Journal of Education, Psychology, and Humanities (JEPH)

Adventist University of the Philippines

Telephone: (049)-541-1211
Website: www.aup.edu.ph

Journal of Education, Psychology, and Humanities

Table of Contents

School Governance and Leadership Efficacy of ASEAN School Leaders

Jeremiah Fameronag, Leonardo Dorado, Vicky Mergal

Abstract

High leadership efficacy among leaders is an integral contributor to the development and fulfillment of personal, group, and institutional outcomes. Its development is not automatic; it must be intentional. This study investigated the relationship between school governance and leadership efficacy. The investigation used descriptive correlational design. The sample who answered the survey questions consisted of 453 school leaders purposefully chosen from countries under the Southern Asia Pacific Division of SDAs. To analyze the data, frequency and percentage for the demographic profile were used; mean and standard deviation for descriptive; Pearson-*r* correlation for the relationship; multiple regression for the predictors; and *T*-test and ANOVA for differences. The findings revealed that: school leaders have high participation in the school governance and possess high leadership efficacy; there is a moderate correlation between school governance and leadership efficacy; and that there is no significant difference between leadership efficacy and respondents' sex and their institutional affiliation. However, a significant difference exists between leadership efficacy and respondents' age and designation. Academic governance, financial governance, and designation predict leadership efficacy by 22.1%. The study supports the notion that active participation in making decisions contribute to the leadership efficacy of school leaders.

Keywords: school governance, leadership, efficacy

Successful organizations and business leaders today realize that strong, effective, and efficient leadership are all consequential to enlarge and support the viability and productivity of any institution. The desire to develop and find leaders with aforementioned characteristics has been the thrust of today's administrators and middle managers. Administrators use resources to ensure that their respective organizations will have the two constructs which are always present in any successful academic institutions, i.e., teacher leadership and efficacy (Williams, 2015).

Indeed, effective leadership is the propulsive force of organizational growth. When leaders lead without efficacy, organizations will most likely fail to achieve their target (Galoji, 2013). It may be the case as leadership efficacy has been identified as the most relevant in leader development and performance (Lester, Hannah, Harms, Vogelgesang, & Avolio, 2011). Leadership efficacy is important in shaping the outcomes of the individual person, the group, and the institution even under demanding situations (Hoyt as cited in Dugan, Fath, Howes, Lavelle, & Polanin, 2013).

Despite the importance of leadership efficacy, in the ASEAN region, the need or demand for competent and effective leadership is enormous. Harvard Business Report wrote that in the ASEAN region, with its more than 600 million people, various languages and dialects, finding leaders who are suitable to the task has been challenging for many institutions (Ratanjee & Pyrka

2015). Obviously, strong and effective leadership is needed in the ASEAN region (Asian Development Bank Institute, 2014).

In this study, school governance is operationally defined as the participation in the process of making academic, political, financial, and economic decisions in schools. Studies have shown that school personnel's participation in decision-making is important (Mosheti, 2013). Unfortunately, several studies have also revealed that there is a low perception in the participation of teachers in decision-making on the development of the school budget, matters of school governance, school personnel issues, and other managerial decisions (Jasmin-Olgra & Georgios, 2013; Mosheti, 2013; Yao, 2014). Most of the time, decisions are only handed down; thus, leadership empowerment which increases leadership efficacy is set aside (Jasmin-Olgra & Georgios, 2013; Yao, 2014).

Objectives of the Study

This study determined the relationship between school governance and leadership efficacy. It aimed to find the extent of stakeholders' perception on school governance in terms of academic governance, political governance, and financial governance and the level of leadership efficacy of the respondents in terms of self-discipline leadership efficacy, involvement leadership efficacy, service leadership efficacy, and challenge leadership efficacy. It also aimed to find the significant relationship between school governance and leadership efficacy, and the significant difference in perceived leadership efficacy considering sex, age, institutional affiliation, and designation. Finally, it also identified the significant predictors of leadership efficacy.

Review of Literature

School Governance

School governance (SG) is synonymously considered with decision-making and the processes required of it (Dela Cruz & Jimenez, 2015; Maricle, 2014). It is concerned with the organizational structure not only of the school itself but also about the key responsible authorities, and how they apportion, manage, and uphold accountability, control, responsibility and outcomes (Hunter,

Brown, & Donahoo, 2016; Maricle, 2014; Walkley, 2015; Studies, 2009). Simply put, school governance is the process and participation of making political, academic, financial, and economic decisions that impact school operation, personnel, and students (Hunter, Brown, & Donahoo, 2016).

Sound school governance is important as it sharpens managerial practices which, in turn, generates improved standards of attainment (Ranson, Farrel, Peim, & Smith, 2005). School governance affects all the facets of the institution. It has become part of the educational landscape and a contributory factor to the realization of the vision and mission of institutions of higher learning (Dela Cruz & Jimenez, 2015).

The structure of school governance is also an important factor in building the relationship with all stakeholders of the organization (Spence, 2009). SG may seem to be out of interest of some teachers, yet this issue is critical as it affects the quality of classroom life. Teachers' deeper involvement in this aspect would help influence the direction of the school. Their insights must also be heard (Sadker, Zittleman, & Sadker, 2012). Even though governance in the academe may not be as clear as other variables like leadership styles, it is as equally important as student learning (Manns, 2011).

Leadership Efficacy

Leadership efficacy (LE) is extracted from Bandura's (1997) theory of general self-efficacy which submits that self-belief plays a pivotal role in ones' future behavior and development. In Bandura's socio-cognitive theory, self-efficacy is defined as the most powerful self-regulatory mechanism that influences behaviors (Bobio & Manganelli, 2009). Capitalizing on this term, leadership efficacy is the leader's personal belief in his/her knowledge, skills, and abilities in leading others (DuBrin, 2012; Hannah et al., as cited in Humphrey, 2014). LE is clearly different from confidence in the knowledge, skills, and capacity as teachers (teacher efficacy) or as a statesman (political efficacy). LE is the personal internal belief in one's capacity, capability, and competence to lead and accomplish leadership-related tasks (Dugan, Fath, Howes, Lavelle, & Polanin, 2013).

It is a personal perception of possessing the capability to exert leadership through direction setting and relationship building amongst peers to gain higher commitment to achieve goals and overcome obstacles (Paglis & Green as cited in Anderson, Krajewski, Goffin, & Jackson, 2008).

To develop high leadership efficacy, one should believe that he/she has the capacity to lead his/her followers and the group as a unit to achieve set goals (Humphrey, 2014). Further, leadership efficacy reflects leaders' judgment of their capabilities to (1) set direction where the group should be going; (2) obtain followers' commitment and allegiance to switch to the set goals; and (3) prevail over the hurdles obstructing the possible completion of the set institutional goal (Bobio & Manganelli, 2009). To synthesize, leadership efficacy is one's personal belief in his/her capacity, capability, and competence to successfully lead and accomplish leadership roles in the organization.

Leadership efficacy has a positive contribution in developing leadership capacity, behavior, aspirations, and even effectiveness (Hannah et al., 2008; Machida & Schaubroek, 2011). In this day and age where organizations are facing tumultuous tasks ahead of them, leaders should not only possess key skills, abilities, and knowledge. Organizational leaders are also in need of psychological resources in order for them to employ those capabilities they have across dynamic contexts (Hannah, Avolio, Walumbwa, & Chan, 2012).

**Leadership Efficacy
and School Governance**

School governance has an effect on the development of leadership efficacy. When collaboration is present, leaders are given freedom to interact with each other and even with individuals higher than their current positions and are given opportunities to be involved in the organization participating in making decisions (Dugan, 2011). Similarly, Williams (2015) declared that self-efficacy of teacher leaders can be nurtured through various learning opportunities and structures. Williams also divulged the three key elements that strengthen leadership efficacy, i.e., time, communication, and collaboration. The study of Hannah et al. (2008) further revealed that purposeful embedding of leadership, the practice that is common in shared governance, is a core component of leadership efficacy development. Jasmin-Olgra and Georgios (2013) in their study examining school governance in primary schools found out that the greatest predictor of teacher and leadership efficacy is the school personnel's participation in school governance.

Methodology

This study utilized descriptive-correlational design to describe the relationship between school governance and leadership efficacy among ASEAN school leaders in SSD. Administrators and middle managers of Seventh-day Adventist educational institutions in ASEAN particularly under the Southern Asia-Pacific Division (SSD) served as the population of this study. SSD is composed of 14 countries and 11 union fields. However, assessing several factors such as the language, finances, and distance, only seven unions were purposively chosen, namely Central Philippine Union Conference (CPUC), East Indonesia Union Conference (EIUC) North Philippine Union Conference (NPUC) South Philippines Union Conference (SPUC), Southeast Asia Union Mission (SAUM), and West Indonesia Union Mission (WIUM). After the union fields were identified, the researcher purposively selected educational institutions where respondents were drawn. In the selection of respondents, purposive sampling was also utilized due to the set criteria including the designation and years of service.

Results and Discussion
Extent of School Leaders' Perception on School Governance

Academic governance. The result showed that school-leaders' participation in school governance in the context of Academic Governance has an overall mean of 3.89 and SD=.74 which is interpreted as *high participation.*

The majority of the respondents recognize that school leaders are part of the Academic Council, which garnered the highest mean of 4.25) and SD of 1.02). They also personally experienced being involved in the distribution of workload at all levels with a mean of 4.068 and SD=1.11. Both

of the aforementioned items are interpreted as *high participation.* The lowest mean falls on the item, "The management commends my creativity in curriculum innovation even when it is not successful" with mean=3.48 and *SD*=1.10 and "I am given the option to decrease workload" with mean=3.44) and *SD*=1.22, both interpreted as *average participation.*

Political governance. The result revealed that school-leaders' participation in political governance in their respective institutions has an overall mean=3.82 and *SD*=.91 which is interpreted as *high participation.*

The item, "The management puts a high premium on school leaders' responsibility in creating a good working environment", has the highest mean (4.12) and *SD* (.93), followed by "The management consults school leaders regarding changes in policies pertaining to tenure" with a mean=3.88 and *SD*=1.07. However, the item, "The management involves school leaders in holding hearings on cases involving faculty before making decisions" marked the lowest mean (3.66) and *SD* (1.24). Nevertheless, the previous item is still interpreted as *high participation.*

This implies that school leaders in SSD are encouraged and supported to foster a positive working environment that is conducive and beneficial to both the school personnel and students. School leaders are also consulted and their opinions heard whenever there are changes in policies pertaining to faculty tenure. Yet, administrators could ensure more involvement of school leaders in holding hearings on cases that involves faculty before making decisions.

Financial governance. The result described school-leaders' participation in financial governance in their respective institutions with an overall mean=3.76 and *SD*=.85 which is interpreted as *high participation.* School leaders have experienced how the management gives preference to their proposed equipment to be purchased, being the item with the highest mean (3.90) and *SD* (.98). Their proposed budget has also been given priority, having the second highest mean (3.83) and *SD* (1.04). However, school leaders felt they needed more empowerment when it comes to making decisions on what to do with the grants

given to school having the lowest mean (3.62) and *SD* (1.17). Yet all the items under financial governance are interpreted as *high participation.*

The result of this study implies that school leaders in SSD are much involved in the financial governance of their institution. The management trusts and believes in their fiscal decisions and inputs as management honors and gives preference not only to their proposed equipment to be purchased but also to their proposed budget. Yet, school leaders would still want to be more empowered when it comes to making decisions on what to do with the grants given to the school.

The findings of the study are incongruent to the ideas of several authors. In the fiscal management of any institution, school leaders' participation is much needed. Several committees are necessary for the approval and purchase of equipment. When a teacher and school leader decide to participate on one or several committees, they facilitate coordination and communication that helps focus on what is important to students, parents, and even the community as a whole (Nath & Cohen, 2011). Stephens and Franklin (2015) also highlight the need to listen to suggestions not only of school leaders and teachers but even of the students and parents in purchasing material and equipment. Yet, this should be done without ignoring the set selection criteria before the actual purchase is done.

Summary of the Extent of Stakeholders' School Governance Participation

The result showed the summary of the descriptive result of items under school governance with a grand mean of 3.80 and *SD*=.70 which is interpreted as high participation and homogeneously perceived. The highest mean in school governance lies in the area of academic governance with a mean=3.84 and *SD*=.74, followed by political governance with a mean of 3.82 and *SD*=.91. The lowest mean is in the area of financial governance with a mean=3.76 and *SD*=.85. Yet, all items are interpreted as *high participation***.**

The data revealed that school leaders in SSD territory participate highly in the academic and political governance of their institution Yet, their participation in financial governance can still

increase. This implies that school leaders feel that their voices, opinions, and expertise, are considered in the overall school governance. However, the administrators can still look for ways to further increase school leaders' participation in financial governance.

Extent of Leadership Efficacy

Self-discipline leadership efficacy. The descriptive results of items under self-discipline leadership efficacy revealed a grand mean of 4.13 and *SD* of .58, which is interpreted as *high leadership efficacy*. Under self-discipline leadership efficacy, school leaders control their personal behavior in the workplace garnering the highest mean (4.26) and *SD* (.72). The belief that school leaders keep the presence of mind even in unsettling situations ranked second with a mean=4.24 and *SD*=.72. The item with the lowest mean is the belief that school leaders stay on top of priorities without being distracted with a mean=4.00 and *SD*=.86. Yet, all items fall under the *high leadership efficacy* interpretation.

This implies that school leaders in SSD territory have high self-discipline leadership efficacy and that they have the capability to control their personal behavior in the workplace and keep their presence of mind even in unsettling situations. It also implies that school leaders can still work on some ways on how they can stay on top of priorities without being distracted.

Involvement leadership efficacy. The result showed the descriptive results of items under involvement leadership efficacy with a grand mean of 4.13 and *SD* of .58 which is interpreted as *high leadership efficacy*. The belief that school leaders have the capability to collaborate with colleagues topped the items under involvement leadership efficacy with a mean=4.47 and *SD*=.68. It is followed by two items with a similar mean=4.35: "interact with my colleagues positively and involve others in making decision" with *SD*=.74 and .76, respectively. Clearly, "delegate the responsibilities to my colleagues" is the item with the lowest mean (4.22) and SD (.84). Yet all of the items are verbally interpreted as *high leadership efficacy*. This implies that school leaders under SSD territory collaborate with, positively

interact with, and involve other leaders and colleagues. However, school leaders can still work on clearly delegating given responsibilities with their colleagues.

Service leadership efficacy. The descriptive results of items under service leadership efficacy showed a grand mean of 4.39 and *SD* of .53 which is interpreted as *high leadership efficacy*. Among the items under this variable, school-leaders' belief to have the capacity to share credits whom the credit is due received the highest mean (4.48) and SD (.68). The capability to admit one's mistake ranked second with a mean of 4.44 and SD of .67. Meanwhile, the item, "Behaves adaptively in the face of evolving work circumstances" received the lowest mean (4.30) and *SD* (.65). Yet, all of the items under service leadership efficacy are interpreted as *high leadership efficacy*.

The result implies that school leaders in SSD territory have high service leadership efficacy. They appreciate everyone involved in ensuring success as they give credit to whom it rightfully belongs. They possess a humble spirit as they do not consider it degrading in their part to admit their mistakes when they have done something wrong. Also, they can still learn to behave adaptively when the situation changes and are no longer directly favorable on their side.

Challenge leadership efficacy. The descriptive results of items under challenge leadership efficacy has an overall mean of 4.29 and *SD*=.54 which is interpreted as *high leadership efficacy*. The item, "I have the capability to expect the importance of setting institutional high standards" had the highest mean (4.45) and *SD* (.64) followed by "I have the capability to communicate the importance of setting institutional high standards" with a mean= 4.39 and *SD*=.67. The lowest mean lies in two areas: "I have the capability to regularly assess the progress of set goals" and "I have the capability to change the course of the situation when necessary" with a mean=4.18 and *SD*=73 and .71, respectively.

The result shows that school leaders under SSD territory have high challenge leadership efficacy. They believe that they have the capability to set up a challenging yet attainable target for their respective work units. They also see

themselves as leaders who have the capacity to communicate with colleagues on the importance of setting high standards. Yet, it also shows that school leaders can still work on their ability to regularly assess how their set goals are going and change the course when necessary.

Summary of the Extent of Leadership Efficacy

The descriptive results of items under leadership efficacy has a grand mean=4.28 and *SD*=48 which is interpreted as *high leadership efficacy.*

The highest mean lies in the area of service leadership efficacy with a mean=4.39 and *SD*=.53 followed by involvement leadership efficacy with a mean=4.33 and *SD*=.58. Self-discipline leadership efficacy received the lowest mean (4.13) and *SD* (.58). Yet, all the items under leadership efficacy are interpreted as *high leadership efficacy.*

The data revealed that school leaders under SSD territory have high leadership efficacy. They believe that they have the capability to challenge their colleagues in setting up high standards and objectives for the fulfillment of their institution's goals. They see themselves as leaders who can rally their colleagues and surmount complacency. They are also the type of leaders who see themselves as collaborative, selfless, and humble. They are not scared to admit mistakes when they are wrong and do give credit to whom it is due. Yet, these school leaders can still improve their self-discipline leadership efficacy. When things get tough, they can learn how to better keep their minds focused on their top priorities and not be distracted by issues at hand.

Summary of Findings

School leaders in Southern Asia Pacific Division classified school governance practices with *high participation*. The highest mean in school governance lies in the area of academic governance while the lowest mean is in the area of financial governance. *High leadership efficacy* is the interpretation of SSD school leaders' belief in their leadership efficacy.

A moderate correlation was found between school governance and leadership efficacy.

Among all the variables, academic governance obtained the highest correlation, while political governance had the least. There is no significant difference between leadership efficacy and respondents' sex; there is significant difference between leadership efficacy and respondents' age; there is no significant difference between leadership efficacy and respondents' institutional affiliation; but there is a significant difference that exists between leadership efficacy and respondents' designation. Academic governance, financial governance, and designation predict leadership efficacy by 22.1%. The 22.1% is a sum of the variance accounted for all the three aforementioned variables.

Conclusions and Recommendations

School leaders of Southern Asia-Pacific Division has *high* participation in the academic, political, and financial governance of their respective institutions. Among the three, they are much involved in matters pertaining to curriculum development. It implies that school leaders' voices are heard in making decisions in all aspects of school governance. They are much involved on how policies are made and conceived.

School leaders rated themselves as having *high leadership efficacy* in all areas: self-discipline, involvement, service, and challenge. Their general level of leadership efficacy is *high*. It implies that **school** leaders see themselves as having high beliefs in their capacity, capability, and competence to lead and accomplish leadership-related tasks.

Academic governance, financial governance and designation are the predictors of leadership efficacy. All these factors contributed 22.1% to leadership efficacy. This means that the more school leaders participate in making academic and financial decisions, and the higher is their designation, the higher their leadership efficacy becomes.

Leadership efficacy is influenced by respondents' age and designation. However, there is no significant difference in leadership efficacy and respondents' age and institutional affiliation. It implies that whether school leaders are male or female, and wherever they serve, their leadership efficacy is not influenced by these factors. It also implies that the older the school leaders are, and

the higher is their designation, the likelihood of having leaders with better leadership efficacy is possible.

Researchers may conduct a congruent study that would include all SDA educational institutions not only in SSD but in other divisions as well. It would also be beneficial if they will use qualitative approaches to fully understand this phenomenon. Finally, they can do a future study that would explore other possible factors that affect leadership efficacy of school leaders.

References

Anderson, D. W., Krajewski, H. T., Goffin, R. D., & Jackson, D. N. (2008). A leadership self-efficacy taxonomy and its relation to effective leadership. The Leadership Quarterly, 19, 595-608.

Asian Development Bank Institute. (2014). ASEAN 2030: Toward a borderless economic community. Japan: Asian Development Bank Institute

Bandura, A. (1997). Self-efficacy: The exercise of control. New York, NY: WH Freeman & Company.

Bobio, A., & Manganelli, A. M. (2009). Leadership self-efficacy scale. A new multidimensional instrument. TPM, 16(1), 3-24.

Dela Cruz, M. M., & Jimenez, J. M. (2015). Toward a participatory university governance: Model for state universities and colleges in the Philippines. Asia Journal of Educational Research, 3(1), 26-42.

DuBrin, A. J. (2012). Essentials of management. (9th ed.). Mason, OH: South-Western Cengage Learning.

Dugan, J. P., Fath, K. Q., Howes, S. D., Lavelle, K. R., & Polanin, J. R. (2013). Developing the leadership capacity and leader efficacy of college women in science, technology, engineering, and math fields. Journal of Leadership Studies, 7(3), 6-20

Galoji, S. (2013). The relationship between leadership self-efficacy and directive leadership behaviour. WCIK E-journal of Integration Knowledge, 144-156

Hannah, S. T., Avolio, B. J., Luthans, F., & Harms, P. D. (2008). Leadership Review and future directions. The Leadership Quarterly, 19, 669-692.

Hannah, S.T., Avolio, B.J., Walumbwa, F.O., & Chan, A. (2012). Leader Self and Means Efficacy: A multi-component approach. Organizational Behavior and Human Decision Process. 118, 143-161.

Humphrey, R. H. (2014). Effective leadership: Theory, cases, and applications. Thousand Oaks, CA: Sage.

Hunter, R. C., Brown, F., & Donahoo, S. (2016). School governance. Thousand Oaks, CA: Sage.

Jasmin-Olga, S., & Chatziioannidis, S. (2013). Teacher participation in decision making and its impact on school and teachers. International Journal of Educational Management, 27(2), 170-183

Lester, P. B., Hannah, S. T., Harms, P. D., Vogelgesang, G. R., & Avolio, B. J. (2011). Mentor impact on leader efficacy development: A field experiment. Academy of Management Learning & Education, 10, 409-429.

