



PHILIPPINE
N O R M A L
U N I V E R S I T Y



Graduate Theses

CGSTER

December 2016

Spirituality and Psychological Well-Being of Adolescents: A Basis for a School-based Well-Being Program

Racquel C. Cañalita

Philippine Normal University

Follow this and additional works at
pnu-onlinecommons.org/omp/index.php



Online Commons Citation

Cañalita, R.C. & Rungduin, T.T. (2016)
Spirituality and Psychological Well-Being of Adolescents: A Basis for a School-based Well-Being Program
(Master's Thesis, Philippine Normal University)
Retrieved from pnu-onlinecommons.org/omp/index.php/pnu-oc/catalog/book/377

**SPIRITUALITY AND PSYCHOLOGICAL WELL-BEING OF ADOLESCENTS:
A BASIS FOR A SCHOOL-BASED WELL-BEING PROGRAM**

**A Thesis Presented to the
Faculty of the College of Graduate Studies
and Teacher Education Researches
Philippine Normal University
Taft Avenue, Manila**

**In Partial Fulfillment of the Requirements for the Degree
Master of Arts in Education
with Specialization in
Guidance and Counseling**

**RACQUEL C. CAÑALITA
December, 2016**

APPROVAL SHEET

This thesis entitled “**SPIRITUALITY AND PSYCHOLOGICAL WELL-BEING OF ADOLESCENTS: A BASIS FOR A SCHOOL-BASED WELL-BEING PROGRAM**” prepared and submitted by **RACQUEL C. CAÑALITA** in partial fulfillment of the requirements for the degree of Master of Arts in Education with specialization in Guidance and Counseling, is hereby recommended for approval and acceptance.

TERESITA T. RUNGDUIN, Ph.D

Adviser

Approved in partial fulfillment of the requirements for the degree Master of Arts in Education with specialization in Guidance and Counseling by the Oral Examination Committee.

ADONIS P. DAVID, Ph.D

Chairperson

EVELYN C. BAGAPORO, Ph.D

Member

PROF. JOHN JAMIR BENZON ARUTA

Member

Accepted in partial fulfillment of the requirements for the degree Master of Arts in Education with specialization in Guidance and Counseling.

Date

ZENAIDA Q. REYES, Ph.D.

Dean

College of Graduate Studies and
Teacher Education Research

DEDICATION

This work is whole-heartedly and lovingly dedicated
to my family, who always have their boundless love
and encouragement for me, and to whom
I owe all my accomplishments in life;
To my dearest friends, who lift my spirit and
whose companionship brings lessons as well; and
To the youth, who need hope and inspiration to go on
with life despite struggles.

ACKNOWLEDGEMENT

The researcher would like to express her deepest gratitude and appreciation for the support and encouragement of the following people:

Her family for their love, care and motivation. Her friends who have extended their helping hands to her in their own different ways, her graduate school classmates who have been kind enough by answering the researcher' s queries, as well as to friends in the religious community for their prayers and encouragement.

Her adviser Dr. Teresita T. Rungduin, for her generosity to share her time and expertise in guiding me in this study, and to the panelists Dr. Adonis P. David, Dr. Evelyn C. Bagaporo and Prof. John Jamir Aruta for their help in giving direction to this research through their feedback and suggestions. The researcher also acknowledges Dr. Zenaida Q. Reyes, the Dean of College of Graduate Studies and Teacher Education Research, for her thorough review and insightful feedback on this research.

Her gratitude as well to Dr. Florante C. Marmeto and Br. Aniceto Sister, OSM, principals of Muntinlupa National High School and San Roque Catholic School, respectively, for allowing the researcher to conduct her research in their schools. Thank you also to the students who shared their time in taking the test.

The researcher would like to acknowledge the following people for taking the time to

validate her interview guide and program: Fr. Mark Randy G. Beluso, Dr. Lucille Montes, Prof. Merimee Tampus-Siena, Mrs. Cynthia T. Marca and Ms. Jenny F. Bermoy. Your insightful analysis and questions raised made me see the strengths of the study as well as its limitations, and how to improve it.

Finally, the researcher extends her gratitude to God for the strength and enlightenment that had helped her to maintain her progress each day that she worked on this research.

ABSTRACT

Name	Racquel C. Cañalita
Title	Spirituality and Psychological Well-being of Adolescents: A Basis for a School-Based Well-being Program
Key Concepts	Spirituality, Psychological Well-being, Adolescents, Well-being Program
Degree	Master of Arts in Education
Specialization	Guidance and Counseling
Adviser	Dr. Teresita T. Rungduin

This study aimed to identify the relationship between spirituality and psychological wellbeing, recognize the level of the students on the two constructs, examine the differences in the level of spirituality and psychological wellbeing of the students according to their age, family structure and gender, determine the students' perceptions and experiences pertaining spirituality, and develop a program for the wellbeing of the students. A total of 963 participants were involved in the study.

Based on empirical data gathered by the researcher, the participants were average in their level of spirituality and psychological wellbeing. The Independent Sample t-Tests undertaken yielded results that show that the participants exhibited no significant differences in their level of spirituality and psychological well-being in terms of age and

family structure. On the other hand, participants showed significant differences in their levels in the two constructs when compared according to their sex. Furthermore, this research indicated that there is a positive relationship between spirituality and psychological wellbeing. Regression analysis indicated that psychological wellbeing can be predicted by spirituality, and that 7.9% of psychological wellbeing is attributed to spirituality. Moreover, the interview results showed that students view spirituality as belief in God that involves spiritual practices and possessing positive character. The results of the data analysis were the basis for the development of a framework and program on wellbeing.

The findings of this study provide information to counselors, teachers, administrators, and students that the area of spirituality may also be cultivated in school as it has been found to bring positive outcomes in the behavior, thinking process and value system of the students. Implementation of the program to determine its effectiveness is recommended for further studies. Moreover, findings revealed the need for future researchers to investigate specific counseling techniques that are suited in addressing problems related to spirituality. Also, it encourages the need to explore spiritual intelligence as it is related to cognitive phenomenon.

TABLE OF CONTENTS

Title Page	i
Approval Sheet	ii
Dedication	iii
Acknowledgement	iv
Abstract	vi
Table of Contents	viii
List of Tables	x
List of Figures	xii

Chapter

1 The Problem and Literature Review

Background of the Study	1
Conceptual Framework	7
Statement of Purpose	15
Significance of the Study	16
Definition of Terms	17

2 Methods

Research Design	19
Sampling and Participants	19
Research Instruments	20
Data Gathering Procedure	25
Data Analysis	29
Ethical Considerations	31

3 Results and Discussion

Results	33
Discussion	47

4	Summary, Conclusions and Recommendations	
	Summary of the Study	62
	Summary of the Results	63
	Limitations of the Study	63
	Conclusions	64
	Recommendations	65
	References	66
	Appendices	

LIST OF TABLES

Table		
1	Frequency Distribution of the Respondents According to School and Grade Level	20
2	Conversion Table of Raw Scores Into Standard Scores on Spirituality	29
3	Conversion Table of Raw Scores Into Standard Scores on Psychological Well-Being	30
4	Frequency Distribution of the Respondents in terms of their Level of Spirituality	33
5	Frequency Distribution of the Respondents in terms of their Level of Psychological Well-Being	34
6	Means, Standard Deviations and t-values of the Differences in Means of the Two School on Spirituality and Psychological Well-Being	34
7	Means, Standard Deviations and t-values in Terms of Age, Family Structure and Sex on Spirituality and Psychological Well-Being	36
8	Correlation Between Spirituality and Psychological Well-Being	38

LIST OF TABLES

Table

8	Significant Impact of Spirituality on Psychological Well-Being	38
10	A Proposed Well-Being Program for Junior High School Student	59

LIST OF FIGURES

Figure

1	Conceptual Framework of the Study	14
2	Conceptual Framework of the Developed Well-Being Program	56

LIST OF APPENDICES

Appendix

- A Subscales and Items of the Spiritual Meaning Scale
- B Letter of Permission for the Use of the Spiritual Meaning Scale
- C Scale and Items of the Ryff's Psychological Well-Being
- D Letter of Permission for the Use of the Ryff's Psychological Well-Being
- E Parental Consent Form
- F Participant Assent Form
- G Interview Guide
- H Letter to the Experts and Content Analysis of Interview
- I A Proposed Well-Being Program for Junior High School Students
- J Program Validation Result
- K SPSS Output on Test of Significant Differences
- L SPSS Output on Regression Analysis
- M Letter to the School Principal Requesting for Permission to Conduct the
Research Study in Muntinlupa National High School

LIST OF APPENDICES

Appendix

- N Letter to the School Principal Requesting for Permission to Conduct the
Research Study in San Roque Catholic School
- O Time Table Plan
- P Budget Plan
- Q Authenticity Test Results
- R Certificate of Language Editing

CHAPTER 1

The Problem and Literature Review

Background of the Study

Why should counselors study about spirituality? Counseling plays a major role in the lives of students (Blando, 2006). In a way, it influences how a person makes meaning, clarifies values and even uses spirituality as basis in solving problems. To completely understand a person, well-known early psychologists and even the more recent noted psychologists like Allport, Jung, and Maslow, have argued that spirituality must be considered in the study of a person (Hill, Pargament, Hood, Swyers, J., Larson, & Zinnbauer, 2000).

The characteristics of spirituality make it necessary for counselors to study about this area (Hill et.al, 2000). First, as spirituality evolves, it unfolds its significance in the psychological progress of individuals. Second, it is intrinsically a “social-psychological phenomenon” which explains the position of the many standards of behavior in different cultures. Some of the principles and standards are grounded on religious and spiritual viewpoints. Third, it is related to “cognitive schema” because they provide individuals with a certain way of perceiving and responding cognitively to certain situations. As individuals see things or situations, they process, analyze, frame, assess and interpret them (Lyubomirsky, 2001). These processes are influenced by their core beliefs, and allow them to find meaning (Park, 2013). Fourth, spirituality is connected with feelings. By evaluating feelings, spiritual experiences are determined because it deals with the

essence of being (Fisher, 2011). Lastly, it is pertinent in understanding and identifying personality. Indeed, the characteristics of spirituality itself explain why it is relevant in the field of counseling and what makes it related to the aspect of psychological well-being of the person.

Related terms associated with spirituality are religion and faith. Religion is being defined as the “organizational, ritual and the ideological”, while faith is a “universal human activity of meaning-making” (Pargament, 1997; Parker, 2009). Just like spirituality, religion and faith also cultivate sense of meaning, wholeness, harmony and connection with others (Morgan, Berwick & Walsch, 2008). Spirituality is the “search for the sacred.” It is the deepest and central aspects of religion. Pargament (1997) states that in order for a thing to be considered as “sacred” or divine, it must have attributes of what is sacred, either in character or because it is associated with the sacred or divine (Hill et. al., 2000). For instance, workers who perceive their job as a vocation tend to handle their responsibilities as opposed to others who work just for salary. Zinnbauer and colleagues (1999) claim that some of the purposes that spirituality serves are the diminishing of worries, strengthening of bonds with others and personal growth.

With the aim to provide explicitness to the definition of spirituality and its importance in the field of health, Tanyi (2002) did an analysis of the past years records on definition and electronic database information of spirituality. She found out that spirituality is a nature of a person, it is based on feelings or opinions, it is an abstract, and it has many measures. It further involves a quest for the essence in life. Her study further revealed that spirituality may or may not involve religion. Tanyi (2002) elaborated

further that spirituality encompasses a personal or religious conviction, customs and values. These provide essence to life serving as inspiration and motivation. Moreover, spirituality leads the person towards optimal well-being. The integration of these things enables the person to experience positive outcomes such as devotedness, optimism, serenity and readiness. The implications are happiness, absolution, consciousness and recognition of difficulties and morality, an improved well-being and the capacity to transcend one's reality.

Spirituality could further be understood from the article written by Cheon and Canda (2010). They explained that spirituality may involve an individualized spirituality that is not particular to the practices of one's sect, to a connection with God, to relatedness to organizations or institutions. Also, it drives a person in the direction of completeness, virtuousness, meaningfulness, and care and enhanced relationship with others. They added that in the process of the development of one's success, spirituality impels the youth to give more for themselves.

In addition, Mansukhanni and Resureccion (2009) in their study among Filipino adolescents, characterize spirituality as faith in God, personal relationship with God and possessing positive character. Spirituality on the other hand, when viewed as a sort of intelligence, relates itself with rational cognitive processes such as goal, achievement and problem resolution (Mishra & Vashist, 2014). Through these processes, the adolescent is able to find meaning in life that directs his/her behavior. The deepening of the spirituality guides the adolescents in their process of making decisions as well as in their conduct (Phelps, 2006).

Spirituality among adolescents usually evolves through socialization agents, religious roles, challenging personal experiences and blocks to spirituality (Mansukhanni & Resureccion, 2009). Influences of age, family, gender and school were also found to determine the spirituality as researches showed. The finding of Chaves & Gil (2015) implies that the correlation of spirituality with age only transpires when the person has shown the ability to handle her boundaries, struggles and bereavement. The study also revealed the importance of spirituality while aging. On family influences, Chamrathirong, Miller, Byrnes, Rhucharoenpornpanich, Cupp, Rosati, and Chookhare (2010), found that youth whose parents are spiritual tend to have higher spirituality level, too. Moreover, the significance of spirituality within the family seems to have the same value or effect as parental guidance, and that it lessens the youth's engagement in conducts that are unsafe for them as the same study revealed. Although one study was found to determine that there is no significant difference in the spirituality of the adolescents belonging to intact and non-intact families (Victor, 2013). As to the influence of gender on adolescents' spirituality, two studies were found to have contrasting results. Perez (2012) claimed in her cross-sectional study that females have higher index of spiritual experiences than their male counterparts. Rich (2012), on the other hand, came up with his research that there is no significant difference between men and women's scores on spirituality. Development of the adolescents' spirituality can also be influenced by their school. According to Berg (2010), spirituality is something that must be experienced by learners in school. Students seek for more and they tend to be more

healthy and happy, even more intellectually aroused, when they are part of something higher than themselves.

Studies on spirituality direct researchers to assist individuals to have good relationship with others, improved condition of well-being, flourishing good times and feeling of contentedness in life (Miller & Thoresen, 2003). This is important for adolescents since this is the period that they start to search for meaning, purpose and transcendence as they establish their identity. In the quest for essence and significance, an individual eventually finds his or her way to joy and satisfaction. Struggles are also high during this period as this is the stage where they have to face significant crises in life, such as change in family structure and other personal concerns. Thus, spirituality is an area that also needs to be addressed in school

Catholic schools in particular, are grounded on the belief that individuals have the capacity to transcend and that education must holistically develop every aspect of the person. (Medina, 2009). In a study conducted by Frey, Pedrotti, Edwards and McDermott (2004), they asserted that the least attainment of a whole person is the awareness of oneself and his/her purpose. This entails self-knowledge and a sense of meaning in one's life. Public schools on the other hand, may not directly spell out spiritual development in their vision-mission. But as former Education Secretary Armin Luistro claimed, forming God-loving learners is still a vision. He explained that the core value of Maka-Diyos allows Values Education teachers to develop students into persons of integrity (Geronimo, 2014). Considering as well that spirituality is a cognitive construct, regardless of the curriculum, a students spirituality will most likely be developed as he

integrates himself with his environment and experiences, and finds preliminary interpretation of the events in his life.

In school counseling, on the other hand, spirituality brings healing because it enables the counselors to empower students to extend themselves to others and to make positive actions for the benefit of others (Blando, 2006, as cited Nickles, 2011). In attending to the client's concern, researchers have shown that majority of the clients (73.5%) who have experienced counseling with components of spirituality find it beneficial and helpful in taking steps towards their aspirations in life. The participants in the study have not mentioned the unhelpfulness of incorporating spirituality in counseling. Interestingly, another study, that was cited too by Nickles (2011) was the research that revealed that 55% of the respondents believed that spirituality is essential for their healing and growth. The remaining percentage perceived spirituality as personal, essential to their personhood, conduct and the way they view the world and their struggles. Others, on the other hand, saw it not relevant to their problem and preferred to discuss with clergy (Morris, Clutter, Pritchett, & Demmitt, 2009; Rose, Westefeld, & Ansley, 2001, as cited Nickles, 2011).

As reflected in the literature, spirituality is an area that has started to grow as a subject of interest in the field of medicine, psychology and social work. Although studies were able to show the importance of spirituality on the life of an adolescents, they leave the question on what aspects of spirituality have impact on their psychological well-being, how spirituality affects psychological outcomes and the influence of demographics factors such as age, family structure and gender on spirituality and well-being.

Furthermore, as spirituality has been found to provide a person with clear moral frame and help people find purpose, no framework of a well-being program involving spirituality and psychological well-being has been formulated could serve as a model to schools in enriching their guidance program, particularly in counseling service and homeroom guidance classes.

From the thoughts above, this study intended to identify the relationship between spirituality and psychological well-being, determine the predictive effect of spirituality on psychological well-being, recognize the level of the students on the two constructs, examine the differences in the level of spirituality and psychological well-being of the students according to their age, family structure and gender, determine the students' perceptions and experiences of spirituality, and develop a framework and program for the well-being of the students.

Conceptual Framework

Researches on youth development have shown that spirituality is an important aspect in the development during the adolescents stage. Adolescent start to realize their identity as a person, their aspirations, values, and the way they relate with others. Their spirituality enables them to find meaning in life that directs their behavior, and form their way of thinking and functioning (Mishra & Vashist, 2014; Zakrszeski, 2013).

Two significant theories that explain the spiritual development in adolescents stems from the Cognitive Development Theory of Piaget and Fowler's Faith Development Theory. The Cognitive Development Theory of Piaget suggests that at this stage,

adolescents integrate their logical reasoning with spiritual understanding and use this reasoning to understand the underlying principles in their faith (Cartwright, 2001). Adolescents are particularly in the stage of Concrete Stage (7-11 years old) and Formal Stage (11 & above). As the person move towards the concrete thinking, the person integrates logical reasoning with spiritual understanding. With this, he starts to look for concrete means to assure his relationship to God. This is further the stage where commitment to one's faith is measured by one's apparent behavior towards his religiosity and spirituality. Finally, in the Formal operational level of thinking, the adolescent uses his logical reasoning not only on specific spiritual behaviors, but on the principles that underlie the behavior (Cartwright, 2001).

In addition, Fowler's Faith Development Theory maintains that at early adolescence, the person uses concrete logic in making sense until late adolescence and even in adulthood. It is during this period that the person has develops beliefs and values which are deeply held, and synthesizes their own understanding into higher order and abstract concept (Parker, 2009; King & Roeser, 2009). Two stages by which adolescents belong are the Mythic – Literal Stage (7-15 years old), and Synthetic – Conventional Stage (15-21 years old). At the Mythic-literal stage (7-15 years old), the child is sent to school and learns to understand the world in a logical manner. Faith is learned through stories told to children. Synthetic-conventional stage (15-21 years old) to which adolescents belong, is the period where the person is capable of reflecting his own belief system and he synthesizes his own understanding into higher order and abstract concepts (King &

Roeser, 2009). At this stage, the adolescent recognizes those individuals and groups that represent his belief. Fowler claims that this is the stage in which many people remains.

Through the development in their cognition, and the influences of socialization agents, religious role, challenging personal experiences, school influences and demographics such as age, family and gender, the person comes to integrate himself with his spirituality (Mansukhanni & Resureccion, 2009; Bornstein, 2003). In this study, the researcher looked into the differences in the level of spirituality of the students in relation to their age, family structure and gender. Studies have shown that there are changes in the spirituality of adolescents over a three-year period. It is during their late adolescence that they have greater capacity to reflect their own belief system. There were no significant difference in the spirituality of adolescents belonging to intact and non-intact families but gender differences were found in the daily spiritual experiences of adolescents (Denton, Pearce & Smith, 2008; King & Roeser, 2009; Victor, 2013; Perez, 2012). Although there were also studies found different findings from the above, the researcher would want to know which of these findings hold true among the respondents of the study. Differences in the psychological well-being of the adolescents in relation to their demographics were looked into.

Pargament (1997) defined spirituality as the “search for the sacred.” The word “search” refers to the ongoing journey of what the person considers as sacred. Sacred, on the other hand, is the “perception of the divine, God or transcendent which could be theistic (perceptions that are explicitly tied to God) or non-theistic (perceived aspects of life attributed to transcendence, ultimate value and purpose and boundlessness).

According to Pargament and Mahoney (2005), the search for sacred is intertwined with life experiences through behavior, cognition, emotions and motivations. Hence, spirituality can be experienced by a person either within or outside spiritual practices.

Spirituality plays a central role in the perception and construction of meaning in the lives of young people (Garbino & Bedard, 1996, cited Cheon & Canda, 2010). These spiritual beliefs and meaning are essential to the process of the development of the psychological well-being of the person (Myers & Williard, 2003). Pargament (2013) states that spirituality aids people to handle their hardships by reframing their conditions into a more “benevolent system” of meaning. On the other hand, if spirituality is broken by the circumstances of the person, it could result in higher level of psychological distress. Park (2013) in her Meaning- Making Model also affirms that meaning influences the level of well-being of a person in a myriad ways. According to her, meaning takes a vital role in how a person deals with crisis and even their survival.

Considering the two aspects of spirituality – theistic and non-theistic, each has its way of relating itself with the psychological well-being of the person. This is because within the experience of the individual is where psychological well-being resides (Joshi, Kumari & Jain, 2008). For instance, in the Theistic aspect (SMS-T), the person’s belief that he is loved by a compassionate God who is putting his life in order, may result to the development of the feeling of hope, self-esteem, and sense of purpose for his behavior. Also knowing that one’s life is part of God’s plan, the person tends to live in his full potential as fulfillment of what God desires him to do. On the other hand, the non-theistic aspect of spirituality is related to psychological well-being through the meaning that a

person developed from his situation. By reframing the situation, the essence of one's struggle is more valued than the focus on the problem itself. The practice of employing meaning in one's circumstances allows also the person to be more aware of one's inner life. According to Lyubomirsky (2001), the person's cognitive response in life situations has been found to be related with different level of well-being.

Psychological well-being in this study is the optimal functioning of the person (Springer & Hauser, 2006). It has its foundation from the philosophy of Aristotle on knowing oneself and integration of mental health, clinical and life span developmental theories (Ryff & Singer, 2006; Ryff, 1989). According to Ryff (1995) the extent of wellness includes “ positive evaluation of oneself and one's past life (self-acceptance), a sense of continued growth and development as a person (personal growth), the belief that one's life is purposeful and meaningful (purpose in life), the possession of quality relations with others (positive relations with others), the capacity to manage effectively one's life and surrounding world (environmental mastery), and a sense of self-determination (autonomy).”

Psychological well-being also looks into the process of “healthy functioning and adjustment” (Perez, 2012). It further concentrates on the substance of one's life and on the processes conveyed in living well (Seligman, 2003, as cited Vasquez, Hervas, Rahona & Gomes, 2009). Psychological well-being leads the person towards self-awareness, enhanced relationship with others, self-direction, purpose and the capacity to manage one's conflict. It also found to bring happiness and life satisfaction (Myers, 2000, as cited Bornstein, 2003).

An important area in the development of the psychological aspect entails advancement in values through moral reasoning. According to Lewis (1991), Kohlberg's theory gives educators the foundation on how this development transpires as well as how to aid them in identifying the reasoning level of the individual. His theory has three levels – preconventional, conventional and postconventional. It highlights the importance of the reasoning behind the decision made instead of the decision itself. Lewis (1991) stressed that the stages are not determined according to age, but rather according to the problem that they encounter and the reasons why they apply their judgments. Development of psychological well-being is said to be influenced too by age, gender, social ties and relationships, volunteering, religion, control and optimism and one's goals and aspirations.

Research has acknowledged spirituality as an integral part of overall well-being (Krentzman, 2013, Winkefield, Gill, Taylor, & Pilkington, 2012). According to Krentzman (2013), spiritual thoughts are good for the person. Being contemplative enables the person to reflect on himself in order to become more compassionate and emphatic. By engaging in prayer, mindfulness meditation, yoga and journal writing, the person quietens his mind leading him/her towards concentration and attention, improved health condition, sense of comfort and more awareness of his inner life. Furthermore, spirituality improves one's life. This is because one's involvement in spiritual traditions is concerned with relating with others in the community. Social support from these involvements gives a person a sense of belonging and security which consequently

increase his well-being and reinforce life expectancy. Spirituality further develops coping behaviors (Van Dyke, Glenwick, Cecero, & Kim, 2009). Seeking comfort in spirituality or religion promotes an outlook that helps the person to seek for the essence of his struggles. Also, spirituality directs a person towards more healthy choices. By adhering to spiritual traditions, one's behavior on lifestyle is valued. Krentzman (2013) cited that according to research, individuals who engage in religious or spiritual practices have lower tendencies to get into vices, criminality and take participation in destructive acts. Finally, spirituality may help the person to have extended life as it has been found that the practice of one's religion and spirituality is associated with wellness. As spirituality brings effect on the optimal functioning of the person, it also elicits positive emotions such as amazement, gratefulness, love and serenity (Davidson, N.d.).

Taking everything into account, spirituality and psychological well-being are important to the progress of the adolescents. These take part in the thinking processes of the adolescents and how they find essence in their life experiences. Hence, investigating the levels of spirituality of the students and their psychological well-being is as important as assessing the students' academic performance in school. Moreover, understanding that spirituality has its link through cognition, emotions, behavior and motivation, a framework for the well-being program of adolescents is found to be relevant in helping students.

