

The Role of Cultural Collectivism in Adolescent Development: Assessing the Influence of Community Participation on the Prosocial Orientation of Filipino Youth

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Abstract: This study examined the relationship between cultural collectivism, community participation, and prosocial orientation among Filipino adolescents, with particular focus on the mediating role of community participation. Using a descriptive–correlational research design, data were collected from 289 Filipino adolescents aged 10–19 residing in Laguna, Philippines through structured and validated self-report measures. Pearson product–moment correlation and regression-based mediation analysis with bootstrapping were employed to analyze the data. Descriptive findings indicated high levels of cultural collectivism ($M = 3.24, SD = 0.44$), community participation ($M = 2.66, SD = 0.65$), and a very high level of prosocial orientation ($M = 3.38, SD = 0.45$). Correlation analysis revealed that cultural collectivism was significantly associated with community participation ($r = .375, p < .01$), while cultural collectivism was also significantly related to prosocial orientation ($r = .613, p < .001$). In addition, community participation demonstrated a significant positive relationship with prosocial orientation ($r = .282, p < .001$). Mediation analysis further revealed that cultural collectivism significantly predicted community participation ($\beta = .562, p < .001$); however, community participation did not significantly predict prosocial orientation ($\beta = .042, p = .224$). Although cultural collectivism remained a significant predictor of prosocial orientation ($\beta = .605, p < .001$), the bootstrap confidence interval for the indirect effect ($-.015$ to $.067$) included zero, indicating that community participation did not significantly mediate the relationship between cultural collectivism and prosocial orientation. These findings suggest that while collectivist values are strongly associated with prosocial tendencies among Filipino adolescents, community participation may not function as the explanatory mechanism underlying this relationship.

Keywords: Cultural Collectivism, Adolescent Development, Community Participation, Prosocial Orientation, Filipino Youth.

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I. INTRODUCTION

Adolescent development represents a critical developmental juncture characterized by the complex interplay between identity formation and social integration. In contemporary developmental discourse, a notable dialogue has emerged regarding the tension between the Western paradigm of individual autonomy and the Eastern emphasis on collective interdependence. While Western-centric models often highlight the transition to adulthood through the lens of self-reliance and personal agency

(Arnett, 2000), these frameworks may not fully account for the developmental trajectories of youth in collectivist societies like the Philippines, where the "self" is frequently conceptualized through relational ties (Enriquez, 1994).

In this study, Cultural Collectivism—measured as a unified construct reflecting group harmony and communal responsibility—serves as the primary predictor. While literature often discusses this philosophically as *Kapwa* (Enriquez, 1994), this research operationalizes it as the "value" component of Expectancy-Value Theory. As posited

by Carver and Scheier (2014), motivation stems from both the value placed on a goal and the expectancy of achieving it. Here, Cultural Collectivism represents the internal value system, while Community Participation provides the behavioral pathway that builds the expectancy of being a helpful societal member. Together, these factors are hypothesized to influence a student's Prosocial Orientation.

Filipino adolescent development is rooted in an interdependent self-construal grounded in *pakikipagkapwa*, or shared identity (Pe-Pua & Protacio-Marcelino, 2000). In this cultural landscape, maturity is characterized by a "tethered independence" rather than separation from the family. Indigenous values like *pakikisama* (harmony), *bayanihan* (communal cooperation), and *utang na loob* (reciprocal gratitude) socialize youth to prioritize collective goals and extend responsibility beyond the self. This orientation potentially fosters a heightened prosocial orientation—specifically, behaviors intended to benefit others, such as kindness, sharing, empathy, cooperation, and social concern (Santos & Reyes, 2022).