Machida, M., & Schaubroeck, J. (2011). The role of self-efficacy beliefs in the leadership development. Journal of Leadership & Organizational Studies, 18(4), 459-468.

Manns, D. (2011). Engaging the campus shared governance discussion? Louisiana Community & Technical College. System Journal of Research in Education, 21(a), 98-108.

Mosheti, P.A. (2013). Teacher participation in school-decision-making and job satisfaction as correlates of organizational commitment in senior schools in Botswana. Dissertations. Paper 587. Retrieved from http://digitalcommons.andrews.edu/dissertations/587/

Ranson, S., Farrel, C., Peim, N., & Smith, P. (2005). Does governance matter for school improvement? School Effectiveness & School Improvement, 16(3), 305-325.

Ratanjee, V., & Pyrka, A. (2015 May 27). Fixing the leadership gap in southeast Asia. Harvard Business Review. Retrieved from https://hbr.org/2015/05/fixing-the-leadership-gap-in-southeast-asia.

Sadker, M. P., Zittleman, K., & Sadker, D. M. (2012).Teachers, schools, and society. USA: McGraw Hill.

Spence, R. (2009). Education in post-conflict environments: Pathway to peace? Retrieved from http://devnet.anu.edu.au

Yao, J. L. (2014). Teacher involvement in school decision making. Journal of Studies in Education, 4(3), 50-58.

Williams, K. M. (2015). Dynamics of efficacy for teachers in formal leadership role: A case study. Paper 2503. Electronic Theses & Dissertations. Retrieved from http://dc.etsu.edu/etd/2503

Tracer Study of AUP BEEd and BSEd Graduates From 2012-2016

Eunice Aclan, Gracel Ann Saban, Jeremiah Fameronag, Rufina Francisco

Abstract

It is the responsibility of HEIs to ensure that their graduates are employable. Thus, this study assessed the employability of the Bachelor in Elementary Education (BEED) and Bachelor of Secondary Education (BSEd) graduates of the Adventist University of the Philippines (AUP). It used a descriptive design to assess the lag time between graduation and employment and the alignment of graduates' jobs to their field of study. Data were gathered from the Registration and Admission Office's list of education undergraduates from 2012-2016 who were then contacted to provide employment information via Facebook. There were 141 graduates traced; 57 (40%) BEEd and 84 (60%) BSEd. The data were analyzed using frequency and percentage. Forty five (79%) of 57 BEEd graduates and 61 (73%) of 84 BSEd graduates found a job within six months after their graduation. Twenty (24%) were employed within 8 months as they finished their degree in October (December for Batch 2016). Majority (90%) of the teacher education graduates within the last 5 years found a job aligned to their specialization. The findings imply that AUP teacher education graduates are easily employed; teacher education is in demand nationally and internationally. Future studies may investigate the matching of competencies learned and their relevance in the workplace.

Keywords: employability, lag time, specialization and job alignment

Producing graduates equipped for their future is every higher education institution's (HEI's) key responsibility. It is, therefore, important to investigate if graduates are able to find a job, how long they were able to find one, if their employment is aligned with their field of study, etc. Short job search duration, employed or further study, and high income are some objective indicators of professional success (Schomburg, 2014). A tracer study provides all this information which relates to the HEIs' quality of education. It is recognized globally as a tool to trace the graduates' employability or professional success. Graduate tracer studies, according to Badiru and Wahome (2016), "involve identification and follow-up of graduates from higher education institutions (HEIs) worldwide spurred by the need to give careful consideration to how graduates view their experiences they underwent during their degree" (p. 174). European universities used tracer studies as early as towards the end the 20th century to accredit study programs; to find the link between study programs and the industry; to inform decisions of policy makers for improvements of the quality of education and services of HEIs (Schomburg & Ulrich, 2011).

There has been no tracer study yet conducted to track the employability of the graduates of the Bachelor in Elementary Education and Bachelor of Secondary Education of the Adventist University of the Philippines within the last five years (2012-2016). Thus, this study was conducted to assess the employability of the BEEd and BSEd graduates of AUP in terms of the lag time between graduation and employment and the alignment of their job to their field of study.

College of Education History
(From 1926-Present)

The College of Education (COE) traces its origin in the first education course that was offered in 1926. In this same year, Philippine Union College (now Adventist University of the Philippines), offered a Junior High School with six grades, which served as a prerequisite for the Normal course. In 1928, the Junior College Normal Course required 64 hours of academic work to be completed in two years.

Then Philippine Junior College offered the Normal (Education) Course with the understanding that those who took it had the desire and intent to make teaching a lifework. All the students enrolled in the Normal Department were required to take examinations to show their proficiency in the common branches. Students who enrolled for this course were on probation for one semester. If their requirements were deficient, they were advised to change their course.

Permission to do Directed Teaching was not granted until the student would have passed the examination in the subject s/he was to teach. Further, directed teaching was carried on from grades one to seven, under the supervision of the cooperating teacher who was then supervised by the director of the department. Later, in 1937, the Elementary Teacher's Certificate Course was offered. A student in the program was required to complete 79 hours of course requirements.

Because of its steady growth and advancement, the School of Education was granted several government permits to operate. On March 4, 1948, government recognition (No. 139, Series of 1948) was granted for the Bachelor of Science in Education degree. Then on March 26, 1948, the Elementary Teachers' Certificate was granted recognition (No. 93, S. 1948). The Four-Year Collegiate Normal Course for Bachelor of Science in Elementary Education (BSEd) was granted recognition (No. 317, S. 1965) on August 3, 1965.

Likewise, in recognition of the quality of teaching and performance of COE students and graduates, the Association of Christian Schools, Colleges and Universities Accrediting Agency, Inc. (ACSCU-AAI) and its umbrella organization, the Federation of Accrediting Agencies of the Philippines (FAAP) granted Level III to Education programs in February 1995. The BEEd and BSEd programs were re-accredited Level III from May 2004 to April 2008.

In March 2008, AUP College of Education was recognized by the Commission on Higher Education (CHED), Department of Education (DepEd), and Teacher Education Council (TEC) as CENTER OF TRAINING INSTITUTION for the DepEd Certification and INSET programs. The programs are: INSET Programs; and Certifications in English, Science, Mathematics, History, Physical, Health & Music and Technology and Livelihood Education.

Consequently, both BEEd and BSEd programs were again re-accredited Level III from May 2008 to May 2013. Finally, in May 2014, these programs were granted the highest accreditation status of Level IV by the ACSCU-AAI.

In May 2015, both programs comprising the Teacher Education Program applied for the designation of Center of Excellence/Development by CHED. The program's application passed the screening process and thus shortlisted for inspection. On November 6, 2015, the Technical Panel on Teacher Education visited for inspection or verification through faculty interviews and cross-checking of exhibits. On March 31, 2016, CMO 32, Series of 2016 was released stipulating the designation of AUP Teacher Education Program as Center of Excellence.

The BSED program is set to renew its Level IV accreditation with ACSCU-AAI in February 2018. This is in the light of the College of Education's continuous quest and commitment to provide quality Bible-based secondary teacher education, nurturing students for academic excellence, Christlike character and exemplary service. This will pave the College's closer step to be the center of excellent secondary teacher training among Adventist educational institutions in the Asia Pacific Region by 2022.

Method

This tracer study used a descriptive design in assessing the lag time between graduation and employment and the alignment of job to the field of study of COE graduates, both BEEd and BSEd.

Data were gathered from the Registration and Admission Office's list of COE undergraduates from 2012-2016. Then, the graduates were each contacted to fill a form on their employment information via Facebook. There were 141 graduates within the last five years traced in this study; 57 (40%) BEEd and 84 (60%) BSEd. The data were analyzed using descriptive statistics (frequency and percentage).

Results and Discussion
Lag Time Between Graduation and Employment of BEEd and BSEd Graduates

BEEd. Forty five (79%) out of 57 BEEd graduates from 2012-2016 were able to get a job within a timeframe of six months after their graduation. Three (5%) pursued a master's degree immediately after graduation. The rest (9 or 16%) were able to find a job within 8 months. These were the ones who finished in October and had to wait for June for the start of the school year. The results are shown in Figure 1.
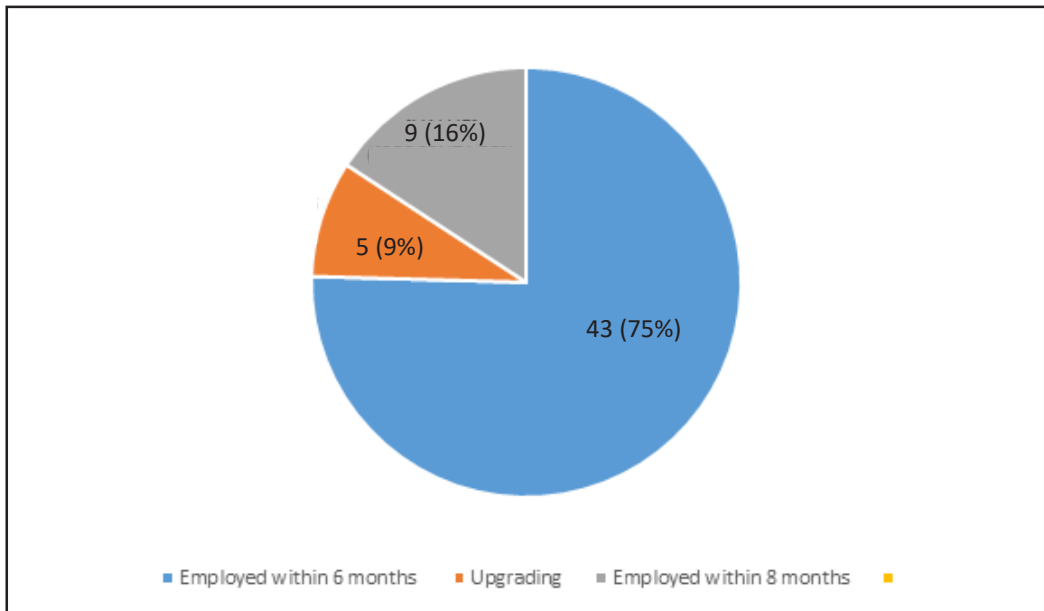
Figure 1. Distribution of BEEd graduates' lag time between graduation and employment (n=57)

BSEd. As to the BSEd, out of 84 graduates within the last 5 years, 61 (73%) found a teaching job within 6 months after graduation in March or May in the new graduation schedule which began in 2016. Twenty (24%) were employed within 8 months as they finished their degree in October (December for Batch 2016) while 2 or 2% took a break for a year before employment. One (1%) chose to upgrade first than to work. The distribution of BSEd graduates' lag time between graduation and employment is shown in Figure 2.
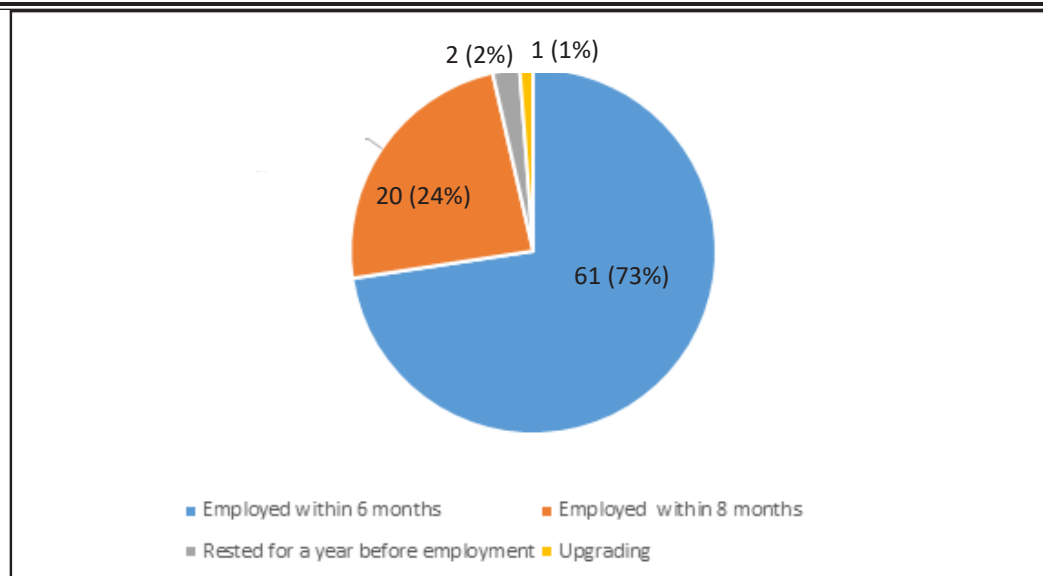
Figure 2. Distribution of BSEd graduates' lag time between graduation and employment (n=84)

Short job search duration, employed or further study, are objective indicators of professional success (Schomburg, 2014). The lag time between graduation and employment is informative on how easy or difficult it is for graduates to find a job after graduation (Bolaane, Chuma, Toteng, & Molwane, 2010). In the case of both BEEd and BSEd graduates of AUP, they most of them are employed immediately after graduation. Technically, there is no lag time as they had to take a review course to prepare themselves for the Licensure Examination for Teachers (LET) after graduation in March (May for Batch 2016 onwards). Only after the review could they start looking for a job which means that after the 2-month review during summer or April and May, they are able to get a teaching job that starts in June. Thus, there is no lag time from graduation to employment. It is only those who finish their degree in the first semester or October (December in the new academic calendar) who have the waiting time for the teaching job which generally starts in June all over the Philippines except for a few schools who have adopted the international school calendar that starts in August.

Alignment of Graduates' Job to Their Field of Study

BEEd. Forty nine (86%) out of 57 BEEd and BSEd graduates from 2012-2016 found a job related to their degree and specialization. Although holding another position, the 2% who are school principals and another 2% as a missionary teacher can still be categorized in the teaching field. The rest (9%) decided to upgrade instead of working immediately after graduation.

BSEd. For the secondary education graduates, 78 (93%) out of 84 BSEd graduates were able to get a job directly related to their major. Similar to BEEd graduates, two (2%) are principals/head teachers; three (4%) served as substitute teachers and only one (1%) chose to upgrade.

The results show that majority of the BEEd and BSEd graduates found a job aligned with their field of study. For example, the BEEd graduates teach in the elementary and BSEd graduates with various majors also got the job related to their major which shows success in terms of job alignment. Rovira, Canals, and Hoz, (2010) stated that:

> *The fact of not being able to get a job connected with one's degree or personal interests and capabilities may lead to the idea of failure due to the impossibility of being able to use and apply the skills developed at university and the loss of investment.* (pp. 21-22)

The findings also imply that education as a degree is in demand and AUP graduates help fill the need of the industry especially with the lack of teachers not only in the country but worldwide. Edelman (2017) reported the shortage of teachers in the US this school year which made the country hire 81 teachers from the Philippines. In the Philippines, there has been a backlog of 6,157 for the basic education for 7 years now and also 8,618 for senior high school (Uy, 2017). Thus, education graduates, especially those who take the LET and pass it, have many opportunities waiting for them.

Conclusions and Recommendations

The findings of this study reveal that AUP's BEEd and BSEd education graduates are able to find a job related to their field of study within 6 months after graduation. Although they take a review course immediately after graduation, it does not stop them from finding a job and become a big help in filling the shortage of teachers needed primarily in the Philippines and some abroad. Some of them choose to upgrade as this will increase their employability and opportunities for better positions and higher salary.

Further tracer studies may include the assessment of competencies learned in the university and their relevance in the workplace. This will help improve the curriculum to be aligned with the industry needs.

References

Badiru, E. O., & Wahome, M. (2016). Conducting graduate tracer studies for quality assurance in East African universities: A focus on graduate students voices on quality culture journal of education and practice. Journal of Education and Practice, 7(6), 174-181. Retrieved from https://files.eric.ed.gov/fulltext/EJ1092473.pdf

Bolaane, B., Chuma, J. M., Toteng, B., & Molwane, O. B. (2010). Tracer study on the employment outcomes of the vocational training graduates. Retrieved from http://www.unevoc.unesco.org/e-forum/BOTA_tracer-study-2010.pdf

Edelman, A. (2017, Sept 3). Problem: A massive teacher shortage. Solution: The Philippines. NBC News. Retrieved from https://www.nbcnews.com/politics/politics-news/problem-massive-teacher-shortage-solution-philippines-n793831

Schomburg H., & Ulrich, T. (2011). Employability and mobility of bachelor graduates in Europe: Key results of the Bologna Process. Netherlands: Sense Publishers.

Rovira, E. C., Canals, C. C., & Hoz, E. V. (2010). The match between university education and graduate labour market outcomes (education-job match). An analysis of three graduate cohorts in Catalonia. Retrieved from http://www.aqu.cat/doc/doc_12987231_1.pdf

Teichler U. (2011). Lessons to be learned from graduates: Interpretation of the results of graduate surveys. Kassel: INCHER-Kassel.

Uy, J. R. (2017, June 5). Same old woes mar class opening. Philippine Daily Inquirer. Retrieved from https://www.pressreader.com/philippines/philippine-daily-inquirer/20170605/281500751217176

Filipino Call Center Agents' English Communication Proficiency and How They Developed It

Lordjane Mandar, Romeo Barrios, Precious Tayaben, Eunice Aclan,
Gracel Ann Saban, Kathleen Flores, Jeremiah Fameronag

Abstract

This study aimed at determining the English communication proficiency of Filipino Call Center Agents (CCAs), specifically their vocabulary and oral communication skills. It sought answers to the following research questions: (1) What is the proficiency level of the respondents in terms of vocabulary skills and oral communication skills? (2) Is there a significant difference in the vocabulary skills and oral communication skills of respondents based on the following variables: a) age; b) educational attainment; c) gender; and d) length of work experience as a call center agent? (3) How did the participants develop their vocabulary and oral communication skills? This mixed method study was conducted in Iloilo City, Philippines with 107 respondents (72 females and 35 males). Quantitative method was used to answer RQs 1 and 2 and qualitative method to answer RQ3. The finding shows that the proficiency level of the Filipino CCAs was categorized as intermediate in their vocabulary skills and expert in oral communication skills. There is no significant difference in the agents' vocabulary skill and oral communication skill when gender, educational attainment, and length of work experience are compared. However, the language status in terms of age is significant on their vocabulary skills while considered insignificant in oral communication skills. Overall, the Filipino CCAs tend to have better oral communication skills than vocabulary skills. Five major themes emerged from the interview data of eight participants: actual language use; reading and practicing newly acquired vocabulary; immersion, audiovisuals, and media for imitation and comprehension; call center trainings; and consulting the dictionary.

Keywords: call center agents, English proficiency, oral communications

Call center agents (CCAs) or customer service representatives (CSRs), who are not necessarily title holders in English communication, are important human resources particularly in countries where Business process outsourcing (BPO) exists such as in the Philippines. Their job deals with different people with diverse cultures, interests, and personalities. CCAs need to communicate best to their clients globally as they are the call center industry's frontline. They are responsible for crafting long-term relationships with customers aside from dealing with tricky situation like receiving complaints over the phone (Smith, 2013) and all these can be done by good English communication skills. The Philippines is declared as the "Call Center Capital of the World" (The Manila Times, 2013). Chanco (2017) stated that "the BPO sector is expected to generate $40 billion in revenues, 7.6 million direct and indirect jobs, 500,000 jobs outside of the National Capital Region, and cover 15 percent of the total global outsourcing market by the end of 2022 (para 1). To meet such demand, the teaching of English in schools, colleges, and universities have to be strengthened with good materials that address the need of CCAs. Therefore, there is a need to determine the language proficiency status of CCAs in the Philippines and the communication strategies they use.

Mastery of the English language is of utmost importance to become a highly efficient and proficient call center agent. It includes competence in grammar, vocabulary including idiomatic expressions commonly used by native English speakers who constitute the number of call center clients, as well fluency and pronunciation to be understood well by the customers. Schelmetic (2012) believes that it is not enough to simply understand what customers are saying. Inability to understand foreign customers' culture can leave a call center agent with dissatisfied customers. In any call transaction, it is important that call center agents must have a broad understanding of not only languages but world cultures. Indeed, language and culture are inseparable. Studies show that Filipinos speak English, but not at the level of what the international industry is looking for. Graduates usually fail when they engage in a free-flowing conversation and when they talk about business communication (Mercado as cited in Dumlao, 2013). A study in Manila, Philippines (2012) showed that out of 100 applicants to local outsourcing companies, 95 were turned down. Forty-nine percent of the overall jobs remained unfilled simply because a competent candidate could not be found. The most important skills are English proficiency specifically oral communication skills as well as critical thinking and problem solving (Visconti, 2012).

Graduates' weaknesses can be traced to the English communication curricula which the Filipino graduates took in college. They are to be globally competent workers who will work in the country or abroad. English language proficiency regression in Philippine English education should not be overlooked. The Department of Education (Mclean, 2010) ascertained that for every five public high school teachers, only one is proficient in English. When this problem transpires, it will be difficult to find employers because of their inadequate English language skills. A negative observation on Filipinos' English communication skills was found by Mendoza (2012) mentioning an anonymous outsourcing and offshore foreign manager who believed that every Filipino who plans to work in a call center and whose English is good enough is already working in a call center.

In El Salvador, intermediate and advanced level students learning English as a Second Language (ESL) consider call centers as their first and best option for working (Acosta, Umana, & Gomez, 2012). Acosta et al. said that:

Students think of a call center as a wide range of possibilities not only for improving their possibilities but also the opportunity to make money without quitting their major… Nonetheless, not all of the Intermediate and Advanced English level students are conditioned to be employed by a call center. As a matter of fact, less than 20% of the students are accepted as customer service agents. (pp. 4-5)

As mentioned above, the English proficiency level acquired for some ESL students does not meet the requirements that call centers need when hiring a call center agent; a CCA must be prepared to achieve the adequate oral proficiency demanded by the call center industry. The English language is a must to communicate clearly with the costumers around the world.