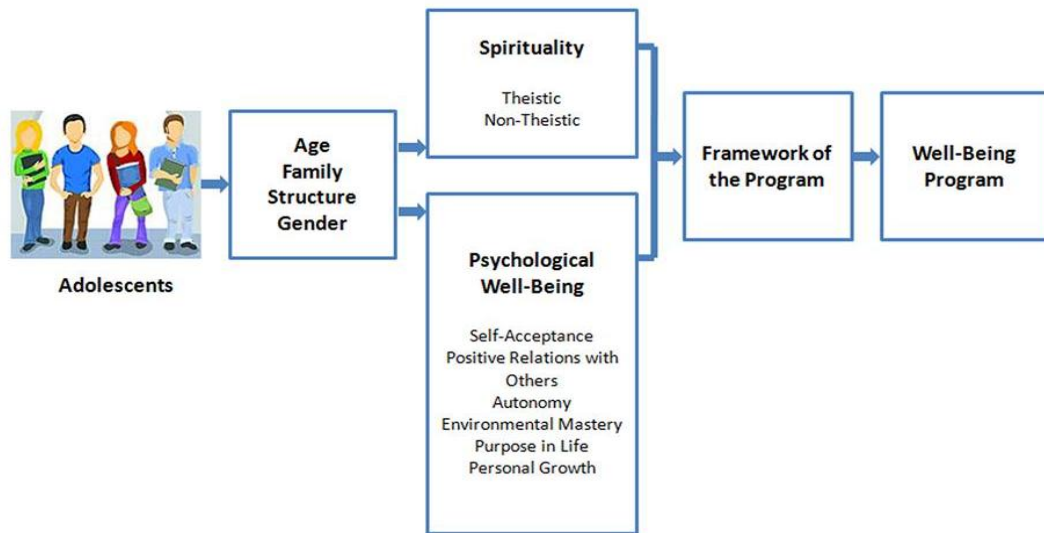


Figure 1. Conceptual Framework of the Study

The figure above shows the conceptual framework of the study. Based on the above mentioned discussions, spirituality is the search for sacred. Spirituality is significant to the adolescents because it influences their thoughts, feelings, actions and motivation in handling themselves. It enhances psychological well-being that results to greater purpose in life and life satisfaction. Understanding the predictive effect of spirituality on well-being, the researcher assumed that a student with high spirituality will more likely to score high on psychological well-being.

STATEMENT OF PURPOSE

The main objective of the study is to determine the significance and role of spirituality on psychological well-being. The following are the specific objectives:

1. Identify the levels of students in terms of the following constructs:
 - 1.1.Spirituality
 - 1.2.Psychological well-being
2. Describe the students' level of spirituality and psychological well-being when grouped according to the following:
 - 2.1.Age
 - 2.2.Family structure
 - 2.3.Sex
3. Determine the relationship between spirituality and psychological well-being
4. Characterize the students' perceptions and experiences of spirituality when grouped according to the following:
 - 4.1.High spirituality with high psychological well-being
 - 4.2.High spirituality with low psychological well-being
 - 4.3.Low spirituality with high psychological well-being
 - 4.4.Low spirituality with low psychological well-being
5. Develop a well-being program based on the findings of the study.

SIGNIFICANCE OF THE STUDY

This study will be significantly beneficial to the following:

Students, for they will be able to see a new perspective of spirituality and find its relevance in handling stress, psychological and emotional problems that go along with their developmental transition. The well-being program that was developed in this study will also help them view complications of life not as problems but as gateways to greater understanding that provides opportunity towards growth.

Counselors, in the sense that they will become more aware of their responsibility in attending to diversity as part of ethical practice. This study will initiate the importance of the counselors' desires to be more knowledgeable about spiritual issues as this could lead them to an increased sensitivity and understanding of their students. The program could also be integrated in counseling and guidance classes as a tool in their counseling sessions. Moreover, this study also hopes to encourage counselors to enhance their competency in recognizing their client's beliefs on spirituality as these influence their students' worldview and psychological functioning.

Values education teachers, for the findings of the study will provide them with a general background of the adolescents' personal transformation. The developed program may serve as their reference in creating a classroom that fosters the students' values, experiential learning and wellness.

School administrators and teachers, for them to make the identification and strengthening of character values and positive attributes such as faith, hope, optimism and

resilience a significant part of their campaign in developing the well-being of the students, in addition to academics.

Pastoral group (for private schools), for this paper will emphasize the importance of working collaboratively with the counselors in helping the students to develop holistically. Since referrals are observed in both offices, the well-being program can be a point of reference for the Pastoral office in designing programs that could serve as a follow-up and enrichment of the Guidance program.

Parents, for they will understand better the context of spirituality and how this will benefit their children. In this way, parents will recognize the role they play in assisting their children find meaning in their daily life experiences.

Future researchers, for this study will be part of the new researches associating spirituality with the psychological well-being of adolescents. Moreover, with the limitations and recommendations of this study, new researches may be generated that will be more responsive to the needs of the present generation.

DEFINITION OF TERMS

The following are the relevant concepts and their definitions to facilitate understanding of the study:

Spirituality. It is the search for the sacred (Pargament, 1997). Operationally, it is a perception that a person puts in the aspect of his/her life that is either definite with God (theistic) or linked with the perception of the divine (non-theistic).

Psychological Well-Being. It is the “optimal psychological functioning that promotes effective adaptation to life events and emotional and physical health” (Burns & Machin, 2007; Ryff & Singer, 1998, as cited in Garcia & Siddiqui, 2009). This pertains to the measures of optimal psychological functioning namely, “self-acceptance, positive relations with others, autonomy, purpose in life, environmental mastery, and personal growth”.

Adolescents. They are the persons who are in the age range 10 to 19 years (WHO, 2016). These are the junior high school students from Grade 7 to Grade 10 in both the public and the private schools. The adolescence period could be classified as early adolescence (ages 10-14) and late adolescence that includes ages 15-19.

Well-being Program. It employs the principles of growth and development of individuals assisting them in their walks of life (Vilio, n.d.). Operationally, it is a program designed focusing on the personal growth of the adolescents through enhanced spirituality and psychological well-being.

CHAPTER II

Methods

This chapter describes the design of the research, the respondents of the study, the instruments, the procedures in data gathering and the statistical treatment applied to analyze the data.

Research Design

This study employed the quantitative – developmental method of research. It is quantitative because it emphasizes objective measurements through questionnaires. A correlation technique was further applied to determine the extent to which spirituality is related to psychological well-being. It is also developmental because this study looked into the year level and developmental age (early adolescents and late adolescents) of the respondents with respect to their level of spirituality and psychological well-being. A framework and well-being program was developed based on the findings of the study, which went through the process of program development.

Sampling and Participants

This study used the convenience sampling technique. The classes that were available during the approved schedule were the participants of the study. The participants in this research were Grade 7 to Grade 10 students of a public school (School 1) and a private school (School 2), both in the locality of Muntinlupa where the researcher also resides.

Table 1. Frequency Distribution of the Respondents According to School and Grade Level

Grade Level	Population Size	Number of Respondents	Percentage
Grade 7			
▪ School 1	1717	152	7%
▪ School 2	202	80	39%
▪ Total	1919	232	12%
Grade 8			
▪ School 1	1706	131	8%
▪ School 2	208	116	56%
▪ Total	1914	247	13%
Grade 9			
▪ School 1	1604	139	9%
▪ School 2	236	131	56%
▪ Total	1840	270	15%
Grade 10			
▪ School 1	1669	137	8%
▪ School 2	191	77	40%
▪ Total	1860	214	12%
Total			
▪ School 1	6696	559	8%
▪ School 2	837	404	48%
▪ Overall	7533	963	13%

Research Instruments

Spirituality. The Spiritual Meaning Scale (SMS), developed by Kenneth Pargament, Ph.D. measures the meaning that spirituality provides in one's life (Young, Roach, & Hagedorn, 2009) It consists of 20 items with 10 "theistic items" and 10 "non-theistic items." The instrument is a Likert scale in which the participants choose their answer from strongly disagree (1) to strongly agree (5). According to Pargament and Mahoney (2000), the creation of these alternative sets of items was based on the assumption that some individuals, particularly those who hold a non-traditional spiritual orientation in

life, might endorse the latter set of items, but not the former set of items. Appendix A shows the items in the two subscales. All items may be totaled to create a single score. A high score on these scales indicates a high spiritual meaning.

The Spiritual Meaning Scale has a very high internal consistency, with a Cronbach alpha equal to .98. Its test-retest reliability was also high, with a Pearson r of .85 ($p < .0001$) across a three month period. The global spiritual meaning scale (overall score) was associated with higher level of religiousness ($r = .81$), more frequent church attendance ($r = .55$), higher self-ratings of religiousness ($r = .64$), higher self-ratings of spirituality ($r = .70$), and a greater degree of self-reported biblical literalism ($r = .53$). The sum of the score in different items is the total score of each respondent. The highest possible score is 100 and the lowest possible score is 20.

An approval to use this test was given by Dr. Kenneth Pargament of Bowling Green State University (Appendix B). This instrument has been used in exploring the implications of spiritual meaning of physical and mental health at Ohio, Longitudinal analysis of the relationship of existential meaning with depression and hope and in the development of spiritual transcendence scale (Pargament & Mahoney, 2000; Mascaro, 2006; & Reker, 2003).

Psychological Well-Being. The instrument was developed by Dr. Carol Ryff. It has 84 items, which are divided into the six dimensions of psychological well-being (Appendix C). The items are rated using a six-point scale: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), strongly agree (6).

The Ryff's psychological well-being scale has internal consistency (alpha) coefficients for "autonomy" (.83), "environmental mastery" (.86), "personal growth" (.85), "positive relations with others" (.88), "purpose in life" (.88) and "self-acceptance" (.91). According to Ryff (1989), the overall reliability of the scale is .96 while its adjusted goodness-of-fit index for the scale is .89 (Victor, 2013). Below are the dimensions and descriptions taken from Ryff's article (1989):

"Self-acceptance. This is defined as a central feature of mental health, as well as characteristics of self-actualization, optimal functioning and maturity. Holding positive attitudes toward oneself emerge as a central characteristic of positive psychological functioning."

High scorer - possesses a positive attitude toward self; acknowledges and accepts multiple aspects of self, including good and bad qualities; feels positive about past life.

Low scorer - feels dissatisfied with self; is disappointed with what has occurred in past life; is troubled about certain personal qualities; wishes to be different from what he or she is.

"Positive relations with others. The ability to love is viewed as a central component of mental health. Self-actualizers are described as having strong feelings of empathy and affection for all human beings and as being capable of greater love, deeper friendship, and more complete identification with others. Warm relating to others is posed as a criterion of maturity."

High scorer - has warm, satisfying, trusting relationships with others; is concerned about the welfare of others; capable of strong empathy, affection, and intimacy; understands give-and-take of human relationships.

Low scorer - has few close, trusting relationships with others; finds it difficult to be warm, open, and concerned about others; is isolated and frustrated in interpersonal relationships; not willing to make compromises to sustain important ties with others.

“Autonomy. The fully functioning person is also described as having an internal locus of evaluation, whereby one does not look to others for approval, but evaluates oneself by personal standards”.

High scorer - is self-determining and independent; able to resist social pressures to think and act in certain ways; regulates behavior from within; evaluates self by personal standards.

Low scorer - is concerned about the expectations and evaluations of others; relies on judgments of others to make important decisions; conforms to social pressures to think and act in certain ways.

“Environmental Mastery. The individual's ability to choose or create environments suitable to his or her psychic conditions is deemed as a characteristic of mental health. Maturity is seen to require participation in a significant sphere of activities outside of self.”

High scorer - has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of

surrounding opportunities; able to choose or create contexts suitable to personal needs and values.

Low scorer - has difficulty managing everyday affairs; feels unable to change or improve surrounding context; is unaware of surrounding opportunities; lacks sense of control over the external world.

“Purpose in life. One who functions positively has goals, intentions, and a sense of direction, all of which contribute to the feeling that life is meaningful.”

High scorer - has goals in life and a sense of directedness; feels that there is meaning to present and past life; holds beliefs that give life purpose; has aims and objectives for living.

Low scorer - lacks a sense of meaning in life; has few goals or aims, lacks sense of direction; does not see purpose of past life; has no outlook or beliefs that give life meaning.

“Personal growth. Optimal psychological functioning requires not only that one achieve the prior characteristics, but also that one continue to develop one's potential to grow and expand as a person.”

High scorer - has a feeling of continued development; sees self as growing and expanding; is open to new experiences; has a sense of realizing his or her potential; sees improvement in self and behavior over time; is changing in ways that reflect more self-knowledge and effectiveness.

Low scorer - has a sense of personal stagnation; lacks sense of improvement or

expansion over time; feels bored and uninterested with life; feels unable to develop new attitudes or behaviors.

The weight of responses to negatively scored items are reversed in the final scoring procedures so that high scores indicate high self-ratings on the dimension assessed. The highest score in this scale is 504 and the lowest score is 84. Distinctions are derived from distributional information from the collected data. As suggested by Dr. Ryff, an alternative way to determine high and low scores would be to define high well-being as scores that are 1.5 standard deviation above the mean, whereas low well-being refers to scores that are 1.5 standard deviations below the mean.

Dr. Carol Ryff of the University of Wisconsin gave her permission to use her test in the conduct of this study (Appendix D).

Data Gathering Procedures

After the Clearance to Proceed has been issued, the researcher sent a request letter to conduct the study to the principals of the two participating schools. When the permission was granted, the researcher coordinated with the guidance counselors to prepare the schedule for the researcher to conduct the study. Initially, an orientation about the research, along with the distribution of copies of the Parent Consent Form (Appendix E) and the Participant Assent Form (Appendix F), was conducted in the participating classes. In School 2, the advisers did the orientation and release of form due to the irregular schedule on that week. A week after, a follow-up on the collection of Reply Slips was made. Collection of Reply Slips was extended for another week, to wait for the

other students to submit. Of the one thousand three hundred fifty-seven (1,357) forms that were released in both public and private schools, 23% (314 students) returned their Reply Slips. In addressing the importance of the consent, the researcher reiterated to the respondents their rights of participation and withdrawal from the study on the day of the test.

The questionnaires administered to the students include Demographic Profile, Spiritual Meaning Scale, and Ryff Psychological Well-being Scale. There was no time limit to accomplish the questionnaires but the test can be finished within 40 minutes, including distribution and retrieval of questionnaires.

Of the one thousand one hundred fifty-one (1,151) students who took the test, nine hundred sixty-three (963) students were included in the study. The test papers of the respondents were checked, and scores were converted into standard scores. A standard score expresses a person's distance from the mean in terms of the standardized deviation of the distribution (Gibson & Mitchell, 2003). Furthermore, the results of the respondents were also grouped according to their demographics. Their ages were categorized as early adolescence and late adolescence, family structure as intact families and non-intact families, and sex as male and female. Respondents from intact families were those whose parents are legally married or respondents with one parent working abroad but, are not separated. Respondents from non-intact families on the other hand, were those whose parents are either separated or single-parent as a result of the death of a spouse. Participants who have stepmothers or stepfathers are also classified under this category.

Data were kept confidential through the researcher's database. After the respondents were classified according to their level of spirituality and psychological well-being (a. High spirituality, high psychological well-being; b. High spirituality, low psychological well-being; c. Low spirituality, low psychological well-being; and d. Low spirituality, low psychological well-being), a semi-structured interview was done. The semi-structured interview gave the researcher the opportunity to know particular aspects of the respondents' life or experiences (Willig, 2008). The interview was also used to assess the needs of the respondents. Gibson and Mitchell (2003) asserted that in developing accountable programs, accurate assessment is critical.

Due to differences in class schedule and availability of the respondents, some were interviewed individually, while others were in pairs or in groups. Interviews were held at the Guidance office and lasted for 30 minutes at the most. Permission from the respondents to audio record the interview was also solicited. A prepared set of questions on spirituality was asked to the participants (Appendix G).

Significant verbalizations in the interview were transcribed by the researcher. Contents of the analysis are found in Appendix H. From these, themes and clusters were developed in order to determine the area of spirituality that is within the scope of the counselor to promote among students. The results were submitted for evaluation to three experts. The first evaluator is a priest who is presently a candidate for doctorate in sacred theology at the University of Santo Tomas and has a master's degree in theology and liturgical studies. Currently, he is a guest priest in the Diocese of Parañaque and a coordinator of the general service department of San Roque Catholic School. The second

evaluator is a registered counselor and a private practitioner of medicine and psychology. She is a part-time faculty in De La Salle University teaching counseling psychology in the doctorate program. Lastly, the analysis was reviewed by Prof. Merimee Tampus-Sienna of the Philippine Normal University. She is a registered counselor and at present pursuing her doctorate degree in Clinical Psychology at the Ateneo de Manila University. The comments, suggestions and inquiries were noted and served as a guide to the researcher in developing the framework of the program. Aside from spirituality, psychological well-being was also included in the program. Appendix I shows the framework and well-being program developed by the researcher.

The program developed also satisfies certain conditions which can determine its success such that the program was for use by populations rather than individuals. It recognizes the uniqueness of the population as reflected in the interviews and that it is based on the students' test results as well as the reviewed researches. (Gibson & Mitchell, 2003). The developed well-being framework and program was reviewed by the same priest and two counselors of the research locale (Appendix J). The first counselor-evaluator is a registered counselor working at the Muntinlupa National High School and at present taking up her doctorate degree in educational management at the Eulogio Amang Rodriguez Institute of Science and Technology. The second counselor – evaluator is the counselor of San Roque Catholic School who is at present taking up her masters degree in the University of the Philippines. The feedback given were considered in finalizing the program.

Data Analysis

Prior to the analysis of the data, the raw scores of the respondents were converted into standard scores to determine the level of the students in terms of the two constructs. The standard scores were computed with reference to the respondents' year level. Scores that were 1.5 standard deviations above the mean were considered high scores, and those that were 1.5 standard deviations below the mean were considered as low scores. The following shows the conversion table of scores:

Table 2. Conversion Table of Raw Scores Into Standard Scores on Spirituality

	SMS - Theistic			SMS -Non- Theistic			Global Spiritual Meaning		
	Raw Score	Standard Score	Description	Raw Score	Standard Score	Description	Raw Score	Standard Score	Description
GRADE 7	16-32	-4.26 to -1.50	Low	10-27	-4.02 to -1.56	Low	36-30	-3.82 to -1.66	Low
	33-49	-1.33 to 1.44	Average	28-48	-1.42 to 1.48	Average	63-95	-1.39 to 1.49	Average
	50	1.61	High	49-50	1.63 to 1.77	High	96-100	1.58 to 2.48	High
GRADE 8	25-35	-3.75 to -1.54	Low	20-30	-3.31 to -1.50	Low	50-65	-3.41 to -1.71	Low
	36-48	-1.31 to 1.35	Average	31-46	-1.31 to 1.41	Average	67-93	-1.49 to 1.45	Average
	49-50	1.57 to 1.79	High	47-50	1.59 to 2.14	High	94-100	1.56	High
GRADE 9	21-34	-4.00 to -1.50	Low	24-36	-2.81 to -1.65	Low	45-65	-3.60 to -1.57	Low
	35-49	-1.30 to 1.39	Average	31-46	-1.46 to 1.43	Average	66-95	-1.46 to 1.49	Average
	50	1.58	High	47-50	1.62 to 2.20	High	96-100	1.59 to 2.00	High
GRADE 10	28-35	-3.07 to -1.62	Low	24-32	-3.34 to -1.68	Low	57-69	-2.88 to -1.55	Low
	36-49	-1.41 to 1.29	Average	33-47	-1.47 to 1.42	Average	70-96	-1.44 to 1.45	Average
	50	1.50	High	48-50	1.63 to 2.05	High	97-100	1.57 to 1.90	High

Table 3. Conversion Table of Raw Scores Into Standard Scores on Psychological Well-Being

	Autonomy			Environmental Mastery			Personal Growth			Positive Relations with Others		
	Raw Scores	Standard Scores	Description	Raw Scores	Standard Scores	Description	Raw Scores	Standard Scores	Description	Raw Scores	Standard Scores	Description
GRADE 7	29-40	-3.43 to -1.63	Low	29-42	-3.53 to -1.54	Low	26-45	-4.19 to -1.61	Low	28-42	-3.30 to -1.50	Low
	41-59	-1.47 to 1.48	Average	44-61	-1.23 to 1.37	Average	46-67	-1.47 to 1.38	Average	43-65	-1.37 to 1.47	Average
	60-64	1.64 to 2.30	High	62-69	1.53 to 2.60	High	68-73	1.52 to 2.20	High	66-73	1.60 to 2.50	High
GRADE 8	28-40	-3.69 to -1.61	Low	37-45	-3.00 to -1.54	Low	38-46	-2.63 to -1.56	Low	36-43	-2.41 to -1.50	Low
	41-57	-1.44 to 1.33	Average	46-61	-1.36 to 1.38	Average	47-68	-1.42 to 1.40	Average	44-65	-1.36 to 1.39	Average
	58-66	1.50 to 2.89	High	62-71	1.56 to 3.21	High	69-81	1.54 to 3.15	High	66-81	1.52 to 3.48	High
GRADE 9	34-41	-2.81 to -1.53	Low	30-44	-3.99 to -1.54	Low	40-47	-2.57 to -1.57	Low	32-43	-3.06 to -1.54	Low
	42-57	-1.35 to 1.38	Average	45-61	-1.36 to 1.45	Average	48-68	-1.43 to 1.42	Average	44-64	-1.40 to 1.38	Average
	58-73	1.56 to 4.29	High	62-73	1.62 to 3.55	High	69-81	1.57 to 3.28	High	65-82	1.51 to 3.87	High
GRADE 10	28-38	-3.18 to 1.73	Low	31-44	-3.62 to -1.60	Low	19-44	-4.00 to -1.53	Low	32-43	-2.91 to -1.52	Low
	40-60	-1.44 to 1.47	Average	45-63	-1.44 to 1.36	Average	45-74	-1.43 to 1.42	Average	44-66	-1.39 to 1.38	Average
	61-79	1.61 to 4.22	High	64-78	1.52 to 3.70	High	75-82	1.52 to 2.21	High	67-78	1.50 to 2.89	High

Table 3

	Purpose in Life			Self-Acceptance			General Psychological Well-being		
	Raw Scores	Standard Scores	Description	Raw Scores	Standard Scores	Description	Raw Scores	Standard Scores	Description
GRADE 7	34-42	-2.60 to -1.59	Low	22-41	-4.51 to -1.62	Low	169-275	-5.53 to -1.61	Low
	43-66	-1.46 to 1.44	Average	42-61	-1.46 to 1.43	Average	279-358	-1.46 to 1.45	Average
	67-73	1.57 to 2.32	High	62-68	1.58 to 2.50	High	361-391	1.56 to 2.67	High
GRADE 8	40-44	-2.20 to -1.62	Low	38-44	-2.62 to -1.59	Low	276-282	-1.73 to -1.51	Low
	45-65	-1.48 to 1.39	Average	45-61	-1.41 to 1.35	Average	283-364	-1.47 to 1.49	Average
	66-74	1.53 to 2.68	High	62-74	1.52 to 3.60	High	365-435	1.53 to 4.09	High
GRADE 9	43-45	-1.95 to -1.64	Low	33-43	-3.25 to -1.61	Low	274-284	-1.91 to -1.51	Low
	46-65	-1.49 to 1.47	Average	44-61	-1.44 to 1.35	Average	285-358	-1.48 to 1.39	Average
	66-80	1.62 to 3.80	High	62-70	1.51 to 2.83	High	362-438	1.54 to 4.52	High
GRADE 10	33-43	-2.70 to -1.53	Low	33-43	-3.25 to -1.61	Low	201-275	-3.59 to -1.50	Low
	44-68	-1.41 to 1.41	Average	44-61	-1.44 to 1.35	Average	276-379	-1.47 to 1.44	Average
	69-79	1.53 to 2.71	High	62-70	1.51 to 2.83	High	382-448	1.53 to 3.40	High

Frequency and percentage were utilized to represent the demographic profile of the respondents. As to the background of the respondents in relation to spirituality and psychological wellbeing, when grouped according to age, family structure and sex, an

Independent Sample *t*-Tests were conducted to determine if differences in the scores of the respondents exist. To determine the relationship between the two constructs, as well as the predictive effect of spirituality, a Pearson Correlation and Linear Regression were conducted through the use of the Statistical Package for Social Science (SPSS 17). This was done with the assistance of the researcher's adviser. SPSS outputs are found in Appendix K and L.

Ethical Considerations

To ensure ethical responsibilities, the researcher observed the following in the conduct of the study:

Research Responsibilities: The researcher planned, designed and conducted the research in a manner consistent with ethical principles. Consultations have been made with the adviser to assure that the researcher was in the right path. As to sensitivity to culture, considering that the respondents belonged to private and public schools, objectivity and non-discrimination were observed. Respondents belonging to other religions aside from the Catholic faith were also considered. Furthermore, through the orientation conducted, the respondents were assured that there was no risk or discomfort in answering the questionnaires, although these include questions about themselves.

Informed Consent. The purpose of the study was explained to the students during the orientation. Other details of the study such as the procedure, risk and benefits,

compensation, confidentiality, and participation and withdrawal were explained to them. Voluntary participation of the students was highly observed.

Confidentiality. As to the confidentiality of information, the respondents were identified through number codes instead of names. An email address was provided in the consent and assent forms to allow the respondents to inquire about their test results for them to see privately. Finally, the researcher ensured that the institution, where the study was conducted, would be given feedback on the results of the study.

Recognition of Others. The researcher gave appropriate credit to those who have contributed to the research as specified in the acknowledgement, as well as in in-text citations. Permission from the proponents of the instruments used in this study was also secured. Moreover, covering the topic on spirituality impelled the researcher to also consult the religious or pastoral office to determine the boundaries in the study of spirituality.

CHAPTER III

Results and Discussion

This chapter summarizes the collected data and presents the results of the study using tables, figures and narrative form. Other pertinent data supporting the results are placed in the appendix. Statements of purpose are reiterated in the following presentation to maintain clarity and focus on the aims of the study.