However, the Filipino cultural landscape is navigating significant transformation. Urbanization and digital globalization have introduced Western individualistic ideals to local youth, creating a "hybrid" cultural identity. Consequently, there is growing academic interest in how traditional communal values persist or adapt (Conaco, 2011). Within this shifting cultural environment, community participation functions as more than a simple sequence of volunteer acts; it serves as a significant setting for informal education and experiential learning. For adolescents, active civic involvement provides a natural learning context in which abstract cultural concepts are translated into lived social competencies, leadership skills, and an enhanced sense of civic accountability (Lerner et al., 2021; UNESCO, 2024). By examining these variables together, this inquiry investigates how informal educational pathways and deeply held cultural schemas interact to shape the moral and prosocial orientations of contemporary youth.

Despite these theoretical links, important empirical gaps remain. While cultural collectivism, community participation, and prosocial orientation have been examined individually, research exploring their interrelationships within a single framework remains scarce. Most available models are based on non-Filipino cohorts, which may fail to capture the unique indigenous dynamics of *Sikolohiyang Pilipino*. Furthermore, limited evidence explains the mechanisms through which internal cultural values manifest as external prosocial traits in an increasingly modernized society.

This study addresses a critical empirical gap by examining whether community participation serves as a mediating mechanism between cultural collectivism and prosocial orientation among Filipino adolescents. While prior research has explored these variables independently, limited studies have investigated their combined relationships within a single framework. Extending beyond simple associations, this empirical inquiry employs a

mediation framework to provide a more refined understanding of how indigenous cultural values and active social engagement contribute to positive youth development within the Philippine context.

II. METHODS

This study utilized a descriptive–correlational research design to examine the influence of cultural collectivism on the prosocial orientation of Filipino youth and to determine whether community participation serves as a significant mediating mechanism through which collectivist values translate into prosocial behaviors. This design was selected for its effectiveness in describing variable levels while simultaneously identifying statistical relationships among constructs within a unified framework. According to the Philippine Statistics Authority (2022), the estimated adolescent population in Laguna is 609,195. A total of 307 survey responses were initially gathered; however, 18 responses were excluded for failing to meet the specified inclusion criteria. The final cleaned dataset consisted of 289 Filipino adolescents ($N = 289$), which achieved an estimated 6% margin of error. Participants ranged from 10 to 19 years old, consistent with the developmental age bracket adapted from the World Health Organization (2002), which captures the transition from secondary education to emerging adulthood. A non-probability purposive sampling technique was employed, wherein participants were selected based on residency, age eligibility, and voluntary informed consent.

Data were gathered through a researcher-developed, self-administered survey distributed via Google Forms. The instrument consisted of three 10-item psychometric scales measuring cultural collectivism, community participation, and prosocial orientation. To minimize central tendency bias and encourage respondents to express definitive positions regarding cultural and behavioral tendencies, a 4-point Likert scale was utilized: 4 (Strongly Agree), 3 (Agree), 2 (Disagree), and 1 (Strongly Disagree). Mean scores were interpreted using the following equal-interval ranges: 3.26–4.00 (Very High Level), 2.51–3.25 (High Level), 1.76–2.50 (Low Level), and 1.00–1.75 (Very Low Level).

To establish the rigor of the instrument, content validation was conducted by an expert panel in psychology and educational practice to ensure theoretical and developmental appropriateness. Following data collection ($N = 289$), construct validity and the underlying factor structure were evaluated through exploratory factor analysis (EFA) using principal axis factoring with oblique Promax rotation. Bartlett's test of sphericity confirmed excellent suitability of the data for factor extraction, $\chi^2(348) = 2189.29, p < .001$. The analysis yielded a stable three-factor solution based on the Kaiser criterion (eigenvalues 1.0), collectively accounting for 54.3% of the total variance. Scale reliability was assessed using Cronbach's alpha (α) and McDonald's omega (ω) coefficients. The Prosocial Orientation Scale loaded dominantly onto Factor 1, accounting for 21.5% of the total variance, with factor loadings ranging from $\lambda = .543$ to $\lambda = .882$, and

demonstrated excellent internal consistency ($\alpha = .905$, 95% CI [.879,.931], $\omega = .905$). The Community Participation Scale loaded onto Factor 2, accounting for 19.4% of the variance, with loadings ranging from $\lambda = .688$ to $\lambda = .842$, and likewise demonstrated excellent reliability ($\alpha = .900$, 95% CI [.880,.920], $\omega = .902$). The Cultural Collectivism Scale loaded onto Factor 3, explaining 13.5% of the post-rotation variance, with factor loadings ranging from $\lambda = .489$ to $\lambda = .791$, and demonstrated good internal consistency ($\alpha = .819$, 95% CI [.768,.870], $\omega = .820$).