Having worked in a call center, the main researcher experienced the similar predicaments and was fully convinced that English proficiency is the key to the success in the call center workplace. This situation incited the researcher to study the English language status of CCAs and the challenges and strategies they use in the workplace. These identified language conditions would be an appropriate basis to formulate a guide in teaching English communication and further enhance the learners' communication skills.

Research Questions
- What is the proficiency level of the respondents in terms of vocabulary skills and oral communication skills?
- Is there a significant difference in the vocabulary skills and oral communication skills of respondents based on the following variables: a) age; b) educational attainment; c) gender; and d) length of work experience as a call center agent?
- How did the participants develop their vocabulary skills and oral communication skills?

Methodology

Research Design

This study utilized mixed method design. Quantitative method was used to determine the proficiency levels of the participants in terms of vocabulary skills and oral communication skills whether novice, intermediate, or expert. According to Airasian, Gay, and Mills (2009), the purpose of mixed method design is to build on the synergy and strength that exist between quantitative and qualitative research methods. Mixed method was used to understand the phenomenon of the study more fully as the researcher gathered data directly from the participants through tests and interviews; data were collected from the natural setting, i.e. at the call center as the workplace.

Sampling Technique

Purposive sampling technique was used in selecting the participants of this study to better identify, describe, and gain insight on the language status of Filipino CCAs. Lund Research (2012) explained that purposive sampling is a type of non-probability sampling technique which represents a group of different non-probability sampling techniques. The main goal of purposive sampling is to focus on particular characteristics of a population of interest to the study which helped the researcher to answer the research questions.

Participants of the Study

The participants of the study were 107 purposively selected. Originally, the study aimed to employ 110 participants. However, only 107 responded based on their availability and the practicality of the situation. Such sample size of 107 respondents was sufficient for the quantitative design. Of this number, only eight participants allowed to have the oral communication skill test and the interview.

Data Gathering Instruments

Two adapted instruments were used to acquire the needed data to answer Research Question (RQ) 1: Test of English for International Communication (TOEIC) for the vocabulary and self-constructed interview using a rubric adapted from the International English Language Testing System (IELTS). The two research instruments were validated by language experts and had gone through pilot testing. The criteria in the rubric were used to evaluate the application of the exact vocabulary in the statements used in each test item. Interviews were used to answer RQ 2.

Data Gathering Procedures

Endorsement letter to conduct the study was secured from the AUP Center for Graduate Studies (CGS). It was scanned and sent via email to the call center in Iloilo then later the hard copy was submitted during the courtesy visit to the head of corporate office. Pilot testing of the two tests was administered to 35 respondents and two of them were interviewed. The written vocabulary skill test was administered to the 35 respondents for about 30 minutes while the one-on-one recorded interviews for oral communication skills were between 11 and 25 minutes. In the actual data gathering, the 30-item vocabulary written test was administered to 107 call center agents on the assigned schedules. After conducting the written test and the recorded interview, the interview data were transcribed and were interpreted separately.

Data Analysis

The written test and oral communication test had undergone descriptive analysis in order to give understanding on the language status of the CCAs. Descriptive statistics as described by Hale and Napier (2013) included frequencies (simple counts), percentages, and means (averages). In the same way, too, identifying the scores, averages, and differences from the results of the vocabulary skills test and the oral communication skill test gave information needed in this study. Discourse analysis was used to interpret the recorded interview for the oral communication skills. In doing discourse analysis, attention is given to the structure and organization of language with an emphasis on how participants' versions of events are constructed; it focuses on recognizing the regularities in the language in terms of patterns and repertoires or constructs (Gray, 2014). This study focused on the context of the call center agents' language patterns particularly in their vocabulary and oral communication skills at the workplace.

Results and Discussion
Respondents' Proficiency Level in Terms of Vocabulary and Oral Communication Skills

As presented in Table 1, the result shows that the proficiency level of the Filipino CCAs is *intermediate* in terms of their vocabulary skills. Their oral communication skill is *expert*.

Table 1
Comparison of Vocabulary Skills and Oral Communication Skills of the Call Center Agents

Respondents	Vocabulary Skills Category	Total Score Average	Oral Communication Skill Category	Total Score Average
1	Expert	28	Expert	14
2	Intermediate	20	Expert	11
3	Intermediate	24	Intermediate	9.47
4	Intermediate	21	Intermediate	9.5
5	Expert	27	Expert	12.25
6	Intermediate	22	Intermediate	9.75
7	Intermediate	22	Expert	13.5
8	Intermediate	25	Expert	12.75
	Intermediate	Grand mean = 23.625	Expert	Grand mean = 11.75

This may be due to a combination of factors such as in their consistent business English interactions in the workplace and personal motivation in learning English. As Tingyong (2012) mentioned, in all business features, the knowledge of English in business requires accurate use of technical terms and sets of language and meaning of words.

Differences in the Vocabulary Skills Considering Participants' Demographic Profile

Age. Table 2 presents that there is a significant difference in the vocabulary skill test scores when grouped according to age (p<.05) using the Kruskal Wallis Test. The results indicate that the age group 30 and above has the highest mean rank (72.47 %) and the age group 19 to 24 has the lowest mean rank (45.87). These indicate that the language status in ages 30 years old and above Call Center Agents (CCAs) is higher in vocabulary skills. Conceivably, as the age increases, the higher the acquisition of vocabulary knowledge increases. This is also supported by the qualitative result that the CCAs learn a lot from their experience and trainings in the call centers.

Table 2
Language Status in Vocabulary Skills by Age

Vocabulary Skill by Age Category	Mean Rank	H(3)	*P*	*VI*
19 to 24	45.87			
25 to 29	55.86	10.529	0.005	Significant
30 and above	72.47			

Kim, MacLaughlin, and Osterhout cited in Pujol (2008) supported the current study in terms of how the language skill was acquired. The experts were conclusive that "Adult language learners rapidly gather information in different aspects of L2 [second language] words (initially about form and then about meaning)"(p. 42). The result of this study is also strengthened with the idea formulated by Hammond (2015) who stated that the experience of maturing into adulthood gives older learners access to some tools and techniques not available to children.

Educational attainment. Table 3 presents that most of the respondents were college graduates (n=69) and college in progress (n=27). Nonetheless, the numerical analysis shows that those with college in progress have a higher mean rank (52.52) than those who were college graduates (46.93). Although there is a difference between the college graduates and college in progress in terms of their mean rank score in vocabulary skills, it shows that the difference is not significant on the educational attainment of the respondents (p> .05).

Table 3
Language Status in Vocabulary by Educational Attainment

Educational Attainment by Vocabulary Skill	Mean Rank	H(3)	*P*	*VI*
College Graduate	46.93			
College in Progress	52.52	823	.374	Not Significant

As Hubpages (2016) indicated, business processing outsource (BPO) companies do not require any applicant to have a college degree or be a professional. BPO companies only require the needed skills such as at least 2 years of college education. This suggests that the educational attainment does not have a strong impact in the language status of the Filipino CCAs in their vocabulary skills maybe because the needed skills such as the technical skills and the social skills are more given emphasis.

Gender. Table 4 presents that the male respondents have a higher mean rank (55.2 %) than their female counterparts. However , there is no significant difference on the vocabulary skill test when grouped according to gender (p>.05) using the Mann-Whitney U Test. This implies that the male and female Filipino CCAs are comparable in their language status when it comes to their vocabulary skills test scores.

Table 4
Language Status in Vocabulary by Gender

Vocabulary Skill by Gender	Mean Rank	H(3)	*P*	*VI*
Female	53.42			
Male	55.2	1218	0.779	Not Significant

The result of this study is consistent with the findings of Babalola (2012) that gender had no significant influence on students' ability to acquire language communication skills. The result of the current study is contrary to the various studies that perceived the dominance of females in the use of English language as proposed in the findings of Aslan (2009) and Zhang (2010).

Length of work experience. Considering the length of work experience of the respondents, the results show that there is no significant difference in the vocabulary skills of the call center agents when grouped according to length of work experience (p<.051) using the Kruskal Wallis Test. Table 4 shows that the respondents who belonged to the group with 5 years and above length of work experience got the highest mean rank (70.86%). The respondents who belonged to the group with 0 to 6 months length of work experience, however, got the lowest mean rank (48.20%). Although there is a variation in between, those who have longest working experience have the highest mean scores.

Table 5

Language Status in Vocabulary by Length of Work Experience

Vocabulary Skill by Length of Working Experience	Mean Rank	H(3)	P	VI
0 to 6 months	48.2			
7 months to 1 year	55.42	7.758	0.051	Not Significant
2 to 4 years	49			
5 years and above	70.86			

This result is contrary to the idea of Mendoza (2012) that a language proficient call center agent has been working for a long time in a call center. Likewise, Loper (2010) mentioned that the vocabulary skills relevant to a call center position and their customer's location is one of the important skills expected from each Filipino CCAs. This idea suggests that agents are expected to develop their vocabulary skills based on the location of their customers. Table below shows the language status in vocabulary skills in terms of length of work experience.

Comparison of Vocabulary and Oral Communication Skills to the Demographic Profile of the Eight Call Center Agents

Table 6 shows the language status of Filipino call center agents on their vocabulary skills and oral communication skills differences. The data show consistently that the agents are proficient in their intermediate vocabulary skills and expert oral communication skills. There is no significant difference in the call center agents' language status when their demographic data are compared.

Table 6

The Language Status of Call Center Agents Categorized Between Vocabulary Skills and Oral Communication Skills

Respondent	Gender	Age	Educational attainment	Vocabulary skill	Oral Communication Skills
1 (seasoned)	Male	39	Public-College in Progress	Expert	Expert
2 (seasoned)	Male	25	Public-College Graduate	Intermediate	Expert
3 (newbie)	Male	25	Private-College Graduate	Intermediate	Intermediate
4 (seasoned)	Male	30	Private-College in Progress	Intermediate	Intermediate
5 (seasoned)	Female	26	Private-College graduate	Expert	Expert
6 (seasoned)	Female	27	College Graduate	Intermediate	Intermediate
7 (newbie)	Female	21	Private-College in Progress	Intermediate	Expert
8 (newbie)	Female	23	Private-College Graduate	Intermediate	Expert

Legend: newbie: 0-6 months employment or new in the company; seasoned: at least 7 months

The results show that there is no significant difference in the agents' vocabulary skill and oral communication skill when gender, educational attainment, and length of work experience are compared. However, the language status in terms of age is significant on their vocabulary skills while considered insignificant in oral communication skills. This could mean that there are many influences that can affect the language status of the call center agents; it could be their educational attainment, personal learning, immersion, and call center training. Overall, the Filipino CCAs tend to have better oral communication skills than vocabulary skills. Those who are expert in their vocabulary skills are also expert in their oral skills, while those who are intermediate in the former are either intermediate or expert in the latter. The vocabulary in the call center CCAs who were interviewed claimed that their

learning in English language and communication development was strongly influenced socially by their interactions or practice particularly in the workplace. It could be due to the fact that there is a mismatch in the vocabulary taught in school and the vocabulary used in call centers in that, schools use book or formal English while call centers use informal or conversational English with many idiomatic expressions used. As Del Rosario (2004) mentioned, Filipino call center agent should be good at outsourcing and have English adeptness. This result is similar to Castillo, De Guzman, and Tahimic's (2010) result that oral communication skills affect students in numerous ways, not only inside the classroom but even after the students graduate and when they go to look for jobs.

How the Participants Developed Their Vocabulary and Oral Communication Skills

The participants of the study presented various ways of developing their vocabulary and oral skills. Five major themes emerged from the interview data of eight participants. They are actual language use; reading and practicing newly acquired vocabulary; immersion, audiovisuals, and media for imitation and comprehension; call center trainings; and consulting the dictionary.

Actual language use. In the recorded interview, CCAs were asked about their English language learning experiences on how they developed their vocabulary and oral communication skills. The participants believe that they learned English and developed their communication skills by actual use of English at an early age. For example, P1 was certain that his exposure at the call center helped improve English communication skills:

> For me, it is more on social learning. Being exposed in the call center industry and talking to your fellow agents or your colleagues in the industry develops your communication skills a lot.

P2 shared that his English language learning experience at school was not of help. He stated: *"You're not interacting in school, right?"* P2 indicated that there was a lack of interaction in English between teacher and student and among students when he was a student. He believed that actual use of the language with others in a form of social learning was a big factor in developing his English communication skills particularly the practice he got at the call center industry.

Reading and practicing newly acquired vocabulary. In acquiring vocabulary, majority of the eight respondents acknowledged that reading was essential in their English language learning and communication development. When asked how they acquired their vocabulary, the CCAs revealed that they are active readers and practice their newly learned vocabulary in English speaking dialogues. P1 said, *"For vocabulary, it's because of my reading. I'm fond of reading."* P4 also supports this by saying, *"For vocabulary, one of my hobbies is reading novels. If there are words that sound so strange for me, then, I have to copy that word. Then, after reading, I have to check."* Like P1 and P4, P7 also pointed out that she reads a lot of books. Chang (2011) believed that the learners will improve their vocabulary skills when they engage in reading. Similarly, Sternberg (1987) posits that people learn most of their vocabulary by reading.

P6 also suggested that through reading books, magazines, and pocketbooks, and practicing the new words she gleaned from the reading materials improved her vocabulary knowledge. Reading and practicing the lessons learned by socializing have positive effects on vocabulary skills development as mentioned by Chang (2011) and Ong (2009). These results are related to the study by Castillo, De Guzman, and Tahimic (2010) that practice and frequent use of the English language from reading is the best way for one to be an effective English speaker. One must always take into consideration participating in English-related activities to maximize practice and command of the English language. Aclan and Abdul Aziz (2015) also found that students of English as a foreign language preparing for debates read a lot and acquire new words by reading then they use the new words they have learned during the actual debates. The authors explained that by practicing their newly learned words, the new words become a part of their interlanguage system and registered in their long-term memory.

Immersion, audiovisuals, and media for imitation and comprehension. CCAs' immersion at the workplace helped improve their oral communication skills. P1, 3, 5, 6, and 8 indicated in their responses that they were immersed with the English language conversation in the workplace. They work with native English speaker clients and they accommodated the way they speak. The agents also claimed that the language spoken from the audio-visual films made them imitate how to communicate in English. The ideas suggested that constant and abundant exposures in English language communication made the CCAs imitate the English language pronunciation and accent. For example, P8 said, *"Every day, just talking to Americans, I was able to adopt their accent. So that's how I was able to improve my English communication skills"*. On the other hand, P6 learned oral communication by watching movies. She stated, **"***I watch foreign movies. And then, I practice so that I'll be able to pronounce or imitate the accent.***"** Similarly, P1 adopted the way she speaks by imitation of native English speakers.

It's more on my will to develop it so that I will be sounding more American compared to the Filipino accent and so I watch American movies. I also watch news, like for example the BBC news with Cathy Court…So, I tried to imitate her as well as when you are already on the phone, actually. It will also lead you to develop the accent because you're just going to imitate the accent of your customer.

In imitating the native speakers, learners can improve their pronunciation and their use of structures, vocabulary, idioms, and intonation, gesture and style (Oxford, 1990). In this study the call center agents prefer to imitate the accent and pronunciation of the native speakers in order to develop their English pronunciation skills similar to their clients. In a study by Mcgeown (2016) conducted in the Philippines, many speak with clear American accent and the call centers in the Philippines train their staff to sound indistinguishable from Americans. The expert concluded that the callers never realize that the person they are calling is on the other side of the world. In India, an article inferred that imitation of American ac-

cent for a call transaction is significant (Arora & Kaul, 2005).

Exposure to native English speakers even just on the Internet via Youtube, movies, TV shows and programs help CCAs not only to imitate speaking but also to improve listening comprehension. This was expressed by P8, a newbie agent who said that TV shows has helped him develop language comprehension by saying, *"I think it's also with American TV shows. Not only American TV shows but also different foreign programs improve language comprehension"*. Television and radio programs should be used with appropriate spoken language skills in English to enhance appropriate language skill acquisition (Gowon, 2009). The use of audiovisuals such as for listening English dialogues improved the CCAs language learning experience particularly in developing their oral language skills and listening comprehension. In fact, the call centers where the data were gathered have several flat screens showing on purpose audiovisuals such as Anglophone-related films to influence the English communication skills of the Filipino CCAs in their workplace.

Call center trainings. When the participants were asked about their language oral communication development, P2, a CCA for more than two years, admitted that the call center training helped him develop his communication skills by saying, *"We have this training in this call center to develop our vocabulary, accent, and pronunciation."* The impetus of call center trainings show that hired agents should be linguistically proficient particularly in vocabulary, accent, and pronunciation so that they will be received well as they communicate with their native English speaker clients. Blake (2016) mentioned that call center agents with poor limited skills in areas such as active listening, pronunciation or business vocabulary can make mistakes that result in lost customers, billing errors, or financial losses. Thus, proper training of CCAs is imperative.

Consulting the dictionary. Other participants mentioned that consulting the dictionary how to pronounce words correctly improved their pronunciation. P7, a newbie call center agent, stated that using a dictionary aids her pronunciation skill development. She stated, *"If I'm not sure of*

the pronunciation of word, I usually check the dictionaries." This result is supported by Al-Bayati and Reishaan (2007) who found out that the use of dictionary helps students master a better English pronunciation. The experts hypothesized that the adoption of dictionary-based instruction enables students to practice various skills that are involved in the mastery of the language.

The results imply that the language status of Filipino call center agents were reflected proficient through their vocabulary skills and oral communication skills data. The gender, educational attainment, and length of work experience show that there is no significant difference in the agents' vocabulary skill and oral communication skill. However, the language status in terms of age is significant on their vocabulary skills while considered insignificant in oral communication skills. This could mean that there are many influences that can affect the language status of the call center agents; it could be their educational attainment, personal learning, immersion, and call center training. Overall, the Filipino CCAs respondents tend to have better oral communication skills than vocabulary skills. Those who are experts in their vocabulary skills are also expert in their oral skills, while those who are intermediate in the former are either also intermediate or expert in the latter. The Call Center Agents who were interviewed claimed that their learning in English language and communication development strongly influenced socially. As Del Rosario (2004) mentioned, Filipino call center agent should be good in outsourcing and have English adeptness. This result is similar to Castillo, De Guzman, and Tahimic's (2010) finding that oral communication skills affect students in numerous ways, not only inside the classroom but even after the students graduate and when they go to look for jobs. The oral communication skills needed by CCAs were basically enhanced in their workplace.

Conclusions and Recommendations

The results of the study show that majority of the CCAs in Iloilo are *proficient* in both vocabulary and oral communication skills. Majority of the CCAs are categorized as *intermediate* in their vocabulary skills and *expert* in their oral

communication skills. As Sun (2014) mentioned based on the communicative competence model of Bachman and Palmer, Filipino call center agents are skillful in English communication both in their vocabulary and oral communication. Hammond (2015) theorized that the experience of maturing into adulthood gives older learners access to some tools and techniques not available to younger age children. This study, however, showed that length of work experience, gender, and educational attainment do not have significant effect on the English communication skills among CCAs.

CCAs acknowledge that they have improved in their oral communication skills needed to function as a CCA largely due to their language immersions particularly by exposures to English audiovisuals and media with actual practice with English speakers, reading English dialogues, and their company trainings. This means that relatively, they did not learn from school the accent, vocabulary, and techniques for being a CCA. Their constant communication in English language with fellow workers and Anglophone customers improved their communication skills, specifically their listening comprehension, vocabulary, and pronunciation. Most of the CCAs have completed an undergraduate degree and some are still studying in college and they believe that their English communication skills were enhanced socially, i.e., by listening to native speakers and actually using the language. Social learning is supported by Haynes (2007) that language acquisition is present in day-to-day conversation socially. However, social learning can be created in the classroom if a well-rounded English communication competency that will be applicable in various contexts is to be achieved. This is particularly important for the Philippines being known as supplier of human resources globally such as nurses who need to take TOEFL or IELTS that require understanding of English spoken by native speakers for them to get accepted in the US, the UK, Australia, and New Zealand.

Based on the results of the study, effective English communication does not merely rely on the learning of Standard English communication found in formally written books across the country. There should be a place for conversational

English including idiomatic expressions used by English native speakers for Filipinos to be able to effectively function globally. Teachers may use recorded conversations such as those used in TOEFL, TOEIC, or IELTS to expose Filipino learners to various accents, pronunciation, and idiomatic expressions commonly used by native speakers. Neutral accent should be encouraged in schools and the use of International Phonetic Alphabet should be emphasized when teaching English pronunciation.

Future research may be directed on an in-depth exploration of the commonly acquired vocabulary particularly idioms in their interaction with native English speakers. It may also inquire on how oral communication books in both secondary and tertiary levels teach conversational English.

References

Aclan, E. M., & Abdul Aziz, N. H. (2015). Why and how EFL students learn vocabulary in parliamentary debate class. *Advances in Language and Literary Studies,* 6(1), 102-113. doi:10.7575/aiac.alls.v.6n.1p.102

Airasian, P., Gay, L. R., & Mills, G. E. (2009). Educational research, competencies for analysis and applications (9th ed.). USA: Pearson International Edition.

Arora, A., & Kaul, V. (2005). The dark side of call centers! Business, rediff.com India. Retrieved from http://www.rediff.com/money/2005/mar/02guest.htm

Bailey, J. (2008). First steps in qualitative data analysis: Transcribing. Family Practice, Oxford Journals. Retrieved from http://fampra.oxfordjournals.org/25/2/127.full

Castillo, V., De Guzman, J., & Tahimic, J. J. (2010). Oral communication skills of English teachers in selected public high schools in Metro Manila: A self-assessment. Centro Escolar University, Manila, Philippines.

Chang, J. C. (2011). Reading between the "frames': English language learners and non-English language learners responses to graphic novels. Ontario Institute for Studies in Education, University of Toronto, CA.