RESULTS

Purpose 1: Identify the levels of students in terms of the following constructs: (a) spirituality; and (b) psychological wellbeing

Table 4. Frequency Distribution of the Respondents in terms of their Level of Spirituality

Scales		School 1 N=559						School 2 N=404						Overall N=963					
		G7	G8	G9	G10	Total	%	G7	G8	G9	G10	Total	%	G7	G8	G9	G10	Total	%
SMS-Theistic	Low	12	11	13	13	49	9	5	8	7	5	25	6	17	19	20	18	74	8
	Average	137	114	124	124	499	89	73	100	110	72	355	88	210	214	234	196	854	89
	High	3	6	2	0	11	2	2	8	14	0	24	6	5	14	16	0	35	4
SMS - Non- Theistic	Low	9	7	14	10	40	7	3	3	1	5	12	3	12	10	15	15	52	5
	Average	133	113	124	118	488	87	75	104	115	69	363	90	208	217	239	187	851	88
	High	10	11	1	9	31	6	2	9	15	3	29	7	12	20	16	12	60	6
Global Spiritual Meaning	Low	10	7	15	13	45	8	4	5	4	6	19	5	14	12	19	19	64	7
	Average	135	114	123	118	490	88	74	102	116	69	361	89	209	216	239	187	851	88
	High	7	10	1	6	24	4	2	9	11	2	24	6	9	19	12	8	48	5

Note:

* MNHS Total Number of Respondents in Each Level - Grade 7 (152), Grade 8 (131), Grade 9 (139), Grade 10 (137)

** SRCS Total Number of Respondents in Each Level - Grade 7 (80), Grade 8 (116), Grade 9 (131), Grade 10 (77)

The respondents of the study, in general show an average level (88%) of spirituality. The same holds true for both the theistic and non-theistic scales. Data further show that there is a decreasing pattern in the high scorers on spirituality in relation to their year level, while increasing pattern in the low scorers on spirituality. As to the scales of spirituality, most of the respondents scored average on the theistic scale (89%) and non- theistic scale (88%). Specifically, there are more lower scorers (8%) than higher scorers (4%) in the theistic component, and more higher scorers (6%) in the non-theistic than the low scorers (5%).

Table 5. Frequency Distribution of the Respondents in terms of their Level of Psychological Well-Being

Dimensions		School 1 N=559						School 2 N=404						Overall N=963					
		G7	G8	G9	G10	Total	%	G7	G8	G9	G10	Total	%	G7	G8	G9	G10	Total	%
Autonomy	Low	9	4	7	5	25	4	3	8	6	0	17	4	12	12	13	5	42	4
	Average	133	120	129	123	505	90	76	96	116	71	359	89	209	216	245	194	864	90
	High	10	7	3	9	29	5	1	12	9	6	28	7	11	19	12	15	57	6
Environmental Mastery	Low	8	4	6	6	24	4	14	11	10	3	38	9	22	15	16	9	62	6
	Average	133	118	126	117	494	88	64	96	113	68	341	84	197	214	239	185	835	87
	High	11	9	7	14	41	7	2	9	8	6	25	6	13	18	15	20	66	7
Personal Growth	Low	8	6	12	4	30	5	1	7	3	1	12	3	9	13	15	5	42	4
	Average	136	119	121	129	505	90	75	92	114	67	348	86	211	211	235	196	853	89
	High	8	6	6	4	24	4	4	17	14	9	44	11	12	23	20	13	68	7
Positive Relations with Others	Low	9	6	4	7	26	5	6	7	8	3	24	6	15	13	12	10	50	5
	Average	134	119	128	116	497	89	69	92	105	63	329	81	203	211	233	179	826	86
	High	9	6	7	14	36	6	5	17	18	11	51	13	14	23	25	25	87	9
Purpose in Life	Low	4	6	8	5	23	4	2	4	5	3	14	3	6	10	13	8	37	4
	Average	138	115	125	123	501	90	74	97	114	66	351	87	212	212	239	189	852	88
	High	10	10	6	9	35	6	4	15	12	8	39	10	14	25	18	17	74	8
Self-Acceptance	Low	6	4	8	6	24	4	8	7	6	6	27	7	14	11	14	12	51	5
	Average	133	119	124	129	505	90	68	98	110	62	338	84	201	217	234	191	843	88
	High	13	8	7	2	30	5	4	11	15	9	39	10	17	19	22	11	69	7
General Psychological Well-Being	Low	5	2	5	5	17	3	4	2	3	1	10	2	9	4	8	6	27	3
	Average	133	122	126	126	507	91	74	100	116	66	356	88	207	222	242	192	863	90
	High	14	7	8	6	35	6	2	14	12	10	38	9	16	21	20	16	73	8

Note:

* MNHS Total Number of Respondents in Each Level - Grade 7 (152), Grade 8 (131), Grade 9 (139), Grade 10 (137)

** SRCS Total Number of Respondents in Each Level - Grade 7 (80), Grade 8 (116), Grade 9 (131), Grade 10 (77)

The data provided in Table 5 suggest that 90% of the respondents have an average level of general psychological well-being, and that the respondents have average scores in the six dimensions. There is a smaller percentage of low scorers (3%) than higher scorers (8%) in general psychological well-being. Considering the respondents' year level, their psychological well-being varies and does not suggest a pattern.

Table 6. Means, Standard Deviations and t-values of the Differences in Means of the Two Schools on Spirituality and Psychological Well-Being

		Mean	SD	Mean Difference	t-value	p-value
Spirituality						
SMS - Theistic	School 1	41.45	5.16	0.77	2.29	0.02
	School 2	42.22	5.09			
SMS - Non-Theistic	School 1	38.21	5.89	1.08	3.07	0.00
	School 2	29.3	5.03			
Global Spiritual Meaning	School 1	79.67	9.85	1.85	2.92	0.00
	School 2	81.52	9.52			
General Psychological Well-Being	School 1	321.24	26.47	3.99	2.07	0.04
	School 2	325.23	31.55			

p<0.05

There was a significant difference in the mean scores of School 1 (M = 79.67, SD = 9.85) and School 2 (M = 81.52, SD = 9.52); $t(961) = 2.92$, $p = 0.00$ in their overall spirituality. The same holds true in both scale of spirituality. There is also a significant difference in the mean scores of School 1 (M = 321.24, SD = 26.47) and School 2 (M = 325, SD = 31.55); $t(961) = 2.07$, $p = 0.04$ in their general psychological well-being.

Purpose 2: Describe the students' level of spirituality and psychological well-being when grouped according to the following: (1) age, (2) family structure, and (3) sex.

Table 7. Means, Standard Deviation of the Differences and t-values in Terms of Age, Family Structure and Sex on Spirituality and Psychological Well-Being

		Mean	SD	Mean Difference	t-value	p-value
Spirituality						
SMS - Theistic	Early Adolescent	41.72	5.16	-0.15	-0.43	0.67
	Late Adolescent	41.87	5.12			
	Intact Family	41.95	5.07	0.63	1.70	0.09
	Non-Intact Family	41.32	5.31			
	Male	41.10	5.31	-1.31	-3.95	0.00
	Female	42.40	4.90			
SMS - Non-Theistic	Early Adolescent	38.50	5.69	-0.47	-1.26	0.21
	Late Adolescent	39.98	5.33			
	Intact Family	38.74	5.53	0.26	0.64	0.52
	Non-Intact Family	34.48	5.68			
	Male	38.32	5.87	-0.67	-1.87	0.06
	Female	38.99	5.26			
Global Spiritual Meaning	Early Adolescent	80.23	9.78	-0.62	-0.95	0.35
	Late Adolescent	80.85	9.69			
	Intact Family	80.69	9.59	0.89	1.26	0.21
	Non-Intact Family	79.8	10.15			
	Male	79.42	10.09	-1.98	-3.16	0.00
	Female	81.40	9.33			
General Psychological Well-Being	Early Adolescent	322.17	26.78	-2.13	-1.04	0.30
	Late Adolescent	324.30	32.10			
	Intact Family	324.00	29.10	3.95	1.90	0.06
	Non-Intact Family	320.05	27.70			
	Male	318.32	27.08	-8.86	-4.85	0.00
	Female	327.17	29.62			
p<0.05						

The respondents were classified as early adolescent and late adolescent. The early adolescents were those respondents with ages 11-14, while late adolescents were those whose ages are 15-19. As to their family structure, intact families are those participants whose parents are legally married at the time of the study. Participants with one of the parents working abroad but not separated were also classified in this category. Non-intact families meanwhile are the participants whose parents are either separated or a single-parent separated from spouse or spouse has died. Respondents who have stepmothers and stepfathers were also categorized in this group. Lastly, the respondents were classified according to their sex.

Data show that in terms of the scales of spirituality and the overall scores of the respondents in spirituality (global spiritual meaning), there is no significant difference in the mean scores of the respondents when classified according to their age ($t(961) = -0.95$, $p = 0.35$) and family structure ($t(961) = 1.26$, $p = 0.21$). On the other hand, result reveals that there is a significant difference in the theistic scale ($t(961) = -3.95$, $p = 0.00$) and on the overall mean score ($t(961) = -3.16$, $p = 0.00$) of the respondents in the spirituality in terms of sex.

As to the respondents' general psychological well-being, the findings indicate that there is no significant difference in their mean scores when classified according to age ($t(961) = -1.04$, $p = 0.30$) and family structure ($t(961) = 1.90$, $p = 0.06$). When grouped according to their sex ($t(961) = 1.90$, $p = 0.00$), result shows that there is a significant difference in the mean scores of the respondents in the psychological well-being

Purpose 3. Determine the relationship between spirituality and psychological well-being

Table 8. Correlation between Spirituality and Psychological Well-Being

		Psychological Well-Being	Spirituality
Pearson Correlation	Psychological Well-Being	1.000	.281
	Spirituality	.281	1.000
Sig. (1-tailed)	Psychological Well-Being	-	.000
	Spirituality	.000	-
N	Psychological Well-Being	963	963
	Spirituality	963	963

To assess the relationship between spirituality and psychological wellbeing, the Pearson Product-Moment Correlation Coefficient was computed. Table 8 suggests that spirituality has a significant positive correlation with psychological wellbeing, $r = .281$, $n = 963$, $p = .000$.

Table 9. Significant Impact of Spirituality on Psychological Well-Being

Independent	R	R ²	B	F	p	Remark
SMS-Theistic	0.034	0.092	0.303	97.879	0.000	Sig
SMS-Non-Theistic	0.218	0.047	0.221	47.819	0.000	Sig
Global Spiritual Meaning	0.281	0.079	0.282	82.460	0.000	Sig

N= 963; $p < 0.05$

To determine the predictive effect of spirituality on psychological wellbeing, a simple linear regression was computed. Table 9 implies that spirituality is correlated ($R = .281$) with psychological wellbeing and that psychological wellbeing can be predicted by spirituality, $F(1, 961) = 82.460$, $p < .05$ with an R^2 of .079. Furthermore, 9.2% of

psychological well-being is accounted for by the theistic scale of spirituality, and 4.7% is accounted for by the non-theistic scale.

Purpose 4. Characterize the students' perceptions and experiences of spirituality when grouped according to the following: (a) High spirituality with high psychological well-being, (b) High spirituality with low psychological well-being, (c) Low spirituality with high psychological well-being, and (d) Low spirituality with low psychological well-being.

a. High spirituality, high psychological wellbeing

Twelve respondents were identified to have high level of spirituality and high level of psychological wellbeing at the same time. Eleven of which were interviewed. In this group, there were more early adolescents and females. Majority also belonged to intact families. Respondents classified in this group claimed themselves to be more spiritual at the present time, when compared with the past four years of their life. They explained that they tended to be immature in those early years, and that the acts of attending mass and Bible study, praying, and participation in church organizations helped them to be more spiritual. One respondent also claimed that she has become more spiritual because of her grown faith and daily life experiences. It can be noted that majority of the respondents, Catholics and Non-Catholics, have involvement in church activities. Moreover, all have expressed a strong belief in God.

The students in this group perceived religion and spirituality in the same context that it pertains to faith, relationship with God and with oneself. They viewed religion as a sect but has the same function as spirituality. The respondents were both spiritual and religious. They described a spiritual person as someone who has God in his or her life, reflects Godliness in his way of living, prays, and has a sense of direction. The respondents believe that in order to be spiritual, one must practice faithfulness, humility, commitment, forgiveness and unselfishness. It is also important that one pursues religious practices such as attending masses, daily prayers, praying the rosary and reading the Bible.

When the group's scores were analyzed in terms of the two scales of spirituality, it was revealed that they have a higher mean score in the theistic than in the non-theistic scale, which reflects their spiritual belief, all pertaining to the presence and reality of God in their life as higher m. Furthermore, in the interview, they stated that man is nothing without God and that He always guides them. Moreover, there was an expression of belief in Mary by one of the Catholic respondents, while refraining from worshipping images was also expressed by a respondent who is a non-catholic. Interviews further showed that the feelings of helplessness, being overwhelmed, fear and uncertainty lead them towards spirituality. Their submission to their religion's faith and their expression of compassion and generosity towards their fellowmen make the respondents feel their spirituality.

Spirituality is important for the respondents who belong to this group. It is something that completes, guides and strengthens them. Prayer brings relief, as one of the

respondents shared. Also, it has been expressed that without spirituality, one will be hopeless. They believe that the role of spirituality in their life is to help them cope with life's difficulties. In addition, spirituality serves as a teacher to them because it enables them to discern their actions.

To sum up, the respondents who scored high both on spirituality and psychological wellbeing perceive spirituality as a belief in God, engagement in prayers to seek guidance, involvement in church organizations and possession of positive character traits or virtues. They consistently see themselves growing in their spiritual beliefs and seeing experiences as opportunities to become spiritual.

b. High spirituality, low psychological wellbeing

One respondent was identified with high level of spirituality and low psychological wellbeing. This female respondent belongs to the early adolescent group and non-intact family. A church involvement has been noted, too. Within the past four years, she considers herself as more spiritual at present. The experience of having people around sharing her things about God enables her to become more spiritual. The respondent recalled her mother bringing her to the church when she was young. As a believer in God, the respondent considers herself as spiritual and religious.

Spirituality as viewed by the respondent is the presence of God in person. In contrast with religion, it is the preference of the person on where to put his or her beliefs. The respondent believes that the person who is spiritual is somebody who has beliefs in God. She added that becoming a spiritual person, one must practice attending mass and church

involvement. The spiritual belief of the respondent implies faithfulness, sense of assurance and reliance on God. She regards feelings of distrust and forgiveness have brought her spiritual experiences.

The respondent affirms that spirituality is important because it enables her to know more about her God. Spirituality has been noted to be the source of guidance, coping and survival for the respondent. Also, spirituality brings about positive feelings such as happiness to the respondent.

In general, spirituality to this respondent is the presence and belief in God. It serves as a means to experience forgiveness. It further involves involvement in church to have the opportunity to know more about God. In addition, spirituality plays an important role in the survival of the respondent as this functions as a guidance and coping mechanism in her everyday life. Finally, spirituality brings a feeling of happiness to her.

c. Low spirituality, high psychological wellbeing

Four respondents were identified to belong to this category and three of them were interviewed. The respondents in this group were all male, who have intact families. Three of which belong to early adolescents and one is in late adolescent stage. This group of respondents has low level of spirituality but has high level of psychological wellbeing. Two of the respondents who were interviewed considered themselves as less spiritual at the present. Having associated spirituality with kindness, one of the respondents asserted that the kindness he received when he was still young is no longer the same with what he has now. He added that due to the influence of peers, time spent for praying has become

less as he now prefers to hang-out with friends. The other respondent explained that he attended mass less. One of the respondents on the other hand claimed that over the past four years, his spirituality is still the same. The absence of church involvement was noted in the respondents who were interviewed, although one of them has been an altar server in the past. Two of the respondents believe in God while one was noted to have uncertainty regarding his belief.

Spirituality as understood by the respondents in this group is a dimension of human, the feeling of conscience, and faith. Religion on the other hand was referred to as a sect or any religious affiliation. Two participants claimed that they become spiritual and religious because of their belief that what you do as religious is the same as what you do to be spiritual. The other respondent, on the contrary expressed that he is not spiritual but partly religious. They believe that a spiritual person is someone who can discern, submit to his or her faith and, is prayerful and respectful of others' religions. Also, they believe that the way to become spiritual is through faithfulness and reliance on God, prayerfulness, and dedication to one's religion. The respondents of this group stated that among their spiritual beliefs are the daily prayers that they recite, the assurance that God listens to their prayers and the belief on "*karma*." Moreover, experiences of healing and encouragement were found to be their leads towards their spirituality.

From the viewpoint of the respondents in this group, the significance of spirituality in their life is based on how a person uses his self-knowledge and beliefs as a guide in discerning. With this, it can be said that the role of spirituality in their life serves as guidance and as a norm for differentiating right from wrong.

To conclude, the respondents with low level of spirituality and high level of psychological wellbeing have an outlook that spirituality is a faith and a dimension of being human. Similarly, spirituality is viewed as similar to religion in terms of the expression of faith. They further expressed a lesser time in their religious or spiritual practices. Healing and encouragement were found to be the leads to their spirituality. Additionally, they believe that the key to attain spirituality is through faithfulness, prayerfulness and dedication or commitment to one's religion. Spirituality, as a whole, is regarded by the respondents as a guide for discerning between right and wrong doings.

d. Low spirituality, low psychological wellbeing

Nine students who belong in this group were identified by the researcher. The group includes seven late adolescents and two early adolescents. Six of them were male and three were females. Majority of the respondents belong to non-intact families. Of the nine respondents identified, seven were interviewed. Of the students who were interviewed one shared that she has a church involvement, two of them had previous experience of serving their church and the rest have no church involvement, but expressed their mass participation. Furthermore, all the respondents have conveyed their belief in God.

Spirituality, as defined by the respondents of this group, is a belief, a dimension of human, the readings from the Bible and the recognition of the supremacy of God. Their view of religion is almost the same with spirituality as their perception involves gospel readings and worship of God. Some of the respondents see themselves as spiritual but not religious, two of them claimed that they are both spiritual and religious on the belief that

one cannot practice one's spirituality without religion, and one said that she is not spiritual and not religious.

Spiritual people, according to the respondents, have awareness, faith and assurance of God's presence, determined, kind, persevering and upright. To become one, a person must practice the religious faith such as attending mass and going to confession, and practice the act of doing good deeds to others. One of the respondents shared that in class, one can practice spirituality by becoming kind, friendly, attentive to the teacher and refraining from using foul words. The spiritual beliefs of the respondents include salvation, the golden rule, practice of religious faith, and self-renewal. One of the respondents answered differently as her reply suggests the presence of an entity or spirit. Contributory to the spiritual beliefs are the different experiences of the respondents that shaped their views about spirituality. Their exposure in church activities and possession of positive characteristics such as generosity, respect for others, obedience and responsibility provide spiritual experiences to the respondents. Furthermore, the acceptance of painful experiences such as death, and the presence of negative affects like solitude and hatred, was still considered by the respondents as spiritual.

The respondents stressed the importance of spirituality in their life, as this brings them guidance for discerning between right and wrong, and relief in times of loneliness and solitude. Spirituality functions as a lead in their decision-making. Spirituality also brings them life.

In sum, though the respondents have low spirituality, all of them believe in God. They claimed that spirituality is a belief and that having good character traits is a

manifestation of spirituality. Moreover, the respondents also recognize the importance of engaging in spiritual or religious practices to enrich their spirituality, aside from their life experiences.

Purpose 5. Develop a well-being program based on the findings of the study.

The findings in this study revealed that there is a pattern of decrease in number of high scorers of spirituality and increase in number of low scorers as the year level of the respondents progresses. As to their psychological well-being, results indicate that the number of respondents with high scores is not far from the number of students with low scores. Findings further reveal no significant differences in the scores of the respondents in the two constructs in terms of gender. Moreover, a positive correlation and a predictive effect of spirituality on well-being was found in this study. Hence, a program that both cover spirituality and psychological well-being was developed. It is hoped that this program can help to avoid the increasing number of students getting low scores in the two constructs. The developed program addresses the spiritual and well-being aspect of the general population of adolescents. It can also be modified appropriate for male and female since the findings in the study showed that there is a significant difference in the sex in terms of spirituality and psychological well-being.

Specifically, the theistic scale and overall spirituality has shown significant difference in the scores of the respondents. To identify what aspects of spirituality could be addressed by the researcher in the program, the researcher referred to the results of the interviews. Interviews with the students reflected feelings and needs that either led them

to spirituality or caused them to seek for spirituality. The respondents, in general, consider spirituality as a guide in their behavior and decision-making. It helps them to cope in life through the positive feelings that spirituality brings.

The content of the psychological well-being part of the well-being program, on the other hand, was based on its theoretical foundation. It focuses on the self since it is also anchored on Aristotle's eudaimonia principle of knowing oneself. It addresses the six dimensions of psychological well-being. The identified focus of the program is on self-love, self-giving, self-worth, self-management, self-direction and self-growth.

DISCUSSION OF RESULTS

Purpose 1: Identify the levels of students in terms of the following constructs: (a) spirituality; and (b) psychological wellbeing.

The average level of the adolescents in their spirituality is an expected result primarily because of the nature of the adolescents in this period. They are not able to convey well their spiritual values, beliefs, feelings and even in describing their spiritual quest (Phelps, 2006). Furthermore, Phelps (2006) elaborated that as adolescent, beliefs and feelings towards spirituality may be influenced by their moods in which they may tend to experience spiritual euphoria to spiritual emptiness. The decreasing pattern in the high scorers of spirituality in relation to their year level, confirms the study of Denton, Pearce and Smith (2008) that over the three year-period, youth were lesser religious as they exhibit uncertainty about their beliefs in God and as well as in their practices. This

result was also manifested in the interviews with the low scorers on spirituality. As they claimed, they have lesser time in their spiritual life because they spend more time with friends and other activities. The average level of the respondents in theistic scale is a result of what religion encourages their adherents (Pargament & Mahoney, 2005), while the average level on non-theistic scale shows that spirituality of the respondents spring from personal, social and situational forces (Pargament & Mahoney, 2005).

Table 5, on the other hand indicates the average level of the respondents in psychological well-being. The differences can be attributed to the characteristics of the respondents who belong to two different periods of adolescence – early and late adolescence. Some of the respondents may have not yet established their full sense of self in this period, while some who are in the latter part of this stage may have already established identity, have consistent views outside the world, have balance between aspirations and reality, have purpose and goals and could extend self to others (Lewis, 1991). It is notable that there was no pattern of increasing or decreasing scores in their level of psychological well-being as the year level of the respondents progresses. This is because psychological well-being dwells within the experiences of the person (Joshi, Kumari & Jain, 2008). According to Keyes and Waterman (2003), overall measures of psychological well-being are relatively stable over time but specific aspects of well-being may vary in response to external events and changes in the environment.

The participants in this study came from two different types of school. It was found out that there are significant differences in their levels of spirituality and psychological well-being. School 1 has a higher mean score in non-theistic spirituality

because their spirituality is more of a result of their circumstances that influence their perception of sacredness. On the other hand, School 2 obtained a higher mean score in theistic and overall spirituality because as a catholic school, it considers sacraments, from which students learn sacredness, as the center of any effort in the religion and character formation of the students (Lickona, 2000). In terms of psychological well-being, the difference between the two schools could be associated to their experiences in school and school climate. On a study made by Anderman (2002) on school effects on psychological outcomes, he pointed out that despite individual differences, the same experiences in school of the students may influence the psychological outcomes, and there is a difference with the outcomes when factors related to school experience is not controlled. Similar to the findings of this study was that of Lester and Cross (2015). Their research showed that school climate factors secure the mental and emotional wellbeing of the students. And that school climate, as the “quality and character of school life” brings good effect on the conduct of the students, academic success and socio-emotional progress of the learners.

Identifying the levels of spirituality and psychological well-being of the students in school is important in enriching the counseling and group guidance program of the counseling office. Because spirituality shapes actions and is directly related to values and ethical behaviors (Chittenden, 2003), assessment can help identify extremely low scorers who can be assisted in terms of the meaning they put in their lives. In this way, they could become better in terms of providing solutions to their problems, displaying appropriate behavior and showing optimistic outlook in life. As to the group guidance

program of the school, counselors may integrate spiritual values such as forgiveness, compassion, gratitude, mindfulness and altruism in the personal/social development aspect of the program. Through this, the student may be able to realize that spirituality can be developed in many ways and not necessarily in line with religious connotation. Assessing the students' level of psychological well-being on the other hand, offers an overview of the strengths and weaknesses of the students in the different aspects of life, because of the holistic nature of well-being encompassing the cognitive, social, emotional and physical aspects of the person. The results may help in organizing a specific program under the group guidance to help those who are low scorers in a certain dimension. Attending to the well-being of the students may prevent them from many negative outcomes and from the development of psychological problems.

Purpose 2: Describe the students' level of spirituality and psychological well-being when grouped according to the following: (1) age, (2) family structure, and (3) sex.

Table 7 demonstrates that age does not make a significant difference in the spirituality and psychological well-being of the respondents. Because of the overlapping of the mythic – literal stage and the synthetic-conventional faith, the beliefs and values of the respondents in the adolescence period have not been subjected to critical reflection (Parker, 2009). The absence of significant differences in psychological well-being may be accounted for by the varying responses of the person to his situation and environment (Keyes & Waterman, 2003). Also, as to the moral development of the person, the stages

that a person goes through are not determined by age, but rather according to the problem that they encounter and the reasons why they apply their judgment (Lewis, 1991).

Family structure does not also make a significant difference in the scores in the two constructs of the respondents. According to Victor (2013) results may lead to that finding because adolescents of non-intact families may have used their spirituality for coping. While on psychological well-being, Mooney, Oliver and Smith (2009) expressed that family functioning is more important than the family type. The study of Nepomuceno (2009), also illustrates that there is no significant difference in the general wellbeing of children whose parents are with them and those whose parents are working abroad.

Results show that there is a significant difference between the male and female respondents in terms of their spirituality and psychological well-being. Females were noted to have higher means than the males. The higher mean scores of the female in both subscales of spirituality and in the overall results validated the findings of Perez in her cross-sectional study that females have higher spiritual experiences than the males. This occurrence may be explained by the socialization theorists who say that this difference is due to the gender roles that women must possess sets of beliefs and values such as submissiveness, gentleness conformity and nurturance (Peterson & Seligman, 2004). On the other hand, the men's low level of religiousness or spirituality is not in agreement with their image of aggressiveness and competitiveness. In relation to psychological well-being, females have higher scores than the males. This result is consistent with the findings of other researchers that there is a significant difference between genders in their psychological wellbeing (Victor, 2013; Perez, 2012; Akhter, 2015). The higher mean

score of the females is the same as the finding of Vataliya (2014). Females tend to have higher personal growth and purpose in life because adolescent girls have higher expectation of success (APA, 2016).