Descriptive and inferential statistical analyses were employed to interpret the data. Mean scores were used to describe the levels of collectivism, community participation, and prosocial orientation among adolescents, while Pearson product-moment correlation (r) was utilized to examine significant relationships among the study variables. To test the hypothesized mediation model, a path-analytic approach was conducted to determine whether community participation mediates the relationship between cultural collectivism and prosocial orientation.

III. RESULTS

Table 1 Filipino Adolescents' Level of Cultural Collectivism

Statements	Mean ($\bar{x}$)	Standard Deviation (SD)	Rank	Verbal Interpretation
1. I consider my family's needs before making personal decisions.	3.35	0.62	4	Very High
2. I believe that success should be shared with others rather than kept to oneself.	3.30	0.72	5	Very High
3. I often consult my family or peers before making important choices.	3.14	0.80	6	High
4. I prioritize group harmony over expressing my personal opinions.	3.10	0.76	7	High
5. I believe that cooperation is more valuable than individual competition.	3.45	0.65	2	Very High
6. I feel a strong sense of belonging and connection to my community.	3.03	0.74	9.5	High
7. I think important decisions should benefit the majority rather than just the individual.	3.42	0.67	3	Very High
8. I am willing to sacrifice personal interests for the sake of my group's well-being.	3.03	0.75	9.5	High
9. I feel obligated to support members of my community in times of need.	3.08	0.69	8	High
10. I feel proud when I contribute to the success of my group or community.	3.46	0.64	1	Very High
Overall	3.24	0.44		High

Note. Mean score interpretations are based on the following equal-interval ranges: 3.26–4.00 (Very High Level / Strongly Agree), 2.51–3.25 (High Level / Agree), 1.76–2.50 (Low Level / Disagree), and 1.00–1.75 (Very Low Level / Strongly Disagree).

Table 1 shows that the statement “I feel proud when I contribute to the success of my group or community” obtained the highest mean value of 3.46 with a standard deviation of 0.64; while the lowest mean value of 3.03 was obtained for the statements “I feel a strong sense of belonging and connection to my community” ($SD = 0.74$) and “I am willing to sacrifice personal interests for the sake of my group's well-being” ($SD = 0.75$). The overall computed mean value of 3.24 with a standard deviation of 0.44 indicates that the level of cultural collectivism of the participating Filipino adolescents was “High”.

Data indicates that the participating Filipino adolescents strongly valued shared goals, cooperation, group harmony, and family and community relationships. Though it was “High”, more efforts are needed to improve in prioritizing the welfare of the group over their individual interests and in having a sense of belongingness to community.

These results substantiate the resilience of collectivist values among Filipino adolescents amidst globalization and digital media exposure. This localized endurance of cooperation, shared success, and community welfare is highly consistent with indigenous psychological constructs—specifically *bayanihan*, *pakikisama*, and *kapwa*—which prioritize relational harmony and collective responsibility over the self (Enriquez, 1994; Pe-Pua & Protacio-Marcelino, 2000). Similar findings were reported by Hazel Markus and Shinobu Kitayama (2010), who explained that adolescents raised in collectivist cultures are more likely to define themselves in relation to others and prioritize group-oriented goals over personal interests. The respondents' strong sense of pride in contributing to their community further suggests that prosocial identity among Filipino youth remains closely tied to collective achievement and social connectedness.