Hammond, A. (2015). Does it get harder to learn a language as you get older? ESL language studies abroad. Retrieved from http://blog.esl-languages.com/blog/learn-languages/harder-to-learn-language-older

Haynes, J. (2007). Explaining BICS and CALP, Everything. Retrieved from http://www.everythingesl.net/inservices/bics_calp.php

Honey, M., Pasnik, S., & Saltrick, S. (2004). Television goes to school: the impact of video on student learning in formal education. Washington, DC. Retrieved from https://www.dcmp.org/caai/nadh173.pdf

McGeown, K. (2011). The Philippines: The world's hotline. BBC News, Manila. Retrieved from http://www.bbc.co.uk/news/business-14149615

Mendoza, S. (2012). PH: World's best country in business English. Retrieved from https://sg.news.yahoo.com/ph--world-s-best-country-in-business-english.html

Ong, C. (2009). Development of vocabulary skills in selected second year high school English classes. *JPAIR Multidisciplinary Journal, 3*. Retrieved from http://ejournals.ph/index.php?journal=JPAIRMJ&page=article&op=viewArticle&path%5 B%5D=3718

Oxford, R. L. (1990). Language learning strategies, what every teacher should know. *Heinle & Heinle Publishers, Boston, Massachuchetts, p.71*

Pujol, I. M. (2008). The influence of age on vocabulary acquisition in English as a foreign language. Universitat de Barcelona, Spain. Retrieved from http://www.tdx.cat/bitstream/handle/10803/1670/02.IMP_CHAPTER_2.pdf;jsessionid=D31B429786E0DB1044F2CAE-1F3835AA1.tdx1?sequence=3

Schelmetic, T. E. (2012). In multilingual call center operations, understanding the language isn't enough. TMCnet Contributor. Retrieved from http://www.tmcnet.com/channels/bpa/articles/313772-multilingual-call-center-operations-understanding-language-isnt-enough.htm

Smith, G. (2013) Are call centres part of your branding strategy? Retrieved from http://www.mycustomer.com/feature/experience/call-centre-trainingdon%E2%80%99t-put-your-brand-hold/165064

Sta. Ana, M. (2014). How does positive scripting preserves working relationships and discourages conflicts. Retrieved from http:myronstaana.wordpress.com/tag/positivescripting

Sternberg, R. J. (1987). Most vocabulary is learned from context. In M. G. McKeown & M. E. Curtis (Eds.). The nature of vocabulary acquisition, 89-105. Hillsdale, NJ: Lawrence Erlbaum Associates.

The Manila Times. (2013, Oct 26). Philippines: The new call center capital of the world. Retrieved from http://www.manilatimes.net/philippines-the-new-call-center-capital-of-the-world/47984/

Tingyong, Y. (2012). *The research of the use of business English in the current internationaltrade.* International Conference on Artificial Intelligence and Soft Computing Lecture Notes in Information Technology, Vol.2. Sichuan National University Science Park Training Center, Chengdu. CN.

Visconti, K. (2012). Beyond English: The key skills BPO need. Retrieved from http://www.rappler.com/business/13699-what-key-skills-are-needed-to-work-in-bpo

Williams, J. (2006). Combining communication strategies and vocabulary development. The Internet TESL Journal. Vol.XII, No. 2 Retrieved from http://iteslj.org/Techniques/Williams-CommunicationStrategies.html

Forgiveness: Its Impact in the Workplace

Lizhen Zhou, Eunice Aclan, Mylene Gumarao,
Flor Villa Marticio, Eva Castillo, Jesse Songcayawon

Abstract

Forgiveness is a human virtue, which plays a vital role in people's life even in the work-place. However, unforgiveness is frequently observed such as blame, anger, and hostility that undermines employees' performance. Little is known of the impact of forgiveness in the workplace particularly in China. Thus, this transcendental phenomenological was conducted. Data were gathered from 14 participants through audio-recorded one-on-one interviews. Environmental triangulation was employed by maximizing sources of data from all four regions of China, i.e., East, West, North, and South from three employment sectors including manufacturing, services, and housing. The participants represented both genders (male and female) and their age ranged from 22-48. The interview data were transcribed, translated from Chinese to English, and analyzed. Findings showed that for-giveness had a positive impact on employees' performance. At intrapersonal level, for-giveness brought about problem-focused coping and better self-understanding. At inter-personal level, forgiveness helped employees build high quality leader-member exchange. Regarding work performance, forgiveness impacted organizational behavior through conscientiousness and altruism. Implications of the findings were discussed.

Keywords: China, transcendental phenomenology, work performance, psychology

People are imperfect; there are times individuals intrude others' boundaries and offend others (Baumeister, Exline, & Sommer, 1998) thus, forgiveness is necessary in many situations. Enright and Fitzgibbons (2015) stated that forgiveness of deep offenses from other people can be psychological healing in many ways and the efficacy of forgiveness therapy for restoring physical and psychological health was evidenced scientifically, whereas health was related to performance Nigatu, Reijneveld, Penninx, Schoevers, & Bültmann, 2015). Forgiveness empowers individuals with strength, which keeps them moving on from the past; in the workplace, it acts as a lubricant that smoothens relationship, process, and procedures. However, even if forgiveness is a great human virtue and of great importance in the workplace, responses of unforgiveness is frequently observed such as blame, anger, and hostility. Unforgiveness was reported in various countries (Hamilton, 2014) such as in the US (Casale, 2009; Casserly, 2012; Fredrickson, 2015) and in India (Mamidenna & Viswanatham, 2014). Unforgiveness is manifested in the workplace by violence (Casale, 2009; Fredrickson, 2015; Hamilton, 2014), retaliatory behaviors (Casserly, 2012; Mamidenna & Viswanatham, 2014), decreased performance (Gao, 2013; Gillet, Vallerand, Lafrenière, & Bureau, 2013; Wang, 2011), among others. Those manifestations bring about emotional cost, such as anger, and hatred, which ultimately undermine performance and threaten the quality of work and life (Vitz & Meade, 2011).

In Chinese culture, forgiveness has been held as a great traditional virtue and an important part of traditional ethics for thousands of years. In Chinese context, people are less influenced by religion but by Confucius in terms of forgiveness. In Confucianism, forgiveness is also recognized as a great virtue. Although forgiveness is of great

im-portance in China's context, unforgiveness oc-curs frequently observed (Jia, 2014; Peng, 2012; Wang, 2011; Xiao, 2008). However, minimal research attention has been directed toward the investigation of how forgiveness affects employe e performance. Furthermore, effects of forgive-ness on group dynamics remains unclear (Irwin, Tsang, Carlisle, & Shen, 2014); there is a lack of evidence of what forgiveness means and how it affects the relationship with others as well as with self. Moreover, most of the existing studies have been carried out in western cultures where people hold Christianity as a religion and for-giveness is likely to be a religious value and virtue (Hui, Watkins, Wong, & Sun, 2006). In mainland China, people hold very different values and cultural tra-ditions. According to Gallup Survey, only 7% of the Chinese hold religious beliefs, compared with a 61% who are atheists (Acronym, 2015). People tend to be more Buddhist rather than Christian among those who hold religious beliefs. Chinese people are influenced by Confucianism greatly; for them, forgiveness is more of a social value that contributes to social harmony (Hui et al., 2006). Thus, it is of great value to study forgiveness in this special context.

Also, the relation between forgiveness and performance has been studied mainly using quan-titative methodologies and statistical technique. However, the results of statis-tical data analysis are less rich and some meaningful aspects get lost. Statistical analysis tends to sideline rare occur-rences. Qualitative investigations provide detailed descriptions in the eyes of those who experienced the phenomena, referred to as "pure presupposi-tion-less description" by Husserl (as cited in Con-nor, 2015, p.1). By focusing the things under in-vestigation themselves, "phenomenology begins and renews itself in the resolve to resist abstrac-tion, reduction and ideal simplification" (Husserl, as cited in Connor, 2015, p.1). This study aimed at gaining increased understanding and awareness of the experience of the participants on forgive-ness. Specifically, it answered the research ques-tion, "How does forgiveness affect participants in terms of: a) intrapersonal relationship; b) interper-sonal relationship; and c) work performance?"

Method

Research Design

This study utilized qualitative research methodology to explore the lived experi-ences on the impact of forgiveness and unforgiveness in the workplace in China. Phe-nomenology is a method for exploring the underlying structure of shared es-sences of some social phenomenon (Worthington, 2016). According to Patton (2015), phenome-nol-ogy prioritizes and investigates how individuals experience the world. Specifically, this study em-ployed transcendental phenomenology approach as it aimed at describing as accurately as possible the phenomenon, refraining from any pre-given framework, but remaining true to the facts (Gior-gi & Giorgi, 2008). The aim of this study was to describe how participants experienced how for-giveness and unforgiveness affected their life and work.

Selection of Participants

The study used purposive sampling specifically maximum variation sampling tech-nique as suggested by Patton (2015) which was achieved by having samples drawn from different regions, religion, both genders, age, and various industries. Criteria were set in selecting the par-ticipants: must be a Chinese citizen, experienced both forgiveness and unforgivenes, and should be from different industries and areas in Mainland China.

Sample size was supposedly 12 because 10 divided by 4 regions is to 2.5 but for data sat-uration it should be plus two. Thus, the sam-ple size was 14 in total, scattering in four blocks in Mainland China, including South China, North China, East China, and West China. The partici-pants were from three industries: product-manu-facturing, construction, and service.

Data Collection Techniques and Procedures

Data collection procedures followed the following steps:
(1) Prepared interview guide.
(2) Translated interview guide into Chinese, with the help of an expert.
(3) Recruited participants.
(4) Practiced interviewing with friends.

(5) Conducted a pilot study. Based on the result of the pilot study, interview questions and probes were adjusted.
(6) Conducted the one-on-one interview.
(7) Transcribed the interview data.
(8) Translated the interview data.
(9) Analyzed the data for each participant simultaneously with data collection. Once the data for each participant were collected, the researcher moved on to the next case until all cases were processed.

Analysis and Interpretation of Data
        The following analytical stages suggested by Lichtman (2013) were followed to answer the research questions:
1. Preparing and organizing the data. Transcribed interviews and made a folder and la-beled it.
2. Reviewing and recording thoughts. Read through all the material in folders, adding thoughts and comments to each transcript.
3. Applying the Three Cs: Coding, Categorizing, and Concepts. In this stage, raw materi-al was in-duced into meaningful concepts or themes.
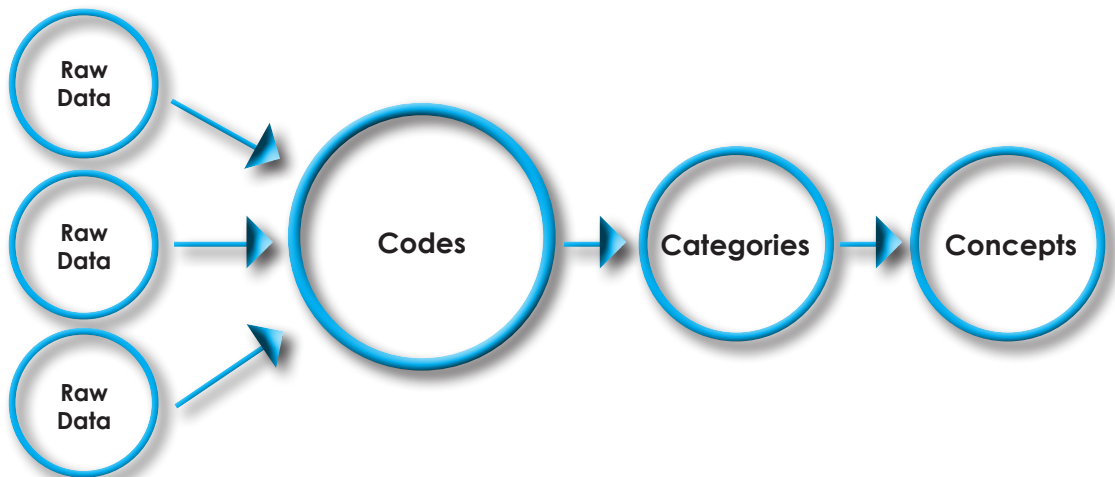
Figure 1. *Three Cs of data analysis: Codes, categories, concepts. (Source: Lichtman, 2013, p.371).*

Ensuring Rigor and Trustworthiness
        To ensure rigor and trustworthiness, Lichtman's (2013) model was followed. It consisted of four important strategies in evaluating the quality of qualitative research: researcher's role, convincing arguments, rich in detail, and communication. Aside from Lichtman's strategies to ensure trustwor-thiness, environmental triangulation, peer review, and audit trail were also employed in this study as suggested by Merriam and Tisdell (2016). As method and data source were not possible due to the sen-sitivity of the topic, environmental triangulation maximizing all regions in China was done. This study used different locations including South, North, East, and West China to ensure trust-worthiness. Peer review was also used in this study to provide an external check of the research process. The researcher asked three experts in this field, all of them had experi-ences in qualitative research, to check the re-search process and to ask hard questions about methods, meanings, and interpretations. Also, member check verified the partici-pants' views of the credibility of the findings and interpretations as suggested by Cre-swell (2013).

Ethical Considerations: Confidentiality and Informed Consent

Ethical considerations were relevant during the process of data collection and re-porting of the findings. The researcher protected the participants from any harm or loss, and their psychological wellbeing and dignity was greatly valued and preserved. Before data collection, participants were informed of the research procedure, their role and con-tribution, and their consent to participate. A letter of consent was requested to address this aim. Deception of participants was totally avoided. In the data collection stage, Mandarin Chinese was used to make the study understandable to the participants. Also, autonomy was respected absolutely. The participants were given the freedom to withdraw from the study any time. After data collection, participants were informed of the aims of the research, and a Chinese version of the main findings was provided to all participants for confirmation. Pseudonyms were used and any information about the participants was maintained in complete confidentiality.

Results and Discussion
Impact of Forgiveness to the Participants

Impact of forgiveness on intrapersonal relationship. In terms of intrapersonal relationship, participants reported that the experience of forgiveness led to problem-focused coping and better self-understanding.

Problem-focused coping. The first theme that emerged from the data on the impact of forgiveness on intrapersonal relationship is problem-focused coping. After forgiveness, participants reported they used problem-focused coping to deal with challenges in life and work. Hongxia stated that she gave up her tendency to self-blame; instead, she employed problem-focused coping. Hongxia said:

> I feel comfortable in my heart, because I don't blame myself, or I'll let myself be-come very sad, but I won't do so now, and I will say to myself that just go ahead and make it. I won't blame myself because of the bad result, but will focus on solv-ing the problem. (Hongxia, 34, engineer, North China)

Similar to Hongxia, Ouwen reported that he could cope effectively by focusing on the problem and avoiding making the same mistake. Ouwen said:

> *It gives me a kind of positive energy. Though what he expresses and does is wrong or a kind of criticism, later I will focus on the problem and reflect what mistake I have made, so that next time, I can avoid such problem. (Ouwen, 48, factory manager, East China)*

Hongxia and Ouwen adopted problem-focused strategy after forgiveness. They focused on the present problem. Hongxia's response implied a shift from emotional focused coping to problem-focused coping. Ouwen' response showed his persistence and effort to solve the problem by avoiding previous mistakes.

Forgiveness can be understood within the framework of stress-and-coping; it can act as an effective coping source and strategy (Weinberg, Gil, & Gilbar, 2014). It is a process of neutralizing a stressor that has resulted from a perception of an interpersonal hurt (Strelan & Covic, 2006). Lazarus and Folkman (1984) differentiate two broad strategies of coping. First, problem-based coping refers to a cognitively-based response behavior directing efforts to alleviate stressful circumstances. This coping strategy includes defining the problem, generating alternative solutions, determining the costs and benefits of such solutions, and actions taken to solve the problem. Second, emotion-based coping involves behavioral responses to regulate the affective consequences of stressful events.

There are six ways in which forgiveness and coping process are analogous (Strelan & Covic, 2006): (1) the forgiveness process is a reaction to a stressor; (2) reactions to a transgression are primary and secondary appraisals; (3) coping strategies describe how people forgive; (4) forgiveness and coping can both be future-oriented; (5) forgiveness is both an intra and an interpersonal process; (6) forgiveness is a dynamic, unfolding process.

Worthington, Jennings, and diBlasio (2010) discussed a stress-coping model to understand forgiveness. In their model, first, trans-

gressions violate individual's psychological or physical boundaries; then individuals appraise the transgression according to its degree of hurtfulness, injury, severity and duration; after that individuals may cope with one or more of the following ways: (1) seeking to re-establish justice or redress the injustice; (2) trying to control their emotions; (3) simply accepting the transgressions; (4) forgiving.

Worthington and Scherer (2004) asserted that forgiveness is an emotion-focused coping strategy which can reduce a stressful reaction to a transgression. The transgression can be considered as a stressor; and the perception of the stressor as a hurt of offense may be the result of primary and secondary appraisals, creating physiological, cognitive, motivational, behavioral, and emotional reactions (Worthington & Scherer, 2004). They further stated that although forgiveness is usually an emotion-focused coping strategy, at times it could be problem-focused coping strategy when it helps to solve an interpersonal problem.

Other researchers asserted that forgiveness is a problem-focused coping. For-giveness can be viewed as an internal resource as well as coping strategies (Weinberg et al., 2014). Results showed that tendency to forgive is positively associated with problem-focused coping and negatively associated with avoidance coping; tendency to forgive and problem-focused coping are associated with decreased PTSD symptom severity, whereas emotion-focused coping is associated with elevated PTSD symptom severity (Weinberg et al., 2014). It was stated that forgiveness is positively related to problem-focused coping and negatively associated with emotion-focused coping (Maltby, Macaskill & Gillett, 2007). Such findings are validated by the responses of the participants in this study.

The relationship between problem-focused coping and work performance is sel-dom reported empirically, which remains for further investigation in the future. In one study using empirical data of 469 entrepreneurs from two European countries, the results show that problem- based coping facilitates wellbeing and venture performance and that entrepreneurs are likely to engage in problem-focused strategies when they want to effec-tively address the economic aspects of their lives (Drnovsek, Ortvist, & Wincent, 2010).

Self-understanding. The second theme that emerged on the impact of forgiveness on intrapersonal relationship is better self-understanding. Some participants reported bet-ter self-understanding. Qiuyue reported her new, deep insight of herself. She believed that through the process of forgiveness, she freed herself, realized her own wrongdoings, had a better and clearer view on herself, and gained a better growth. Qiuyue said:

Actually, I feel that forgiving is to free myself. If I do not release others, I do not release myself. However, when I forgive others, as I forgave the director, I knew I did something wrong before…After the forgiveness, I got a better view of myself and had a better growth, and saw myself clearly. (Qiuyue, 39, insurance planner, East China)

Xiaocui reported her self-reflection of being selfish and her tendency to obscure the personal boundary with other people. Through her reflection, she was aware of the realization that forgiveness was another kind of growth. She could also see the differ-ences between her and others, and was willing to learn from others. Her self-concept changed and she felt good about herself. Xiaocui said:

Although at that time I was angry, I even talked about it with people around me. But I thought that it was not a big deal, because we were also a little selfish in the work…but now, I understand the boundary and will not go through it. I get along well with the colleagues. It is a kind of change and growth for me, so I feel good. (Xiaocui, 34, professional trainer, West China)

Later, Xiaocui reflected that she was not so flexible in handling some situations and showed her willingness to learn from others. Xiaocui added:

I was stiff in this process, not flexible. Another man in our office planned to provide free meal to those who fought against him. I think his behavior is wise…But I am not ready to do so yet. (Xiaocui, 34, professional trainer, West China)

Qiuyue and Xiaocui's responses indicated that they had better self-understanding of themselves after forgiveness. Qiuyue got better self-image, for she felt better about herself than before. Different from Qiuyue, Xiaocui gained some insight about her own interpersonal styles.

Self-understanding, as a kind of intra-psychic intelligence, refers to some level of awareness about how one's beliefs, attitudes, and cognitions are related to how one be-haves, feels, and thinks; it involves not only a certain level of knowledge about the self, but also useful insights about that knowledge (Don, 2000). Research describes for-giveness as a more intrapersonal process. According to Wohl et al., forgiveness is an ex-pression of moral fortitude for forgiveness affirming personal strength or an affirmation of personal development for forgiveness implying self-development. Authentic for-giveness is a unilateral intrapersonal process that is not contingent on any hope for ap-peasing behavior from the transgressor (Cleary & Horsfall, 2014). This intrapersonal pro-cess brings the forgiver a stronger inner self. The inner process of forgiveness is a possible way to gain insight and understanding of oneself.

Self understanding develops in a social context (Cooley, 1902; Mead, 1934). In this theoretical perspective, it is a consequence of interpersonal interaction and it is nec-essary to establish the self in an individual's social milieu and derive the content of the self from the interactions between individuals and their social world. These authors argue that individuals learn to see themselves as they see how others respond to them and they see forgiveness, as an interpersonal experience, provides a deep, significant, and mean-ingful avenue for the development of self-understanding.

Self-understanding may lead to increased self-complexity. Linville (1987) proposed that self-complexity refers to the quantity of separate or interactive parts that make up a person's day-to-day life. In self-complexity model, knowledge about the self is represent-ed in terms of self-aspects.

Research suggests that greater self-complexity may act as a protective buffer against adverse mental and physical consequences of stressful experiences, known as buffering effect (Linville, 1987). In Linville's study, people high in self-complexity tend to be less prone to depression, colds, and other illness following stressful experiences; on the contrary, individuals lower in self-complexity have been found to experience a greater variety of physical maladies following stressful events. The buffering effect seems to oc-cur because individuals with high self-complexity have more than one outlet for self-expression and self-enhancement, and more than one activity or role in which to seek ref-uge or find solace when under stress.