With the significant difference in terms of sex on both constructs, it is important for counselors to avoid simplistic generalizations about gender and to keep focus on the distinctive effect of gender (Enns, 2012). For instance, when the issue brought up in the counseling has to do with spirituality, counselors may explore how the sex of a person influences the perception and interpretation of the life events of the person. Specifically, the counselor in the counseling process, may compare how could the derivation of meaning in one's life be different from considering the client perspective, especially if the gender of the counselor is not the same as that of the client. In relation to the well-being program that counselors could employ, a customized program designed for specific sex may be considered since they vary in this construct.

Purpose 3. Determine the relationship between spirituality and psychological well-being

As shown in Table 8 and Table 9, spirituality is correlated with and a predictor of psychological wellbeing. This finding ratifies the result of Ivztan, Chan, Gardner and Prashar (2011) that spirituality, in any way it is experienced, has a positive correlation with psychological wellbeing. According to Francis and Bance (2016), a belief that lies on one's spirituality is relevant in the presence of difficulties. The feeling of oneness with God and perceiving spiritual practices as strength in the depth of hardship brings a sense of ease, consolation and drive to move on with life. Furthermore, beliefs develop

psychological perspective because it forms the thinking pattern of the individual (Joshi, Kumari & Jain, 2008). Spirituality is also said to enhance well-being because of the sense of coherence and meaning they give to a person (Cappellen, Gauthier, Saraglou & Fredrickson, 2006). In addition, spirituality also provides a person with a clear moral frame, helps people to find purpose and offers optimum and emotional support (Dull & Skokan, 1995; Maton & Pargament, 1987, as cited Peterson & Seligman, 2004).

The theistic scale of spirituality, which pertains to perceived objects or aspects of life that are explicitly tied to God, allows the person to person use his internal religious orientation to feel secure, comforted, and peaceful. It further uses their orientation to manage their lives (Khashab, Khashab, Mohammadi, Zarabipor & Malekpour, 2015). As a result, attitude towards self, others and environment also improves. This also leads to their developed self-acceptance. In terms of the non-theistic scale of spirituality, that is, the perception of the divine, the person may employ a cognitive-step approach so that he can deal with a situation, process it and make meaningful interpretation out of it (Khashab et.al., 2015). The developed perception influences the person's endeavors and goals, that bring purpose, personal worth and fulfillment in life (Rathi & Rastogi, 2007)

The results of this study further show the predictive effect of spirituality on psychological wellbeing. From the interviews conducted with the respondents, the said effect can be explained through the hope and strength that they experience out of spirituality. As there are many cited impact of spirituality on a person, these outcomes when analyzed, also address certain domains in the make up of psychological wellbeing. Along with the many changes in the different aspects of the adolescents and the various

roles they play, are the demand in them to handle life problems, adapt to changes and build strong relationships. When these are not handled well, psychological distress and negative outcome behaviors may result. On the other hand, when the adolescent surpasses this stage successfully, he or she will function positively.

According to Corey (2001), spiritual perspective and counseling perspective both aim towards self-acceptance, forgiveness, acknowledging one's imperfections, personal responsibility and letting go of pains and self-destructive patterns of thinking, feeling and behaving. Because both tend to interact when a certain issue arises, integrating spirituality in counseling enhances the counseling experience of the client. This is because spirituality is found to bring healing and growth (Nickles, 2011). Spirituality can also take place in the testing service of the guidance center. Faiver and Brien (1993, as cited Corey, 2001) suggest the holistic approach of assessing the client because spiritual beliefs are possibly associated with the client's cognitive, affective and behavioral processes. As to the practices of counselors in conducting routine interview to the students, they may include basic questions such as "do they consider spirituality as a personal strength" or "in what ways does spirituality help them cope with their difficulties" (Young et.al., 2009).

Purpose 4. Characterize the students' perceptions and experiences of spirituality when grouped according to their level of spirituality and psychological well-being.

As to the differences in the respondents' perceptions and experiences on spirituality, the high scorers have shown active participation in church organizations

while the low scorers were reported to have less involvement. Moreover, the high scorers have shown in the interviews their strong conviction of their belief, while the low scorers have spent lesser time and manifested uncertainty at some point in their belief.

Despite the differences in the levels of spirituality of the respondents, interview results show that generally, they perceive spirituality as a belief in God that involves spiritual practices and possession of positive character. These spiritual practices include daily prayers, mass attendance, Bible reading, praying the rosary and involvement in church organization. Similarly, both the high scorers and the low scorers in spirituality believe that a spiritual person manifests positive character traits. Among these traits that they mentioned are faithfulness, humility, commitment, forgiveness, compassion, generosity, respect, perseverance, and obedience. Commonly, their spirituality is the result of their experiences in life and the feelings that they have experienced. The expressed feelings of the respondents were helplessness, being overwhelmed and loneliness. Feelings of compassion, healing and encouragement were also expressed. As to the needs expressed by the respondents, the needs for certainty, salvation, hope, optimism, discernment, achievement and sense of direction were also noted. Spirituality also serves as a guide for them in discerning between right and wrong. It also strengthens and completes them. Finally, it helps them to cope with their life struggles.

Considering the findings above, the program to be developed should offer the benefits that spirituality provides such as coping, and one that takes action to the expressed feelings and needs of the respondents. The program requires that the daily life experiences of the respondents are enriched so that they experience transcendence in their

life's journey. Because the program caters to both the higher and lower scorers of spirituality and psychological well-being, the program should be preventive in nature because it should aim to capitalize on the strengths of the higher scorers and promote development of the capacity of the respondents who are low scorers in the constructs. The program also should be developmental in nature such that it responds specifically to the needs of the students in the specific year level, assures the appropriateness of the activities for the respondents, although no significant differences were found in the constructs in terms of age. In addition, the program could fulfill its objectives best if it is sensitive in its approach to the differences between males and females, since they differ in their nature and ways.

Purpose 5. Develop a well-being program based on the findings of the study.

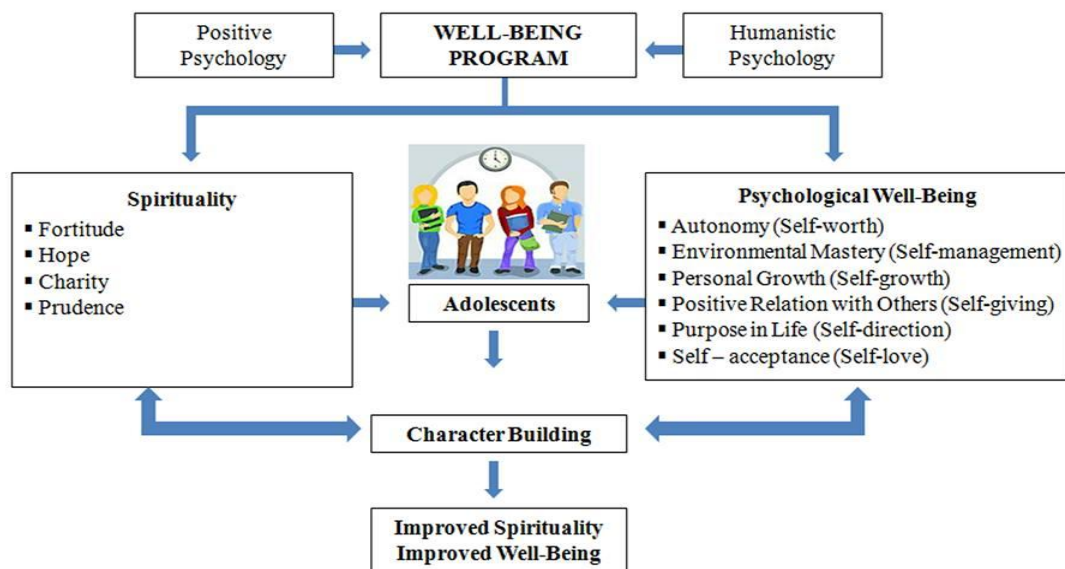


Figure 2. Conceptual Framework of the Developed Well-Being Program

The Well-Being Program focuses on the development of the spirituality and psychological wellbeing of the adolescents, through addressing the implied virtues and character traits of the components of each dimension. As findings in this study revealed, spirituality is correlated and predictor of psychological well-being. Moreover, perception and experiences of the students suggests that spirituality is a belief in God and the perception they have in their life that encompasses their values, experiences, sense of purpose and meaning, and striving towards something greater than themselves. It has been found too that the values and manner of decision-making of the students are influenced by their spirituality.

The framework of the well-being program is based on positive psychology and humanistic psychology. Positive psychology, is viewed as providing framework for coping, adjustment, growth and reaching one's human potential (Freyet.al, 2004). Furthermore, positive psychology has its focus on character because it is an integral part of a psychologically good life, which is founded on "strength of character" (Seligman & Csikszentmihalyi, 2000, cited Park & Peterson, 2009). The program is also anchored on the theory of Abraham Maslow and Carl Rogers. They emphasize the person's self-concept and striving for growth and self-actualization.

The spirituality component involves theistic and non-theistic dimensions. However, in consideration of the scope of the competencies of counselors, the program was designed to focus on the non-theistic dimension of spirituality. From the data gathered through interviews, the students revealed feelings and needs that either led them towards spirituality or to caused them to seek for spirituality. Among the expressed

feelings of the respondents were helplessness, being overwhelmed and loneliness. Feelings of compassion, healing and encouragement were also expressed. From the two sets of identified feelings, the virtue of *fortitude* (which enables the students to conquer fear and to face trials, as well as to ensure constancy in the pursuit of the good) and *charity* (which involves upholding and purifying one's capacity to love) were deduced. On the other hand, the needs expressed by the respondents are towards certainty, salvation, hope, optimism and relief. This led to the identification of the virtue of *hope* (which focuses on the aspirations of the students that keep them from discouragement, and sustain them during times of abandonment). *Prudence* (which emphasizes the students' discernment on the goodness in every circumstance and the choosing of the right means of achieving it), on the other hand, came from the needs of the respondents to discern, achieve and have a sense of direction.

On the other hand,, the psychological wellbeing component has six dimensions : autonomy environmental mastery, personal growth, positive relation with others, purpose in life and self-acceptance. Psychological wellbeing could be attained by enhancing the students' sense of self. The focus is on the person himself since adolescents need to empower themselves in order to direct their lives and live fully. The following are the self-help characteristics that should be given emphasis: self-love, self-giving, self-worth, self-management, self-direction, and self-growth. These self-help characteristics when developed, result to the development of certain character traits such as acceptance, self-respect, kindness, self-discipline, inner-directedness, and perseverance. *Self-love* emphasizes the importance of accepting oneself and becoming one's bestfriend. *Self-*

worth highlights the importance of thinking highly of oneself and becoming one's own encouragement. *Self-giving* enhances one's sensitivity to the needs of others through expressions of kindness. *Self-management* stresses the importance of adapting oneself to existing situations in order to handle problems and discover room for improvement. *Self-direction* involves deepening one's recognition of purpose in life. Lastly, *self-growth* aims towards the development of determination and perseverance to set better goals for oneself necessary to overcome inadequacies.

Below is the matrix of the program:

Table 10. A Proposed Well-Being Program for Junior High School Students

Spirituality

Spiritual Component	Objectives	Activities	Time Frame	Success Indicators
What does compassion look like? (Charity) Focus: Compassion	▪ To strengthen understanding on the concept of charity through compassion ▪ To do compassionate acts extending care, comfort and support to others ▪ To demonstrate compassion within the circle of family, friends and in school	Comic Mood Characters; The Compassionate Hand	Homeroom Guidance Period Week 1	Students find significance and fulfillment in becoming compassionate to others.
Bounce back (Fortitude) Focus: Resilience	▪ To realize that everyone experiences problems from time to time ▪ To develop a sense of courage to work through challenging times ▪ To display behaviors that build resilience	A Picture Tells a Thousand Words; My Five Sheets	Homeroom Guidance Period Week 2	Resilient students control their emotions leading them to push forward with a specific plan of action.

Table 10 Continued

Spiritual Component	Objectives	Activities	Time Frame	Success Indicators
The Hopeful Mind (Hope) Focus: Optimism	- To have greater awareness of the virtue of hope - To enhance the students' learning of the importance of hope - To exhibit ways that foster hope in adolescents	Hope Sunflower; Tree of Hope	Homeroom Guidance Period Week 3	Students acquire optimistic attitudes and positive thoughts.
Making Inspired Choices (Prudence) Focus: Decisiveness	- To become aware of the implications of snap decisions - To experience inner peace about one's choices - To practice making responsible choices	The Contingency Plan; Poster Making	Homeroom Guidance Period Week 4	Students become discerning in the circumstances of their life and become responsible in their choices.

Psychological Well-Being

Psychological Wellbeing Component	Objectives	Activities	Time Frame	Success Indicators
Choose Me Love Focus: Self-Love	- To reconnect with one's authentic self towards self-acceptance - To nurture positive self-esteem - To demonstrate ways to practice self - love	Wonderful Things about Me; Happy Notes Direction	Homeroom Guidance Period Week 5	Students find acceptance of their own selves.
You Matter Focus: Self-Worth	- To value one's differences from others - To enrich one's self-worth	Just The Way You Are; Brochure about Me	Homeroom Guidance Period Week 6	Students have positive regard of themselves.

Table 10 Continued

Psychological Wellbeing Component	Objectives	Activities	Time Frame	Success Indicators
Love Expressed to Others Focus: Self-giving	- To improve awareness of kindness as an effective way of having positive relationship with others - To promote connectedness to others through various acts of kindness	Cooking Recipe; Kindness calendar.	Homeroom Guidance Period Week 7	Students have better relationship with others
Circle of Influence Focus: Self-Management	- To increase proactive behavior in managing oneself - To learn ways to manage everyday concerns in life	Circle of Influence Worksheet; Thirty-Day Test.	Homeroom Guidance Period Week 8	Students have direct control of their lives and can adjust to circumstances.
Life on Purpose Focus: Self-Direction	- To improve one's sense of purpose through goal setting - To identify practices that could lead towards developing a sense of purpose	Purpose is What Gives Life Meaning; Mind Map	Homeroom Guidance Period Week 9	Students find significance in their daily life as they take steps towards achieving their purpose
Better Self Focus: Self-Growth	- To be aware of the ways to achieve self-improvement - To appreciate the importance of identifying weaknesses as a means for personal development	SWOT Analysis; Personal Growth Affirmation	Homeroom Guidance Period Week 10	Students show openness in realizing and improving their potentials.

The program presented above will be implemented by the counselors for 10 weeks during the Homeroom Guidance Period. This program is part of the Group Guidance of the school because it is designed to promote personal - social growth and adjustment (Gibson & Mitchell, 2003). A sample module is provided in Appendix I.

CHAPTER IV

Summary, Conclusions and Recommendations

Summary of the Study

This study aimed to determine the relationship between spirituality and psychological wellbeing, recognize the level of the students on the two constructs, examine the differences in the level of spirituality and psychological wellbeing of the students grouped according to their age, family structure and gender, determine the students' perceptions and experiences of spirituality, and develop a program for the wellbeing of the students.

The respondents of this study were the Grade 7 to Grade 10 students of Muntinlupa National High School (School 1) and San Roque Catholic School (School 2). It made use of frequency, percentage, mean and standard deviation to describe the profile of the respondents. An Independent Sample *t*-test was conducted to further compare the mean scores of the respondents. To determine the relationship between spirituality and psychological well-being, as well as the predictive effect of spirituality in well-being, Pearson Correlation and Linear Regression were conducted. Results of the interviews as part of needs assessment were also analyzed and subjected to validation. From the findings of the study, a well-being program was developed which went through the process of validation

Summary of the Results

The general findings of the study show that the adolescents who took part in this study have average levels of spirituality and psychological well-being. A certain percentage was also noted to have scored high and low in the two constructs. When grouped according to demographics, Independent Sample t-test results showed no significant differences in the level of spirituality and psychological well-being of the students in terms of their age and family structure. On the other hand, the students' level in the two constructs showed significant differences when compared according to their sex. Furthermore, this research showed that there is a positive relationship between spirituality and psychological wellbeing. Regression analysis indicated that 7.9% of the psychological well-being is attributed to spirituality. Moreover, the interview results showed that the students view spirituality as belief in God that involves spiritual practices and possession of positive character. The findings revealed in this study served the basis in the development of the framework and the well-being program.

Limitations of the Study

The first limitation is concerned with the sample size of the study. The age range of the adolescents as described by the World Health Organization (2016) is from 10 -19 years old. The sample in this study consisted of high school students (11-19 years old) only which is not sufficient to make generalizations of the findings of the population of adolescents. Furthermore, there is a greater number of early adolescents than late

adolescents in the sample. Differences in spirituality and psychological well-being in terms of age could have clearly showed distinction as expected.

The second limitation is on the finding that 7.9% of psychological well-being is predicted by spirituality. The said finding affects in a way the claim that a person with high spirituality will more likely score high on psychological well-being. The instrument used to measure of spirituality in this study does not gauge the daily spiritual experience of connection with the transcendent. Realizing that specific aspects of well-being vary in response to external events and changes in the environment, the measure of perceptions and experiences could have been helpful to better see the impact of spirituality.

The last limitation is on the developed well-being program. Findings showed that there is a significant difference in the spirituality and psychological well-being of the respondents in terms of gender. This implies that the program should have separate approaches for the male and female. The developed program in this study was designed for the general population of adolescents.

Conclusions

This study intended to determine the relationship between spirituality and psychological well-being of the adolescents. It has been established that spirituality is significantly correlated with psychological well-being because it allows the person to process his perception and find meaning in one's life. As a result, the person finds self-acceptance, personal worth, purpose in life, sense of fulfillment and improved relationship with others. Spiritual beliefs are also found to be tied with values and

positive character. The findings further revealed the healthy spirituality and psychological well-being of the adolescents. The importance of the school in fostering the two constructs has been established too in the result of the study. While the main goal of the school is to promote academic excellence among the students, integrating spirituality into the school practices, particularly in counseling and Homeroom Guidance program is relevant to provide an avenue for the exploration of values and beliefs, and improve the life experiences of the students. Despite limited training on this area, the counselors could look into counseling approaches that give importance to the concepts of human needs, values, personal worth and purpose in life.

Recommendations

This study recommends the implementation of the program by the counselors to determine its effectiveness. It is also interesting to investigate specific counseling techniques that could serve as tools in addressing spiritual issues and identify their effectiveness. Furthermore, as the importance of school climate unfolds in the development of spirituality and psychological well-being of the adolescents, counselors, school administrators and future researchers may also conduct studies on this area. Finally, because of the nature of spirituality as a cognitive phenomenon, future researchers may also explore the concept of spiritual intelligence.

REFERENCES

- Akhter, S. (2015). Psychological wellbeing in student of gender. *The International Journal of Indian Psychology* , 2(4), 153-158. Retrieved from: <http://oaji.net/articles/2015/1170-1437070024.pdf>.
- American Psychological Association [APA] (2016). *A new look at adolescent girls*. Retrieved from <http://www.apa.org/pi/families/resources/adolescent-girls.aspx>.
- Berg, P. (2010, April 4). Spirituality in schools. Retrieved from <http://www.educationtransformation.org/2010/04/spirituality-in-schools.html>.
- Blando, J.A. (2006). Spirituality, religion and counseling. *Counseling and Human Development*, 39(2), 1 [Abstract]. Retrieved from <http://search.proquest.com/openview/a3d847b8f0108f68bb74b23d9f5981de/1?pq-origsite=gscholar>.
- Bornstein, M.H., Davidson, L., Reyes, C.M. & Moore, K.A. (2003). *Well-being: Positive development across the life course*. USA: Lawrence Erlbaum Associates, Inc.
- Cappellen , P., Gauthier, M., Saraglou, V., & Fredrickson, B. (2006). Religion and well-being: The mediating role of positive emotions. *Journal of Happiness Studies*, 17(2), 485-505 [Abstract]. Retrieved from <http://link.springer.com/article/10.1007/s10902-014-9605-5>.
- Cartwright, K.B. (2001). The cognitive developmental theory and spiritual development. *Journal of Adult Development*, 8(4), 213-219. Retrieved from <http://auburn.edu/~silvesb/smicha/Cartwright.pdf>.
- Catholic Education Association of the Philippines [CEAP]. (2013). *The national Filipino catholic youth study 2013: Its joys and hope*. Philippines. Retrieved from http://ceap.org.ph/upload/download/201410/7114053166_1.pdf.
- Chamrathirong, A., Miller, B. A., Byrnes, H. F., Rhucharoenpornpanich, O., Cupp, P. K., Rosati, M. J., Chookhare, W. (2010). Spirituality within the family and the prevention of health risk behavior among adolescents in Bangkok, Thailand. *Social Science & Medicine* (1982), 71(10), 1855–1863. Retrieved from <http://www.sciencedirect.com/science/article/pii/S0277953610006453>.

- Chaves, L., & Gil, C. (2015). Older people's concepts of spirituality, related to aging and quality of life. *Ciência & Saúde Coletiva*, 20(12), 3641-3652. Retrieved from http://www.scielo.br/scielo.php?script=sci_arttext&pid=S1413-81232015001203641&lng=pt&nrm=iso&tlng=en.
- Cheon, J. & Canda, E. (2010). The meaning and engagement of spirituality for positive youth development in social work. *Families In Society: The Journal Of Contemporary Social Services*, 91(2), 121-126. Retrieved from <http://dx.doi.org/10.1606/1044-3894.3981>.
- Chittenden, A. (2003). Spirituality: A foundation for educational development in schools. Retrieved from http://www.curriculum.edu.au/leader/spirituality:_a_foundation_for_educational_develop,4650.html?issueID=9691.
- Corey, G. (2001). *Theory and Practice of Counseling and Psychotherapy*. Wadsworth, Brooks/Cole.
- Davidson, R. (n.d.). *Why well-being*. Retrieved from <http://centerhealthyminds.org/about/why-well-being>.
- Denton, M., Pearce, L., & Smith, C. (2008). Religion and spirituality on path through adolescence: A research report of the national study on youth and religion. Retrieved from http://youthandreligion.nd.edu/assets/102568/religion_and_spirituality_on_the_path_through_adolescence.pdf.
- Enns, C. (2012). Gender issues in counseling. Retrieved from https://www.researchgate.net/publication/232480148_Gender_issues_in_counseling.
- Fetzer Institute. (2003). *Multidimensional measurement of religiousness, spirituality for use in health research: A report of a national working group*. US: Author.
- Fisher, J.(2011). The four domains model: Connecting spirituality, health and well-being. *Religions*. 2, 17-28. doi: 10.33090/rel2010017.

- Francis, W. & Bance, L. (2016). Protective role of spirituality from the perspective of Indian college students with suicidal ideation: I am here because God exists. *Journal of Religion and Health*.55(5), doi:10.1007/s10943-016-0296-6.
- Frey, B. B., Pedrotti, J. T., Edwards, L. M., & McDermott, D. (2004). Cognitive spirituality and hope in Catholic high school students. *Journal of Catholic Education*, 7 (4). Retrieved from <http://digitalcommons.lmu.edu/ce/vol7/iss4/5>.
- Geronimo, J.Y. (2014, August 30). *Luistro: Forming god-loving learners still DepEd's vision*. Retrieved from <http://www.rappler.com/nation/67698-armin-luistro-statement-new-deped-vision>.
- Hill, P., Pargament, K., Hood, R., McCullough, J., Swyers, J., Larson, D., & Zinnbauer, B. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal For The Theory Of Social Behaviour*, 30(1), 51-77. doi: 10.1111/1468-5914.00119.
- Joshi, S., Kumari, S., & Jain, M. (2008). Religious belief and its relation to psychological well-being. *Journal of the Indian Academy of Applied Psychology*, 34(2), 345-354. Retrieved from <http://medind.nic.in/jak/t08/i2/jakt08i2p345.pdf>.
- Keyes, C. and Waterman, M. (2003). Dimensions of well-being and mental health in adulthood In Bornstein, M. (Eds.), *Well-Being: A Positive Development Across the Life Course* (477-495). USA: Lawrence Erlbaum Associates, Inc.
- Khashab, A., Khashab, A., Zarabipour, H., & Malekpour, V. (2015). Predicting dimensions of psychological well-being based on religious orientations and spirituality: An investigation into a causal model. *Iranian Journal of Psychiatry*. 10(1), 50-55. Retrieved from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4434429/>.
- King, P.E. and Roeser, R.W. (2009). Religion and spirituality in adolescent development. In *Handbook of Adolescent Psychology* (Chapter 9). Retrieved from https://www.researchgate.net/publication/227980576_Religion_and_Spirituality_in_Adolescent_Development.

- Krentzman, A. (2013). Why is spirituality important? *University of Minnesota*. Retrieved from <http://www.takingcharge.csh.umn.edu/enhance-your-wellbeing/purpose/spirituality/why-spirituality-important>.
- Lester, L. & Cross, D. (2015). The relationship between school climate and mental and emotional wellbeing over the transition from primary to secondary school. *Psychology of Wellbeing*, 5 (9), 1-15. doi: 10.1186/s13612-015-0037-8.
- Lewis, J. (1991). *The physiological and psychological development of the adolescent*. Retrieved from <http://www.yale.edu/ynhti/curriculum/units/1991/5/91.05.07.x.html>.
- Lickona, T. (2000). *A comprehensive approach to character building in Catholic school*. Retrieved from <http://www.catholiceducation.org/en/education/catholic-contributions/a-comprehensive-approach-to-character-building-in-catholic-schools.html>.
- Lyubomirsky, S. (2001). Why are some people happier than others? The role of the cognitive and motivational processes in well-being. *American Counseling Association*, 5(3), 239-246. doi: 10.1037//0003-066X.56.3.239.
- Mansukhani, R. & Resureccion, R. (2009). Spirituality and the development of positive character among Filipino adolescents. *Philippine Journal of Psychology*, 42(2), 271-290. Retrieved from http://lynchlibrary.pssc.org.ph:8081/bitstream/handle/0/1548/09_Spirituality%20and%20the%20Development%20of%20Positive%20Character%20Among%20Filipino%20Adolescents.pdf?sequence=1.
- Mascaro, N. (2006). Longitudinal analysis of the relationship of existential meaning with depression and hope. Retrieved from <http://oaktrust.library.tamu.edu/bitstream/handle/1969.1/4258/etd-tamu-2006B-PSYC->.
- Medina, W. M. (2009). Mission and Catholic identity. *EDUC 207: Organization and Management of Educational Institution*, 2, 12.
- Miller, W. & Thoresen, C. (2003). Spirituality, religion, and health: An emerging research field. *American Psychologist*, 58(1), 24-35. doi:10.1037/0003-066X.58.1.24.