However, the comparatively lower scores regarding the sacrifice of personal interests and the sense of community belonging may reflect the gradual emergence of hybridized cultural identities among modern Filipino adolescents. Conaco (2011) observed that urbanization and globalization have increasingly exposed Filipino youth to individualistic values emphasizing autonomy and personal achievement. This tension between traditional collectivist

expectations and contemporary, self-oriented aspirations likely explains why adolescents still value cooperation yet remains selective in placing collective welfare above personal priorities. Nevertheless, the aggregate findings indicate that collectivism remains a dominant cultural orientation shaping modern Filipino adolescent development.

Table 2 Filipino Adolescents' Level of Community Participation

Statements	Mean ($\bar{x}$)	Standard Deviation (SD)	Rank	Verbal Interpretation
1. I actively participate in community volunteer work (e.g., clean-up drives, tree planting).	3.52	0.87	1	Very High
2. I am an involved member of school organizations or local barangay youth clubs.	2.53	0.99	8.5	High
3. I participate in religious youth ministries or church-led community activities.	2.53	1.01	8.5	High
4. I attend trainings, seminars, or awareness campaigns held in my community.	2.70	0.88	5	High
5. I contribute my time to outreach programs or charity events.	2.49	0.89	10	Low
6. I participate in local cultural festivals and traditional community gatherings.	2.61	0.91	7	High
7. I share content on social media that aims to raise awareness about social issues.	2.65	0.97	6	High
8. I engage in healthy online discussions regarding community concerns.	2.77	0.87	3	High
9. I take initiative in helping organize or lead efforts for the common good.	2.71	0.85	4	High
10. I make a consistent effort to stay informed about issues affecting our community.	3.09	0.74	2	High
Overall	2.66	0.65		High

Note. Mean score interpretations are based on the following equal-interval ranges: 3.26–4.00 (Very High Level / Strongly Agree), 2.51–3.25 (High Level / Agree), 1.76–2.50 (Low Level / Disagree), and 1.00–1.75 (Very Low Level / Strongly Disagree).

As presented in *Table 2*, the respondents obtained “High” level of community participation in majority of its indicators. Great concern is needed for improving in the aspect of contributing their time to outreach programs or charity events as it obtained the lowest mean value of 2.49 ($SD = 0.89$). They excelled most in actively participate in community volunteer work (e.g., clean-up drives, tree planting) with the highest mean value of 3.52 with a standard deviation of 0.87. The overall computed mean value of 2.66 with a standard deviation of 0.65 indicates that their level of community participation was “High”.

The empirical findings demonstrate that the participating Filipino adolescents had a strong sense of civic engagement, social responsibility, commitment to the improvement of community, and social belongingness. This also means that there a collective social support of adolescents was manifested to support the community welfare and development. Consistent with the Positive Youth Development framework of Lerner et al. (2021), which emphasizes that adolescent participation in volunteerism, youth organizations, and civic activities strengthens leadership skills, empathy, and social

responsibility. Similarly, UNESCO (2024) highlighted that active youth engagement in community-based initiatives contributes to social cohesion and civic-minded behavior among adolescents.

The high participation in volunteer activities and social awareness initiatives suggests that Filipino adolescents remain socially responsive to communal concerns, particularly when opportunities for collective action are accessible. The findings also reflect the continuing influence of Filipino cultural values that encourage communal cooperation and social support. However, the relatively lower participation in outreach programs and charity-related activities may indicate practical limitations such as academic demands, financial constraints, limited transportation, or lack of organized opportunities. In contrast to highly institutionalized youth participation in some Western settings, Filipino adolescents may express civic responsibility more through informal and relational acts of support within families, peer groups, and online communities. These data indicate that community participation among Filipino youth is evolving into both physical and digital forms of engagement.

