for this reason that the present study merges two sets of literature where spiritual well-being indirectly predicts political participation through citizenship. Hence, the present study aimed to find out if there is a mediating effect of citizenship on the relationship between spiritual well-being and political participation. It first aimed to discover if the domains or factors of spiritual well-being by Moodley et al. (2012) hold true for the samples of the present study. Then it sought to determine if the domains or factors of citizenship by Eyler and Giles

(1991) are valid for the samples of the present study. Further, it intended to explore the mediatory role of citizenship on the relationship between spiritual well-being and political participation.

The aims of the present study were pursued by testing the hypotheses that, *first,* spiritual well-being positively predicts political participation; *second,* spiritual well-being positively predicts citizenship; *third,* citizenship positively predicts political participation; and *fourth*, citizenship fully mediates the relationship between spiritual well-being and political participation.

Method
Research Design

The present study used the cross-sectional explanatory research design. The researchers gathered information about the respondents' sense of spiritual well-being, citizenship, and political participation without manipulating variables. From the data gathered, the researchers explained the link between spiritual well-being and political participation through the mediation of citizenship.

Participants

The respondents were college students aged 18-21 years old in two private institutions in cities of Makati, Pampanga and San Fernando. The researchers used the purposive non-probability sampling method to acquire their respondents. There are a total of 394 college students who participated in this study, 74 of which were males and 320 were females. The result of power analysis was 342 respondents basing from a statistical power of .80. This showed that the number of respondents was sufficient to test the efficacy of the model.

Instruments

Spiritual well-being. The present study utilized the Spiritual Well-being Questionnaire by Moodley et al. (2012), a 25-item, self-report designed for South African adolescents to measure their subjective spiritual well-being. The questionnaire is divided into sections of spiritual well-being: transcendental, environmental, communal, and personal (see Appendix B). The questionnaire was composed of statements that students agree or disagree with on a four-point Likert-type scale (strongly disagree – 1, disagree – 2, agree – 3, strongly agree – 4).

Citizenship. The researchers formulated a self-report questionnaire to investigate the subjective sense of citizenship of the respondents based on the qualitative responses of the participants in the study of Iverson and James (2010) that used the typology of effective citizenship by Eyler and Giles (1999 as cited in Iverson & James, 2010). This questionnaire comprises of 16 items

distributed in three aspects of citizenship: commitment, values, and knowledge (see Appendix C). The questionnaire was composed of statements that students agree or disagree with on a four-point Likert-type scale (strongly disagree – 1, disagree – 2, agree – 3, strongly agree – 4).

Political Participation. The researchers created a self-report questionnaire assessing the aspects of political participation of the respondents based on the statements of participants in the qualitative study of Henn et al. (2002). This questionnaire is composed of 16 items that explore respondents' subjective perceptions in the areas of confidence in professional politicians, importance of voting, and political interest (see Appendix D). The questionnaire is composed of statements that students agree or disagree with on a four-point Likert-type scale (strongly disagree – 1, disagree – 2, agree – 3, strongly agree – 4).

Data Gathering

To gather data the researchers distributed the questionnaires to the respondents personally and through online resources. On the first page of the questionnaires is a letter explaining the purpose of the study and an assurance that the identity of the respondents are kept confidential and their responses are solely for empirical purposes. Answering the questionnaires signifies their consent. It took them 15- 20 minutes to answer the questionnaires.

Data Analysis

This research is a quantitative study which is primarily descriptive in nature. A Confirmatory Factor Analysis was done for the factors and items on the questionnaire on spiritual well-being, while Exploratory Factor Analysis was done for the factors and items of the questionnaires on citizenship and political participation since these questionnaires were written by the researchers. Based on the results of both CFA and EFA, good fit indices were reported. Then the correlational coefficient values among all the dimensions of spirituality, citizenship, and political participation were taken which yielded positive results. Structural Equation Modeling was used in testing the mediation in the model. Bootstrapping was also done for validation and the same significant results were yielded.