- Mishra, P., & Vashist, K. (2014). A review of spiritual intelligence, stress and well-being of adolescents in the 21st century. *International Journal of Research in Applied Natural and Social Sciences*, 2(4), 2347-4580. Retrieved from <http://www.impactjournals.us/download.php?fname=2-14-1395755017-2.%20Applied-A%20Review%20Study%20of%20Spiritual%20Intelligence-Pratima%20Mishra.pdf>.
- Mooney, A., Oliver C. & Smith, M. (2009). Impact of family breakdown on children's well-being. Retrieved from <http://dera.ioe.ac.uk/11165/1/DCSF-RR113.pdf>.
- Morgan, V., Berwick, H., & Walsh, C. (2008). Social work education and spirituality: An undergraduate perspective. *Transformative Dialogues: Teaching & Learning Journal*, 2(2), 1-11. Retrieved from http://www.kpu.ca/sites/default/files/Teaching%20and%20Learning/TD.2.2_MorganBerwickWalsh_Education_&_Spirituality.pdf.
- Myers, J. & Williard, K. (2003). Integrating spirituality into counselor preparation : A developmental wellness approach. 47 (2), 142-155. The American Counseling Association . Retrieved from https://libres.uncg.edu/ir/uncg/f/J_Myers_Integrating_2003.pdf.
- Nepomuceno, J.X. (2009). *The influence of parental absence on the wellbeing of high school students in Naic, Cavite* (Masteral Thesis). Philippine Normal University, Manila.
- Nickles, T. (2011). *The role of religion and spirituality in counseling*. Retrieved from <http://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1024&context=psycd> sp.
- Pargament, K. (2013, March 22). *What role do religion and spirituality play in mental health?* (American Psychological Association). *American Psychological Association*. Retrieved from <http://www.apa.org/news/press/releases/2013/03/religion-spirituality.aspx>.
- Pargament, K. I. (1997). The psychology of religion and spirituality? Yes and no. *Psychology of Religion*, 22 (3), 1-8. Retrieved from

- <http://www.apadivisions.org/division-36/publications/newsletters/religion/1997/10-issue.pdf>.
- Pargament, K. & Mahoney, A. (2005). Theory: "Sacred matters: Sanctification as a vital topic for the psychology of religion". *International Journal for the Psychology of Religion*, 15(3), 179-198. Retrieved from <http://www.bjpa.org/publications/downloadFile.cfm?FileID=5094>.
- Pargament, K., & Mahoney, A. (2000). Sacred purpose: Exploring the implications of spiritual meaning for physical and mental health. John E. Fetzer Institute.
- Park, C. (2013). The meaning making model: A framework for understanding meaning, spirituality and stress-related growth in health psychology. *The European Health Psychologist*. 15(2), 40-45 Retrieved from http://openhealthpsychology.net/ehp/issues/2013/v15iss2_June2013/15_2_Park.pdf.
- Park, N. & Peterson, C. (2009). Strengths of character in schools. In Gilman, R., Huebner, S., & Furlong, M. *Handbook of Positive Psychology* (65-74). New York: Routledge.
- Parker, S. (2009). Faith development theory as a context for supervision of spiritual and religious issues. *Counselor Education Supervision and Education*. 49, 39-53. The American Counseling Association. Retrieved from <https://www.andrews.edu/sed/gpc/faculty-research/grajales-research/supervision-of-spiri.pdf>.
- Perez, J.A. (2012). Gender difference in psychological well-being among Filipino college student samples. *International Journal of Humanities and Social Science*, 2(13), 84 – 93. Retrieved from http://www.ijhssnet.com/journals/Vol_2_No_13_July_2012/8.pdf.
- Peterson, C., & Seligman, M. E. (2004). *Character strengths and virtues: A handbook and classification*. Washington, DC: American Psychological Association.
- Phelps, D. (2006). Understanding the spiritual lives of adolescents. *First North American Conference on Spirituality and Social Work*, 1-10. Retrieved from <http://www.stu.ca/~spirituality/Phelpsadolesspirpaperssw.pdf>.

- Psychological Chart*. (n.d.). Retrieved from <http://www.psychologycharts.com/james-fowler-stages-of-faith.html>.
- Rathi, N., & Rastogi, R. (2007). Meaning in life and psychological well-being in pre-adolescents and adolescents. *Journal of the Indian Academy of Applied Psychology*, 33(1), 31-38. Retrieved from <http://medind.nic.in/jak/t07/i1/jakt07i1p31.pdf>.
- Reker, G. (2003). Test manual: The spiritual transcendence scale (STS). Retrieved from https://www.researchgate.net/publication/266559715_TEST_MANUAL_The_Spiritual_Transcendence_Scale_STS.
- Rich, A. (2012). *Gender and spirituality: Are women really more spiritual?* (Senior thesis, Liberty University, Virginia, United States). Retrieved from <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1293&context=honors>.
- Ryff, C. (personal communication, July 18, 2016). Scale of psychological well-being. University of Wisconsin.
- Ryff, C. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology*, 69 (4), 719-727. Retrieved from <http://midus.wisc.edu/findings/pdfs/830.pdf>.
- Ryff, C. & Keyes, C. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology*, 69(4), 719-727. doi: doi:10.1037/0022-3514.69.4.719.
- Ryff, C. & Singer, B. (2006). Know thyself and become what you are: A eudaimonic approach to psychological wellbeing. *Journal of Happiness Studies*, 9, 13-39. doi: 10.1007/s10902-006-9019-0.
- Ryff, C. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal Of Personality And Social Psychology*, 57(6), 1069-1081. Retrieved from <http://aging.wisc.edu/pdfs/379.pdf>.
- Springer, K. & Hauser, R. (2006). An assessment of the construct validity of Ryff's Scales of Psychological Well-Being: Method, mode, and measurement effects. *Social Science Research*, 35(4), doi:10.1016/j.ssresearch.2005.07.004.

- Tanyi, R. (2002). Towards clarification of the meaning of spirituality. *Journal of Advance Nursing*, 39(5), 500-509. Retrieved from <http://faith-health.org/wordpress/wp-content/uploads/7163977.pdf>.
- VanDyke, C. J., Glenwick, D. S., Cecero, J. J., & Kim, S. (2009). The relationship of religious coping and spirituality to adjustment and psychological distress in urban early adolescents. *Mental Health, Religion, & Culture*, 12,369-383. Abstract retrieved from http://fordham.bepress.com/psych_facultypubs/195/.
- Vasquez,C., Hervas, G., Rahona, J., & Gomez, D. (2009). Psychological well-being and health. Contributions of positive psychology. *Annuary of Clinical and Health Psychology*. 5, 15-27. Retrieved from http://institucional.us.es/apcs/doc/APCS_5_eng_15-27.pdf.
- Victor, K. (2013) *Psychological well-being, religiousness and spirituality in the lives of adolescents from intact and divorced families* (Master's thesis, Stellenbosch University, Western Cape, South Africa). Retrieved from https://scholar.sun.ac.za/bitstream/...1/.../victor_psychological_2013.pdf.
- Vilio, L.D. (n.d.). Introducing the psychospiritual approach. Retrieved from <http://www.allthingshealing.com/psycho-spiritual-healingdefinition.php#.Vz3cA7V4Kms>.
- Willig, C. (2008). *Introducing qualitative research in Psychology*. Berkshire, New England: McGraw Hill.
- Winkefield, H., Gill, T., Taylor, A., & Pilkington, R. (2012). Psychological well-being and psychological distress: is it necessary to measure both?. *Psychology of Well-Being: Theory, Research and Practice*, 2, 3. Retrieved from <https://psywb.springeropen.com/articles/10.1186/2211-1522-2-3>.
- World Health Organization. (2016). *Adolescent development*. Retrieved from http://www.who.int/maternal_child_adolescent/topics/adolescence/dev/en/.
- Young, M.E., Roach, L, & Hagedorn, W.B. (2009). Assessment of spirituality and meaning in research and clinical settings. *American Counseling Association (ACA)*. Retrieved from

http://pegasus.cc.ucf.edu/~drbryce/ACA_2009_Spirituality_and_Meaning_Handouts.pdf.

Zakrszeski, V. (2013). *The case for discussion spirituality in schools*. Retrieved from http://greatergood.berkeley.edu/article/item/how_to_discuss_spirituality_in_school.

Zinnbauer, B., Pargament, K., & Scott, A. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. *J Personality*, 67(6), 889-919. Retrieved from http://www.psychology.hku.hk/ftbcstudies/refbase/docs/zinnbauer/1999/67_Zinnbauer_etal1999.pdf.

APPENDIX A

Subscales and Items of the Spiritual Meaning Scale

SMS – Theistic

Item No.	Statements
2	The goals of my life grow out of my understanding of God.
5	My religious beliefs help me find a purpose in even the most painful and confusing events in my life.
6	When I lose touch with God, I have a harder time feeling that there is purpose and meaning in life.
8	My mission in life is guided/shaped by my faith in God.
10	My relationship with God helps me find meaning in the ups and downs of life.
11	My life is significant because I am part of God's plan.
13	I am trying to fulfill my God-given purpose in life.
16	My purpose in life reflects what I believe God wants for me.
17	Without my religious foundation, my life would be meaningless.
19	God plays a role in how I choose my path in life.

SMS - Non-Theistic

Item No.	Statements
1	My spiritual beliefs give meaning to my life's joys and sorrows.
3	Without a sense of spirituality, my daily life would be meaningless.
4	The meaning in my life comes from feeling connected to other living things.
7	My spiritual beliefs give my life a sense of significance and purpose.
9	When I am disconnected from the spiritual dimension of my life, I lose my sense of purpose.
12	What I try to do in my day-to-day life is important to me from a spiritual point of view.
14	Knowing that I am a part of something greater than myself gives meaning to my life.
15	Looking at the most troubling or confusing events from a spiritual perspective adds meaning to my life.
18	My feelings of spirituality add meaning to the events in my life.
20	My spirituality helps define the goals I set for myself.

APPENDIX B

Letter of Permission for the Use of the Spiritual Meaning Scale

Kenneth I Pargament <kpargam@bgsu.edu>

To

racquel cañalita

Today at 7:59 PM

Dear Racquel:

You have my permission to use this measure.

Please keep me posted on your findings.

Best,

Ken

Kenneth I. Pargament, Ph. D.
Professor
Department of Psychology
Bowling Green State University
Bowling Green, OH 43403

Author, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*, Guilford Press, 2007
Editor-in-Chief, *APA Handbook of Psychology, Religion, and Spirituality* (Vols. 1 and 2), APA Press, 2013

APPENDIX C

Scale and Items of the Ryff's Psychological Well-Being

Autonomy	
Item No.	Statement
2	Sometimes I change the way I act or think to be more like those around me.
8	I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.
14	My decisions are not usually influenced by what everyone else is doing.
20	I tend to worry about what other people think of me.
26	Being happy with myself is more important to me than having others approve of me.
32	I tend to be influenced by people with strong opinions.
38	People rarely talk me into doing things I don't want to do.
44	It is more important to me to "fit in" with others than to stand alone on my principles.
50	I have confidence in my opinions, even if they are contrary to the general consensus.
56	It's difficult for me to voice my own opinions on controversial matters.
62	I often change my mind about decisions if my friends or family disagree.
68	I am not the kind of person who gives in to social pressures to think or act in certain ways.
74	I am concerned about how other people evaluate the choices I have made in my life.
80	I judge myself by what I think is important, not by the values of what others think is important.
Environmental Mastery	
Item No.	Statement
3	In general, I feel I am in charge of the situation in which I live.
9	The demands of everyday life often get me down.
15	I do not fit very well with the people and the community around me.
21	I am quite good at managing the many responsibilities of my daily life.
27	I often feel overwhelmed by my responsibilities.
33	If I were unhappy with my living situation, I would take effective steps to change it.
39	I generally do a good job of taking care of my personal finances and affairs.
45	I find it stressful that I can't keep up with all of the things I have to do each day.
51	I am good at juggling my time so that I can fit everything in that needs to get done.
57	My daily life is busy, but I derive a sense of satisfaction from keeping up with everything.
63	I get frustrated when trying to plan my daily activities because I never accomplish the things I set out to do.
69	My efforts to find the kinds of activities and relationships that I need have been quite successful.
75	I have difficulty arranging my life in a way that is satisfying to me.
81	I have been able to build a home and a lifestyle for myself that is much to my liking.

Personal Growth

Item No.	Statement
4	I am not interested in activities that will expand my horizons.
10	In general, I feel that I continue to learn more about myself as time goes by.
16	I am the kind of person who likes to give new things a try.
22	I don't want to try new ways of doing things--my life is fine the way it is.
28	I think it is important to have new experiences that challenge how you think about yourself and the world.
34	When I think about it, I haven't really improved much as a person over the years.
40	In my view, people of every age are able to continue growing and developing.
46	With time, I have gained a lot of insight about life that has made me a stronger, more capable person.
52	I have the sense that I have developed a lot as a person over time.
58	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.
64	For me, life has been a continuous process of learning, changing, and growth.
70	I enjoy seeing how my views have changed and matured over the years.
76	I gave up trying to make big improvements or changes in my life a long time ago.
82	There is truth to the saying you can't teach an old dog new tricks.

Positive Relation with Others

Item No.	Statement
1	Most people see me as loving and affectionate.
7	Maintaining close relationships has been difficult and frustrating for me
13	I often feel lonely because I have few close friends with whom to share my concerns.
19	I enjoy personal and mutual conversations with family members or friends.
25	It is important to me to be a good listener when close friends talk to me about their problems.
31	I don't have many people who want to listen when I need to talk.
37	I feel like I get a lot out of my friendships.
43	It seems to me that most other people have more friends than I do.
49	People would describe me as a giving person, willing to share my time with others.
55	I have not experienced many warm and trusting relationships with others.
61	I often feel like I'm on the outside looking in when it comes to friendships.
67	I know that I can trust my friends, and they know they can trust me.
73	I find it difficult to really open up when I talk with others.
79	My friends and I sympathize with each other's problems.

Purpose in Life

Item No.	Statement
5	I feel good when I think of what I've done in the past and what I hope to do in the future.
11	I live life one day at a time and don't really think about the future.
17	I tend to focus on the present, because the future nearly always brings me problems.
23	I have a sense of direction and purpose in life.
29	My daily activities often seem trivial and unimportant to me.
35	I don't have a good sense of what it is I'm trying to accomplish in life.
41	I used to set goals for myself, but that now seems like a waste of time.
47	I enjoy making plans for the future and working to make them a reality.
53	I am an active person in carrying out the plans I set for myself.
59	Some people wander aimlessly through life, but I am not one of them.
65	I sometimes feel as if I've done all there is to do in life.
71	My aims in life have been more a source of satisfaction than frustration to me.
77	I find it satisfying to think about what I have accomplished in life.
83	In the final analysis, I'm not so sure that my life adds up to much.

Self - Acceptance

Item No.	Statement
6	When I look at the story of my life, I am pleased with how things have turned out.
12	In general, I feel confident and positive about myself.
18	I feel like many of the people I know have gotten more out of life than I have.
24	Given the opportunity, there are many things about myself that I would change.
30	I like most aspects of my personality.
36	I made some mistakes in the past, but I feel that all in all everything has worked out for the best.
42	In many ways, I feel disappointed about my achievements in life.
48	For the most part, I am proud of who I am and the life I lead.
54	I envy many people for the lives they lead.
60	My attitude about myself is probably not as positive as most people feel about themselves.
66	Many days I wake up feeling discouraged about how I have lived my life.
72	The past had its ups and downs, but in general, I wouldn't want to change it.
78	When I compare myself to friends and acquaintances, it makes me feel good about who I am.
84	Everyone has their weaknesses, but I seem to have more than my share.

APPENDIX D

Letter of Permission for the Use of the Ryff's Psychological Well-Being

THERESA M BERRIE <berrie@wisc.edu>

To

racquel_sapphire@yahoo.com

Today at 9:12 PM

Greetings,

Thanks for your interest in the well-being scales. I am responding to your request on behalf of Carol Ryff. She has asked me to send you the following:

You have her permission to use the scales for research or other non-commercial purposes.

They are attached in the following files:

"14 Item Instructions"

lists 14 items for each of 6 scales of well-being (14x6=84 questions total), and includes details about:

- how to use shorter versions of the scales
- scoring instructions (for all lengths of the scales)
- psychometric properties
- a list of published studies using the scales

(If the instructions do not answer your questions about the scales, see the publications by C. D. Ryff at the beginning of the list.)

"14-item Questionnaire"

is a formatted version of the full instrument with all 84 items.

- If you want to use one of the shorter scales, you will need to modify this file.
- See the "14 Item Instructions" for which questions to include.
- We do not have formatted shorter instruments to send out.

Please note, Dr. Ryff strongly recommends that you NOT use the ultra-short-form version (3 items per scale, 3x6=18 items). That level of assessment has psychometric problems and does not do a good job of covering the content of the six well-being constructs.

There is no charge to use the scales, but we do ask that you please send us copies of any materials you may publish using the scales to berrie@wisc.edu and cryff@wisc.edu.

Best wishes for your research,

--

Theresa Berrie
Administrative Assistant
UW Institute on Aging

APPENDIX E

Parental Consent Form

Dear Parents / Guardians:

Spirit-filled greetings!

I am Racquel C. Cañalita, a graduate student of Philippine Normal University. At present, I am working on my thesis entitled, **Spirituality and Psychological Well-Being of Adolescents: Basis for a School-Based Well-Being Program**. This research is conducted as part of the required criteria to complete my Master's degree in Guidance and Counseling.

This consent form aims to determine your approval to allow your son/daughter to be one of the respondents as he/she is a junior high school student of Muntinlupa National High School / San Roque Catholic School. Please refer to the following for your complete knowledge regarding my study:

- a. Purpose of the Study:** The main objective of this research is to determine the relationship between spirituality and psychological well-being of adolescents. Further objectives are as follows: (1) determine the predictive effect of spirituality on psychological well-being, and (2) examine the differences in the spirituality and psychological well-being of adolescents in terms of age, family structure and gender
- b. Procedures:** If you permit your son/daughter to participate in this research, he/she will only need to be present on the scheduled day in school. The questionnaires will be answered in school, during their classes hour. There will be no other assistance that will be asked from your son/daughter once he/she finishes the questionnaire. Two (2) sets of data will be gathered from your son/daughter:

 1. Demographic Questionnaire which includes information about the students' age, gender, family structure, religious organization (if there's any)
 2. Quantitative Questionnaires:
 - 2.1. The Spiritual Meaning Scale to measure the meaning that spirituality provides in one's life.
 - 2.2. The Ryff Psychological Well-Being Scale in order to determine the level of psychological well-being of the students.
- c. Risks and Benefits:** Your son/daughter is unlikely to experience risks or discomfort by responding to the questionnaires. His/her participation in this research will contribute to the limited studies on spirituality and psychological well-being particularly among adolescents and in a school setting.

- d. Compensation:** There will be no payment for the participation of your child in this study.
- e. Confidentiality:** Only the researcher will have access to the answers of your son/daughters' questionnaires. Confidentiality will be maintained by assigning random numbers to all research participants instead of using names. If any portion of this research is published, no personal identification will be disclosed.
- f. Participation and Withdrawal:** You have the option to allow or not to allow your son/daughter to participate in the study by responding to the questionnaires. He/she may withdraw any time, without consequence, if he/she so decides.
- g. Identification of the researcher:** If you have any question regarding the research, please feel free to contact the researcher through this number 0909-4825256 or email canalitaracquel@gmail.com.

Sincerely,

RACQUEL C. CAÑALITA
Candidate, M.A. Ed. in Guidance & Counseling, PNU

REPLY SLIP

I have read the information above and hereby consent voluntarily that my son/daughter

_____, _____,
(Name) (Year & Section)
will participate in the study.

Name of Parent: _____

Signature: _____

Date: _____

APPENDIX F

Participant Assent Form



TITLE OF THE RESEARCH: Spirituality and Psychological Well-Being of the Adolescents: A Basis for a School-Based Well-Being Program

RESEARCHER'S NAME: Racquel C. Cañalita

CONTACT NUMBER: 0909- 4825256

What is research? Research is something we do to find new knowledge about the way things and people work. Research also helps us to find better ways of helping people who are in need of help.

What is this research all about? This is about the study of adolescents like you which aims to determine how your spirituality is affecting your psychological well-being. Spirituality is your belief that gives meaning to your life, and promotes your sense of meaning, wholeness, connection with God and others. This study further aims to investigate how these two things are influenced by your age, family structure and gender.

Why have I been invited to take part in this research? You have been invited to be part of this study because your age falls between 10 and 19, and you are a junior high school student of Muntinlupa National High School /San Roque Catholic School.

Who is doing the research? I am taking a Master's degree at Philippine Normal University. This research is part of my requirements for the completion of the degree.

What will I do in this study? You will be asked to accomplish two sets of questionnaires which can be finished in an hour. The first questionnaire is the Demographic Profile, which gathers basic information about yourself. The second set consists of Spiritual Meaning Scale and the Ryff Psychological Well-Being Scale. Spiritual Meaning Scale measures the meaning that spirituality provides in one's life, and the Ryff Psychological Well-Being Scale measures your current psychological well-being. When done with the questionnaires, nothing will be asked of you.

What are the risks and benefits of participating in this research? There is no risk or discomfort when you respond to the questionnaires. Results of this research will be helpful for counselors, teachers and parents to understand adolescents more in terms of their spirituality and psychological well-being. Furthermore, the importance of spirituality in the lives of students will be recognized as having equal value in the development of your academic competencies.

What about confidentiality? Your test results and identification will not be known to anyone except by the researcher. Confidentiality will be maintained by means of assigning random numbers to all research participants instead of using names. If any portion of this research is published, no personal identification will be disclosed.

Whom can I contact if I have questions about the study? Racquel C. Cañalita, Philippine Normal University. Mobile number 0909-4825256. Email address: racquel_sapphire@yahoo.com.

What if I do not want to do this? You are not forced to participate in the study. If you have volunteered and opted to withdraw, you may do so without any consequence.

REPLY SLIP

Do you understand the research and are you willing to take part in it?

_____ *Yes*

_____ *No*

Name of the Student: _____ *Signature:* _____

Date: _____

APPENDIX G

Interview Guide

1. What is spirituality for you?
2. What is religion for you?
3. How does a spiritual person differ from a non-spiritual person?
4. There are some who say that they are “spiritual but not religious.” Is this true or not true for you?
5. What are your spiritual beliefs?
6. Give some examples of your experiences which you consider as spiritual?
7. How does a person become spiritual?
8. Why is spirituality important? Why it is not important?
9. What is the role of spirituality in your life?
 - a. How does it affect your thoughts / beliefs?
 - b. How does it affect your emotions / feelings?
 - c. How does it affect your attitudes and behaviors/ actions?
10. Over the past four years, have you become more or less spiritual? Why?
11. Do you have any involvement in church activities?
12. Do you believe in God ? Yes, no or unsure?
13. If yes, describe your relationship with God?

APPENDIX H

Letter to the Experts and Content Analysis of Interview

October 21, 2016

REV. FR. MARK RANDY BELUSO

General Service

San Roque Catholic School

Alabang, Muntinlupa City

Dear Fr. Mark:

Greetings of peace and joy!

I am Racquel C. Cañalita, a graduate student of Philippine Normal University. At present, I am working on my thesis entitled, **Spirituality and Psychological Well-Being of Adolescents: A Basis for a School-Based Well-Being Program**. This research is conducted as part of the required criteria to complete my Master's Degree in Guidance and Counseling.

One of the purposes of this study is to determine the students' perceptions and experiences of spirituality according to the following groups: a. high spirituality with high psychological well-being; b. high spirituality with low psychological well-being; c. low spirituality with high psychological well-being and d. low spirituality with low psychological well-being. To achieve this objective, interviews were conducted by the researcher. The table below indicates the number of the students interviewed from each group:

Groupings	Number of Students Expected to be interviewed	Actual Number of Students Interviewed
A. High spirituality with high psychological well-being	12	11
B. High spirituality with low psychological well-being	1	1
C. Low spirituality with high psychological well-being	4	3
D. Low spirituality with low psychological well-being	9	7
Total	26	22

Aside from the quantitative analysis obtained from the students' scores, results of these interviews will also serve as basis in the development of the Well-Being Program. Hence, I intend to identify areas of spirituality which counselors could promote among the students.

With this, I wish to seek help from you knowing that you have the expertise in identifying the themes that I need to address in the program that I will develop. I believe that your knowledge on this area will surely be of big help for me to achieve the goal of this study. I included the following files for your reference:

1. *Validation Form* –Where the evaluators can write their comments and suggestions.
2. *Interview Questions* - These are the questions that I asked the respondents in order to elicit their perceptions on the said topic. Some of the questions were not reflected in the theme analysis, as they represent my probing questions.
3. *Transcriptions* – These are the cumulative significant responses of the respondents noted by the researcher. Themes were noted alongside their responses.
4. *Thematic Analysis of Significant Verbalizations of Respondents* – The themes identified were categorized according to the concept they represent. Cluster labels were also interpretations of the researcher.
5. *Summary of Clusters and Themes* – This is the cumulative table presenting significant information that the researcher may use to identify the focus of the program that will be developed.

I also provided a copy of my thesis proposal for your information on this study.

Thank you very much for taking the time to review my work. God bless you always!

Sincerely,

RACQUEL C. CAÑALITA
Candidate, M.A. Ed. In Guidance & Counseling, PNU

October 21, 2016

LUCILLE A. MONTES, M.D., Ph.D., RGC
Familiaris Counseling Center
Cupang, Muntinlupa City

Dear Dr. Montes:

Greetings of peace and joy!