Table 3 Filipino Adolescents' Level of Prosocial Orientation

Statements	Mean ($\bar{x}$)	Standard Deviation (SD)	Rank	Verbal Interpretation
1. I help others even when I do not expect anything in return.	3.48	0.60	2	Very High
2. I stand up for others when they are being treated unfairly.	3.26	0.64	9.5	Very High
3. I make it a point to maintain a positive attitude by consistently expressing gratitude and offering greetings to others.	3.33	0.61	7	Very High
4. I offer help to my peers when they struggle with lessons or difficult concepts.	3.40	0.58	5	Very High
5. I try to understand how others feel by putting myself in their situation.	3.44	0.60	3	Very High
6. I willingly share my resources (time, knowledge, or materials) with others.	3.39	0.60	6	Very High
7. I feel a sense of moral responsibility to assist people who are less fortunate.	3.26	0.66	9.5	Very High
8. I enjoy doing small acts of kindness for others.	3.55	0.58	1	Very High
9. I take responsibility when my actions affect others negatively and try to make amends.	3.41	0.62	4	Very High
10. Seeing someone in distress motivates me to take action to help them.	3.27	0.60	8	Very High
Overall	3.38	0.45		Very High

Note. Mean score interpretations are based on the following equal-interval ranges: 3.26–4.00 (Very High Level / Strongly Agree), 2.51–3.25 (High Level / Agree), 1.76–2.50 (Low Level / Disagree), and 1.00–1.75 (Very Low Level / Strongly Disagree).

All the statements in *Table 3*, were strongly agreed by the respondents which indicates that their level of prosocial orientation was “Very High”. It was proven in the overall computed mean value of 3.38 with a standard deviation of 0.45. This means that the participating adolescents showed tendencies, attitudes, and values which promote sharing, helping, supporting, and caring for others. They showed compassion and empathy, engaged in acts of kindness, helped people voluntarily, cooperated with others, and prioritized the welfare of others without expecting something in return.

These outcomes lend empirical support to Eisenberg's (2022) assertion that prosocial orientations develop through repeated exposure to empathic socialization and supportive interpersonal environments. For Filipino adolescents, this developmental pathway appears rooted in a family-centered upbringing and localized collectivist norms, both of which

mandate a deep concern for others and continuous reciprocal support.

The marked tendency of respondents to perform small acts of kindness without expecting rewards suggests that prosociality among Filipino youth is intrinsically driven rather than externally mandated. This behavior aligns with Bandura's (2001) Social Cognitive Theory, which outlines how adolescents internalize prosocial standards through environmental modeling and reinforcement. Related findings were reported by Santos and Reyes (2022), who observed that Filipino adolescents with stronger social connectedness and communal values tended to exhibit higher levels of empathy, cooperation, and helping behavior. The generally high ratings across all indicators may reflect that prosocial orientation continues to be a notable psychological and cultural characteristic among Filipino youth despite ongoing societal modernization.

Table 4 Relationship Between Level of Cultural Collectivism and Community Participation of Filipino Adolescents

Variables	Mean ($\bar{x}$)	Computed <i>r</i> Value	Computed <i>p</i> Value	Verbal Interpretation
Level of Cultural Collectivism	3.24	.375**	<.001	Significant, Reject H_0
Level of Community Participation	2.66			

Note. Correlation is significant at the 0.01 level (2-tailed)

As shown in *Table 4*, the level of cultural collectivism and community participation of the Filipino adolescents was significantly related to each other ($r = .375$) at 0.01 level of significance (2-tailed). Positive correlation indicates that as

the level of cultural collectivism of the respondents increases, their level of community participation also increases; and vice versa. Therefore, the null hypothesis that “There is no significant relationship between level of

cultural collectivism and community participation of Filipino adolescents” was rejected.

These findings indicate that adolescents who strongly value collective welfare, cooperation, and relational harmony are more likely to engage in community-oriented activities and civic participation. This alignment concurs with Triandis’ (2021) framework of collectivism, which posits that individuals from collectivist cultures prioritize group involvement and social obligations over individual pursuits. Consequently, adolescents who internalize collectivist beliefs may perceive participation in community initiatives as both a social responsibility and a culturally meaningful behavior. These outcomes further resonate with the Positive Youth Development framework conceptualized

by Lerner et al. (2021), which emphasizes that supportive cultural values and social environments encourage constructive community engagement during adolescence. While prior literature consistently links collectivist orientations with heightened civic participation, volunteerism, and social cooperation due to reinforced feelings of belongingness, the moderate strength of the relationship observed in this study introduces important nuance. It implies that while collectivism contributes significantly to participation, other contextual variables—such as socioeconomic status, parental support, the accessibility of youth programs, and digital engagement—simultaneously influence the extent of adolescents’ community involvement.