Self-understanding may also result in self-certainty, which refers to the knowledge and insight about which one feels particularly confident (Don, 2000). Baumgardner's (1990) research found that high self-certainty promotes a sense of control and confidence in oneself. According to Hackman and Oldham's (1975) theory, employees can perform more effectively with complex task and/or a strong sense of control. Self-understanding, with its consequences of self-complexity and self-certainty, empowers oneself with more complex task and a stronger sense of control, both of which may contribute to high per-formance.

Impact of forgiveness on interpersonal relationship. The only theme that emerged from the interview data on impact of forgiveness on interpersonal relationship is high quality leader-member exchange. When the victims chose to forgive, they improve the relationship and are reciprocated by their leaders' behavior. Hence, high quality lead-er-member exchange is created. Hongxia reported she was trusted more by her supervisor after the forgiveness. The supervisor gave her more autonomy and trust. Hongxia shared:

But now after forgiving, I changed my be-havior towards leader and work. Our group leader has also changed his view about me, and he lets me do whatever I want. In the past, I could feel that he was monitoring me, found troubles with me, but now this was not the case anymore. He would only give me a task and did not observe what I do. I feel more comfortable than before. (Hongxia, 34, engineer, North China)

Hongxia further described the change of her relationship with leaders and col-leagues. Her supervisor does not treat her negatively as before; instead, the supervisor gives her more trust and autonomy at work.

I envied those colleagues before. But after forgiving, I changed and showed my concern for the leader and my work. Colleagues are our friends, and I will not envy those who are provided with some opportunities, and I am no longer uncom-fortable. (Hongxia, 34, engineer, North China)

Some theorists offered frameworks to understand why forgiveness might result in high quality leader-member exchange. Van Dyke and Elias (2007) reported that for-giveness improved interpersonal love, trust, confidence, sleep, and professional perfor-mance. In leader-member exchange (LMX) theory, a leader may establish low-quality exchange relationships with some fol-lowers and high-quality relationships with others (Dansereau, Graen, & Haga, 1975). Low LMX re-lationships are purely economic (Blau, 1964) and based on the employment contract whereas high LMX relationships are char-acterized by high lev-els of trust, interaction, and support (Dienesch & Liden, 1986). On the contrary, supervisors with low-quality LMX provide minimal additional ben-efits or advantages to their subordinates and offer lower expectations in these relationships, and the exchanges are based on the formal employment contract (Liden, Sparrowe, & Wayne, 1997). Fur-thermore, social exchange theory explains that positive, voluntary actions that supervisors direct toward subordinates will contribute to the devel-opment of high-quality exchange relationships and create a feeling of obligation on behalf of the sub-ordinate to reciprocate in an equally positive man-ner (Blau, 1964). Subordinates with a high-quality LMX relationship experience higher job satisfac-tion and autonomy, and receive more formal and informal rewards (Gerstner & Day, 1997) with decreased turnover intentions (Harris, Harris & Brouer, 2009) and increased organizational citi-zenship behaviors (Rupp & Cropanzano, 2002).

A key premise of LMX theory is that high-quality exchanges between leaders and em-ployees benefit employees, leaders, and organi-zations (Graen & Uhl-Bien, 1995). Beneficial effects of high-quality exchanges on employees may include organizational commitment, job sat-isfaction, organizational citizenship behaviors, and task performance (Dulebohn, Bommer, Liden, Brouer, & Ferris, 2012).

Graves and Luciano's (2013) study re-vealed that high-quality leader-member ex-chang-es facilitate satisfaction of employees' fundamen-tal psychological needs, which, in turn, enhance autonomous motivation and outcomes. Results indicated that the employ-ee's perception of the quality of the leader-member exchange was posi-tively related to satisfaction of the needs for com-petence, autonomy, and relatedness. By satisfying em-ployees' need for autonomy, competence, and relatedness, a leader fosters the most voli-tion-al and high-quality forms of motivation and en-gagement for activities, including en-hanced per-formance, persistence, and creativity (Conger & Kanungo, 1988; Thomas & Velthouse, 1990). Self determination theory (Ryan & Deci, 2002) main-tains that condi-tions supporting the individual's experience of autonomy, competence, and relat-edness foster the most volitional and high-quality forms of motivation and engagement in activi-ties for creativity.

It was reported that the high-quality leader–member exchange (LMX) is directly re-lated to employee creativity (Tierney, Farmer, & Graen, 1999), which is vital to work performance and constitutes an important force to sustain or-ganizational success and competitive advantage (Zhou, 2003). Theorists offered some explanation for this. First, high-LMX members often enjoy more challenging assignments, sponsorship, and greater access to information relevant to the job (Graen & Scandura, 1987). Second, establishing a social network with leaders helps to access more resources and information (Seibert, Kraimer, & Liden, 2001). Third, in high LMX relationships, subordinates are allowed greater autonomy and decision latitude, both of which have been shown to be essential to creative performance (Cotgrove & Box, 1970). Finally, high LMX employees ex-perience a strong sense of advocacy and liking from their supervisors (Duchon, Green, & Taber,

1986). This is necessary for creativity (Mumford & Gustafson, 1988) because this sense is conductive to a level of comfort and trust, which is a great support for risk taking in-volved in creativity.

People who perceive good exchange relationships report increased commitment to the organization, which is considered as the most accurate predictor of turnover intention (Wagner 2007). According to Knudsen, Ducharme, & Roman (2009), turnover behavior reflects a perceived discrepancy in the exchange relationship between an employee and his/her organization. Quality of leader–member exchange is associated negatively with turnover intention, mediated by affective commitment (Galletta, Portoghese, Battistelli, & Leite, 2012). Graen and Uhl-Bien (1995) found that positive exchanges increase an individual's perception of self-worth and that LMX is related to many organizational out-comes.

In summary, forgiveness leads to leader-member exchange which may decrease turnover intention and increase creativity, organizational commitment, and other positive performance outcomes.

Impact of forgiveness on work performance. In terms of the impact of for-giveness on performance, one theme emerged, i.e., organizational citizenship behavior. This theme came out with two subthemes, including conscientiousness and altruism work behavior.

Conscientiousness. The first subtheme for the organizational citizenship behavior is conscientiousness. After forgiving, participants are likely to demonstrate their consci-entiousness towards work. Chunhua reported she became more positive and she took more initiative at work. She was eager to do what she could do to help her company.

After forgiving, I become more positive, and I am willing to do better in my work. I am thinking about the leader's expectation of me in doing my work. I do more in my free time… I need to find a right job direction and I think about how I can help my company develop, and then what can I do to help or if there are more ways I can do my job better. (Chunhua, 33, administrator, North China)

Similarly, Feng's response showed an impact on performance. After forgiving, participants showed great willingness to spend extra time and extra effort on her work. She expressed:

I feel happier. I might like to spend extra time on the extra work. Like if she tells me to manage the public media "Wechat" account of our company, I would like to accept this task, though it is not my work responsibility, for I've already forgiven her. In other words, I might take an active part in extra work. (Feng, 33, HR officer, South China)

Similar to Chuanhua and Feng, Hongxia reported her purpose and effort to im-prove her work. She said:

After I forgave, I am more careful in the work, and have more sense of courage to try other ways to do my work…I will focus on my task, whatever I can do now, and what I can do in the future and how to reach it. Well, I found that I focused on my work, and the efficiency of my work increased. I won't feel anxious, won't think I can do nothing, won't think there is nothing I can do, but I will try to go forward, make efforts to getting a lot of things. (Hongxia, 34, engineer, North China)

Chunhua, Feng, and Hongxia demonstrated conscientiousness in their work. Chunhua devoted extra time and energy in the work. Feng spent extra time, extra effort in extra tasks. Hongxia attached great importance to her work and showed more responsibility to her work. Their responses indicated that forgiveness impact conscientiousness which is one dimension of organizational citizenship behavior.

Personality research showed that conscientiousness, together with other four of the Big Five personality traits, namely, extraversion, openness to experience, agreeableness and emotional stability that are reliable and valid predictors of employees' work perfor-mance (Barrick, Mount, & Judge, 2001). Conscientiousness was found to be the strongest predictor of work role performance across all the indicators including proficiency, adap-tivity and proactivity, measured at individual, team and organizational levels

(Ellershaw, Fullerton, Rodwell, & Mcwilliams, 2015).

Conscientiousness is consistently the strongest predictor of performance across multiple measures (Neal, Koy, Yeo, & Xiao, 2012) and has been linked to goal orientation (Westerman & Simmons, 2007). Conscientiousness is a complex, multi-dimensional construct (Costa & McCrae, 1995; Costa, McCrae & Dye, 1991; Dudley, Orvis, Lebiecki, & Cortina, 2006; Oswald & Hough, 2010). Researchers differentiated two major facets of conscientiousness: a dependability facet of being disciplined, rule-following, detail ori-ented, and trustworthy, as well as an achievement orientation facet of striving for excel-lence, adopting high standard, and setting challenging goals (Costa et al., 1991; Dudley et al., 2006).

The two facets of conscientiousness, achievement orientation and dependability, have frequently been found to relate to performance outcomes. Conscientiousness has frequently been found as the most useful predictor of performance across job contexts (Barrick et al., 2001).

Altruism. The second subtheme for the organizational citizenship behavior is al-truism. When forgiving, participants demonstrated altruism behaviors, to help their col-leagues with their work and to cooperate with them. Feng described her willingness to take care of the transgressor and cooperate with her in work. Feng said:

Then, eventually I forgave her. Though before I told all the colleagues of my own department I would never ever talk to her again, now I changed my mind, even I wanna give her a ride just like before… I talk to her again and take care of her. Additionally I would like to cooperate with her in work. (Feng, 33, HR officer, South China)

Similar to Feng, Liuyu's response demonstrated her willingness to help others, which was also an aspect of contextual performance.

When the student clients came and I was offering service to them, such as question and answer, he [the transgressor] stayed with me and observed the process. After that, we spent more than an hour discussing the process. I did not help him before, but now [after for-giving] I will help him more with his work. (Liuyu, 37, realty broker, West China)

Liuyu was even willing to help her transgressor with his life. She said:

Despite these things [the difficulties in his life], he still worked very hard, and I understood that he had the same life needs as others, so I understood him. I for-gave him later, and I am willing to give a ride to him after work. (Liuyu, 37, realty broker, West China)

Feng's and Liuyu's responses indicated helping behavior towards others. Feng's altruism behavior mainly focused on working requirements, while Liuyu's responses in-volved both working and life conditions.

Altruism is defined as the desire to help or assist another individual, while not ex-pecting a reward in compensation for that behavior (Organ, 1988). According to the em-pathy–altruism hypothesis (Batson, 1991) based on the ideas developed philosophers and psychologists. The empathy–altruism hypothesis states that feelings of empathy for an-other person produce an altruistic motivation to increase that person's welfare. Empathy is associated with prosocial behaviors by inhibiting destructive-aggressive reactions (Arriaga & Rusbult,1998). When people forgive, they show more positive behaviors, which was described by McCullough, Pargament, & Thoresen (2000) as a foundational and un-controversial feature of forgiveness.

Research revealed that social desirability may be a motivation for altruism behav-ior. In the high-altruism group, the recall rate in the social desirability encoding condition was better than that in the semantic encoding condition, indicating that people who have frequently chosen altruistic behavior produce memory enhancement not when the infor-mation is processed in self-reference, but when the information is processed in relation to social desirability (Nakao, Tokunaga, Takamura, Hayashi, & Miyatani, 2012).

Contextual performance contributes to the organization not through its core tech-nical processes but by maintaining the broader orga-nizational, social and psychological environment

in which the technical core must function; those activities promote the via-bility of the social and organizational network and the psychological climate (Motowildo, Borman, & Schmit, 1997). By this way, contextual performance helps an organization to function effectively and efficiently (Motowildo et al., 1997). Hence, contextual per-for-mance does not directly contribute to organizational performance but by supporting the organizational, social, and psychological environment (Sonnentag & Frese, 2002).

Organizational citizenship behavior plays a critical role for organizations to be ef-fective and successful (DiPaola & Hoy, 2005). In school set-tings with organizational citi-zenship behaviors, staff continuously develop themselves personally and professionally for better performance. Cox (2008) argued that an organization holding a cli-mate of for-giveness is perceived as a group that is willing to overlook offenses, not hold grudg-es, and work through problems that may arise. According to him, cohesive climate, support-ive climate, and trust are all important elements of workplace forgiveness. Cox (2008) explained:

A cohesive climate is formed through shared meanings of a sense of connectedness that oc-curs from interacting with members of one's work-unit. Since, forgiveness can facilitate the repair of damaged relationships; employ-ees that feel they are part of a cohesive cli-mate may decide to put aside self-interest and to forgive to preserve the group. (p. 51).

Furthermore, a supportive climate would include altruism behavior, assisting others with work assignment, sharing ideas that contribute to the organizational success.

Previous research conducted in Chi-na showed that forgiveness was related to task per-formance as well as contextual performance. For example, Gao (2013) found that for-giveness of others, self-forgiveness and situational forgive-ness were found to be related to task performance, with correlation coefficients of .602, .571 and .487 respectively; the three dimensions of forgiveness also found to be related to contextual performance, with correlation coefficients of .356, .280, .152 re-spectively. In another study, Wang (2011) found that forgiveness was significantly associated with organizational citizenship behav-ior. Specifically, self-forgiveness was significantly associated with altruism, forgiveness of others was related to al-truism, organizational commitment, and personal initiative and forgiveness of situations was con-nected positively to altruism and organizational com-mitment (Wang, 2011). Results of regression analysis indicated that forgiveness can pre-dict performance (Wang, 2011). Specifically, forgive-ness of others and forgiveness of situations were predictors of both altruism and initiative, while forgiveness of others was a predictor of organiza-tional commitment (Wang, 2011).

The current study revealed that forgive-ness had an impact on OCB, which was consis-tent with Wang's (2011) findings but the impact of forgiveness on task perfor-mance was not clearly evidenced. In this study, forgiveness was found to mainly affect OCB of employees.

Conclusions and Recommendations

The results of this study indicated that forgiveness had impacts on participants' life and work. In terms of the impact that forgiveness has on intrapersonal relationship, two themes emerged, including problem-focused coping and better self-understanding. In terms of the impact forgiveness brings on interpersonal relationship, one theme, high quality leader-member exchange, emerged. In terms of the impact forgiveness has on work performance, organizational citizenship behavior surfaced with two subthemes, i.e., con-scientiousness and altruism.

A unique finding of this study is that, for-giveness is related with high quality leader-mem-ber exchange. Previous studies focused on trust that forgiveness brought out, but less attention was directed to the relationship between forgive-ness and leader-member exchange. Another key finding of this study is that the path through which forgiveness mainly affected performance in Chi-na's context was revealed. Forgiveness impacts per-formance through two dimensions of orga-nizational citizenship behavior (OCB), i.e., con-scientiousness and altruism, compared with pre-vious research, which suggested that forgiveness worked on five dimensions of OCB.

Considering the positive impact that for-giveness has on organizational perfor-mance, it is recommended that administrators may include valuing of forgiveness into their employee as-sistance programs to enhance individual perfor-mance and organizational effectiveness.

As the findings of this qualitative phe-nomenological study showed the impact of for-giveness had on relations and work performance, it is recommended that future re-search will ex-plore unforgiveness in the workplace. Qualitative method may also be used to capture deep mean-ings from those who experienced it in the work-place or relation-ships.

References

Acronym. (2015). Gallup survey on religion be-liefs. Retrieved from http://www.guan-cha.cn/culture/2015_04_14_315805.sht-ml.

Arriaga, X. B., & Rusbult, C. E. (1998). Standing in my partner's shoes: Partner-perspec-tive taking and reactions to accommo-dative dilemmas. Personality and Social Psychology Bulletin, 24, 927–948.

Barrick, M. R., Mount, M. K., & Judge, T. A. (2001). Personality and performance at the beginning of the new millennium: What do we know and where do we go next? International Journal of Selection and Assessment, 9, 9–30.

Batson, C. D. (1991). The altruism question: To-wards a social-psychological answer. NJ: Erlbaum.

Batson, C. D., Early, S., & Salvarani, G. (1997). Perspective taking: Imagine how another feels versus imagining how you would feel. Personality and Social Psychology Bulletin, 23, 751–758.

Baumeister, R. F., Exline, J. J., & Sommer, K. L. (1998). The victim role, grudge theory, and two dimensions of forgiveness. In E. L. Worthington Jr (Ed.), Dimensions of forgiveness: Psychological research and theological perspectives. PA: Templeton Foundation Press.

Blau, G. (1994). Developing and testing a taxon-omy of lateness behavior. Journal of Ap-plied Psychology, 79, 959–970.

Blau, P. M. (1964). Exchange and power in social life. NY: Wiley.

Casale, J. (2009). Shootings renew fears over work-place threats. Business Insurance, 43(41), 1-26. Retrieved from http://search.ebsco-host.com/login.aspx?direct=true&db=b-sh&AN=46710812&site=ehost-live

Casserly, M. (2012). When snitches get stitches: Physical violence as workplace retal-iation on the rise. Forbes, 44-44. Re-trieved from http://search.ebscohost.com/login.aspx?direct=true&db=b-sh&AN=82209927&site=ehost-live

Cleary, M., & Horsfall, J. (2014). Forgiving, but not necessarily forgetting. Issues in Men-tal Health Nursing, 35, 562-564.

Cooley, C. H. (1902). Human nature and the so-cial order. NY: Scribner.

Conger, J. A., & Kanungo, R. N. (1988). The em-powerment process: Theory and practice. Academy of Management Review, 13, 471–482.

Cotgrove, S., & Box, S. (1970). Science, indus-try and society. Sydney: George Allen & Unwin.

Connor, S. (2015). A few don'ts (and dos) by a cultural phenomenologist. Retrieved from http://www.stevenconnor.com/cp/whyphen.htm

Costa, P. T., Jr., & McCrae, R. R. (1995). Domains and facets: Hierarchical personality as-sessment using the revised NEO Person-

ality inventory. Journal of Personality Assessment, 64, 417–440.

Costa, P. T., Jr., McCrae, R. R., & Dye, D. A. (1991). Facet scales for agreeableness and conscientiousness: A revision of the NEO personality inventory. Personality and Individual Differences, 12, 887–898.

Cotgrove, S., & Box, S. (1970). Science, industry, and society: Studies in the sociology of science. London: George Allen & Unwin.

Cox, S. S. (2008). A forgiving workplace: An investigation of forgiveness climate and workplace outcome. Dissertation, Louisiana Tech University, USA.

Creswell, J. W. (2013). Qualitative inquiry and research design: Choosing among five approaches (2nd ed.). CA: Sage.

Dansereau, F., Graen, G., & Haga, W. J. (1975). A vertical dyad linkage approach to leadership within formal organizations: a longitudinal investigation of the role making process. Organizational, Behavior and Human Performance, 13, 46-78.

DiPaola, M. F, Hoy, W. K. (2005). Organizational citizenship of faculty and achievement of high school students. High School Journal, 88(3), 35-44.

Don,,H. (2000). Dynamics of self-understanding and self-knowledge: Acquisition, advantages, and relation to emotional intelligence. Journal of Humanistic Coun-seling, Education and Development, 38,(4).

Drnovsek. M., Ortqvist, D., & Wincent, J. (2010). The effectiveness of coping strategies used by entrepreneurs and their impact on personal well-being and venture per-formance, In: Zbornik Radova Ekonomskog Fakulteta u Rijeci : ÄRasopis za Ekonomsku Teoriju i Praksu, 28 (2).

Dulebohn, J. H., Bommer, W. H., Liden, R. C., Brouer, R. L., & Ferris, G. R. (2012). A meta-analysis of antecedents and consequences of leader-member exchange: Inte-grating the past with an eye toward the future. Journal of Management, 38, 1715–1759.

Duchon, D., Green, S., & Taber, T. (1986). Vertical dyad linkage: A longitudinal assess-ment of attitudes, measures, and consequences. Journal of Applied Psychology, 71, 56–60.

Dudley, N. M., Orvis, K. A., Lebiecki, J. E., & Cortina, J. M. (2006). A meta-analytic investigation of conscientiousness in the prediction of job performance: Examin-ing the intercorrelations and the incremental validity of narrow traits. Journal of Applied Psychology, 91, 40–57.

Ellershaw, J., Fullerton, C., Rodwell, J, & Mcwilliams, J., (2015). Conscientiousness, openness to experience and extraversion as predictors of nursing work per-for-mance: a facet-level analysis. Journal of Nursing Management, 2015

Enright, R. D., & Fitzgibbons, R. P. (2015). Forgiveness Therapy: An empirical guide for resolving anger and restoring hope. Washington DC: American Psychological Association.

Fredrickson, C. (2015). Addressing workplace violence: Taking proactive steps. Profes-sional Safety, 60(12), 16-17.

Galletta, M., Portoghese, I. , Battistelli, A., & Leite, M. P.(2012). The roles of unit lead-ership and nurse–physician collaboration on nursing turnover intention. Journal of advanced nursing, 69 (8), 1771-1784.

Gao, K. (2013). A study of the influence of employees' dispositional forgiveness in job performance. (Master's Thesis), Zhejiang Industrial and Commercial University.

Gerstner, C. R., & Day, D. V. (1997). Meta-analytic review of leader– member exchange theory: Correlates and construct issues. Journal of applied psychology, 82, 827–844.

Gillet, N., Vallerand, R., Lafrenière, M.-A., & Bureau, J. (2013). The mediating role of positive and negative affect in the situational motivation-performance relationship. Motivation & Emotion, 37(3), 465-479. doi:10.1007/s11031-012-9314-5

Giorgi, A. P., & Giorgi, B. M. (2008). Phenomenological psychology. In Willig C. & Stainton-Rogers, W., The Sage Handbook of Qualitative Research in Psycholo-gy. CA: Sage.