I am Racquel C. Cañalita, a graduate student of Philippine Normal University. At present, I am working on my thesis entitled, **Spirituality and Psychological Well-Being of Adolescents: A Basis for a School-Based Well-Being Program**. This research is conducted as part of the required criteria to complete my Master's Degree in Guidance and Counseling.

One of the purposes of this study is to determine the students' perceptions and experiences of spirituality according to the following groups: a. high spirituality with high psychological well-being; b. high spirituality with low psychological well-being; c. low spirituality with high psychological well-being and d. low spirituality with low psychological well-being. To achieve this objective, interviews were conducted by the researcher. The table below indicates the number of the students interviewed from each group:

Groupings	Number of Students Expected to be interviewed	Actual Number of Students Interviewed
A. High spirituality with high psychological well-being	12	11
B. High spirituality with low psychological well-being	1	1
C. Low spirituality with high psychological well-being	4	3
D. Low spirituality with low psychological well-being	9	7
Total	26	22

Aside from the quantitative analysis obtained from the students' scores, results of these interviews will also serve as basis in the development of the Well-Being Program. Hence, I intend to identify areas of spirituality which counselors could promote among the students.

With this, I wish to seek help from you knowing that you have the expertise in identifying the themes that I need to address in the program that I will develop. I believe

that your knowledge on this area will surely be of big help for me to achieve the goal of this study. I included the following files for your reference:

1. *Validation Form* –Where the evaluators can write their comments and suggestions.
2. *Interview Questions* - These are the questions that I asked the respondents in order to elicit their perceptions on the said topic. Some of the questions were not reflected in the theme analysis, as they represent my probing questions.
3. *Transcriptions* – These are the cumulative significant responses of the respondents noted by the researcher. Themes were noted alongside their responses.
4. *Thematic Analysis of Significant Verbalizations of Respondents* – The themes identified were categorized according to the concept they represent. Cluster labels were also interpretations of the researcher.
5. *Summary of Clusters and Themes* – This is the cumulative table presenting significant information that the researcher may use to identify the focus of the program that will be developed.

I also provided a copy of my thesis proposal for your information on this study.

Thank you very much for taking the time to review my work. God bless you always!

Sincerely,

RACQUEL C. CAÑALITA
Candidate, M.A. Ed. In Guidance & Counseling, PNU

October 21, 2016

MERIMEE TAMPUS – SIENA, RGC

Philippine Normal University

Taft Avenue, Manila

Dear Mrs. Siena:

Greetings of peace and joy!

I am Racquel C. Cañalita, a graduate student of Philippine Normal University. At present, I am working on my thesis entitled, **Spirituality and Psychological Well-Being of Adolescents: A Basis for a School-Based Well-Being Program**. This research is conducted as part of the required criteria to complete my Master's Degree in Guidance and Counseling.

One of the purposes of this study is to determine the students' perceptions and experiences of spirituality according to the following groups: a. high spirituality with high psychological well-being; b. high spirituality with low psychological well-being; c. low spirituality with high psychological well-being and d. low spirituality with low psychological well-being. To achieve this objective, interviews were conducted by the researcher. The table below indicates the number of the students interviewed from each group:

Groupings	Number of Students Expected to be interviewed	Actual Number of Students Interviewed
A. High spirituality with high psychological well-being	12	11
B. High spirituality with low psychological well-being	1	1
C. Low spirituality with high psychological well-being	4	3
D. Low spirituality with low psychological well-being	9	7
Total	26	22

Aside from the quantitative analysis obtained from the students' scores, results of these interviews will also serve as basis in the development of the Well-Being Program. Hence, I intend to identify areas of spirituality which counselors could promote among the students.

With this, I wish to seek help from you knowing that you have the expertise in identifying the themes that I need to address in the program that I will develop. I believe

that your knowledge on this area will surely be of big help for me to achieve the goal of this study. I included the following files for your reference:

1. *Validation Form* –Where the evaluators can write their comments and suggestions.
2. *Interview Questions* - These are the questions that I asked the respondents in order to elicit their perceptions on the said topic. Some of the questions were not reflected in the theme analysis, as they represent my probing questions.
3. *Transcriptions* – These are the cumulative significant responses of the respondents noted by the researcher. Themes were noted alongside their responses.
4. *Thematic Analysis of Significant Verbalizations of Respondents* – The themes identified were categorized according to the concept they represent. Cluster labels were also interpretations of the researcher.
5. *Summary of Clusters and Themes* – This is the cumulative table presenting significant information that the researcher may use to identify the focus of the program that will be developed.

I also provided a copy of my thesis proposal for your information on this study.

Thank you very much for taking the time to review my work. God bless you always!

Sincerely,

RACQUEL C. CAÑALITA
Candidate, M.A. Ed. In Guidance & Counseling, PNU

Program Validation Form

VALIDATION FORM

Research Title: Spirituality and Psychological Wellbeing of Adolescents:
Basis for a School-Based Psycho-Spiritual Program

Name: Racquel C. Cañalita

Evaluator's Name:

Areas	Comments	Suggestions
<i>Cluster 1: Spiritual Awareness and Convictions</i>		
<i>Cluster 2: Spiritual Practices</i>		
<i>Cluster 3: Leads to Spirituality</i>		
<i>Cluster 4: Virtues</i>		
<i>Cluster 5: Spiritual Outcome</i>		

Overall Comments/ Suggestions:

Signature Over Printed Name

Date Accomplished

Transcriptions of Interview Proceedings

A. High Spirituality with High Psychological Well-Being

HIGH SPIRITUALITY, HIGH PSYCHOLOGICAL WELLBEING	
Significant Verbalization of Respondents	
What is spirituality for you?	
1. "Tungkol po sa pananalig sa Diyos"	Comment [H1]: Belief in God
2. "Relationship with God"	Comment [H2]: relationship
3. "Something about God and yourself. Kung ano ang nasa loob mo at kung ano ang nakikita sa labas."	Comment [H3]: Communication ; relationship
What is religion for you?	
4. "Differences in beliefs in God"	Comment [H4]: Discipleship ; need to pursue Godliness
5. "Nagbibigay ng lakas sa akin"	Comment [H5]: Conviction; sect
6. "Guide"	Comment [H6]: Empowering; strength
How does a spiritual person differ from a non-spiritual person?	
7. "May God sya sa life niya"	Comment [H7]: Spiritual guidance
8. "Sinusunod nya po yung teaching ni God"	Comment [H8]: Belief in God; oneness with God
9. "Madasalin po sya."	Comment [H9]: Discipleship
10. "Initiisip nya po muna yung mga ginagawa nya"	Comment [H10]: Prayerfulness
11. "Siya yung taong nakikitaan ng Diyos"	Comment [H11]: Discernment
12. "May direksyon ang buhay at pinaponder yung salita ng Diyos sa kanya at yung mga natatanggap natin sa bawat sakramento"	Comment [H12]: Way of living
What are your spiritual beliefs?	
13. "God answers your prayers"	Comment [H13]: Self directed
14. "May isang totoong God lang po kahit iba-iba ang religion"	Comment [H14]: Mindfulness and sense of gratitude
15. "Bawal sumamba sa imahe, magpatatoo, makisama sa politika."	Comment [H15]: Sense of assurance
16. "Totoo si God"	Comment [H16]: Oneness with God
17. "God is everywhere"	Comment [H17]: norms
18. "May heaven"	Comment [H18]: sense of assurance
19. "We are nothing without God"	Comment [H19]: sense of assurance
20. "Si God ay gumagabay sa atin palagi."	Comment [H20]: sense of completeness
21. "God and Mary is always with us."	Comment [H21]: guidance
What are some examples of your experiences in which you consider it as spiritual?	
22. "Nung time po na sobrang bagsak na bagsak na ko kasi yun nga po laging nag-aaway si mommy at si daddy"	Comment [H22]: belief
23. "Sa family po namin minsan po nasho-shortage po sa financial po...nagkasabay-sabay po lahat bigla pong nagkasakit yung lolo ko then sa side naman po ng papa ko, yung lolo ko rin po naaksidente po. Tapos po yung bayarin sa school ng kapatid ko kaylangan na rin po bayaran"	Comment [H23]: feeling helpless; feeling weak
24. "Yung pinag-national anthem po...sabi ko po bawal po sa religion namin"	Comment [H24]: feeling overwhelmed
25. "Yung time po na nagkasakit po yung mommy ko po, inoperahan po sya. Magle-lead po sa cancer kapag hindi natanggal yung bukol na yun."	Comment [H25]: submission to faith
26. "Sa business po namin"	Comment [H26]: feeling uncertain; feeling scared
27. "Nung tumulong ng isang matandang babae...dahil dto ko nakita yung presence ni God"	Comment [H27]: compassion
28. "Kapag may nakikita akong tao, binibigyan ko sila ng pagkain instead of money"	Comment [H28]: generosity
How does a person become spiritual?	
29. "You have to believe in God."	Comment [H29]: faithfulness
30. "By having humble heart and pure heart"	Comment [H30]: humility
31. "Kapag po binibigay mo yung kaya mo"	Comment [H31]: commitment; dedication
32. "If you are forgiving and sacrificing"	Comment [H32]: forgiveness; unselfishness
33. "Gagawa ka ng way para maipadama mo sa tao na yun na ang Diyos ay nasa sa kanya"	Comment [H33]: pursuing Godliness
34. "Simula ng I attended masses, I pray every morning and night tas naging spiritual din po ako dahil I read bible and pray the rosary"	Comment [H34]: religious practices

Why is spirituality important?

35. "No one will help me achieve"
36. "Walang mag-ga-guide sayo"
37. "Nakita ko na po yung mga result kung bakit ako nagbe-believe sa kanya"
38. "It completes a person"
39. "Mas napapatatag po ang sarili natin with spirituality"
40. "Tinuturuan po tayo na magbago, na gumawa ng tama, instead na mali"
41. "Mahalaga din po ang spirituality kasi po once na hindi natin nafeel ang presence ni God mawawalan tau ng pag-asa, wala tayong mapupunthan na kaibigan or kausap, hindi natin masasabi yung secrets and problems natin"
42. "Tinutulungan tayo pano magdiscern o pagnilayan ang ating mga sarili sa mga nagawa natin."

What is the role of spirituality in your life?

43. "It serve as a guide sa kin and how to cooperate with life kahit mahirap"
44. "Ginagabayan po ako pagnastress po ako, magdadalang po ako"
45. "Pinapalakas nya po ang pananampalataya ko."
46. "It serves as our teacher natin and parang mapa"

Comment [H35]: need to achieve

Comment [H36]: need for direction

Comment [H37]: affirmation of faith

Comment [H38]: sense of wholeness

Comment [H39]: resiliency

Comment [H40]: self-renewal

Comment [H41]: need to be hopeful and optimistic

Comment [H42]: self-reflection

Comment [H43]: guidance, ability to cope

Comment [H44]: need to feel relieved; practice of faith

Comment [H45]: strengthen one's faith

Comment [H46]: direct; lead

B. High Spirituality with Low Psychological Well-being

3

HIGH SPIRITUALITY, LOW PSYCHOLOGICAL WELLBEING	
Significant Verbalization of Respondents	
What is spirituality for you?	
47. "Nasayo si God"	Comment [H47]: presence of God
48. "About spirit"	Comment [H48]: dimension of human
What is religion for you?	
49. "Kung saan ka po naniniwala"	Comment [H49]: preference in religion
50. "About love, family, friendship po"	Comment [H50]: communion
How does a spiritual person differ from a non-spiritual person?	
51. "Naniniwala kay God"	Comment [H51]: belief in God
What are your spiritual beliefs?	
52. "Naniniwala po ako sa miracle po ni God"	Comment [H52]: faithfulness
53. "Naniniwala po ako na hindi po ako iiwan ni God"	Comment [H53]: sense of assurance
54. "Andyan po Siya kapag may problema po"	Comment [H54]: reliance on God
55. "Pag may problema po kay Lord lang magsasabi"	Comment [H55]: sense of assurance
What are some examples of your experiences in which you consider it as spiritual?	
56. "Yung nalaman ko po na may ibang babae po yung papa ko, parang ung sakin po imbis po na magrebelde ako, may nagpayo po sa akin na wag kong gawin yun."	Comment [H56]: distrust
	Comment [H57]: acceptance of painful experience, forgiveness, inner peace
How does a person become spiritual?	
57. "Sumama nga po siya sa katulad po ng El Shaddai"	Comment [H58]: religious practices
58. "magsimba po siya pag lingo para meroon po siyang nalalaman tungkol kay God"	Comment [H59]: religious practice
Why is spirituality important?	
59. "Dun ko pa po siya mas nakikilala ng lubusan"	Comment [H60]: understanding of faith
60. "Parang nagga-guide po sa atin yun at saka magre-ready satin sa mga problema."	Comment [H61]: ability to cope/survive
What is the role of spirituality in your life?	
61. "Sya po yung gumagabay sa akin"	Comment [H62]: guidance
62. "Sya din po tumutulong sa akin kung pano ko maka-survive sa problema."	Comment [H63]: survival; coping
63. "Mas sumasaya po ko"	Comment [H64]: elicit positive feelings

C. Low Spirituality with High Psychological Well-Being

LOW SPIRITUALITY, HIGH PSYCHOLOGICAL WELLBEING	
Significant verbalization of respondents	
What is spirituality for you?	
64. "Tungkol sa pag-tisip ng spirit (kahuluwa)"	Comment [H65]: dimension of human
65. "Mga nararamdaman po natin sa isang bagay"	Comment [H66]: conscience
What is religion for you?	
66. "Kung saan po tau sumasamba"	Comment [H67]: religious affiliation; sect
67. "Sakta"	Comment [H68]: sect
How does a spiritual person differ from a non-spiritual person?	
68. "May mga bagay po ako na ginagawa sa isip ko"	Comment [H69]: discernment
69. "Lagi pong nagdarasal sa Diyos, ginagalang po yung ibang religion ng tao"	Comment [H70]: prayerfulness
70. "Sumusunod po sa relihiyon"	Comment [H71]: respect for others
What are your spiritual beliefs?	
71. "Mga dinadasal ko po"	Comment [H72]: submission to faith
72. "Kung ano po yung ihiling natin sa Panginoon tutuparin nya po"	Comment [H73]: religious practice
73. "Karma"	Comment [H74]: sense of assurance
What are some examples of your experiences in which you consider it as spiritual?	
74. "Sinabi ko po kay God na pagalingin po ako, wag ng sumakit. Gumaling po"	Comment [H75]: punishment
75. "Siguro yung sinamahan ko po ata yung kuya ko sa mass po na parang ayaw nya po pumunta dun"	Comment [H76]: healing
	Comment [H77]: encouragement
How does a person become spiritual?	
76. "Lagi pong nagdadasal kay Lord"	Comment [H78]: prayerfulness; religious practice
77. "Magtiwala lang po tayo sa sarili natin at sa Panginoon po na tutulungan po tayo"	Comment [H79]: faithfulness; assurance
78. "Pagdedikado ka po sumunod sa relihiyon mo po"	Comment [H80]: submission to faith
Why is spirituality important?	
79. "Kung ano po yung dapat natin gawin sa sarili natin."	Comment [H81]: discernment
What is the role of spirituality in your life?	
80. "Paggabay sa araw-araw"	Comment [H82]: guidance
81. "Hinawalay yung mga tama at mali parang dagdag good morals"	Comment [H83]: sets standards; norms
	Comment [H84]: moral ascendancy

D. Low Spirituality with Low Psychological Well- Being

LOW SPIRITUALITY, LOW PSYCHOLOGICAL WELLBEING	
Significant verbalization of respondents	
What is spirituality for you?	
82. "Parang kapangyarihan"	Comment [H85]: almighty
83. "Paniniwala po"	Comment [H86]: belief
84. "Spirit po"	Comment [H87]: dimension of human
85. "Parang yung mga mahahalagang bagay po"	Comment [H88]: essence of life
86. "Mga salita ng Diyos"	Comment [H89]: religious practice through Bible reading
What is religion for you?	Comment [H90]: gospel readings ; scriptures
87. "Yung iba't ibang title po ng nababasa nila sa Bibliya"	Comment [H91]: worship to God; religious affiliation
88. "Nagpupulong-pulong tungkol sa salita ng Diyos"	
How does a spiritual person differ from a non-spiritual person?	
89. "Pananampalataya po"	Comment [H92]: uprightness
90. "Parang gumagawa siya ng tama"	Comment [H93]: awareness of God's presence; understanding of faith
91. "Parang may alam tungkol sa Diyos"	
92. "Mas komportable ka, pag alam mong nandyan si God"	Comment [H94]: comforts
93. "May kakayahan or di sila sumusuko, kindness may determination din po"	Comment [H95]: perseverance
What are your spiritual beliefs?	Comment [H96]: kindness; determination
94. "Hindi po ako pinababayaan ng Diyos"	Comment [H97]: assurance
95. "Siya po yung nagbibigay- buhay, lakas po sa araw-araw"	Comment [H98]: reliance
96. "Umaasa po ako na pagdating nya dito, ililigtas nya po ako sa paghuhukom"	Comment [H99]: need for salvation
97. "Laging magsimba para mabawasan mga kasalanan"	Comment [H100]: religious practice
98. "Wag kang gumawa ng mali para di rin gawin sayo"	Comment [H101]: golden rule
99. "Humingi ng tawad kay God"	Comment [H102]: humility
100. "May isang Diyos lang po."	Comment [H103]: Highness
101. "Lahat ng tao ay pedeng magbago"	Comment [H104]: self-renewal
102. "Pag po pakiramdam mo lumalamig sa paligid mo, natatakot po pagmadilim ang paligid"	Comment [H105]: entity
What are some examples of your experiences in which you consider it as spiritual?	Comment [H106]: generosity
103. "Naniniwala po ako sa Ama, tas po mapagbigay po ako, tapos po magalang po ako, tas nasunod po ako sa mg uto nakakatanda sa akin, mga ate ko"	Comment [H107]: respect for others
104. "Nung namatay po yung papa ko... pero di ko naman masisisi yung Diyos kasi parang hinayaan niya mangyari dahil yun na rin kaarawan niya sa taas"	Comment [H108]: obedience
105. "Nung sumali po ako ng sakristan"	Comment [H109]: submission to the will of God
106. "Nung bata lang po, lagi kami pumupunta sa simbahan"	Comment [H110]: religious involvement
107. "Yung pong sumunod tas yung ano po pag-aaral ng mabuti"	Comment [H111]: mass participation
108. "Pag-iisa at paghahatred"	Comment [H112]: obedience
109. "Nung nakaraan araw po may nakita po akong nakaputing damit, natakot po ko nun."	Comment [H113]: responsibility
	Comment [H114]: solitude; loneliness
	Comment [H115]: presence of negative affect
	Comment [H116]: mystic thoughts
	Comment [H117]: feeling scared

How does a person become spiritual?	
110. "Papakinggan mo po yung Bibliya, tatandaan mo tas iisipin mo po yung mga turo at sumunod sa mg utos ng Diyos"	Comment [H118]: obedience; practice of faith in one's living
111. "Laging sumimba, humingi na patwarin sa mga kasalanang nagawa"	Comment [H119]: practice of faith; confession
112. "Gumawa po ng mabuti araw-araw"	Comment [H120]: goodness; kindness
113. "Pagiging mabait, palakaibigan, makikinig po sa teacher niya, hindi pagmumura"	Comment [H121]: kindness
Why is spirituality important?	
114. "Kasi po kahit paano, tinuturuan ka niya po ng tama at mali"	Comment [H122]: good relationship with others; friendly
115. "Pag down ka ms parang, pag wala kang makausap, magdadasal ka nalang"	Comment [H123]: responsibility
116. "Kasi po kapag nawalan ka po ng spirituality para pong gagawin mo na lahat ng mali, hindi mo na po magagawa y mga tama"	Comment [H124]: use of kind words
What is the role of spirituality in your life?	
117. "Na maging direkto po ako, maging tuwid po ako sa lakbayin ko dito sa mundo"	Comment [H125]: sets norms; standards for behavior
118. "Nagdedesisyon ng buhay po., kung tama po ba yung gagawin ko o hindi"	Comment [H126]: feeling down; loneliness
119. "Nagsisilbi po siyang parang gabay po"	Comment [H127]: practice of faith; prayerfulness
120. "Kung mawala po ito, ibig sabihin wala tayong buhay"	Comment [H128]: helplessness
	Comment [H129]: uprightness
	Comment [H130]: discernment
	Comment [H131]: guide
	Comment [H132]: God is everything; oneness with God

Thematic Analysis of Significant Verbalizations of Respondents

Cluster 1: Spiritual Awareness and Convictions

Theme	Quote/Keyword	Page and Sentence Number
Beliefs	▪ "tungkol po sa pananalig sa Diyos" ▪ "God and Mary is always with us." ▪ "naniniwala po ako sa miracle po ni God" ▪ "paniniwala po" ▪ "may isang Diyos lang po."	Page 1 (1) Page 1 (21) Page 3 (52) Page 5 (83) Page 5 (100)
Almighty	▪ "parang kapangyarihan"	Page 5 (82)
Punishment	▪ "karma"	Page 4 (73)
Relationship	▪ "relationship with God" ▪ "something about God and yourself"	Page 1 (2) Page 1 (3)
Oneness with God	▪ "may isang totoong God lang po kahit iba-iba ang religion" ▪ "kung mawala po ito, ibig sabihin wala tayong buhay"	Page 1 (14) Page 6 (120)
Norms	▪ "bawal sumamba sa imahe, magpatatoo, makisama sa politika."	Page 1 (15)
Submission to faith / to the will of God	▪ "sabi ko po bawal po sa religion namin" ▪ "sumusunod po sa relihiyon" ▪ "pagdedikado ka po sumunod sa relihiyon mo po" ▪ "nung namatay po yung papa ko... pero di ko naman masisisi yung Diyos kasi parang hinayaan niya mangyari yun dahil yun na rin kaarawan niya sa taas"	Page 1 (24) Page 4 (70) Page 4 (78) Page 5 (104)
Presence of God	▪ "nasayo si God"	Page 3 (47)
Dimension of human	▪ "about spirit" ▪ "tungkol sa pag-iisip ng spirit (kaluluwa)" ▪ "spirit po"	Page 3 (48) Page 4 (64) Page 5 (84)
Understanding of faith	▪ "dun ko pa po siya mas nakikilala ng lubusan" ▪ "may alam tungkol sa Diyos"	Page 3 (59) Page 5 (91)
Conscience	▪ "mga nararamdaman po natin sa isang bagay"	Page 4 (65)
essence of life	▪ "parang yung mga mahahalagang bagay po"	Page 5 (85)
Entity	▪ "pag po pakiramdam mo lumalamig sa paligid mo, natatakot po pagmadilim ang paligid"	Page 5 (102)
Mystic thoughts	▪ "may nakita po akong nakaputing damit, natakot po ko nun"	Page 5 (109)
Prayerfulness	▪ "magdadasal ka nalang"	Page 6 (115)
Need to be hopeful and optimistic	▪ "once na hindi natin nafeel ang presence ni God mawawalan tau ng pag-asa, wala tayong mapupunhan na kaibigan or kausap, hindi natin masasabi yung secrets and problems natin"	Page 2 (41)
Need for salvation	▪ "umaasa po ako na pagdating nya dito, ililigtas nya po ako sa paghuhukom"	Page 5 (96)
Discernment	▪ "nagdedesisyon ng buhay po., kung tama po ba yung gagawin ko o hindi"	Page 6 (118)

Cluster 2: Spiritual Practices

Theme	Quote/Keyword	Page and Sentence Number
Religious practices	▪ "attended masses, pray every morning and night ... I read Bible and pray the rosary"	Page 1 (34)

	▪ “Sumama nga po siya sa katulad po ng El Shaddai” ▪ “magsimba po siya pag lingo” ▪ “mga dinadasal ko po” ▪ “mga salita ng Diyos” ▪ “lagi kami pumupunta sa simbahan”	Page 3 (57) Page 3 (58) Page 4 (71) Page 5 (86) Page 5 (106)
Religious involvement	▪ “nung sumali po ako ng sakristan”	Page 5 (105)
Confession	▪ “humingi na patwarin sa mga kasalanang nagawa”	Page 6 (111)

Cluster 3: Leads to Spirituality

Theme	Quote/Keyword	Page and Sentence Number
Feeling helplessness	▪ “sobrang bagsak na bagsak na ko kasi”	Page 1 (22)
Feeling weak	▪ “sobrang bagsak na bagsak na ko kasi”	Page 1 (22)
Feeling overwhelmed	▪ “nagkasabay-sabay po lahat bigla”	Page 1 (23)
Feeling uncertain	▪ “yung time po na nagkasakit po yung mommy ko po”	Page 1 (25)
Feeling scared	▪ “yung time po na nagkasakit po yung mommy ko po” ▪ “natakot po ko nun.”	Page 1 (25) Page 6 (109)
Feeling down; loneliness	▪ “pag down ka ms, pag wala kang makausap”	Page 6 (115)
Distrust	▪ “yung nalaman ko po na may ibang babae po yung papa ko”	Page 3 (56)
Solitude; loneliness	▪ “pag-iisa”	Page 5 (108)
Presence of negative affect	▪ “paghahatred”	Page 5 (108)
Need to achieve	▪ “no one will help me achieve”	Page 2 (35)
Need for direction	▪ “walang mag-ga-guide sayo” ▪ “paggabay sa araw-araw”	Page 2 (36) Page 4 (80)
Need to feel relieved	▪ “pagnasstress po ako”	Page 2 (44)
Compassion	▪ “nung tumulong ng isang matandang babae”	Page 1 (27)
Healing	▪ “sinabi ko po kay God na pagalingin po ako, wag ng sumakit. Gumaling po”	Page 4 (74)
Encouragement	▪ “siguro yung sinamahan ko po ata yung kuya ko sa mass po na parang ayaw nya po pumunta dun”	Page 4 (75)