Table 5 Relationship Between Level of Cultural Collectivism and Prosocial Orientation of Filipino Adolescents

Variables	Mean ($\bar{x}$)	Computed r Value	Computed p Value	Verbal Interpretation
Level of Cultural Collectivism	3.24	.613**	<.001	Significant, Reject H_0
Level of Prosocial Orientation	3.38			

Note. Correlation is significant at the 0.01 level (2-tailed)

The computed r value of 0.613 with a p value of 0.000, as presented in Table 5; indicates that the respondents’ level of cultural collectivism and their level of prosocial orientation was significantly related to each other. This also indicates a direct relationship that as the level of cultural collectivism increases or decreases, the level of prosocial orientation also increases or decreases. This led to the rejection of the null hypothesis stating no relationship between the two variables.

The strong positive relationship indicates that collectivist values play a substantial role in shaping the prosocial tendencies of Filipino adolescents. Adolescents who prioritize group welfare, cooperation, and interpersonal harmony are more likely to engage in helping behaviors, empathy, sharing, and moral responsibility toward others. This finding strongly aligns with the perspectives of Markus

and Kitayama (2010), who argued that individuals raised in collectivist cultures often develop an interdependent self-construal emphasizing social connectedness and responsibility toward others.

Moreover, these outcomes provide empirical support for *Sikolohiyang Pilipino* and its core construct of *kapwa*, which models the self as fundamentally intertwined with the community (Enriquez, 1994). In this light, prosocial actions are understood as culturally embedded moral obligations. This pattern is consistent with the findings of Carlo and Padilla-Walker (2020), who noted that collectivist cultural contexts strongly predict empathy and cooperation during adolescence. The high magnitude of the correlation underscores that collectivism persists as a vital cultural architecture driving prosociality among Filipino youth.

Table 6 Relationship Between Level of Community Participation and Prosocial Orientation of Filipino Adolescents

Variables	Mean ($\bar{x}$)	Computed r Value	Computed p Value	Verbal Interpretation
Level of Community Participation	2.66	.282**	<.001	Significant, Reject H_0
Level of Prosocial Orientation	3.38			

Note. Correlation is significant at the 0.01 level (2-tailed)

In Table 6, it is clearly presented that the level of community participation of the respondents was significantly related to their level of prosocial orientation ($r = .282$, $p = .000$). This means that any increase or decrease in the level of community participation of the respondents, will cause an increase or decrease to their level of prosocial orientation. Therefore, the null hypothesis stating no

significant relationship between these variables; needs to be rejected.

These findings indicate that adolescents who actively engage in community-related activities are more likely to demonstrate helping behaviors, empathy, cooperation, and a distinct concern for others. Participation in volunteer work, youth organizations, awareness campaigns, and civic

discussions likely provides adolescents with critical opportunities to cultivate social competence, perspective-taking, and interpersonal responsibility. This pathway aligns with the Positive Youth Development (PYD) framework of Lerner et al. (2021), which posits that active community involvement promotes adaptive developmental outcomes by strengthening an adolescent's sense of purpose, belongingness, and social accountability. These outcomes further resonate with directives from UNESCO (2024) emphasizing that youth civic participation fosters social awareness and prosocial behavior by exposing adolescents to systemic social issues and collaborative problem-solving.

Notably, the relatively weaker correlation found here—when compared to the relationship between collectivism and prosocial orientation—introduces an important theoretical caveat. It demonstrates that while structural community participation contributes to prosocial development, deeply rooted cultural values exert a more profound influence on adolescents' helping tendencies than formal civic engagement alone. This disparity underscores the premise that prosocial orientations among Filipino adolescents may emerge primarily through everyday, informal relational experiences within familial and peer networks, rather than solely through structured institutional channels.