Results

This section presents the findings of the study. First, results of the exploratory and confirmatory factor analyses of spirituality and citizenship will be shown to establish evidences regarding the validity of the hypothesized factor structure of spirituality and citizenship in Filipino students. Reliability coefficients of the scales were computed as well. Second, the results of descriptive and correlational analyses are presented. Third, the final structural

equation model on the mediating role of citizenship on spirituality and political participation will be shown.

Measurement Models

Confirmatory factor analyses were performed for spiritual well-being, citizenship and political participation scales. These procedures aim to ensure that the hypothesized factor structures of the aforementioned constructs are valid in the current study. In the case of spirituality, the scale has four dimensions with six items in each domain except for the environmental dimension which has seven items. This factor structure was validated through CFA and all the dimensions were correlated. The initial model revealed that the proposed factor structure showed acceptable fit as suggested by the following fit indices: $X^2 (246) = 749.85$, p < .001, X^2/df = 3.05, GFI = .87, CFI = .89, IFI = .87, TLI = .86, RMSEA = .07. All the dimensions are significantly related and all the items loaded in the aforementioned domains. Then modification indices were examined to assess what residuals can be covaried to improve the model fit. When specific residuals were covaried in items for each dimension, the fit indices improved: $X^2 (229) = 559.25$, p < .001, X^2/df = 2.44, CFI = .93, IFI = .92, TLI = .90, RMSEA = .07. The results of CFA suggest that the hypothesized factor structure may be applicable in the present study. Moreover, the Cronbach's alpha reliability coefficients of transcendental, environmental, communal, and personal are .86, .87, .83, and .83 respectively.

To assess the validity of the constructed scale of citizenship, its items were subjected to exploratory factor analysis. Prior to exploration of the factor structure, KMO test of sampling adequacy (.94) and Barlett's tests of sphericity were executed to meet the assumptions in using EFA. Then principal component analysis through promax rotation was performed. Based on Kaiser criterion (eigenvalue > 1.0), five factors were generated. However, factors 4 and 5 were disregarded in the subsequent analyses since most of its items loaded in other factors which resulted into domains with less than three items, conditions that may negatively affect the subscale's reliability. The three factors that were retained explained 49.85% of the variances in citizenship. Items number 17, 18, 19, 20, 21, 22, and 23 which constituted the first factor was labelled **commitment**. Items number 3, 4, 5, 6, and 14 which represented the second factor was labelled **values**. Items number 7, 8, 9, and 10 which constituted the third factor was labelled **knowledge**. In other words, results of our EFA point to a three-factor structure of citizenship. The Cronbach's alpha reliability coefficients of **commitment**, **values**, and **knowledge** are .84, .68, and .64, respectively.

To further validate the three-factor structure of citizenship, a confirmatory factor analysis was done in the model. Particularly, citizenship has three dimensions such as **commitment, values,** and **knowledge** with seven, five, and four items in such domains. All the dimensions were correlated to one another in the measurement model. The initial model revealed acceptable fit indices: $X^2 (265) = 283.90$, p < .001, X^2/df = 2.81, GFI = .91, CFI = .92, TLI = .91,

RMSEA = .07. All the dimensions shared significant correlations and the items loaded on the aforementioned factors of citizenship. After looking at the modification indices, some adjustments were executed in the model wherein some errors in the items per proposed dimension were correlated. Modification of the model improved the fit indices in the current research: X^2 (251) = 189.87, p < .001, X^2/df = 2.02, GFI = .94, CFI = .96, TLI = .95, RMSEA = .05. These evidences provide support on the hypothesized factor structure of citizenship.

Exploratory factor analysis was also performed in the political participation scale created by the authors. Assumptions in the use of EFA were satisfactorily met through a significant Barlett's test of sphericity value and average KMO sampling adequacy test statistic. Principal Axis Factoring through direct oblimin rotation was executed. Results generated a three-factor solution based on the Kaiser criterion which explained 49.68% of the variances in political participation. Items number 11, 12, 13, 14, 15, 16, 18, and 19 clustered in Factor 1 which was labelled **importance of voting**. Items number 5, 6, 7, and 8 which belonged to the Factor 2 was labelled **confidence in professional politicians**. Items number 1, 2, 3, and 4 which constituted Factor 3 was labelled **political interest**. The Cronbach's alpha reliability coefficients of **importance of voting**, **confidence in professional politicians**, and **political interest** are .68, .64, and .81, respectively.