Cluster 4: Virtues

Theme	Quote/Keyword	Page and Sentence Number
Godliness	▪ “kung ano ang nasa loob mo at kung ano ang nakikita sa labas.” ▪ “may God sya sa life niya” ▪ “gagawa ka ng way para maipdama mo sa tao na yun na ang Diyos ay nasa sa kanya”	Page 1 (3) Page 1 (7) Page 1 (33)
Discipleship	▪ “sinusunod nya po yung teaching ni God”	Page 1 (8)
Way of living	▪ “siya yung taong nakikitan ng Diyos”	Page 1 (11)
Prayerfulness	▪ “madasalin po sya.” ▪ “lagi pong nagdarasal sa Diyos” ▪ “lagi pong nagdadasal kay Lord” ▪ “laging magsimba para mabawasan mga kasalanan” ▪ “laging magsimba para mabawasan mga kasalanan”-	Page 1 (9) Page 4 (69) Page 4 (76) Page 5 (97) Page 5 (97)
Discernment	▪ “iniisip nya po muna yung mga ginagawa nya” ▪ “kung ano po yung dapat natin gawin sa sarili natin.” ▪ “may mga bagay po ako na ginagawa sa isip ko”	Page 1 (10) Page 4 (79) Page 4 (68)

Self-directed	▪ “may direksyon ang buhay”	Page 1 (12)
Mindfulness and sense of gratitude	▪ “pinaponder yung salita ng Diyos sa kanya at yung mga natatanggap natin sa bawat sakramento”	Page 1 (12)
Generosity	▪ “binibigyan ko sila ng pagkain instead of money” ▪ “mapagbigay po ako”	Page 1 (28) Page 5 (103)
Humility	▪ “having humble heart and pure heart” ▪ “humingi ng tawad kay God”	Page 1 (30) Page 5 (99)
Commitment and dedication	▪ “kapag po binibigay mo yung kaya mo”	Page 1 (31)
Forgiveness and unselfishness	▪ “if you are forgiving and sacrificing”	Page 1 (32)
Self-renewal	▪ “tinuturuan po tayo na magbago, na gumawa ng tama, instead na mali”	Page 2 (40)
Respect for others	▪ “ginagalang po yung ibang religion ng tao” ▪ “magalang po ako”	Page 4 (69) Page 5 (103)
Faithfulness	▪ “magtiwala lang po .” ▪ “naniniwala kay God” ▪ “you have to believe in God.”	Page 4 (77) Page 3 (51) Page 1 (29)
Uprightness	▪ “gumagawa siya ng tama” ▪ “wag kang gumawa ng mali para di rin gawin sayo” ▪ “na maging diretso po ako, maging tuwid po ako sa lakbayin ko dito sa mundo”	Page 5 (90) Page 5 (98) Page 6 (117)
Perseverance	▪ “may kakayahan or di sila sumusuko	Page 5 (93)
Kindness	▪ “kindness, may determination din po” ▪ “pagiging mabait” ▪ “gumawa po ng mabuti araw-araw”	Page 5 (93) Page 6 (113) Page 6 (112)
Obedience	▪ “nasunod po ako sa mg utos ng nakakatanda sa akin, mga ate ko” ▪ “yung pong sumunod” ▪ “iisipin mo po yung mga turo at sumunod sa mg utos ng Diyos po”	Page 5 (103) Page 5 (107) Page 5 (110)
Responsibility	▪ “pag-aaral ng mabuti” ▪ “makikinig po sa teacher”	Page 5 (107) Page 6 (112)
good relationship with others / friendly	▪ palakaibigan	Page 6 (112)
use of kind words	▪ “hindi pagmumura”	Page 6 (112)

Cluster 5: Spiritual Outcome

Theme	Quote/Keyword	Page and Sentence Number
Sense of assurance / security	▪ “God answers your prayers” ▪ “totoo si God” ▪ “God is everywhere” ▪ “ hindi po ako iiwan ni God” ▪ “pag may problema po kay Lord lang magsasabi” ▪ “kung ano po yung ihiling natin sa Panginoon tutuparin nya po” ▪ “magtiwala lang po tayo sa sarili natin at sa Panginoon po na tutulungan po tayo” ▪ “hindi po ako pinababayaan ng Diyos”	Page 1 (13) Page 1 (16) Page 3 (53) Page 3 (55) Page 4 (72) Page 4 (77) Page 5 (94)
Comforts	▪ “ mas komportable ka, pag alam mong nandyan si God”	Page 5 (92)
Sense of completeness	▪ “we are nothing without God”	Page 1 (19)
Affirmation of faith	▪ “nakita ko na po yung mga result kung bakit ako nagbe-believe sa	Page 2 (37)

	kanya”	
Sense of wholeness	▪ “it completes a person”	Page 2 (38)
Resilience	▪ “mas napapatag po ang sarili natin with spirituality”	Page 2 (39)
Ability to cope/ survive	▪ “it serve as a guide sa kin and how to cooperate with life kahit mahirap” ▪ “sya po yung gumagabay sa kin” ▪ “sya din po tumutulong sa kin kung pano ko maka-survive sa problema.” ▪ “magre-ready sa kin sa mga problema.”	Page 2 (43) Page 3 (61) Page 3 (62) Page 3 (60)
Strengthen one’s faith	▪ “pinapalakas nya po ang pananampalataya ko.”	Page 2 (45)
Direct; lead	▪ “it serves as our teacher natin and parang mapa”	Page 2 (46)
Reliance on God	▪ “andyan po Siya kapag may problema po” ▪ “siya po yung nagbibigay buhay.”	Page 2 (54) Page 5 (95)
Acceptance of painful experience, forgiveness, inner peace	▪ “imbis po na magrebelde ako, may nagpayo po sa akin na wag kong gawin yun.”	Page 3 (56)
Elicit positive feelings	▪ “mas sumasaya po ko”	Page 3 (63)
Self-renewal	▪ “lahat ng tao ay pedeng magbago”	Page 5 (101)
Guide	▪ gabay po” ▪ “hiniwalay yung mga tama at mali”	Page 6 (119) Page 4 (81)
Moral ascendancy	▪ “parang dagdag good morals”	Page 4 (81)
Sets norms; standards for behavior	▪ tinuturuan ka niya po ng tama at mali”	Page 6 (114)
Self-reflection	▪ “pagnilayan ang ating mga sarili sa mga nagawa natin”	Page 2 (42)

Summary of Clusters and Themes

<i>Cluster 1: Spiritual Awareness and Convictions</i>	<i>Cluster 2: Spiritual Practices</i>	<i>Cluster 3: Leads to Spirituality</i>	<i>Cluster 4: Virtues</i>	<i>Cluster 5: Spiritual Outcome</i>
Beliefs	Religious practices	Feeling helplessness	Godliness Discipleship	Sense of assurance / security
Almighty	Religious involvement	Feeling weak	Way of living	Comforts
Punishment	Confession	Feeling overwhelmed	Prayerfulness	Sense of completeness
Relationship		Feeling uncertain	Discernment	Affirmation of faith
Oneness with God		Feeling scared	Self-directed	Sense of wholeness
Norms		Feeling down; loneliness	Mindfulness and sense of gratitude	Resilience
Submission to faith / to the will of God		Distrust	Generosity	Ability to cope/ survive
Presence of God		Solitude; loneliness	Humility	Strengthen one's faith
Dimension of human		Presence of negative affect	Commitment and dedication	Direct; lead
Understanding of faith		Need to achieve	Forgiveness and unselfishness	Reliance on God
Conscience		Need for direction	Self-renewal	Acceptance of painful experience, forgiveness, inner peace
essence of life		Need to feel relieved	Respect for others	Elicit positive feelings
Entity		Compassion	Faithfulness	Self-renewal
Mystic thoughts		Healing	Uprightness	Guide
Prayerfulness		Encouragement	Perseverance	Moral ascendancy
Need to be hopeful and optimistic			Kindness	Sets norms; standards for behavior
Need for salvation			Obedience	Self-reflection
Discernment			Responsibility	
			good relationship with others / friendly	
			use of kind words	

From the summary table, the following virtues and qualities related to spirituality were found to be the main themes to be addressed in the development of framework for the Well-Being Program:

1. **Resiliency** - This is to address the various needs and feelings of the respondents that hinder their psychological functioning.
2. **Faithfulness** – This will focus on the students’ optimism that will equip them to see more the good in life. This can be done through their spiritual practices or positive thinking and hope.
3. **Reflectiveness** – This will develop the students’ awareness of the importance of taking the time to think and to discern. Through this, the students will be able to find more meaning in life, a sense of direction and purpose.
4. **Kindness** – Along with the other qualities such as compassion and generosity, this will enable the students to show more concern for others.
5. **Gratitude** – This is to address the need for appreciation in life, and more importantly the kind of person they are. This intends to foster positive attitudes towards self, others and life.

Appendix I

A Proposed Well-Being Program for Junior High School Students

Rationale

Spirituality has been found to have an important role in the lives of the adolescents during times of difficulties. This study has shown that spirituality brings students the feelings of assurance, comfort, fulfillment, wholeness, and positivity. It further enables them to go through their struggle. As such, spirituality leads them towards positive emotions as well as towards optimal psychological functioning. Additionally, spirituality has been confirmed in this study to be a valuable tool in helping students discern right from wrong, expand certain virtues and provide a sense of faith and purpose in their life.

In addressing the needs of adolescents in school, it is clear that enhancing the spirituality is significant in elevating their wellbeing. When psychological wellbeing is fostered, students become fully functioning persons. As a result, the adolescent will tend to have a positive attitude towards self, capable of warm relationship with others, has internal locus of evaluation, can manage everyday life, has sense of directedness and has sense of realization of his or her potentials (Ryff, 1989). Hence, the adolescent will more likely improve his life experiences and feel happiness or satisfaction with life. Consequently, the development of psychological distress resulting to behavioral problems should be prevented and the students' learning should be reinforced.

The school as a social institution has a primary function to educate the people on things that are considered basic and important to the students. The development of academic excellence among students has been a consistent priority. However, it has been clarified by former DepEd Assistant Secretary Jesus Mateo, that the teaching of religion in school is integrated in subjects like history and humanities. Furthermore, Values education classes teach common values found across religions such as caring for the environment, love and respect for others and the country (Rodriguez, 2015). The Catholic Education Association of the Philippines (2013) has also presented the DepEd's value focus as a counterpart of the content standard of the private school's Religious education curriculum. Hence, learning outcomes in religion in the public schools are achieved through virtue or character development. Character refers to those aspects of personality that are morally valued. Virtues, on the other hand, are core characteristics valued by moral philosophers and religious thinkers (Park & Peterson, 2009). Peterson and Seligman (2004) identified these virtues as courage, humanity, justice, temperance and transcendence, (Walker and Pitts, 1998, cited Park & Peterson, 2009), which are needed in order to achieve other virtues.

Good character is essential for lifelong optimal human development. It brings youth towards school success, protection against negative effects of stress and trauma, increased level of life satisfaction and lesser probability of negative outcomes (Park & Peterson, 2009). Park and Peterson (2009) further quoted that children and youth intrinsically hold many of the components of good character. And if attention is not given, they may lose them as they mature.

It is with this inspiration that a well-being program was developed. The researcher believes that students, regardless of the type of school where they study, are entitled to have the opportunity to grow in their spirituality and psychological wellbeing in a differentiated way rather than as integrated by the curriculum. Furthermore, the program is viewed as a tool for the enhancement of the students' character to help them find their niches in which they can best use and extend their strength.

Framework of the Program

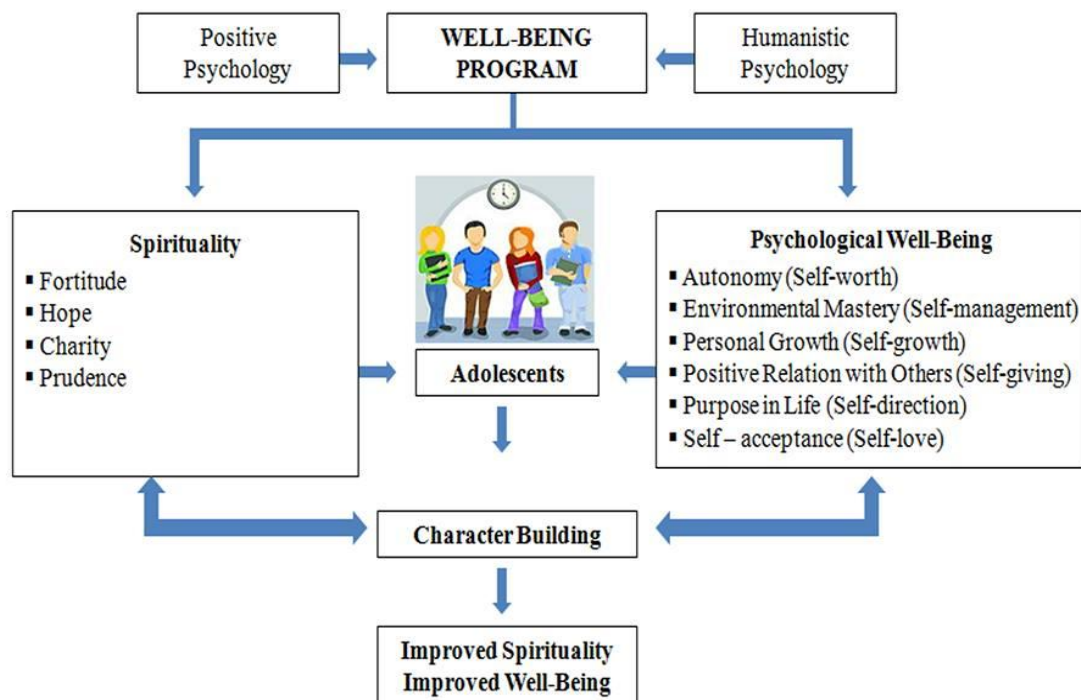


Figure 2. Conceptual Framework of the Developed Well-Being Program

The figure above shows that the well-being program is based on positive psychology and humanistic psychology. Positive psychology has its focus on character as one of the pillars of the field and central to the understanding of the psychological good

life (Seligman & Csikszentmihalyi, 2000, cited Park & Peterson, 2009). The framework further emphasizes building the good and fulfilling life by identifying individual strengths of character and fostering them. The program is also anchored on the theory of Abraham Maslow and Carl Rogers. They emphasize the person's self-concept and striving for growth and self-actualization. Roger's theory has its core on the self in which the person is seen as constantly striving to keep and improve his/her total being. He also upholds that people are trustworthy, resourceful, capable of self-understanding and self-direction, able to make constructive change, and able to live effective and productive lives (Cain, 1987 cited Corey, 2001). Maslow's hierarchy of needs on the other hand, hypothesized that within every person are the needs for physiological, safety, social, esteem and self-actualization. As these needs are satisfied, the next becomes dominant. From the standpoint of motivation, the theory claims that although no need is ever fully gratified, a substantially satisfied need no longer motivates (Robbins, 1998). Hence, to motivate adolescents, schools, counselors, and teachers need to focus on the current needs of the students or above that level.

The spirituality component involves theistic and non-theistic dimensions. However, in consideration of the scope of the competencies of counselors, the program was designed to focus on the non-theistic dimension of spirituality. From the data gathered in this research, interviews with the students reflected feelings and needs that either led them towards spirituality or caused them to seek for spirituality. Among the expressed feelings of the respondents were helplessness, being overwhelmed and loneliness. Feelings of compassion, healing and encouragement were also expressed.

From the two sets of identified feelings, the virtue of *fortitude* and *charity* were deduced. On the other hand, the needs expressed by the respondents are towards certainty, salvation, hope, optimism and relief. This led to the identification of the virtue of *hope*. *Prudence*, on the other hand, came from the needs of the respondents to discern, achieve and have a sense of direction.

The virtues that are found to be significant in enhancing the spirituality of the students are: charity, fortitude, hope and prudence. *Charity* involves upholding and purifying one's capacity to love. This aims toward achieving love and compassion. *Fortitude* enables the students to conquer fear and to face trials, as well as to ensure constancy in the pursuit of the good. This establishes courage and resiliency as well. *Hope* focuses on the aspirations of the students that keep them from discouragement, and sustain them during times of abandonment. Lastly, *prudence* emphasizes the students' discernment of the goodness in every circumstance and the choosing of the right means of achieving it.

The psychological wellbeing component has six dimensions – autonomy, environmental mastery, personal growth, positive relation with others, purpose in life and self-acceptance. These dimensions could be attained by enhancing the students' sense of self. The focus is on the development of the self on the basis that adolescents need to empower themselves in order to direct their lives and live fully. The following are the self-help that should be given emphasis: self-love, self-giving, self-worth, self-management, self-direction, and self-growth. These self-help when developed result to the development of certain character traits such as acceptance, self-respect, kindness,

self-discipline, inner-directedness, and perseverance. *Self-love* emphasizes the importance of accepting oneself and becoming one's bestfriend. *Self-worth* highlights the importance of thinking highly of oneself and becoming one's own encouragement. *Self-giving* enhances one's sensitivity to the needs of others through expressions of kindness. *Self-management* stresses the importance of adapting oneself to existing situations in order to handle problems and discover room for improvement. *Self-direction* involves deepening one's recognition of purpose in life. Lastly, *self-growth* aims towards becoming determined and persevering to set better goals for oneself necessary to overcome inadequacies.

The well-being program is instrumental in enhancing the students' spirituality and psychological well-being which leads to the holistic development of the students in school.

Objectives

1. To transcend oneself and find meaning through one's experience and connection with others
2. To achieve a sense of feeling alive, purposeful and fulfilled
3. To recognize ways in which spirituality dwells
4. To improve the optimal functioning of the students
5. To uplift one's life satisfaction through sense of self
6. To develop positive behaviors as a result of the development of wellbeing

Program Description

The well-being program is intended for high school students. Its implementation is relevant since spirituality is found to be correlated and predictor of psychological wellbeing. Moreover, students' values and manner of decision-making are influenced by their spirituality. Because the program is focused on character building, it is believed to promote positive youth development.

Spirituality consists of four modules and psychological wellbeing includes six modules. Since the students' schedules are arranged according to year level, the activities presented in these modules are suggested to be modified by the user to suit the level of interest of their own students. These modules will be used by the counselors during their Homeroom Guidance classes. The full content of the program may be requested from the researcher. A sample of one of the sessions is found on the following page.

The Hopeful Mind

HOPE (Optimism)

Hope focuses on the aspirations of the students that keep them from discouragement, and sustain them during times of abandonment.

Hope, optimism, future-mindedness, and future orientation represent a cognitive, emotional, and motivational stance toward the future (Seligman & Peterson, 2004). Optimism is believing that things are possible, that goals can be achieved and that good results are more likely to happen than bad results. We need hope and we need positive thinking to encourage us to keep on trying to make things better. Also, people who look on the bright side are generally cheerful, and cheerful people usually make life more pleasant for others (Curtis, 2009)

Learning Objectives:

- To have greater awareness of the virtue of hope
- To enhance the students' learning of the importance of hope
- To exhibit ways that foster hope in adolescents

Activity:

Hope Sunflower. Students accomplish the Hope Flower activity sheet. Students will then be grouped into four and share to their groupmates their work.

Processing:

1. How does it feel to have accomplished an activity?
2. What does it feel like for you to be hopeful?
3. What does hopefulness or optimism bring in your life?
4. How can you enrich your hope in life?

Abstraction:

- Hope is like running. The more you run, the better you get at it. The better you are at running, the better you are at other activities such as baseball, soccer, hockey, dance, or gymnastics. The more you practice your hope skills, the better they become. The better your hope skills are, the better you are at living your life.
- Dr. Anthony Scioli explains that hope is a part of a person's character or personality. You are not born with hope. Hope must be developed, like a set of muscles. There are four kinds of hope: attachment, mastery, survival, and spiritual. Each type of hope, just like each muscle, has a special purpose.

- ✓ *Attachment hope* is used to build and keep trusting relationships, to have a sense of connection to others, and to have strong survival skills.
- ✓ *Mastery hope* is used to become strong and successful, supported in your efforts, and inspired by good role models.
- ✓ *Survival hope* is used to stay calm and find ways out of trouble or difficult situations. It allows you to manage your fears.
- ✓ *Spiritual hope* is used to feel close to nature and all human beings and to draw extra strength and protection.

■ Hope makes us strong emotionally. No matter what you face in life, you can overcome these challenges and achieve your goals. The good news is that hope is a characteristic that we can learn and develop. It's not optimism or positivity, hope is a set of skills and a foundation that we can take with us anywhere. By working on our hope tools, we will become more hopeful and then more successful, too.

■ Hope Tools:

1. *Deep Breathing Exercise.* When you take a deep breath, it calms your nervous system and your downstairs brain. Anytime you feel angry, overwhelmed or stressed, taking some deep breaths can help you calm down.
2. *Meditating.* You can meditate in many ways. Meditation has been found to improve memory, increase creativity, reduce anxiety, help us relax, get better sleep, and is good for our emotional well-being. Practice this meditation for five minutes. If it is helpful when they are beginning, students may count to five in their head as they inhale and count to five again as they exhale. The goal is to quiet their mind/thoughts, be still, and focus only on each breath.
3. *Visualization.* This may be done by closing your eyes and focusing on an image that makes you happy. Think about this image for 30 seconds (or for a few minutes), and you can calm down, improve your mood, and become more hopeful.
4. *Gratitude.* If you pay attention to three things a day toward which you are grateful, you are focusing on what is good in your life. This gratitude helps you stay hopeful even if there are events out of your control that challenge your hope.
5. *Journal about what positive things* have happened in your day.
6. *Activities that are creative.* Playing, using your imagination to make up skits or stories, coloring, drawing, or designing other art projects (or any other activity where you use your creativity), can help you release tension, anger, stress, and frustration in order to prepare your mind for hope.

Closing Activity:

Tree of Hope. Each student will receive a leaf. The student writes on the leaf a word of hope or encouragement for someone who could be experiencing discouragement, frustration or abandonment. Writing the name of the person is not required.
Example: Hard times never last. You are strong. Remember that.



Photo by Dreamstime.com

Hope Sunflower

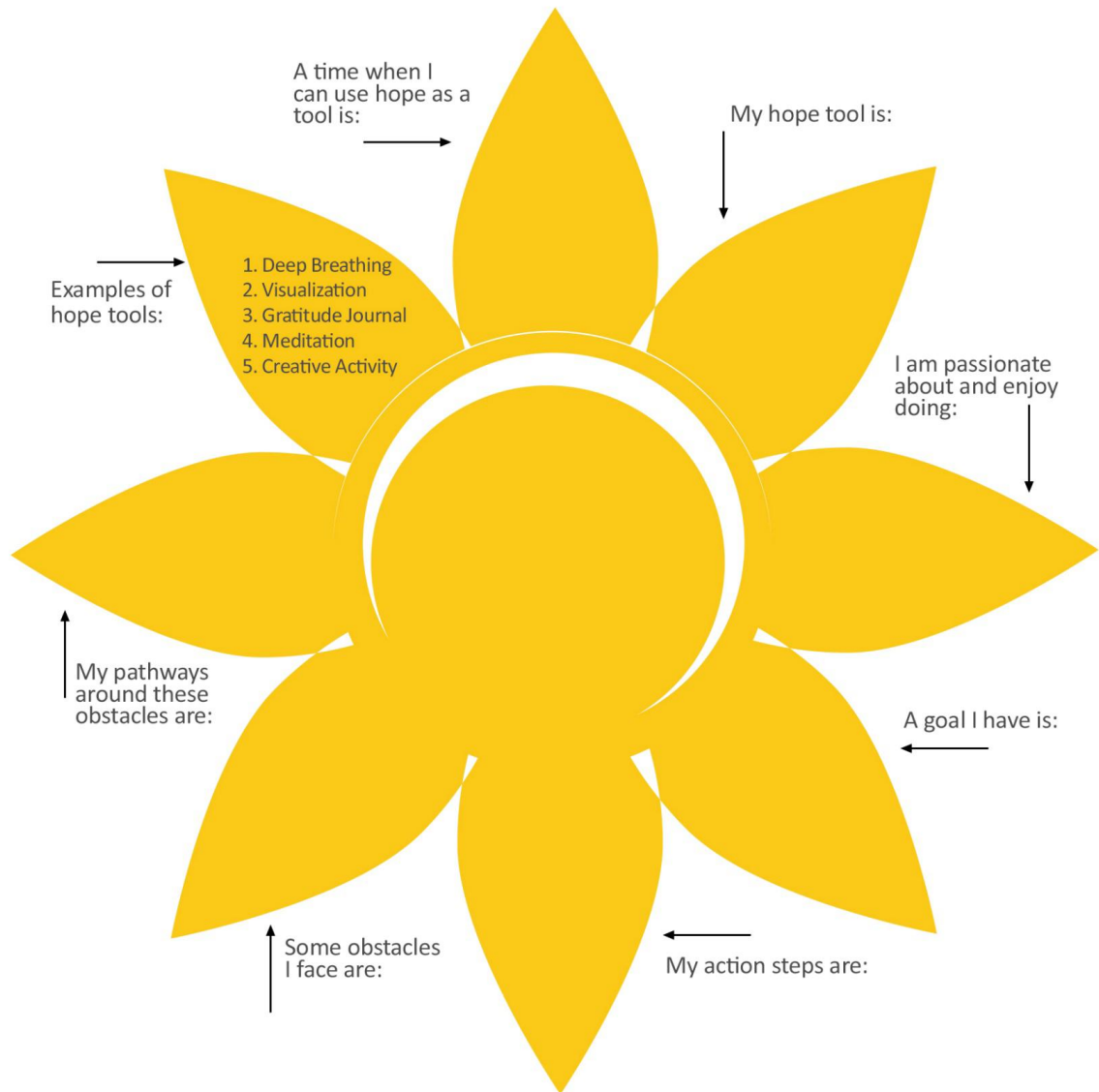


Photo by: International Foundation for Research and Education on Depression

APPENDIX J

Program Validation Result

AREAS	OBJECTIVES			ACTIVITY			PROCESSING QUESTIONS		
	A	B	C	A	B	C	A	B	C
<i>Spirituality</i>									
Charity	3	3	3	3	1	3	3	3	3
Fortitude	3	2	3	3	2	3	3	3	3
Hope	3	2	3	3	3	3	3	3	2
Prudence	3	3	3	1	3	3	3	3	2
<i>Psychological Wellbeing</i>									
Self-love	3	3	3	3	3	3	3	3	3
Self-worth	2	3	3	3	3	3	3	3	3
Self-giving	3	3	3	3	3	3	3	3	3
Self-management	3	2	3	3	3	3	2	3	3
Self-direction	3	2	3	3	3	3	3	3	3
Self-growth	3	2	3	3	2	3	3	3	3

AREAS	ABSTRACTION			CLOSING ACTIVITY			OVERALL RATING			
	A	B	C	A	B	C	A	B	C	Average
<i>Spirituality</i>										
Charity	3	3	3	2	2	3	2.8	2.4	3	2.73
Fortitude	3	3	3	3	3	2	3	2.8	2.8	2.87
Hope	3	3	3	2	1	3	2.8	2.4	2.8	2.67
Prudence	3	3	2	2	3	3	2.4	3	2.6	2.67
									Total	2.73
<i>Psychological Wellbeing</i>										
Self-love	3	3	3	3	2	3	3	2.8	3	2.93
Self-worth	3	3	3	3	2	3	2.8	2.8	3	2.87
Self-giving	3	2	3	3	2	3	3	2.6	3	2.87
Self-management	3	3	3	3	3	3	2.8	2.8	3	2.87
Self-direction	3	3	3	3	2	3	3	2.6	3	2.87
Self-growth	3	3	3	3	2	3	3	2.4	3	2.80
									Total	2.87
									Overall	2.8

Note:

1 – Not Appropriate (The content is not applicable / relevant in achieving the objectives of the program.)