Table 7 Community Participation as Mediator of the Relationship Between Cultural Collectivism and Prosocial Orientation of Filipino Adolescents

Path/Effect	Computed β Value	Computed p Value	Verbal Interpretation
Path A (Cultural Collectivism $\square$ Community Participation)	.562	< .001	Significant
Path B (Community Participation $\square$ Prosocial Orientation)	.042	.224	Not Significant
Direct Effect, C (Cultural Collectivism $\square$ Prosocial Orientation)	.605	< .001	Significant
Indirect Effect (a x b)	.024	Bootstrap Confidence Interval (-.015 to .067)	Not Significant

Table 7 revealed that the community participation of the participating Filipino adolescents was significantly predicted by their cultural collectivism $\beta = .562, p < .001$. However, their prosocial orientation was not significantly predicted by their community participation ($\beta = .042, p = .224$). Crucially, the direct effect of cultural collectivism on their prosocial orientation remained strongly significant ($\beta = .605, p < .001$). In addition, the bootstrap 95% confidence interval for the indirect effect (-.015 to .067) included zero, which confirms that the relationship between cultural collectivism and prosocial orientation was not significantly mediated by community participation. This means that the prosocial orientation of the respondents directly increases or decreases depending on the shift in their cultural collectivism, regardless of whether their level of structured community participation is high or low.

The findings suggest that collectivist cultural values alone may already function as a strong internal psychological foundation for prosocial behavior among Filipino adolescents. In line with Expectancy-Value Theory proposed by Carver and Scheier (2014), adolescents who strongly value interpersonal harmony, cooperation, and collective welfare may naturally develop prosocial tendencies even without extensive participation in organized civic activities.

The non-significant mediating effect of community participation also implies that prosocial orientation among Filipino youth may emerge more strongly through informal relational socialization rather than through structured institutional involvement. Filipino adolescents may learn empathy, cooperation, and helping behavior primarily within

family systems, peer interactions, and culturally embedded practices such as *bayanihan* and *pakikisama*. This interpretation aligns with Enriquez's (1994) concept of *kapwa*, wherein concern for others is viewed as an intrinsic component of identity rather than a behavior dependent on formal civic participation.

Contrastingly, some Western-based developmental models propose that organized civic engagement serves as a major pathway toward prosocial development because participation exposes adolescents to collaborative experiences and social responsibility training (Lerner et al., 2021). However, the present findings indicate that within the Philippine cultural context, collectivist values may independently sustain prosocial orientation regardless of adolescents' level of formal community engagement. This highlights the unique cultural dynamics underlying Filipino adolescent development and reinforces the importance of indigenous cultural frameworks in understanding youth behavior.

To evaluate the practical significance and empirical robustness of the mediation model, effect sizes were interpreted alongside post hoc statistical power calculations. The path-analytic model accounted for 25.7% of the variance in Prosocial Orientation ($R^2 = .257$), representing a medium-to-large overall model effect size according to Cohen's (1988) operational criteria. Additionally, Cultural Collectivism accounted for 4.5% of the variance in Community Participation ($R^2 = .045$), indicating a small baseline effect size.

A post hoc power analysis was conducted based on the study's finalized sample size ($N = 289$) and a standard alpha level of $p = .05$. For the primary regression equation predicting Prosocial Orientation from two predictors, the observed effect size ($f^2 = .346$) yielded an achieved statistical power of $(1 - \beta) > .99$. For the secondary equation predicting Community Participation from a single predictor, the observed effect size ($f^2 = .047$) yielded an achieved statistical power of $(1 - \beta) = .957$. Because both equations substantially exceeded the standard recommended power threshold of .80, the analysis confirms that the study was completely powered to detect the hypothesized direct and indirect effects, minimizing the risk of a Type II statistical error.