Graen, G. B., & Uhl-Bien, M. (1995). Relationship-based approach to leadership: Devel-opment of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective. Leadership quarterly, 25, 219–247.

Graen, G., & Scandura, T. (1987). Toward a psychology of dyadic organizing. In L. L. Cummings & B. M. Staw (Eds.), Research in organizational behavior (Vol. 9, pp. 175–208). Greenwich, CT: JAI Press.

Graves, L. M., & Luciano, M. M. (2013). Self-determination at work: Understanding the role of leader-member exchange. Motivation & Emotion, 37.

Hackman, J. R., & Oldham, G. R. (1975). Development of the job diagnostic survey. Journal of Applied Psychology, 60, 159-170.

Hamilton, C. R. (2014). Active shooters and workplace violence incidents around the world. Security: Solutions for Enterprise Security Leaders, 51(4), 54-54. Retrieved from http://search.ebscohost.com/login.aspx?-direct=true&db=bsh&AN=95251912&site=e-host-live

Harris C. P. (2001). Cardiovascular responses of embarrassment and effects of emotional suppression in a social setting. Journal of Personality and Social Psychology, 81(5).

Harris, K. J., & Harris, R. B., & Brouer, R. L. (2009). LMX and subordinate political skill: Direct and interactive effects on turnover intentions and job satisfaction. Journal of Applied Social Psychology, 39, 2373-2395.

Hui, E., Watkins, D., Wong, T., & Sun, R. (2006). Religion and forgiveness from a Hong-kong Chinese perspective. Pastoral Psychology, 55(2), 183-195. doi:10.1007/s11089-006-0017-2

Irwin, K., Tsang, J.-A., Carlisle, R., & Shen, M. J. (2014). Group-level effects of for-give-ness: Group cohesiveness and collective action in social dilemmas. European Journal of Social Psychology, 44(4), 280-286.

Jia, L. (2014). Relationship between hospital workplace violence and job satisfaction, job burnout and organizational culture in nurses. (Masteral thesis), Shanxi Medical University, Shanxi, China.

Knudsen, H. K., Ducharme, L. J., & Roman, P. M. (2009) Turnover intention and emo-tional exhaustion 'at the top': adapting the job demands-resources model to lead-ers of addiction treatment organizations. Journal of Occupational Health Psy-chology, 14, 84–95.

Lazarus, R. S., & Folkman, S. (1984). Stress, ap-praisal, and coping. NY: Springer.

Lichtman, M. (2013). Qualitative research in education: A user's guide. CA: SAGE.

Liden, R. C., Sparrowe, R. T., & Wayne, S. J. (1997). Leader-member exchange theory: The past and potential for the future. In G.R. Ferris (Ed.), Research in Personnel and Human Resource Management, 15, 47-120.. Greenwich, CT: JAI Press.

Linville, P. W. (1987). Self-complexity as a cognitive buffer against stress-related illness and depression. Journal of Personality and Social Psychology, 52, 663-676.

McCullough, M. E., Pargament, K., & Thoresen, C. E. (2000). The psychology of for-giveness: History, conceptual issues, and overview. In McCullough, M. E., Par-gament, K. I. and Thoresen C. E. (Eds.), Forgiveness: Theory, Research, and Practice. NY: Guilford.

McCullough, M. E., Rachal, K. C., Sandage, S. J., Worthington, E. L., Jr., Brown, S. W., & Hight, T. L. (1998). Interpersonal forgiving in close relationships II: Theoretical elaboration and measurement. Journal of Personality and Social Psychology, 75, 1586-1603.

Maltby, J., Macaskill, A., & Gillett, R. (2007). The cognitive nature of forgiveness: Using cognitive strategies of primary appraisal and coping to describe the process of forgiving. Journal of Clinical Psychology, 63(3), 555-566.

Mamidenna, S., & Viswanatham, K. N. (2014). Burnout and retaliatory behaviour intents in the workplace: An exploratory study. ASCI Journal of Management, 44(1), 54-65.

Mead, G. H. (1934). Mind, self, and society. Chicago: University of Chicago Press.

Merriam, S. B., & Tisdell, E. J. (2016). Qualitative research: A guide to design and im-plementation. USA: Jossey-Bass Publishers.

Motowildo, S. J. (1997). A Theory of individual differences in task and contextual per-formance. Human Performance, 10(2), 71-83.

Motowildo, S. J., Borman, W. C., & Schmit, M. J. (1997). A Theory of individual dif-fer-ences in task and contextual performance. Human Performance, 10(2), 71. Re-trieved from http://search.eb-scohost.com/login.aspx?direct=true&d-b=aph&AN=7309103&site=ehost-live

Mumford, M. O., & Gustafson, S. B. (1988). Creativity syndrome: Integration, applica-tion, and innovation. Psychological Bulletin, 103, 27–43.

Neal, A., Koy, A., Yeo, G., & Xiao, T. (2012). Predicting the form and direction of work role performance from the Big 5 model of personality traits, Journal of Organiza-tional Behavior, 33, 175–192.

Nakao, T., Tokunaga, S., Takamura, M, Hayashi, S & Miyatani, M. (2012). The Journal of General Psychology, 139(1).

Nigatu, Y. T., Reijneveld, S. A., Penninx, B., Scho-evers, R. A., & Ute B. (2015). The longitudinal joint effect of obesity and major depression on work performance impairment. American Journal of Public Health, 105(5). doi: 10.2105/AJPH.2015.302557

Organ, D. W. (1988). Organizational citizenshi-po behavior: The good soldier syndrome. MA: Lexington Books.

Oswald, F. L., & Hough, L. M. (2010). Personality and its assessment in organizations: Theoretical and empirical developments. In S. Zedeck (Ed.), APA handbook of industrial

and organizational psychology: Selecting and developing members for the organization (Vol. Vol. 2., pp. 153–184). Washington, DC: American Psycho-logical Association.

Patton, M. Q. (2015). Qualitative research & evaluation methods (4th ed.). CA: Sage.

Peng, H. (2012). Counterproductive work behavior among Chinese knowledge workers. International Journal of Selection & Assessment, 20(2), 119-138. doi:10.1111/j.1468-2389.2012.00586.x

Rupp, D. E., & Cropanzano, R. (2002). The mediating effect of social exchange rela-tion-ships in predicting workplace outcomes from multifocal organizational justice. Organizational Behavior and Human Decision Processes, 89, 925-946.

Ryan, R. M., & Deci, E. L. (2002). An overview of self-determination theory: An organ-is-mic-dialectical perspective. In E. L. Deci & R. M. Ryan (Eds.), Handbook of self-determination research, NY: University of Rochester.

Sonnentag, S., & Frese, M. (2002). performance concepts and performance theory. In S. Sonnentag (Ed.), Psychological manage-ment of individual performance: John Wiley & Sons.

Strelan, P., & Covic, T. (2006). A review of for-giveness process models and a coping framework to guide future research. Journal of Social & Clinical Psychology, 25(10), 1059-1085. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=23639255&site

Seibert, S. E., Kraimer, M. L., & Liden, R. C. (2001). A social capital theory of career success. Academy of Management Journal, 44, 219–237.

Tierney, P., Farmer, S. M., & Graen, G. (1999). An examination of leadership and em-ployee creativity: The relevance of traits and re-lationships. Personnel Psychology, 52, 591–620.

van Dyke, C. J., & Elias, M. J. (2007). How forgive-ness, purpose, and religiosity are re-lated to the mental health and well-being of youth: A review of the literature. Mental Health, Religion & Culture, 10(4), 395-415. doi:10.1080/13674670600841793

Vitz, P., & Meade, J. (2011). Self-forgiveness in psychology and psychotherapy: A cri-tique. Journal of Religion & Health, 50(2), 248-263. doi:10.1007/s10943-010-9343-x

Wang, Y. (2011). Empirical study on forgiveness at workplace. (Master's thesis), Henan University, China.

Weinberg, M., Gil, S., & Gilbar, O. (2014). For-giveness, coping, and terrorism: Do ten-dency to forgive and coping strategies associate with the level of posttraumat-ic symptoms of injured victims of terror attacks? Journal of Clinical Psychology, 70(7), 693-703. doi:10.1002/jclp.22056

Westerman J.W. & Simmons B.L. (2007) The ef-fects of work environment on the per-son-ality-performance relationship: an explor-atory study. Journal of Managerial Issue, 2, 288–305.

Worthington, M. (2016). Differences between phenomenological research and abasic qualitative research design.   Retrieved from http://a1149861.sites.myregistered-site.com/DifferencesBetweenPhenom-enologicalResearchAndBasicQualitati-veResearchDesign.pdf

Worthington Jr, E. L., Jennings D. J., & DiBla-sio, F. A. (2010). Interventions to promote forgiveness in couple and family context:

Conceptualization, review, and analysis. Journal of Psychology & Theology, 38(4), 231-245. Retrieved from http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=57620638&site=ehost-live

Worthington Jr, E. L., & Scherer, M. (2004). Forgiveness is an emotion-focused coping strategy that can reduce health risks and promote health resilience: Theory, review, and hypotheses. Psychology & Health, 19(3), 385-405. doi:10.1080/0887044042000196674

Xiao, J., & Wen, X. (2008). A study on negative emotions in the workplace. Talent Development, 1

Zhou, J. (2003). When the presence of creative coworkers is related to creativity: Role of supervisor close monitoring, developmental feedback, and creative personality. Journal of Applied Psychology, 88, 413–422.

Zhou, L. (2016). Abusive supervision and work performance: the moderating role of abusive supervision variability. Social behavior and personality, 44(7).

Family Functioning and Social Life Regulation Among Adolescents

Michelle Francisco, Rosdy Lazaro, Mariecar Santos,
Flor Villa Marticio, Myrtle Orbon, Mylene Gumarao, Eva Castillo

Abstract

The family is the smallest unit in the community which has an influence in adolescents' growth. However, technology has changed the dynamics for communication not only in the family but in the society. The study which was anchored on interdependence theory determined the quality of family functioning and the level of social life regulation among adolescents. It also determined the relationship of family functioning to social life regulation among adolescents. Affective responses, communication, family roles, and problem solving were considered as variables of family functioning. The respondents were 216 adolescents ages 16-21 years old and were selected using convenient sampling technique. The respondents answered questionnaires to measure family functioning and social life regulation. The result shows that the respondents have a *good* family functioning, *average* level of social life regulation, and it indicates a significant positive relationship between family functioning specifically communication, family roles and problem solving to social life regulation. This suggests that the more open the adolescents are with their family, the clearer their roles are in their family and the more able the family is in solving problems, the higher the adolescents' capability in relating positively with their peers and balancing social life with their family and peers. For future research, qualitative studies may be conducted to understand deeper how adolescents and their parents function in the family and how they regulate their social life particularly with the use of social media.

Keywords: family functioning, social life regulation, adolescents

The family plays a great role in the development of adolescent (Onongho, 2015). It affects the growth of every family member and plays an important role in the normal operation process of social systems (Dai & Wang, 2015). However, todays' adolescents prefer to spend more time with their friends than with their family. They are fond of relating with their peers through social media and social groups. The Pew Research Center found that 59% of teens are in touch with their best friend daily, with 41% claiming they are in touch many times a day; 28% of teens say they are in touch weekly with their closest friend, and 8% say they communicate less often than others (Lenhart, 2015). The Australian Communications and Media Authority on young Australians' use of social media surveyed 819 children aged 8-17. The study reported that adolescents used the Internet on average 6.3 days/week, for a period of approximately 3 h/day (Lewis et al., 2015). The use of social media among adolescents is increasingly a significant feature of contemporary family life. The adolescents have no time with their parents, due to social media usage.

In the study conducted by Mak et al. (2014), in six Asian countries including the Philippines, it was mentioned that the Internet has provided a platform that allows adolescents to express their emotion which they do not consider to express among their family members. The Cebu Daily News (2014) reported that Filipinos aged 15 to 24 years old represent the biggest consumers

of information technology in the past few years. Balancing social life is a problem among Filipino youth. Lapeña, Tarroja, Tirazona, and Fernando (2009) stated that the Filipino youth generally take comfort in sharing their problems with someone instead of the family.

The Raising Children Network (2015) reports that as children become teenagers, they begin to spend more of their time with their friends than with their family. By early adolescence, more than 30% of children's social interactions are with their peers. During the early teenage years, friendships become more intense, close, and supportive. According to Dekovic, Wissinkb, and Meijer (2004), peers become the most important reference group for adolescents. As the children grow up to be adolescents, the amount of time spent with their peer increases without the permission of adult (Dekovic, Wissinkb, & Meijer, 2004).

There is scarcity of literature on family functioning relating to social life regulation. Thus, this study which was anchored on interdependence theory was conducted to determine the relationship of family functioning and social life regulation among adolescents.

Family Functioning

Family functioning is the way in which the family members interact, react to, and treat other family members; it includes variables within the family such as communication styles, traditions, clear roles and boundaries, and the degree of fusion, flexibility, adaptation, and resilience (Openshaw, 2011). Dai and Wang (2015) define family functioning as the basic role of the family to provide appropriate environmental conditions for family members to develop physical, psychological, social and other aspects of life. Lewandowski, Palermo, Stinson, Handley, and Chambers (2011) refer family functioning *"to the social and structural properties of the global family environment. It includes interactions and relationships within the family, particularly levels of conflict and cohesion, adaptability, organization, and quality of communication"* (p. 1027).

In the systematic review of family functioning in families of children and adolescents with chronic pain by Lewandowski, Palermo, Stinson, Handley, and Chambers (2011), their findings showed that children with poorer family functioning are associated with chronic pain and that pain-related disability is more consistently related to family functioning than pain intensity.

A healthy family functioning has a good implication on the family members. According to Fleming (2015), family functioning may help the development of the behavior of the adolescents. One of the aims of family functioning is to prevent the aggressive behavior of the adolescent (Henneberger, Varga, Moudy, & Tolan, 2016). Affective response, communication, family roles, and problem solving are sub-variables that illustrate the healthy family functioning.

Healthy family is also associated with good understanding of feelings. The family members also respond with emotions that are appropriate for a given situation (Peterson & Green, 2009). The use of words to convey sensitivity, empathy, support, interest, attention, approval, appreciation, laughing with each other, and making time to have fun together can all communicate to warm a teenager's heavy heart (Pickhardt, 2012).

Communication is defined by Peterson and Green (2009) as an exchange of verbal and non-verbal information between family members. It is extremely important because it enables members to express their needs, wants, and concerns to each member of the family and also they are able to resolve the unavoidable problems that arise in all families. The family members that sometimes block communication and avoid sharing vulnerable, painful, or threatening feelings, is destructive since communicating is necessary for resolving problems (As & Janssens, 2002).

Social Life Regulation

Social life is defined by *Oxford Living Dictionary* as "a person's social interactions and activity considered as a whole". Social life needs to be regulated as there is a need to balance everything in life. These rules have both benefits and costs, but most people are unaware of their reach and influence (Dudley & Brito, 2012). While social interdependence is a need for all human beings, rules exist even in the family, which is the basic unit of the society. For example, some par-

ents restrict the use of gadgets or the Internet by their children especially those who demand for quality face-to-face communication time between parents and children. In the interdependence theory, closeness is the key to all relationships that people communicate to become closer to one another, according to Kelley and Thibaut (1978). The present study includes social group and social media as sub-variables of social life regulation.

A social group consists of a given number of individuals, another important characteristic of a social group (Mondal, 2016),. The aims, objectives and ideals of the members are common, i.e., for the fulfillment of the group's common goals. This creates a feeling of loyalty and sympathy among the members of social group. However, it could be permanent or temporary in nature. The nature of change may be slow or rapid but it is bound to occur, according to Mondal.

Friends form another part of social group (Raising Children Network, 2015).Good friends can be a personal support group. Friendships can also compensate for inadequate families. Adolescents who have low levels of family cohesion but have close and supportive friends have self-worth and social competence equal to their peers who come from cohesive families

Objectives of the Study

This study determined the respondents' quality of family functioning in terms of affective responses, communication, family role, problem solving; the respondents' social life regulation profile such as social group and social media. Moreover, it determined if there is a significant relationship between family functioning and social life regulation.

Methodology

The study utilized descriptive-correlational research design in describing the family functioning of the respondents and their social life regulation. Moreover, it determined the relationship of the family functioning to social life regulation. The self-constructed questionnaires underwent validation and pilot study to determine its reliability and validity. The questionnaires measured the respondents' family functioning in

terms of affective response, communication, family roles, and problem solving. The study utilized convenient sampling technique. The respondents of the study were 216 adolescents aged 16 to 21 years old and were enrolled in a public college in one of the provinces in the Philippines. There were 47% male (n=101) and 53% female (n=115) in the study. Thirty eight respondents were 17 years old, 62 were 18 years old, 60 were 19 years old, 36 were 20 years old, and 20 were 21 years old. The data gathered were encoded and treated using Statistical Packages for Social Sciences (SPSS). Mean and standard deviation were used to describe the family functioning and social life regulation of adolescents; Pearson product-moment correlation was utilized to determine the relationship of family functioning and social life regulation.

Results and Discussion
Respondents' Quality of Family Functioning

Table 1 shows the respondents' quality of family functioning in terms of affective responses, communication, family roles, and problem solving. The result suggests that the respondents have a good level of family functioning (M=1.99, SD =0.16).

Table 1
Respondents' Quality of Family Functioning

	Mean(SD)	Verbal Interpretation
Affective Response	2.22(0.39)	Good
Communication	2.04(0.43)	Good
Family Roles	1.80(0.41)	Good
Problem Solving	1.88(0.51)	Good
Overall Family Functioning	1.99(0.16)	Good

The result shows that the respondents have a good quality of affective response (M=2.22, SD=0.39), communication (M=2.04, SD=0.43), family roles (M=1.80, SD=0.41) and problem solving (M=1.88, SD=0.51). This implies that the respondents have a good and well functioning family. Moreover, the result suggests that the respondents are family oriented, their family can

respond to their emotion, they can communicate well to their family, they know their roles in the family, and they know how to solve their problem inside the family.

Family functioning is the way in which the family members interact, react to, and treat other family members; it includes within the family such as communication styles, traditions, clear roles and boundaries, and the degree of fusion, flexibility, adaptation, and resilience (Openshaw, 2011). According to Peter and Green (2009), healthy and good families promote the emotional, physical and social welfare of individual family members. Additionally, families that do well in the areas of family functioning have fewer problems and able to deal more effectively with problems. The areas that they are dealing with are affective response, communication, family roles, and problem solving.

Respondents' Level of Social Life Regulation

Table 2 shows the respondents' level of social life regulation in terms of social group and social media. The mean, standard deviation, and verbal interpretation are provided.

Table 2
Respondents' Level of Social Life Regulation

	Mean(*SD*)	Verbal Interpretation
Social Group	2.24(0.81)	*High*
Social Media	3.13(0.83)	*Average*
Overall Social Life Regulation	2.69(0.63)	*Average*

The result suggests that the respondents have average level of social life regulation (*M*=2.69, *SD*=0.63). The result shows that the respondents have high level of social group (*M*=2.24, *SD*= 0.81) while social media has an average level (*M*=3.13, *SD*=0.83). This implies that the adolescents spend more time with their friends whom they share common interest with than with their friends in the social media. Similarly, the Adolescent Health (2016) found that the adolescents have *average* social life.

Social life regulation is how adolescents control their social life through the social group and social media. It is composed of two factors of social life: social group and social media. Social media includes social networking sites such as Facebook, Instagram, and Twitter (Brooks, 2013). On the other hand, social group includes peer. Peer group refers to a small group of similarly aged, fairly close friends, sharing the same activities (Miami University, 2010).

Relationship of Family Functioning to Social Life Regulation

Table 3 presents the relationship between family functioning and social life regulation. The result suggests that overall family functioning has a significant positive relationship with social group (*r*=.219, *p*=.001). However, there is no significant relationship between affective response and social group (*r*=.061, *p*=.375) and there is also no significant relationship between affective response and social media *(r*=-.107, *p*=.118). On the other hand, communication has positive relationship with social group (*r*=.206, *p*=.001), family roles have positive relationship with social group (*r*=.161, *p*=.018) and problem solving has a positive relationship with social group (*r*=.236, p=.000).

Table 3
Correlation Between Family Functioning and Social Life Regulation

Family Functioning	Social Life Regulation	
	Social Group	Social Media
	r(p)	r(p)

Affective Response	.061(.375)	-.107(.118)
Communication	.206**(.001)	-.153*(.025)
Family Roles	.161*(.018)	-.138*(.043)
Problem Solving	.236**(.000)	-.162*(.017)
Overall Family Functioning	.219**(.001)	-.176**(.009)

*p<0.05; **p<0.001

The result implies that the higher level of social group, the better the family functioning of the respondents. The result is supported by the study of Pai and Arshat (2016) that there is a significant relationship between family functioning and the social life of adolescents. Family affects the growth of every member and it plays an important role in the normal operation process of social system (Dai & Wang, 2015). Moreover, adolescents who have social group have better family relationships and more positive attitudes toward family relationships.

Table 3 also shows the relationship of the family functioning to social media usage of the adolescents. The results suggest that overall family functioning has negative correlation with social media (r=-.176, p=.009). However, the affective response has no significant relationship with social media (r=.107, p=.118). Moreover, the other sub-variables of family functioning such as communication and social media (r=-.153, p=.025) have a negative correlation with social media; family roles and social media (r=-.138, p=.043); and problem solving and social media (r=-.176, p=.009). The result implies that better family functioning such as having open communication, clear family roles and good problem solving skills, lessen the social media usage of adolescents. According to Parents Guide (2016), the adolescent has lower social media usage if parents have talked to their adolescent child and has shown concern about the usage of social media. Further, adolescents who are more engaged in social media have no time with their family (Macleighob, 2012).