Confirmatory factor analysis was done to further validate the hypothesized three-factor structure of political participation. Political participation consists of three domains: **importance of voting, confidence in professional politicians,** and **political interest** with 8 items in the first dimension and 4 items in the latter domains. The initial model revealed acceptable fit indices: X^2 (101) = 399.01, p < .001, X^2/df = 3.95, GFI = .89, CFI = .83, TLI = .80, RMSEA = .09. After reviewing at the modification indices, some adjustments were executed in the model wherein some errors in the items per proposed dimension were correlated. Modification of the model improved the fit indices in the current study: X^2 (93) = 219.22, p < .001, X^2/df = 2.35, GFI = .94, CFI = .93, TLI = .91, RMSEA = .06. These results supported that the hypothesized model fit the present sample.

Descriptive and Correlational Analyses

This section presents the findings of descriptive statistics and correlational analyses. Table 1 shows the mean, standard deviation, and skewness values of the variables.

Table 1

Descriptive Statistics of Spiritual Well-Being, Citizenship, and Political Participation Dimensions

Variables	Minimum	Maximum	M	SD	Skewness	
					Statistic	SE
Transcendental	2.00	4.00	3.57	.43	.022	.124
Environmental	1.43	4.00	3.20	.44	-.278	.124
Communal	1.50	4.00	3.27	.40	-.349	.124
Personal	1.67	4.00	3.37	.42	-.769	.124
Commitment	1.57	4.00	3.21	.43	-.106	.124
Values	1.80	4.00	3.26	.41	-.026	.124
Knowledge	1.00	4.00	3.24	.43	-.257	.124
Importance of voting	1.25	4.00	3.26	.40	-.727	.124
Confidence in professional politics	1.00	3.75	2.05	.58	.082	.124
Political interest	1.25	4.00	2.61	.41	-.154	.124

All domains of spirituality were positively associated with the facets of citizenship which supported our hypothesis. All dimensions of citizenship were also positively correlated to importance of voting and political interest. Yet, dimensions of both spirituality (communal) and citizenship (commitment) mostly shared negative and negligible relationships with the confidence in professional politician domain of political participation.

Table 4

Correlational Analyses of Spiritual Well-Being, Citizenship, and Political Participation Dimensions

Variable	r									
	1	2	3	4	5	6	7	8	9	10
1. Environmental	-									
2. Communal	.62**	-								
3. Personal	.59**	.75**	-							
4. Transcendental	.45**	.42**	.59**	-						
5. Commitment	.44**	.38**	.40**	.37**	-					
6. Values	.49**	.39**	.44**	.40**	.65**	-				
7. Knowledge	.42**	.39**	.39**	.31**	.63**	.61**	-			
8. Importance of Voting	.22**	.25**	.21**	.24*	.35**	.29**	.33**	-		
9. Confidence in Professional Politicians	-.02	-.11*	-.05	.04	-.12*	-.05	-.12	-.17*	-	
10. Political Interest	.45**	.42**	.59**	.06	.37**	.40**	.31**	.23**	.01	-

*p<.05, **p<.01

Structural Model

Consistent with our first hypothesis, spiritual well-being positively predicted political participation β = .30, p < .001. This implies that increases in

spirituality may be associated with increases in political participation. Our second hypothesis was also confirmed when the structural model showed that spiritual well-being positively predicted citizenship ß = .58, p < .001. This means that increases in spirituality would likely lead to increases in citizenship. Likewise, our third hypothesis was confirmed when citizenship positively predicted political participation ß = .47, p < .001. This means that increases in the citizenship may be linked to increases in political participation. These significant paths satisfactorily met the assumptions of Baron and Kenny (1989) in performing mediation analysis.