2 – Needs Revision (The content should be modified to be applicable in achieving the objectives of the program.)

3 – Appropriate (The content is applicable / relevant in achieving the objectives of the program.)

APPENDIX K

SPSS Output on Test of Significant Differences

Result of Independent Sample t – Test in terms of School

```
GET
  FILE='C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav'.
T-TEST GROUPS=TYPE(1 2)
  /MISSING=ANALYSIS
  /VARIABLES=SMST SMSNT GSMS GPWB
  /CRITERIA=CI (.95).
```

T-Test

Notes		
Input	Output Created	15-Dec-2016 20:34:05
	Comments	
	Data	C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
Missing Value Handling	Split File	<none>
	N of Rows in Working Data File	963
	Definition of Missing	User defined missing values are treated as missing.
	Cases Used	Statistics for each analysis are based on the cases with no missing or out-of-range data for any variable in the analysis.
	Syntax	T-TEST GROUPS=TYPE(1 2) /MISSING=ANALYSIS /VARIABLES=SMST SMSNT GSMS GPWB /CRITERIA=CI(.95).
	Resources	
Resources	Processor Time	0:00:00.078
	Elapsed Time	0:00:00.109

[DataSet1] C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav

Group Statistics					
	TYPE	N	Mean	Std. Deviation	Std. Error Mean
SMS-T	SRCS	404	42.22	5.093	.253
	MNHS	559	41.45	5.157	.218
SMS-NT	SRCS	404	39.30	5.034	.250
	MNHS	559	38.21	5.888	.249
GSMS	SRCS	404	81.52	9.515	.473
	MNHS	559	79.67	9.850	.417
GPWB	SRCS	404	325.23	31.548	1.570
	MNHS	559	321.24	26.473	1.120

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
SMS-T	Equal variances assumed	.389	.533	2.293	961
	Equal variances not assumed			2.298	874.698
SMS-NT	Equal variances assumed	6.366	.012	2.989	961
	Equal variances not assumed			3.065	934.258
GSMS	Equal variances assumed	.344	.557	2.918	961
	Equal variances not assumed			2.935	885.410
GPWB	Equal variances assumed	13.083	.000	2.126	961
	Equal variances not assumed			2.068	772.983

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
SMS-T	Equal variances assumed	.022	.768	.335
	Equal variances not assumed	.022	.768	.334
SMS-NT	Equal variances assumed	.003	1.082	.362
	Equal variances not assumed	.002	1.082	.353
GSMS	Equal variances assumed	.004	1.851	.634
	Equal variances not assumed	.003	1.851	.631
GPWB	Equal variances assumed	.034	3.986	1.875
	Equal variances not assumed	.039	3.986	1.928

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
SMS-T	Equal variances assumed	.111	1.426
	Equal variances not assumed	.112	1.425
SMS-NT	Equal variances assumed	.372	1.793
	Equal variances not assumed	.389	1.775
GSMS	Equal variances assumed	.606	3.095
	Equal variances not assumed	.613	3.088
GPWB	Equal variances assumed	.307	7.665
	Equal variances not assumed	.201	7.771

Result of Independent Sample t – Test in terms of Age

```
GET
  FILE='C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav'.
T-TEST GROUPS=DA(1 2)
  /MISSING=ANALYSIS
  /VARIABLES=SMST SMSNT GSMS GPWB
  /CRITERIA=CI(.95).
```

T-Test

Notes		
Input	Output Created	10-Dec-2016 10:39:08
	Comments	
	Data	C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav
	Active Dataset	DataSet1
	Filter	<none>
Missing Value Handling	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	963
	Definition of Missing	User defined missing values are treated as missing.
	Cases Used	Statistics for each analysis are based on the cases with no missing or out-of-range data for any variable in the analysis.
Resources	Syntax	T-TEST GROUPS=DA(1 2) /MISSING=ANALYSIS /VARIABLES=SMST SMSNT GSMS GPWB /CRITERIA=CI(.95).
	Processor Time	0:00:00.078
	Elapsed Time	0:00:00.108

[DataSet1] C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav

Group Statistics

DA		N	Mean	Std. Deviation	Std. Error Mean
SMS-T	Early Adolescent	625	41.72	5.158	.206
	Late Adolescent	338	41.87	5.119	.278
SMS-NT	Early Adolescent	625	38.50	5.691	.228
	Late Adolescent	338	38.98	5.329	.290
GSMS	Early Adolescent	625	80.23	9.784	.391
	Late Adolescent	338	80.85	9.686	.527
GPWB	Early Adolescent	625	322.17	26.783	1.071
	Late Adolescent	338	324.30	32.101	1.746

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
SMS-T	Equal variances assumed	.022	.881	-.426	961
	Equal variances not assumed			-.427	695.367
SMS-NT	Equal variances assumed	.280	.597	-1.261	961
	Equal variances not assumed			-1.286	730.818
GSMS	Equal variances assumed	.076	.783	-.945	961
	Equal variances not assumed			-.948	696.890
GPWB	Equal variances assumed	7.082	.008	-1.097	961
	Equal variances not assumed			-1.040	593.095

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
SMS-T	Equal variances assumed	.670	-.148	.347
	Equal variances not assumed	.669	-.148	.347
SMS-NT	Equal variances assumed	.208	-.474	.376
	Equal variances not assumed	.199	-.474	.369
GSMS	Equal variances assumed	.345	-.622	.658
	Equal variances not assumed	.344	-.622	.656
GPWB	Equal variances assumed	.273	-2.129	1.942
	Equal variances not assumed	.299	-2.129	2.049

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
SMS-T	Equal variances assumed	-.830	.534
	Equal variances not assumed	-.828	.532
SMS-NT	Equal variances assumed	-1.212	.264
	Equal variances not assumed	-1.198	.250
GSMS	Equal variances assumed	-1.914	.670
	Equal variances not assumed	-1.911	.667
GPWB	Equal variances assumed	-5.940	1.681
	Equal variances not assumed	-6.153	1.894

Result of Independent Sample t – Test in terms of Family Structure

```
T-TEST GROUPS=FS(1 2)
/MISSING=ANALYSIS
/VARIABLES=SMST SMSNT GSMS GPWB
/CRITERIA=CI(.95).
```

T-Test

Notes		
Input	Output Created	10-Dec-2016 10:41:02
	Comments	
	Data	C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav
	Active Dataset	DataSet1
	Filter	<none>
Missing Value Handling	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	963
	Definition of Missing	User defined missing values are treated as missing.
	Cases Used	Statistics for each analysis are based on the cases with no missing or out-of-range data for any variable in the analysis.
Resources	Syntax	T-TEST GROUPS=FS(1 2) /MISSING=ANALYSIS /VARIABLES=SMST SMSNT GSMS GPWB /CRITERIA=CI(.95).
	Processor Time	0:00:00.078
	Elapsed Time	0:00:00.111

[DataSet1] C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav

Group Statistics

FS		N	Mean	Std. Deviation	Std. Error Mean
SMS-T	Intact Family	698	41.95	5.071	.192
	Non-intact family	265	41.32	5.306	.326
SMS-NT	Intact Family	698	38.74	5.527	.209
	Non-intact family	265	38.48	5.684	.349
GSMS	Intact Family	698	80.69	9.588	.363
	Non-intact family	265	79.80	10.153	.624
GPWB	Intact Family	698	324.00	29.101	1.102
	Non-intact family	265	320.05	27.703	1.702

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
SMS-T	Equal variances assumed	1.330	.249	1.697	961
	Equal variances not assumed			1.663	457.971
SMS-NT	Equal variances assumed	1.055	.305	.638	961
	Equal variances not assumed			.630	464.882
GSMS	Equal variances assumed	1.509	.220	1.259	961
	Equal variances not assumed			1.227	453.359
GPWB	Equal variances assumed	.583	.445	1.904	961
	Equal variances not assumed			1.947	498.413

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
SMS-T	Equal variances assumed	.090	.629	.371
	Equal variances not assumed	.097	.629	.378
SMS-NT	Equal variances assumed	.524	.256	.402
	Equal variances not assumed	.529	.256	.407
GSMS	Equal variances assumed	.208	.885	.703
	Equal variances not assumed	.220	.885	.722
GPWB	Equal variances assumed	.057	3.947	2.073
	Equal variances not assumed	.052	3.947	2.027

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
SMS-T	Equal variances assumed	-.098	1.356
	Equal variances not assumed	-.114	1.372
SMS-NT	Equal variances assumed	-.533	1.045
	Equal variances not assumed	-.544	1.056
GSMS	Equal variances assumed	-.495	2.265
	Equal variances not assumed	-.533	2.303
GPWB	Equal variances assumed	-.120	8.014
	Equal variances not assumed	-.036	7.930

Result of Independent Sample *t* – Test in terms of Sex

```
T-TEST GROUPS=GENDER(1 2)
/MISSING=ANALYSIS
/VARIABLES=SMST SMSNT GSMS GPWB
/CRITERIA=CI(.95).
```

T-Test

Notes		
Input	Output Created	10-Dec-2016 10:46:38
	Comments	
	Data	C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav
	Active Dataset	DataSet1
	Filter	<none>
Missing Value Handling	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	963
	Definition of Missing	User defined missing values are treated as missing.
	Cases Used	Statistics for each analysis are based on the cases with no missing or out-of-range data for any variable in the analysis.
Resources	Syntax	T-TEST GROUPS=GENDER(1 2) /MISSING=ANALYSIS /VARIABLES=SMST SMSNT GSMS GPWB /CRITERIA=CI(.95).
	Processor Time	0:00:00.078
	Elapsed Time	0:00:00.077

[DataSet1] C:\Documents and Settings\Owner\Desktop\ORAL DEFENSE\ttest.sav

Group Statistics					
GENDER		N	Mean	Std. Deviation	Std. Error Mean
SMS-T	Male	463	41.10	5.311	.247
	Female	500	42.40	4.903	.219
SMS-NT	Male	463	38.32	5.865	.273
	Female	500	38.99	5.265	.235
GSMS	Male	463	79.42	10.091	.469
	Female	500	81.40	9.331	.417
GPWB	Male	463	318.32	27.094	1.259
	Female	500	327.17	29.623	1.325

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
SMS-T	Equal variances assumed	3.658	.056	-3.964	961
	Equal variances not assumed			-3.952	938.028
SMS-NT	Equal variances assumed	2.595	.108	-1.874	961
	Equal variances not assumed			-1.867	929.506
GSMS	Equal variances assumed	2.761	.097	-3.159	961
	Equal variances not assumed			-3.149	938.492
GPWB	Equal variances assumed	4.005	.046	-4.829	961
	Equal variances not assumed			-4.846	960.856

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
SMS-T	Equal variances assumed	.000	-1.305	.329
	Equal variances not assumed	.000	-1.305	.330
SMS-NT	Equal variances assumed	.061	-.672	.359
	Equal variances not assumed	.062	-.672	.360
GSMS	Equal variances assumed	.002	-1.977	.626
	Equal variances not assumed	.002	-1.977	.628
GPWB	Equal variances assumed	.000	-8.857	1.834
	Equal variances not assumed	.000	-8.857	1.828

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
SMS-T	Equal variances assumed	-1.951	-.659
	Equal variances not assumed	-1.953	-.657
SMS-NT	Equal variances assumed	-1.376	.032
	Equal variances not assumed	-1.379	.035
GSMS	Equal variances assumed	-3.205	-.749
	Equal variances not assumed	-3.209	-.745
GPWB	Equal variances assumed	-12.456	-5.258
	Equal variances not assumed	-12.443	-5.270

APPENDIX L

SPSS Output on Regression Analysis

SMS - Theistic

Regression

Notes		
Input	Output Created	16-Dec-2016 01:20:40
	Comments	
	Data	C:\Documents and Settings\Owner\Desktop\FINAL OCTOBER SPSS\OVERALL DATA.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
Missing Value Handling	Split File	<none>
	N of Rows in Working Data File	963
	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.
	Syntax	REGRESSION /DESCRIPTIVES MEAN STDDEV CORR SIG N /MISSING LISTWISE /STATISTICS COEFF OUTS CI(95) R ANOVA ZPP /CRITERIA=PIN(.05) POUT(.10) /NOORIGIN /DEPENDENT ZGPWB /METHOD=ENTER ZSMST.
Resources	Processor Time	0:00:00.094
	Elapsed Time	0:00:00.125
	Memory Required	1676 bytes
	Additional Memory Required for Residual Plots	0 bytes

Descriptive Statistics

	Mean	Std. Deviation	N
ZGPWB	-.002718	.9952128	963
ZSMS-T	-.002088	.9976441	963

Correlations

		ZGPWB	ZSMS-T
Pearson Correlation	ZGPWB	1.000	.304
	ZSMS-T	.304	1.000
Sig. (1-tailed)	ZGPWB	.	.000
	ZSMS-T	.000	.
N	ZGPWB	963	963
	ZSMS-T	963	963

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	ZSMS-T ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: ZGPWB

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.304 ^a	.092	.091	.9485939

a. Predictors: (Constant), ZSMS-T

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	88.075	1	88.075	97.879	.000 ^a
	Residual	864.737	961	.900		
	Total	952.812	962			

a. Predictors: (Constant), ZSMS-T

b. Dependent Variable: ZGPWB

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
1 (Constant)	-.002	.031		-.068	.946
ZSMS-T	.303	.031	.304	9.893	.000

a. Dependent Variable: ZGPWB

Coefficients^a

Model	95.0% Confidence Interval for B		Correlations		
	Lower Bound	Upper Bound	Zero-order	Partial	Part
1 (Constant)	-.062	.058			
ZSMS-T	.243	.363	.304	.304	.304

a. Dependent Variable: ZGPWB

SMS – Non Theistic

Regression

Notes		
	Output Created	16-Dec-2016 01:22:27
	Comments	
Input	Data	C:\Documents and Settings\Owner\Desktop\FINAL OCTOBER SPSS\OVERALL DATA.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	963
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.
	Syntax	REGRESSION /DESCRIPTIVES MEAN STDDEV CORR SIG N /MISSING LISTWISE /STATISTICS COEFF OUTS CI(95) R ANOVA ZPP /CRITERIA=PIN(.05) POUT(.10) /NOORIGIN /DEPENDENT ZGPWB /METHOD=ENTER ZSMSNT.
Resources	Processor Time	0:00:00.047
	Elapsed Time	0:00:00.079
	Memory Required	1676 bytes
	Additional Memory Required for Residual Plots	0 bytes

Descriptive Statistics

	Mean	Std. Deviation	N
ZGPWB	-.002718	.9952128	963
ZSMS-NT	.004152	.9825993	963

Correlations

		ZGPWB	ZSMS-NT
Pearson Correlation	ZGPWB	1.000	.218
	ZSMS-NT	.218	1.000
Sig. (1-tailed)	ZGPWB	.	.000
	ZSMS-NT	.000	.
N	ZGPWB	963	963
	ZSMS-NT	963	963

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	ZSMS-NT ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: ZGPWB

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.218 ^a	.047	.046	.9718446

a. Predictors: (Constant), ZSMS-NT

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig. ^a
1	Regression	45.164	1	45.164	47.819	.000 ^a
	Residual	907.647	961	.944		
	Total	952.812	962			

a. Predictors: (Constant), ZSMS-NT

b. Dependent Variable: ZGPWB

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.004	.031		-.116	.908
	ZSMS-NT	.221	.032	.218	6.915	.000

a. Dependent Variable: ZGPWB

Coefficients^a

Model	95.0% Confidence Interval for B		Correlations		
	Lower Bound	Upper Bound	Zero-order	Partial	Part
1 (Constant)	-.065	.058			
ZSMS-NT	.158	.283	.218	.218	.218

a. Dependent Variable: ZGPWB

Global Spiritual Meaning

```

REGRESSION
  /DESCRIPTIVES MEAN STDDEV CORR SIG N
  /MISSING LISTWISE
  /STATISTICS COEFF OUTS CI(95) R ANOVA ZPP
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT ZGPWB
  /METHOD=ENTER ZGSMS.

```

Regression

Notes

Output Created	21-Oct-2016 21:57:21
Comments	

Notes

Input	Data	C:\Documents and Settings\Owner\Desktop\FINAL OCTOBER SPSS\OVERALL DATA.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	963
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.
	Syntax	REGRESSION /DESCRIPTIVES MEAN STDDEV CORR SIG N /MISSING LISTWISE /STATISTICS COEFF OUTS CI(95) R ANOVA ZPP /CRITERIA=PIN(.05) POUT(.10) /NOORIGIN /DEPENDENT ZGPWB /METHOD=ENTER ZGSMS.
Resources	Processor Time	0:00:00.031
	Elapsed Time	0:00:00.187
	Memory Required	1676 bytes
	Additional Memory Required for Residual Plots	0 bytes

[DataSet1] C:\Documents and Settings\Owner\Desktop\FINAL OCTOBER SPSS\OVERALL DATA.sav

Descriptive Statistics

	Mean	Std. Deviation	N
ZGPWB	-.002718	.9952128	963
ZGSMS	.001828	.9918473	963

Correlations

		ZGPWB	ZGSMS
Pearson Correlation	ZGPWB	1.000	.281
	ZGSMS	.281	1.000
Sig. (1-tailed)	ZGPWB	.	.000
	ZGSMS	.000	.
N	ZGPWB	963	963
	ZGSMS	963	963

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	ZGSMS ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: ZGPWB

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.281 ^a	.079	.078	.9555769

a. Predictors: (Constant), ZGSMS

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	75.296	1	75.296	82.460	.000 ^a
	Residual	877.515	961	.913		
	Total	952.812	962			

a. Predictors: (Constant), ZGSMS

b. Dependent Variable: ZGPWB

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.003	.031		-.105	.916
	ZGSMS	.282	.031	.281	9.081	.000

a. Dependent Variable: ZGPWB

Coefficients^a

Model		95.0% Confidence Interval for B		Correlations		
		Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	-.064	.057			
	ZGSMS	.221	.343	.281	.281	.281

a. Dependent Variable: ZGPWB

APPENDIX M

Letter to the School Principal Requesting for Permission to Conduct the Research Study in Muntinlupa National High School

DR. FLORANTE C. MARMETO

Principal IV

Muntinlupa National High School
NBP Reservation, Muntinlupa City

Dear Dr. Marmeto:

A pleasant day to you!

I am writing my thesis on **Spirituality and Psychological Well-Being of Adolescents: Basis for a School-Based Well-Being Program**. With regards to this, I wish to ask for your approval to allow me to administer questionnaires to your Grade 7 – 10 students, in which I will be needing 100 students in each level. The said questionnaire may be accomplished by the students within 60 minutes. I also wish to request for a day to conduct my focus group discussion with selected students.

Attached herewith are the questionnaires that will be utilized. Your approval is highly appreciated in achieving this leap of endeavor and looking forward to your favorable response.

Thank you.

Sincerely yours,

RACQUEL C. CAÑALITA

Candidate, M.A. Ed. in Guidance & Counseling, PNU

Noted by:

DR. TERESITA T. RUNGDUIN

Adviser / Director

Graduate Research Office

DR. ZENAIDA Q. REYES

Dean

College of Graduate Studies and Teacher Education Research (CGSTER)

APPENDIX N

Letter to the School Principal Requesting for Permission to Conduct the Research Study in San Roque Catholic School

BRO. ANICETO SISTER, OSM

Principal

San Roque Catholic School
Alabang, Muntinlupa City

Dear Bro. Sister:

A pleasant day to you!

I am writing my thesis on **Spirituality and Psychological Well-Being of Adolescents: Basis for a School-Based Well-Being Program**. With regards to this, I wish to ask for your approval to allow me to administer questionnaires to your Grade 7 – 10 students, in which I will be needing 100 students in each level. The said questionnaire may be accomplished by the students within 60 minutes. I also wish to request for a day to conduct my focus group discussion with selected students.

Attached herewith are the questionnaires that will be utilized. Your approval is highly appreciated in achieving this leap of endeavor and looking forward to your favorable response.

Thank you.

Sincerely yours,

RACQUEL C. CAÑALITA

Candidate, M.A. Ed. in Guidance & Counseling, PNU

Noted by:

DR. TERESITA T. RUNGDUIN

Adviser / Director

Graduate Research Office

DR. ZENAIDA Q. REYES

Dean

College of Graduate Studies and Teacher Education Research (CGSTER)

APPENDIX O

Time Table Plan

Month	Activities
April 2016	Title Defense
May – June 2016	Proposal (Chapters 1 -2) Colloquium
July 2016	Revision Submission of Proposal to Ethics Committee
August 2016	Data Gathering
September 2016	Checking of Tests Interview of Respondents
October 2016	Interview of Respondents Validation of Interview Results
November 2016	Write – up of Chapter 3 (Result and Discussion) Write – up of Chapter 4 (Result and Discussion) Program Development
December 2016	Authenticity and Language Editing Revision of Paper Oral Defense

APPENDIX P

Budget Plan

Expenses	Amount	Total
Black ink	P 745.00	P 7,450 (for 10 cartridgeges)
Colored ink	P 954.00	P 1,908 (for 2 cartridgeges)
Ream of Paper	P 190.00	P 1,140 (for 6 reams)
Photocopy (References, assent form, consent form, instrument, panelist copy for title defense & colloquium, thesis copies for oral defense)		P 7, 800
Food (Title defense, colloquium, oral defense)		P 2, 400
PNU paper	P 500.00	P 500.00 (1 ream)
Final copy of thesis (photocopies and hardbound)		P 1, 700.00
Total		P 22, 898.00

APPENDIX Q

Authenticity Test Results



Philippine Normal University
College of Graduate Studies and Teacher Education Research
PUBLICATION OFFICE



AUTHENTICITY RESULT

Date of Release: November 26, 2016
Result Code: 2016-0162
Submission ID: 742678631
Title of Output: Spirituality and Psychological Well-Being of Adolescents: Basis for a School-Based Psycho-Spiritual Well-Being Program.
Author(s): Racquel C. Cañalita

Authenticity Report:

- **Similarity Report: 12%**
- **Interpretation:** A similarity report of 12% means that 12% of the whole paper is similar to sources in Turnitin's (authenticity software) online repository. The colored bibliographical references denote the sources of similarity to previously published work which maybe from internet sources (9%), publications (7%) and student papers (10%) for the remaining similarity percentage.
- **Highlighted text in the Manuscript:**
 - Red marks and highlights are set of texts directly or exactly copied from online sources
 - Other color marks and highlights are set of text exactly copied from other sources (student papers and publications).

Rio Anne K. Maño
(Authenticity Administrator)

Noted by: 
Dr. Marie Paz E. Morales
Director, Publications Office



publications.office@pnu.edu.ph
Taft Avenue, Manila, 1000, Philippines
Tel. No. 3171768, Loc. 530



APPENDIX R

Certificate of Language Edit

**Philippine Normal University
THE NATIONAL CENTER FOR TEACHER EDUCATION
Taft Ave., Manila**

November 26, 2016

CERTIFICATION

This is to certify that I did the language editing of the thesis entitled "SPIRITUALITY AND PSYCHOLOGICAL WELLBEING OF ADOLESCENTS: A BASIS FOR A SCHOOL-BASED PSYCHO-SPIRITUAL WELLBEING PROGRAM" of Ms. RACQUEL C. CANALITA, Master of Arts in Education student with specialization in Guidance and Counseling.

This certification is issued to Ms. Canalita for whatever legal purpose it may serve her


LUCILLA R. FETALVERO
Retired Professor

RACQUEL C. CAÑALITA

Blk. 141 Lt. 15 Paredes St. Katarungan Village, Muntinlupa City
racquel_sapphire@yahoo.com
0909 – 4825256

EDUCATION

Master of Arts in Education - Guidance & Counseling 2009 - Expected 2017
Philippine Normal University, Manila

Master of Arts in Counseling (14 units) 2005 - 2007
De La Salle University, Manila

BS. Psychology Major in Guidance & Counseling, *cum laude* 2004
Philippine Normal University, Manila

PROFESSIONAL EXPERIENCES

TEACHING

Grade School Teacher November, 2004-March, 2005
Maria Montessori Foundation, Ayala Alabang, Muntinlupa City

GUIDANCE & COUNSELING

Manresa School (Grades 5 & 6) June, 2015 – March, 2016
BF Homes, Parañaque City
Santa Isabel College (Grade School & High School) June, 2014 – October, 2014
Taft Avenue, Manila
San Roque Catholic School (High School) June, 2005 – March, 2014
Alabang, Muntinlupa City

HUMAN RESOURCE OFFICER

San Roque Catholic School June, 2007 – March, 2014
Alabang, Muntinlupa City

ELIGIBILITY / LICENSE

Civil Service Eligible
License Professional Teacher