Conclusions and Recommendations
The findings of this study show that the respondents have a good and well functioning family; they are family oriented, their family can respond to their emotion, they can communicate well to their family, they know their roles in the family, and they know how to solve their problem inside the family. The family plays a great role in the social development of adolescents especially in regulating their social media usage and balancing their time with family and peers. In addition, open communication, clear family roles, and good problem solving help adolescents decrease their social media usage and they enhance adolescents' ability to relate positively with their peers and to balance their social life with their family and peers. As the study was limited to a small number of adolescents in just one province, more respondents from various regions and provinces may be studied for a more generalizable result. Qualitative studies may also be conducted to understand deeper how adolescents function in their family and how they regulate their social life. Their parents may be involved in the qualitative inquiries as well for richer data and therefore they may give light on the family dynamics of today's generations specifically between parents and adolescents in terms family functioning and social life regulation.

References

As, N. V., & Janssens, J, M. (2002). Relationships between child behavior and family functioning: A literature review. Retrieved from https://goo.gl/G8yDv5

Adolescent Health. (2016). A day in the life. Retrieved from https://www.hhs.gov/ash/oah/facts-and-stats/day-in-the-life/index.html

Brooks, J. (2013). *The process of parenting* (9th ed.). McGraw-Hill Companies Inc., Avenue of the Americas, New York.

Cebu Daily News. (2014). Filipino youth are biggest internet users. Retrieved from https://goo.gl/6d2nbm

Dai, L., & Wang, L. (2015). Review of family functioning. *Journal of Social Sciences.* Retrieved from http://dx.doi.org/10.4236/jss.2015.312014

Dekovic, D., Wissink, I. B., & Meijerb, A. M. (2004). The role of family and peer relations in adolescent antisocial behavior: Comparison of four ethnic groups. *Journal of Adolescence, 27.* doi: 10.1016/j.adolesence.2004.06.010

Dudley, S., & Brito, J. (2012). *Regulation: A primer.* Retrieved from https://www.mercatus.org/system/files/RegulatoryPrimer_DudleyBrito_0.pdf

Fleming, M. (2015). *Associations between family functioning and adolescent health behaviours.* Retrieved from digitalcommons.uri.edu.

Henneberger, A. K., Varga, S. M., Moudy, A., & Tolan, P. H. (2016). Family functioning and high risk adolescents' aggressive behavior: Examining effects by ethnicity. *Journal of Youth Adolescents, 45*(1). doi:10.1007/s10964-014-0222-8

Kelley, H. H., & Thibaut, J. W. (1978). *Interpersonal relations: A theory of interdependence*. New York: Wiley-Interscience.

Lapeña, M. A. G., Tarroja, M. C. H., Tirazona, M. A. S., & Fernando, K. C. (2009). *Filipino youth's concerns and worries and their ways of coping. Philippine Journal of Psychology, 42*(2). Retrieved from https://goo.gl/74wfeA

Lenhart, A. (2015). *Teens technology and friendship. How teens hang out and stay in touch with their closest friends.* Retrieved from https://goo.gl/nNr7Mn

Lewandowski, A. S., Palermo, T. M., Stinson, J., Handley, S., & Chambers, C. T. (2011). Systematic review of family functioning in families of children and adolescents with chronic pain. *The Journal of Pain, 11*(11), 1027–1038. doi: 10.1016/j.jpain.2010.04.005

Lewis, A. J., Knight, T., Germanov, G., Benstead, M. L., Joseph, C. I. & Poole, L. (2015). The impact on family functioning of social media use by depressed Adolescents: A qualitative analysis of the family. *Options Study*. doi: 10.3389/fpsyt.2015.00131

Mak, K., Lai, C., Watanabe, H., Kim, D., Bahar, N., Ramos, M., and Young, K. (2014). Epidemiology of Internet behaviors and addiction among adolescents in six Asian countries. *Cyberpsychology, Behavior, and Social Networking, 17.* doi: 10.1089

Miami University. (2010). *Understanding adolescent social and peer groups.* Retrieved from http://performancepyramid.miamioh.edu/node/457

Mondal, P. (2016). Social groups: Meaning and characteristics of social groups. Retrieved from http://www.yourarticlelibrary.com/sociology/social-groups-meaning-and-

characteristics-of-social-groups-1215-words/6217/

Onongho, G. I. (2015). Influence of parent-adolescent conflict on adolescent academic performance in Oriade Local Government Area, Osun State, Nigeria. *International Journal of Educational Research and Information Science 2*(4). Retrieved from http://www.openscienceonline.com/journal/eris

Openshaw, K. (2011). The relationship between family functioning, family resilience, and quality of life among vocational rehabilitation clients. Retrieved from http://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=2084&context=etd

Pai, F. S., & Arshat, Z. (2016). Family functioning, peer relationships and life satisfaction among adolescent of low income ramily. Retrieved from http://www.worldresearchlibrary.org/up_proc/pdf/198-145637823240-43.pdf

Peterson, R., & Green, S. (2009). Families first: Keys to successful family functioning affective responsiveness. *Virginia Cooperative Extension*. Retrieved from https://pubs.ext.vt.edu/ 350/350-094/350-094_pdf.pdf

Pickhardt, C. E. (2012). Adolescence and physical affection with parents. *Psychology Today.* Retrieved from https://www.psychologytoday.com/blog/surviving-your-child-adolescence/201211/adolescence-and-physical-affection-parents

Psychology Today. (2017). Understanding Social Life. Retrieved from https://goo.gl/D3U4w4

Raising Children Network. (2015). Teenagers, parents and family relationship. *The Australian parenting website*. Retrieved from m.raisingchildren.net.au/articles/family_relationships_teenagers.html

Integration of Faith, Values, and Learning in Art Fundamentals as Experienced by Visual Concept Development Students

Ann Anolin, Eunice Aclan, Reuben Pagaduan

Abstract

Integration of faith, values, and learning (IFVL) is a feature employed by Adventist institutions but little is known how it works or what its outcomes are particularly in the teaching of fine arts. Thus, this phenomenological study was conducted to explore how Visual Concept Development (VCD) students of the Fine Arts Department of the University of the Philippines experienced IFVL in art fundamentals based on de Komiejczuk's deliberate IFVL theory. Data were gathered through interviews. The participants of the study were 12 former VCD students from 2013-2016. The audio-recorded interview data were transcribed and analyzed using Lichtman's analytical model. To triangulate the interview data, artworks collected from the participants were also analyzed. The results show that the participants identified art elements and principles through God's creation and they related art fundamentals to spiritual implications and real life situations. The participants shared their IFVL experiences through God's creation such as trees, birds, flowers, insects, or nature in general as instruments in discovering art elements of design (line, shape, color, tone, texture, and space) and basic principles (unity, balance, and dominance) which they reported have guided them in improving their creative works. They have become critical thinkers by reflecting what they produce as artworks to their ways of life and refer to God as the Master Artist whose creative works manifest art elements and principles. The findings of the study imply that IFVL needs to be deliberately designed in the curriculum where the role of the teacher in facilitating IFVL in the art class is important especially in outcomes-based Christian education.

Keywords: Art fundamentals, God's creation, outcomes-based Christian education

Integration of Faith, Values, and Learning (IFVL) is a feature employed by Christian institutions in the learning to an understanding of the faith and to the development of Christian worldview. The broad concept encompasses the idea that the Christian worldview, faith, and practices of the students should be deeply connected within the learning experience (Dockery, 2002). Harris (2003) said, "If we understand faith in the broadest way, as the set of basic beliefs, preferences and presuppositions that guide our lives, then everyone - religious or not practices the integration" (p. 1). In Christian schools that uphold the Bible-based learning, a holistic approach is the ideal goal. It shapes how one sees all of the disciplines at their core and should not be limited to an auxiliary role. Gaebelein, the earliest proponent figure of the integration of faith and learning (IFL, later called IFVL), believed in the bringing together of parts into whole (Beers & Beers, 2008). The process of integration of faith and learning must be done intentionally and to be intentional one must understand it, Beers and Beers explained. However, little is known how it is implemented in Adventist education especially in higher educational institutions like in the Adventist University of the Philippines (AUP), where this study was conducted.

Faith and learning integration happens through the teacher's facilitation approaches. In the study of Burton and Nwosu (2003) on stu-

dent perceptions of the IFL and practice, repeated throughout their data result, students referred to the importance of the professor's role in achieving the integration of faith and learning. Two of the most valued items students perceived as important for helping them integrate their faith and learning were professor's caring attitude and professor's exemplary life. Burton and Nwosu concluded that it is possible to design a course that integrates faith and learning with specific content knowledge, and that the students indicated that from their perspective, the integration of faith in the course was seamless. What is required of the professors is a commitment to work at integrating faith in their courses and planning time needed to create a course that uses active learning approaches to facilitate IFL (Burton & Nwosu, 2003).

In art education, like in other disciplines, teachers, tools, methods and approach are major factors in learning. The course is where the teacher uses the tools, methods and approach to reach the goals and objectives set for the learners. In this study, the integration of faith, values, and learning in the Christian worldview is infused in an art foundation course, the art fundamentals. Ocvirk, Stinson, Wigg, Bone, and Cayton, (2009), after numerous editions of their art fundamental books, said that the study of the principles that aid the art students' learning in their application, as in the past, is still employed by all artists with the evolution of technologies having expanded and modified the way in which the elements can be put to use (Ocvirk et al., 2009). Even if AUP combined traditional and digital methods of teaching the arts, it is still guided by art elements and principles but the unique feature of AUP's tradigital curriculum is the integration of faith, values, and learning.

Fussell (2017) viewed art fundamentals by categorizing them into two groups as elements of art (line, form, shape, value, space, texture and color) and the principles of art (balance, proportion, unity, harmony, variety, emphasis, rhythm and movement). All these, he said, clearly deal with placements of elements within the work. The principles of art are an organized way that elements of art are arranged in a work of art, typically deal with composition. There are other funda-mentals that Fussell included and said that artists should understand and implement. These include, but are not limited to, composition, contrast, dominance, content, implementation, aesthetics, art criticism, and symbolism (Fussell, 2017). Similarly, Bond (2017), a practicing artist and art instructor, believes that creating strong meaningful art is a combination of understanding the fundamentals of art and developing one's personal voice, or what he wants to communicate. To him, these are crucial. He names the most basic ones as: value, composition/design, drawing, color and edges, pattern, rhythm, movement, harmony, etc. Art fundamentals, Bond explained, are interdependent upon each other.

The literature shows that visual art practitioners named the art fundamentals based on their understanding by way of experience making them varied and subjective. But to deliver them as lessons to a number of students inside a classroom/studio systematically with good results can be an art instructors' dilemma that can affect the learners' capacity to understand and implement. Each account from the artists/art instructors agreed on the importance and implementation (practice) of the fundamentals. CAE (2017) emphasized, "The toughest part is the beginning artists' fundamentals will be understood better as you practice. Saying this isn't enough; you really need to experience it to believe it" (CAE, 2017, para. 10).

In the study conducted by Pagaduan (2014), he proposed an Art Fundamentals Model adapting Ocvirk et al.'s (2009) art fundamentals diagram (see Figure 1); adding to it at the bottom, Unity: The character of God used to facilitate IFL to the course CVD. Pagaduan maintained that, to understand clearly the basics of art fundamentals, one has to look and observe the nature, examine the details carefully and from there one can see that they are present. He also maintained that the art principles have spiritual implications that is applicable to human relationships, which foster harmony and unity (Pagaduan & Anolin, 2016). Pagaduan's research in 2014 with incoming freshmen who intended to take Fine Arts were given partial image that would require them to continue, finish, and submit finished output in a form of visual image/story, as the pretest. After which,

they were exposed to lectures and given exercises from his art fundamental model. The subjects were then handed again the same image on paper and were given the same instructions as the first. The result of the study showed that, there was a significant difference in the respondent's score on movement. Specifically the post-test result (mean=22.00; SD=5.50) is higher than the pretest (mean=15.50; SD=4.21).

The result denotes that the art lectures conducted helped improve the respondents' visual skills in evaluating/analyzing artworks with regard to movement or eye flow. Moreover, their final and total score also improved. It was concluded that skilled students in the pretest have an idea of what visual balance, dominance elements of arts are, even without being exposed to lecture and exercises. Visual flow or eye movement, however, was lacking (Pagaduan, 2014).

Figures 1 and 2 below show Art Fundamentals Model adapting Ocvirk et al. (2009) adding to it, at the bottom is Unity: The character of God by Pagaduan, (2015) used to facilitate the IFVL to the course, VCD.
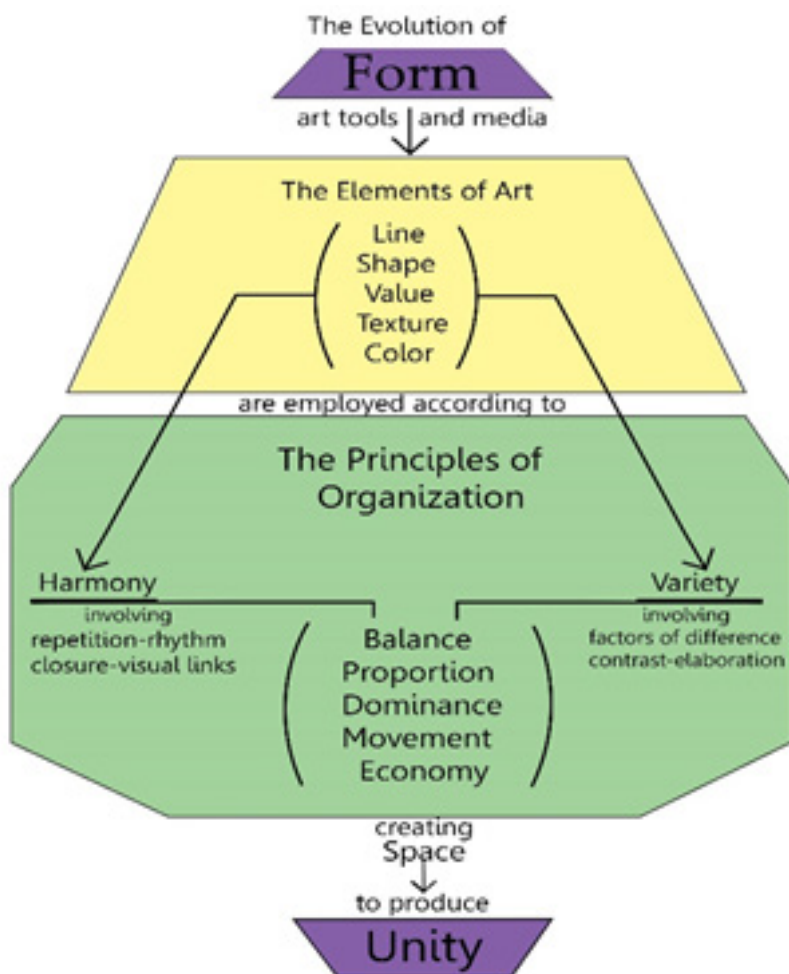

*Figure 1*. Art Fundamentals Model by Orcvick, et al. (2009)
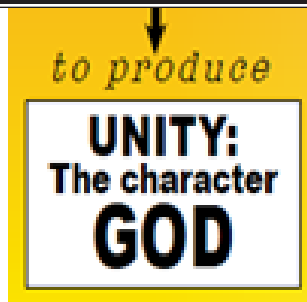
Figure 2. The added component, Unity is God's character, to the adapted model by Pagaduan (2014) to introduce IFVL in CVD course

Through the student outputs as samples in Pagaduan's study, nature/environment was examined and the elements and principles presented in Figures 1 and 2 were evident. These major and basic principles as balance, dominance, and unity have spiritual implications to human relationships. However, there is a dearth of literature on the experience of arts students in relating arts to spirituality particularly in the integration of FVL specifically in the Seventh-day Adventist context. Thus, the conduct of this study was necessary.

Knowledge in the art fundamentals given in art foundation course/s is crucial to students' learning journey. The fundamentals of art are the building blocks for successful art-making, especially if explored in engaging manner through hands-on exercises. Today there are varied versions as to what the visual art fundamentals are. Visual artists, painters, and art educators offer their lists of what are they. Ocvirk et al. (2009) showed the Principles of Visual Organization by creating a diagram indicating the flow on how the elements and principles of art; on top of it is the development of form which involves media and techniques applied, explaining how they are dependent on each other to create a unified visual composition. For Panizo and Rustia (1969), the process of creation involves three steps. They identified the first one as idea. This is where sensitivities that contributes to decision to use them as basis for a picture, a poem, a play or a dance. Second is the material and process where the phase of creation upon which the artists consider medium, materials and method to employ, to enable them to give form to their idea. Third is the organization and form where organizing the idea and giving it form via selected medium material happens. The authors concluded that the third phase of the analysis of any work of art has form and organization and artists must decide whether the work has unity, and whether the organization itself calls for an aesthetic response.

Art students should understand to be able to express and communicate their visual art/design and message effectively. Students' perceptions on their learning is valuable to determine how effective the given lessons were, the value and impact it left on them, and how it affected and improved their works. The study of Mahadi and Shahrill (2016) investigated students' perceptions. The findings indicated that, although the students generally have positive perception on how they perceived good art teaching, the interview data, revealed what they experienced were somewhat otherwise. Evidence from the study indicated that some aspects of art teaching that the students experience are under-developed and thus impact the way students see and learn the art subject. The researchers' recommendations are on the need to improve and diversify art teaching.

This study mainly builds on Pagaduan and Anolin's (2016) paper which presented how the principles of design are revealed in nature. Five categories of sample photos from nature were evaluated: flowers, leaves, stones, people's faces, and insects. The elements of design used were line, shape, color, tone, texture, and space while the basic principles considered were unity, balance, and dominance. Results showed that unity, balance, and dominance are seen in the samples and God's character is reflected in His creation such as patterns that can be circular, linear and random or a combination of all three, sometimes obvious and sometimes require more effort and imagination to search out. Pagaduan and Anolin's study concluded that God's love is expressed in nature which is full of mysteries such as patterns that interact with each other that are worth seeing. They further concluded that with a discerning eye for detail, pattern and color can be seen in any natural object as simply a series of shapes composed of lines, curves, and circles and the way they relate with each other is amazing to human be-

ings who were created to have dominion over all creatures. However, this study focused on the perspectives of fine art mentors, not students'. This prompted the researcher to build on the literature by exploring students' learning and skill building specifically how they experienced the integration of faith, values, and learning in their experience in the VCD course using the outcomes-based education (OBE) in an Adventist university setting.

Integration is the process fitting in new knowledge with existing knowledge, a process of coherence making, done naturally, everyday whenever new information or knowledge claims are presented (Harris, 2003). Harris further explained that by itself integrative is with the crucial addition of Christian knowledge, based on the Biblical authority in which Christian faith is both a type of knowledge or a set of truth propositions and a worldview or an interpretive framework for creating, understanding, and making sense of all reality. It is connecting Christian knowledge with other knowledge which must be undertaken with deliberateness, so "Christians must be intentional about making the connection between their faith and knowledge claims they encounter and careful to keep the Biblical framework in the foreground as the structuring principle of truth" (Harris, 2003, p. 3).

Integrating faith in art course is an important means to help values formation in the students' character building, drawing examples from nature and from human relationships; by way of letting them see it in their immediate surroundings. Guptill, Johnson, and Tabelisma (2002) stated that virtue is an important value formation in the objects of IFVL. They become a value and character trait when they are adopted into one's life; virtues and character traits help build moral knowledge for students as values go deeper than behavior, Guptill, Johnson, and Tabelisma concluded. Tyler (as cited in de Korniejczuk, 1998) described IFL or IFVL as a guide to learning experience; it is the horizontal relationships of curriculum experiences, and there experiences should be organized in such a way to help students formulate an increasingly unified view, and to behave accordingly.

Gaeblein (1968) stressed that Christian education can achieve integration into the all-em-

bracing truth of God. He named three components in the integration and first is the teacher. He said, the teacher as s/he is genuinely regenerated, s/he becomes a Christian teacher with a worldview intelligently understood and held with conviction. Second component is, the subject/course taught. The St. Olaf College Self-Study explained that, the relationship with the subject and the individual during the integration, was that the sciences are closer to the humankind than the abstract sciences, because they assumed that the person is a believing, worshiping, loving, acting, knowing and creative creature of God. Therefore, they ranked the sciences from close to far proximately association from the human being as follows: Theology, Philosophy, Literature, Fine Arts, History, Social Sciences, Natural Sciences, Logic, Language and Mathematics (de Korniejczuk, 1998). Third vital component in IFVL, according to Gaeblein (1968) is the school atmosphere that extends beyond the classroom. AUP, the site of this study, is situated in a vast expanse of 165 hectares of lands on an uphill downhill terrain with natural landscapes. It is covered with lust vegetation of trees, shrubs, and grasses. It has well-maintained parks and forests which have become shelters for various birds, monkeys, and other creatures that can be subjects for Fine Arts students both in photography and artworks. Fundamental Arts classes are usually held in AUP's scenic Art Park, decorated with recycled materials, and overlooking Laguna de Bay and Mount Makiling.

The purpose of this phenomenological study was to explore the experiences of Visual Concept Development (VCD) students on the integration of faith and values in learning art fundamentals.

Methodology
Research Design

This study used qualitative research method. Its focus is to look upon the students' experiences in their VCD class particularly on how they related art elements and principles to God's creation, and how faith, values and learning were integrated. Qualitative researchers are interested in understanding the meaning people have constructed, i.e., how people make sense of

their world and experiences they have in the world (Merriam & Tisdell, 2016). Creswell (2013) listed five approaches: grounded theory, narrative research, case study, phenomenological research, and ethnography research. Phenomenology is the type of qualitative research used in this study as its purpose is to describe the lived experiences from which the students gained perceptions as they observed and participated in the learning process. Phenomenology (Husserl as cited in Patton, 2015), describes things and experience to perceptions and meanings that awaken one's conscious awareness.