The findings revealed that citizenship fully mediated the relations between spirituality and political participation since the predictive effects of spirituality on political participation dropped from ß = .30, p <.001 to ß = .02, p = 785 after controlling the effects of citizenship. The results of bootstrapping procedure also strengthened the evidence that citizenship mediated the relationship between spirituality and political participation given that the 95% BCa did not include zero [0.18-0.58]. Indeed, findings supported our hypothesis regarding the mediating function of citizenship on the association of spirituality to political participation.

Moreover, the structural model shown in Figure 7 yielded a goodness of fit of X^2 (23) = 46.286, p<.002, X^2/df = 2.104, GFI =.975, CFI = .982, IFI = .982, TLI = .971, RMSEA = .054. These results supported that the hypothesized model fit the present sample.
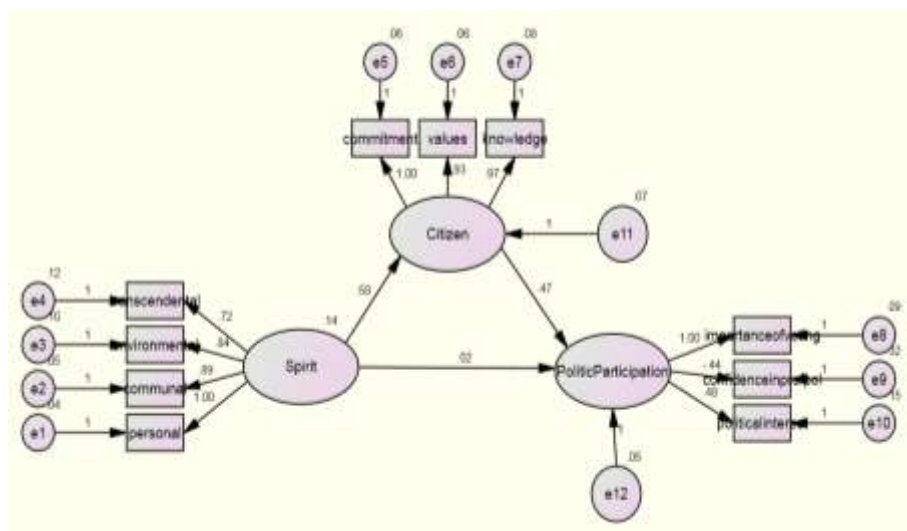
Figure 1. Final Model on the Mediating Role of Citizenship on Spiritual Well-Being and Political Participation

Discussion

To address the gap in research on the relationships among spiritual-well being, citizenship, and political participation, the researchers crafted a

questionnaire for citizenship and political participation based on the dimensions presented by Eyler and Giles (1999 as cited in Iverson & James, 2010) and Henn et al. (2002) respectively. The items in the questionnaires were based on the qualitative statements under the different dimensions reported in the aforementioned qualitative studies.

Among the Filipino college participants, the present study yielded a three-factor framework for citizenship from the original five factors where *skills* and *efficacy* were removed after conducting EFA and CFA. Only commitment, values, and knowledge were retained. An explanation to this could be that the adolescent participants may yet to establish their self-efficacy and develop their skills. According to Eyler and Giles (1999 as cited in Iverson & James, 2010), skills for citizenship are acquired through the development of interpersonal, leadership, communication, and strategic thinking skills, which contribute to students' confidence in their ability to act. Moreover, efficacy in citizenship is dependent on "the willingness to take the risk of involvement, which depends on personal self-confidence" (Iverson & James, 2010, p. 23). Since both skills and efficacy build on confidence to act and be involved as citizens, they both require a set of skills and considerable experience for these two factors to be developed. In the present study, the adolescent participants may not yet have fully developed and realized this confidence to act and be involved.