IV. DISCUSSION AND CONCLUSION

The findings of the study underscore the significant role of cultural collectivism as a direct determinant of prosocial behavior among Filipino adolescents. The strong and statistically significant relationship between collectivism and prosocial orientation ($\beta = .605, p < .001$) reflects the enduring influence of Filipino indigenous values such as *pakikisama* (interpersonal harmony) and *bayanihan* (communal cooperation). These findings suggest that among Filipino youth, the tendency to help others may function as an internalized moral obligation that persists regardless of the adolescent's degree of formal community involvement. In this context, prosocial behavior appears to emerge naturally from relational and cultural values embedded within everyday social interactions.

Consistent with Expectancy-Value Theory, the results further indicate that collectivism itself operates as a sufficiently strong internal value system capable of directly motivating prosocial tendencies. Although community participation demonstrated a significant positive relationship with both collectivism and prosocial orientation at the correlational level, it did not significantly mediate the relationship between the two variables within the path model. This implies that organized civic engagement may not necessarily serve as the primary mechanism through which collectivist values are translated into prosocial behaviors among Filipino adolescents. Rather, these values may already be deeply internalized through early familial, cultural, and relational socialization, allowing adolescents to express empathy, cooperation, and helpfulness organically within their immediate interpersonal environments.

The findings also suggest that Filipino adolescents may engage in prosocial acts through informal relational spaces rather than exclusively through structured institutional participation. Acts of kindness, cooperation, and social responsibility may be practiced naturally within families, peer groups, and local communities without requiring formal civic structures. This supports the view within *Sikolohiyang Pilipino* that social connectedness and shared identity remain central components of Filipino behavioral development.

Apart from presenting a contemporary view of psychology among modern youth, these results provide practical insights into the avenue of informal education and how it can be integrated into local youth governance, specifically the *Sangguniang Kabataan*. Because formal community participation did not act as a significant bridge in our model, it shows that youth do not look at social responsibility simply as a checklist for structured programs or school requirements. Instead, it is an extension of their everyday values. This tells us that instead of just creating compliance-driven or project-based volunteer activities, organizations like the *Sangguniang Kabataan* and local schools need to design youth programs that focus on building relational harmony, shared identity, and traditional community values.

In conclusion, cultural collectivism continues to provide a strong and enduring foundation for positive youth development and prosocial conduct in the Philippine context. Supported by a structurally validated sample ($N = 289$), the study offers important implications for youth development initiatives and governance bodies such as the *Sangguniang Kabataan*. Rather than focusing solely on externally driven or project-based civic engagement, youth programs may benefit from strengthening indigenous cultural identity, relational harmony, and shared community values within their developmental frameworks. Such approaches may foster more sustainable forms of social responsibility and civic mindedness among Filipino adolescents.

LIMITATIONS AND RECOMMENDATIONS

Despite the psychometric and structural rigor established in this study, several methodological constraints should be acknowledged. First, while the sample size ($N = 289$) provides excellent statistical power for structural model testing, the data were collected utilizing a non-probability purposive sampling technique within a single province (Laguna, Philippines). This geographic boundary may limit the overarching generalizability of the findings to more diverse urban or rural adolescent populations across the archipelago.

Second, the reliance on self-reported data introduces the potential for social desirability or response bias, particularly given the strong cultural emphasis on interpersonal harmony. Third, as a cross-sectional design, this study captures a single developmental snapshot, meaning it identifies path influences and significant associations without definitively establishing long-term causal trajectories.

Based on these limitations, future research should implement multi-region sampling strategies across diverse socioeconomic contexts to enhance national representativeness. Longitudinal research designs are highly recommended to trace how the causal relationships between values, civic engagement, and behaviors shift across different developmental stages. Furthermore, qualitative or mixed-method inquiries exploring informal or digital spaces

of youth participation could offer a more nuanced understanding of how contemporary expressions of collectivism adapt within an increasingly globalized cultural landscape.

Furthermore, future research can investigate how formal school curricula can integrate indigenous communal values to enhance student engagement, facilitating a shift from rigid, structured civic requirements toward more culturally resonant and relational models of service-learning.

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