From the original five dimensions in reporting political participation (Henn et al., 2002), the present study yielded a three-factor questionnaire for political participation. The aspect of political agenda was removed, for it only tallied platforms that participants deemed important when voting and did not reflect the behavior or attitude on political participation. After conducting EFA and CFA, the factor labeled confidence in democratic process was also removed. This could be explained by the general lack of confidence that the adolescent participants may have amidst the present political scandals during elections ranging from small-time vote buying to national issues (Esguerra, 2011; Fernandez, 2014). Moreover, because the democratic process of voting cannot be disconnected from the presence of professional politicians, the participants of the present study may have perceived the items under these two factors as similar. Hence, one factor emerged accounting for both measures of confidence which is confidence in professional politicians.

All the results of the current study support stated hypotheses. The structural model showed that spiritual well-being positively predicted citizenship. This supports Faver's (2000) claim that the internal aspect of spirituality affects an individual's sense of citizenship, an important aspect in relating with the environment (Stoddart, 2007; Watson, 2003; Woolley, 2008). It was further cited that spirituality was found to develop a sense of calling or responding to a need in society, a sense of responsibility or spiritually based convictions about social justice, and a sense of efficacy as evidenced by feelings of "success" when helping others in a direct and tangible way.

Bolzendahl and Coffe (2013) yielded results that explained how 'good' citizenship is strongly linked with voting, an act of political participation. While

political participation means involvement in nation building, it does not necessarily equate to a political position but rather, being active in ensuring effective and just policies of the government (Henn et al., 2002), including participation in political elections. Results of the current study strengthen this claim and affirm the hypothesis that citizenship seems to be linked to increases in political participation. Research studies by Dalton (2006, 2008) further confirm that engaged citizens stimulates political participation.

The structural model also showed that spiritual well-being positively predicted political participation. The increase in spiritual well-being may therefore be associated with increase in political participation. The pertinent results contribute in theory building, since there is limited literature and studies that support linkage between spirituality and political participation. However, this link between spiritual well-being and political participation is fully mediated by citizenship. This means that the connection between spiritual well-being and political participation seems to be possible with the presence of a sense of citizenship. This further implies that although spiritual well-being is high, it has an indirect effect on political participation. It seems that an individual should have a sense of citizenship for the relationship to occur.

The important role that citizenship plays on political participation may be explained culturally with the influence of norms and expectations of citizens. According to Bolzendahl and Coffe (2013), "attitudes and values regarding politics (e.g. political interest) are cultural factors that may be linked to structural factors but are also seen as independent influences" (p. 46). This supports research on the high influence of norms of participation on individuals (Blais *et al.*, 2000; Dalton, 2009; Opp, 1986; Raney and Berdahl, 2009 as cited in Bolzendahl and Coffe, 2013). Dalton (2008) explained that citizenship norms are "a shared set of expectations about the citizen's role in politics" (p. 78). Individuals are immersed in a society with a set of expectations of them to take part in decisions that concern them (Reason, 1998). Political culture is an assortment of attitudes and orientations, and the citizen's role is central in the culture of a nation. These citizenship norms tell citizens what is expected of them, and what they should expect of themselves (Dalton, 2008) including their role in politics. These expectations are congruent to the citizenship dimensions used in the present study, which are values ("I ought to do"), knowledge ("I know my rights"), and commitment ("I commit to actively care for others and my country") by Eyler and Giles (1999 as cited in Iverson & James, 2010). Hence, citizenship norms shape citizens' political behaviour (Bolzendahl & Coffe, 2013; Dalton, 2006; 2008).

In the Philippines, citizenship norms are developed through a growing media campaign for political participation creating greater awareness and knowledge about political candidates and the process of voting. Every election season, television and radio networks and other non-government civic organizations such as National Citizens' Movement for Free Elections (NAMFREL) and Parish Pastoral Council for Responsible Voting (PPCRV) engage citizens, especially the youth, in the electoral process by enjoining the citizens to vote,

inviting them to watch in the polling precincts and to report via social media electoral malpractices and violations. Schools are also agencies in informing people about the electoral process. By serving as polling precincts, schools also teach children about political participation and their roles as citizens. All these campaigns hope to develop a strong sense of citizenship among citizens by engaging them in various political activities within their capacity and resources. Through these citizenship norms, an individual's sense of citizenship is developed. These efforts contribute to building the citizenship norms, which influence political participation among citizens including the adolescent participants of the present study.

The indirect link of spiritual well-being to political participation as mediated by citizenship is, therefore, seemingly dependent on the individual's sense of citizenship, which is shaped by citizenship norms through civic efforts and campaigns. The term spiritual is "the lived expression of what we value, what matters to us, what we are devoted to, and what we care for… [and] what we do in practice" (Scott, 2011, p. 293). It is spirituality that responds to a call of what must be done to fulfil a responsibility (Faver, 2000). This desire to respond to the call for responsibility seems to fuel the sense of citizenship among individuals and can be translated into practice through many forms of civic engagement including political participation. Hence, it seems that it is through citizenship that spirituality finds its way to practice, particularly in political participation.

The results also showed that most domains of spirituality, citizenship, and political participation significantly correlate with each other, the highest between personal and communal. This means that a person who is better self-aware and confident can willingly give and extend his/her talents to the community. However communal (an aspect of spiritual well-being), commitment (a dimension of citizenship) and importance of voting (a factor under political participation) domains are negatively correlated to confidence in professional politicians. This means that the more people are more concerned and active in their community, the less confidence they have in professional politicians. At the onset of the present political climate in the Philippines plagued with controversies (like the pork barrel and others), adolescent participants might have been likely affected and had less confidence in professional politicians. Because they are concerned with welfare of the majority, they tend to see the politicians not as kindred spirits but as villains that can harm the common good. Considering the age range of the respondents of 18 to 21 years old, they were likely to be first time voters who might be excited to exercise their right with ideals to change the political scenario. However, because of political scandals, they might have low confidence in politicians.

Also, there is no significant correlation between confidence in politicians and environmental, personal, transcendental, values, and knowledge domains. This means that their confidence on the professional leaders did not affect their personal domains such as their values, their perceptions of life, and their self-identity. Their confidence in professional politicians did not diminish the

participants' perceptions and values or beliefs on themselves as well as their beliefs in God or Supreme Being and their love and respect for nature. Likewise, political interest did not correlate with transcendental and confidence in professional politicians. It seems that the participants' interest in political issues did not affect their beliefs in God and their confidence to political leaders. Further, it seems that for them political issues are concerns to be addressed by particular individuals including different groups of people in the society and not necessarily concerning politicians or spirituality per se.

The present study is limited in two ways. First, the participants of the study are emergent adults who may still be developing spiritual well-being and sense of citizenship, and lack the experience in civic and political participation. Their limited experience in voting and exposure to civic engagement opportunities may have influenced the results of the present study, and may be different if the study is to be conducted among long-time voters and more experienced citizens. Also, the present study was also conducted among college students from two private institutions in Metro Manila and Pampanga; hence, results may be different if the participants may be coming from public institutions in different parts of the country. To validate the results, the researchers propose that future research be done among different samples in different age groups, socio-economic status, and locations. The dynamics for spiritual well-being, citizenship, and political participation may change when the demographics changed. Other dimensions of citizenship and political participation should also be explored.

Results of the study established the need to propose that K to 12 curriculum focus on values formation and promote citizenship to lead political participation. In the collegiate level, it proposes to include in the National Service Training Program (NSTP) Act of 2001 to have more concerned action oriented citizens. The current model promotes a new means to view that will invigorate the people particularly the youth to uphold patriotism and the love for country. This model singles out the role of spirituality in political participation as mediated by citizenship, which clearly illustrates the need to strengthen the individuals' spiritual dimensions as they participate in any political pursuits and as they fulfill their roles to be productive citizens of the country. Furthermore, this incorporates the dimensions of citizenship as akin and important entities to support political participation. This model provides a framework for the development of a whole person, educated to be functionally literate and to achieve fullest human potential, including spiritual well-being and active engagement in the society by being productive citizen in the community and country as aimed by UNESCO in 2005 (Nguyen, 2010).

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