Selection of Participants

Participants were purposively selected from past VCD classes that underwent the same lectures and exercises. Twelve participants were purposively identified based on the following criteria:

- Students who completed VCD class at AUP's Bachelor in Tradigital Fine Arts major in Visual Communication and Design course program curriculum;
- Students from 2013-2016;
- Articulate, expressive and reflective;
- Willingness to participate;
- With portfolio, or at least three plates (artworks) one before taking VCD class, one during the VCD and one after VCD.

Creswell (2014) recommends 5-20 participants for phenomenological studies, while Morse (1994) recommends six. Guest, Bruce, and Johnson (2006) propose that saturation often occurs around 12 homogenous group. Latham (2017) said, it was consistent with his own experience during his recent CEO study where saturation occurred around 11 participants. This study involved 12 participants.

Data Collection Techniques and Procedures

Interviews and artworks were the sources of data in this study. Although interview could be a stand-alone data gathering tool in qualitative research (Creswell, 2013; Merriam & Tisdell, 2016; Patton, 2015), image analysis was used to triangulate the interview data to increase the trustworthiness of the study. Artworks from the participants' required portfolio were used to match the concept and themes that emerged from their responses to the interview. Visual images provide power and seductive nature of images cannot be ignored; they are central to culture and communication as they provide avenue of meaning and "they represent a kind of reality captured by the researcher" (Lester as cited in Litchman, 2014, p. 302).

Semi-structured interview guide was formulated prior to the interviews. Any pressure that would detract the participants from giving their answers freely and openly was avoided and flexibility was used to be able to mine rich data, responsive to shifts and changing conditions (Merriam & Tisdell, 2016). The researcher applied epoche or bracketing in which the researcher set aside her own biases such as avoiding leading questions to take a fresh perspective toward the experience being studied (Moustakas, 1994). Open-ended questions and probing techniques were used to allow the interviewees to give possible lengthy descriptions with their answers. Interviews which were held in a convenient and quiet place were recorded and transcribed for analysis. Data collection followed the following steps:

1. Formulated semi-structured interview guide.
2. Recruited participants and let them sign the Consent Letter.
3. Practiced interview.
4. Conducted pilot study after which the result of some questions and probes were adjusted.
5. Administered the interview one-on-one.
6. Transcribed the data for analysis.

Analysis and Interpretation of Data

The analytical process started during the interview then with the reading of the first interview transcripts and the first set of field notes. Observations, notes, queries, and comments were written on the margins. The notations next to the bits of data were relevant for answering the research question; Merriam and Tisdell (2016) called this process 'coding'. Coding, according to Saldana (2013), is linking the data to an idea and back to the other data. Code is a word, phrase or

sentence that represents aspect/s of a data or captures the essence or features of data. By assigning codes to pieces of data the researcher begins to construct categories (Saldana, 2013). Analytical stages as suggested by Litchman (2013) were followed to answer the research questions:

1. Preparing and organizing data. Transcribe interviews, notes on evaluation and analysis for images (artworks) goes to its folder/s labeled.
2. Read through all the material/s in folders adding thoughts and comments to each transcript. Review and record thoughts.
3. Applying Saldana (2013) on data analysis steps. From the raw material, inductive method was used to draw meaningful concepts or themes.
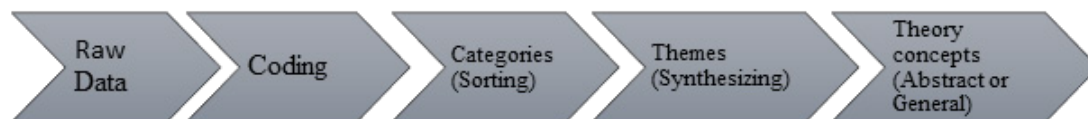
Figure 3. Adapted from the Coding Manual for Qualitative Researchers by Saldana (2013)

Ensuring Rigor and Trustworthiness

        Trustworthiness can be ensured by using models but this study used Guba's (as cited in Krefting, 1991) model with four criteria: credibility, dependability, confirmability, and transferability. Credibility, the most important among the four, according to Krefting, was achieved by triangulation using participants' artworks to verify their responses in the interview. The researcher requested the participants to show at least three artworks from their portfolio that include plates and or paintings from their VCD before, during and after the course criteria for analysis where formed based on matching evidence/s seen from the artworks. Also, to ensure the credibility of this study, member check was used. To test the overall interpretation, near the conclusion of the study, one must do a terminal or final member check with the key informants to ensure that the final presentation of the data reflects the experience accurately (Lincoln & Guba, 1985). The researcher contacted the participants near the conclusion of the study, let them check the transcript and the data analysis and waited for their responses for the researcher to finally proceed. Prior and after the data analysis, the participants were approached personally and showed them the raw data transcribed from their own words recorded through a recording machine, to double check. They were also contacted through electronic messengers for confirmation of the accuracy of the information gathered and the interpretation. For transferability and dependability, the methods and results were presented in rich and thick description. With detail description, the researcher enables readers to transfer information to other settings and to determine whether the findings can be transferred because of shared characteristics (Erlandson,as cited in Creswell, 2003). For confirmability, audit trail documented the course of development of the completed analysis by recording all research decisions and activities throughout the study through a research log and memos in a journal and documenting all data collection analysis and procedures throughout the study as suggested by Creswell and Miller (2000).

Ethical Considerations: Confidentiality and Informed Consent

        As this research involved human participants, ethical procedure was observed before the start of the study. Dignity and confidentiality were ensured and potential risks that might arise in the course of the study were avoided as suggested by Tilly and Woodthrope (2011). The participants were requested to take part in the study voluntarily and the aim of the study was communicated to them before the interview process began. They were informed that all conversations were private and confidential. They were also requested to sign a consent form to avoid any ethical dilemmas that might arise from

data collection procedures and communication of the results. The participants were requested to schedule an interview with the researcher at their convenient time. They were assured that no risks involved and they were given time to ask any questions for further clarification. It was made known to each participant that their names have been changed in the study to protect their identities.

Results and Discussion
Participants' Experiences on IFVL in Art Fundamentals

Two themes emerged on the participants' experiences on art fundamentals in their VCD class: identifying art elements and principles through God's creation and relating art fundamentals to spiritual implications and real life situations. Interview data or the participants' verbatim responses are presented to support the theme. Also some of the participants' artworks are shown to triangulate the interview data.

Identifying art elements and principles in God's creation. Art and design fundamentals were associated by the participants to nature. They named things that were immediately found within the surroundings. They randomly named clouds, leaves, rocks, trees, bark branches, flowers, insects like, ants, beetles, heaven and earth, water, lakes, mountains, river, ocean rock, shells, vines, rock formations, landscapes, day and night, light and darkness, including people, faces, hands, the human figure. The participants have associated them to God's creation. Cassandra experienced VCD classes eight semesters ago. She already graduated in Fine Arts and is now a part-time lecturer in a university and is currently pursuing her degree in Master of Fine Arts major in Art and Design. She said:

I believe that nature itself is the basis of the basics of art fundamentals, in a sense human beings search it from God's creation. From one of the most simple things probably the shell. It has elements like texture, lines, shape, tone--all come together in unity. A leaf's blade, in it we can see the elements of design such as lines, texture, shape, value. We have a variety of leaves, and each has specific design. The tiniest blade to the biggest perhaps umbrella tree of leaves we can see repetition in design. We can see that nature has in its own way perfect already. (Cassandra, 23 years old)

After taking VCD class two semesters ago, Tony, who is currently enrolled in the Fine Arts program. He is working independently as a comic illustrator to support his visual art studies. According to him, he does not have any formal training, so he enrolled and took up VCD classes Tony identified art elements and principles in nature. He relates:

I tend to give importance to my surroundings, nature, the living things, trees, everything I see now. These things are placed here for a reason. The most obvious elements I can see are variety and harmony. We see landscapes complementing each other, the trees, the rock formations, the rivers the ocean, they tend to give beautiful appearances. They harmoniously give us the best experience in living this kind of world. Value is my favorite. I love to play with the values, hues, and harmony. I like to put all the elements in good arrangement, which makes us appreciate. Because once the art is not in harmony, it also affects our eyes and our mind. I love putting harmony, values in my works. (Tony, 35 years old)

Kaye, an international art student from Indonesia who is currently taking up Fine Arts in the Philippines, finished VCD class three semesters ago. She identified elements of arts in nature as follows:

I think one of the elements is color. Without color in God's creation, this world is just plain, not catchy. Just like flowers, they're dull without colors. They have different characteristics such as texture, color, how they are balanced with other colors. God is an amazing artist. He knows everything. His creations are the greatest. (Kaye, 18 years old)

Kaye must be referring to complementary colors where the balance of color can be seen, from a color theory of the color wheel. According to Mackay (2002), biblical integration can be compared to a beautiful picture that uses exquisite colors. Individually, each color is attractive and alive, but integrated into a whole by the hand of the Master Artist; the colors cry out with the beauty of coherent, unified images. So, it is that integrating of faith, learning and life under the Master's hand that has potential for creativity and attractive picture reflecting the splendor of the great Master Artist (Mackay, 2002).

Enrique, another Tradigital Fine Arts student who took VCD class eight semesters ago, related the Art Fundamentals by looking at and feeling the nature. A work scholar, Enrique, who graduated from Fine Arts degree last year, is now working full-time as an instructor in a university. He is currently enrolled in the Master of Fine Arts degree program. He grew up in the province and attended college in Manila. He sustained his matriculation by earning it as he works and tends the garden at the university's Art Park. He won various major awards in national art competitions sponsored by the known establishments from the industry such as Petron that believe and uphold artistic talents and abilities of the local art students. Enrique narrated:

> In a mountain, you will see the flow of the lines, the tone; away from it the lighter color you will see, close to it, it becomes darker. You then can see contrast. Looking at nature makes me feel relaxed, comforted and peaceful. Our body is unified in nature. (Enrique, 25 years old)

Like the other participants, Rey, who also finished VCD course eight semesters ago experienced integration of faith, values, and learning in VCD class through God's creation, the nature. Rey stated:

> Basic example is the tree. When we look at the trees, we see thousands of leaves. Multiplied a thousand times, that is repetition. Balance, when a tree grows. Normally it grows a formal balance way. Dominance, another principle that if you look at the tree, the main thing that you can notice is the trunk itself, the leaves, the branches are part of the design but the dominant is the trunk. (Rey, 24 years old)

Jay also related element of art, i.e. tonal value and balance as the principle of art to God's creation. He explained:

> Light and darkness show contrast. The same as creating, so you can let things you want to emphasize in your painting clearly. God created not only the sea, but also land so there are creatures in the sea, same on the land, and that is balance. (Jay, 25 years old)

Another participant, Glenn, also vividly related art elements and principles to God's creation. He had his VCD experience six semesters ago. He placed a second placer in a national art contest sponsored by a popular brand of art materials, in cooperation with a university in Manila. He said, his knowledge of art fundamentals in relation to IFVL, particularly the appreciation of God's creation, the nature, applied to artistic works such as painting or photography:

> In our surroundings, there is what we call art. Ours is filled with art; you just have to pop it out so that you can present it to others as visual representation. Repetition, variation, principles of design are all present in our surroundings, like composition, organization of each element. Element like branch of a tree. Not noticed, one can make a design out of it, or place any of its parts such as lines, colors, texture, to make a representation by way of drawing. (Bong, 19 years old)

IFVL in the VCD class is evident in all the verbatim responses of the participants with consistency. Bert's response can recapitulate what the all the rest of the participants shared as he he related art elements and principles to faith and values:

> After the VCD class, I know now that everything is art; every art is related to

God's creation. Even with the smallest created being, there's always a design. Beetles, ants, if you look at them in a microscope or macro photography, you will see the very fine details, art that God created. You will realize that God's creation is beautiful; it is all awesome. Principles always exist, always shown, expressed, and foundation of everything like my belief, religion. God is love and love is principle itself. In art, principle must always be present. (Bert, 22 years old)

What the participants expressed in the interviews on their experience of IFVL in their VCD class were triangulated or validated in their artworks. For example, Cassandra said, "What I learned from the class, I brought it all the way 'til now even after graduation. It brought a big impact in the way I create my works. As I compare my works to the elements and principles, constantly I'm in the process of developing in a sense, evolving as an artist."

Figure 4. Cassandra's work before VCD course

Figure 5. Cassandra's artwork after exposure in VCD course using IFVL

Similar to Cassandra, Ricardo also appreciated the value of IFVL in his VCD class. Ricardo described:

Every time I work on my artwork, being one with the faith, with His creation, He gave me the ability to create, so the fundamentals of art, I incorporate it when I do art. I put it in mind, that I have the power to create. In nature as composition in flowers, color combination, we have guide in textbooks; we have them already in nature. Then we should apply it. The impact was strong for me. Before, I did not have a label or name on things I was doing. I would just create, execute my drawings and paintings. But when I learned the art fundamentals in my VCD classes, that's when I said 'ohhhh…' that's what I call the nameless, but I have the idea what those are. Now, I have names for them." (Ricardo 40 years old, Junior Fine Arts student)

Although VCD students do not necessarily draw or paint natural objects, they understand and appreciate that nature or God's creations are best examples of artworks which apply perfectly the art fundamentals they learn in class which em-

ploys IFVL. Below are Ricardo's artworks: before VCD course, during, and after the course.
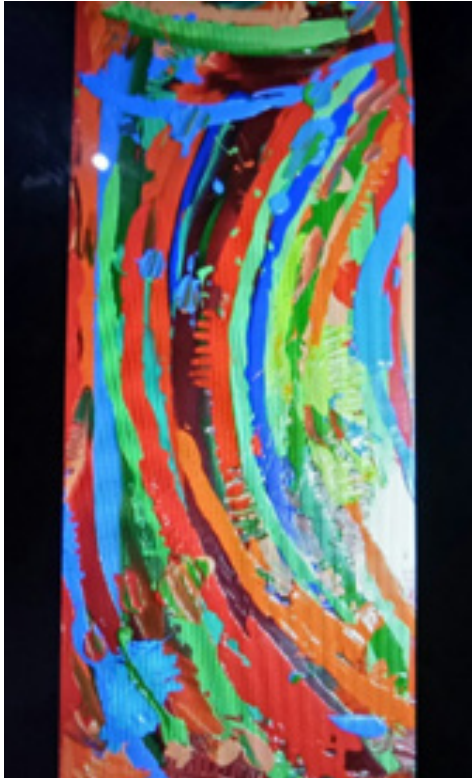
Figure 6. Before VCD course
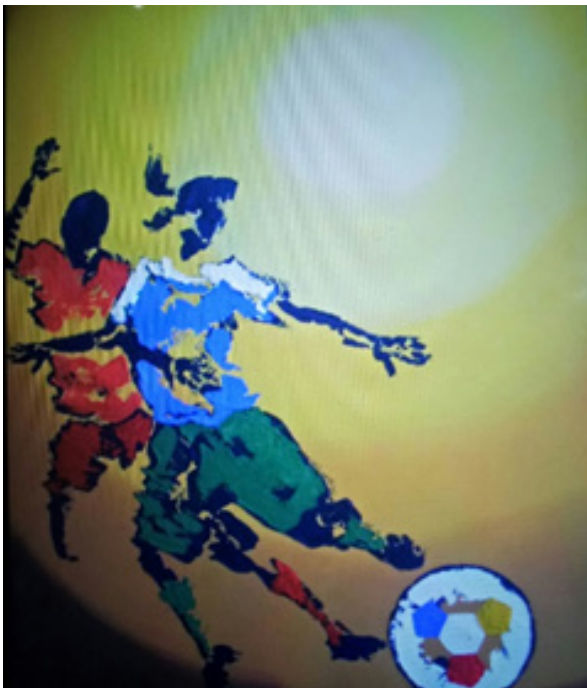
Figure 7. During the VCD course

Figure 8. After VCD course

God's identity is not determined by creation, but it is through God's actions in and through creation that people know him and He reveals Himself in a sensory and perceivable way (Myers, 2015). Creation is depicted as an active and evident witness to God's identity and it bears witness that those with ears to hear can, but to hear, people have to approach creation with a well-ordered imagination, Myers explained. Having a good knowledge of the art fundamentals can set one's imagination in order, as a serious art student realizes its importance and necessity (CAE, 2017.) Bell (2015) also said that, human beings as artists are also capable of aesthetic creation, reflection, self-evaluation, and visual communication. Bell continued saying that the Bible teaches about art, and has discovered many verses that deal with various aspects of art. She talks about secular artists who have always observed that art is universal; all societies in every economic or political situation, in all time periods, have produced art. Humanists have correctly observed that art is integral to human nature, but have not known why. Bell quoted Genesis 1:1, "God is the original creator", the one whom the word "creator" is truly descriptive. Ex nihilo or He created out of nothing not the objects that exist, but even the materials out of which they are made (Holmes,1975). Bell also quoted Psalm 8:3-4, describing the creation of the heavens as "the work of thy fingers".

To follow Bell's statement, Clowney (2011) writes about Plato's idea on art/artists as imitating/copying nature; he said a feature of one of Plato's theory is Art as Imitation. He was not the first or the last person to think that art imitates reality. In his Republic he said that art imitates the object and events of life; the idea was still very strong in the Renaissance when Vasari, in his Lives of the Painters, said that painting is just the imitation of all the living things or nature with their colors and designs just as they are.

The participants of this study identified art elements and principles by the examples from nature they named. They have already a strong notion and a belief that God is the creator of the universe, down to the examples they gave. Ellen G. White stated that, from home the only school room for children 8-10 years of age should be in the open air, amid the opening flower and nature's beautiful scenery. Their teacher should be the treasures of nature. These lessons, imprinted upon the minds of young children that are pleasant, attractive scenes of nature, will not be soon forgotten (White, 2000). Like White, Holmes (1987) supports the deliberate training of students to integrate FVL. He said that, in the institution that integrates faith and learning, the atmosphere of Christian learning is cultivated. Such are the participants' answers upon naming the elements and principles of art as they relate them to God's creation. God also bestowed each of human being the desire to create in his/her own right. Young people have so much creative energy. Art educators have the special task to encourage the youth, the students, and help them hone their skills (Van Der Pol, 2006). Therefore, in an Adventist institution like AUP, students should be led to see God's great power through His creativity evident in His creations such as those exemplified by the participants of this study. It is the through this that the outcomes of IFVL will be manifested.

Relating art fundamentals to spirituality and real life. Another theme that emerged on how the participants experienced IFVL in their VCD class is drawing of spiritual implications out of their artwork relating them to life's situations. Both interview and artwork from the participants support this emergent theme. For example, Rey, who graduated recently from Fine Arts narrated:

When you incorporate elements and principles in your life in daily manner, things that you do repetitively, in the right manner, harmony comes in. And when you forget to do something, there is chaos, a possibility of chaos, it will ruin your day. Incorporating repetition in your daily life, you also incorporate harmony. In terms of balance as we studied here in this university, the four fundamentals as physical, social, mental and of course we cannot forget spiritual, the dominant principle, that is what you live your life for. If you speak about Christianity or certain religious beliefs, the dominant factor should be the Creator himself, the main thing that you should focus on. Same as lifestyle, same as design, same as in art, same as in your faith. (Rey, 24 years old)

Enrique also shared how he related spirituality to his art fundamentals class and to life's situations. He said:

Like lines, we as humans have limitations. Line can be a guide that we can follow. We express feeling, what is inside us. If we're angry and we scribble lines, we make
fast lines, rough sketch. When in peace, at rest, for example typhoon, the horizon is not
even, but if no typhoon, you can see calmness, you can see straight lines.
(Enrique, 25 years old)

Charmaine, a senior Fine Arts student, expressed his view on the spiritual implications of art fundamentals such as harmony and balance as also manifested in the artworks presented below evolving from less to more meaningful with spirituality.

I think first and foremost, having the center of interest is an art principle. God is the center of our lives. Next, repetition can mean continuous in faith. We are only focused on the center of interest which is God. Harmony and balance? We know

how to balance school life. When God created the heavens and the earth, He has an eye for art. He is the one superior in art. He created the world in Genesis 1:1, with unity, balance, contrast, harmony, and with rhythm. That is what opened our eyes in experiencing art and understanding art."(Charmaine 20 years old, senior Fine Arts student)

Figure 9. Before VCD course

Figure 10. During VCD course
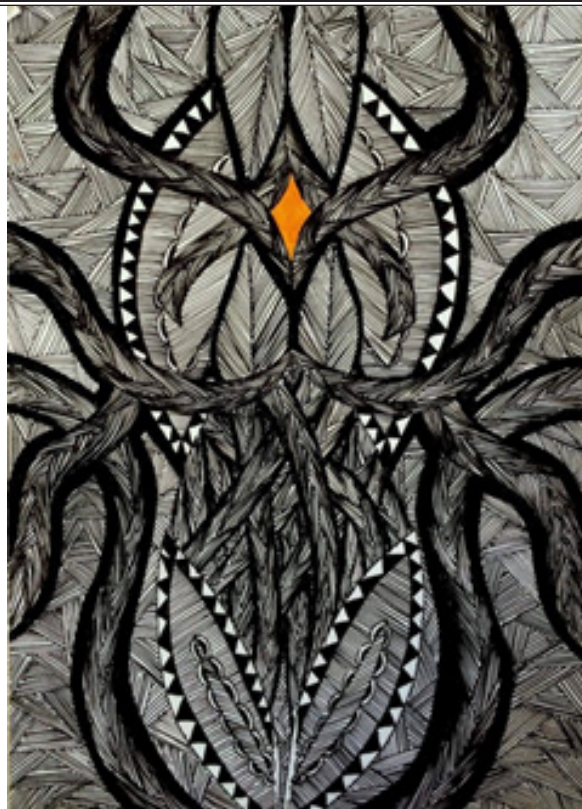
Figure 11. After VCD course

Bert also valued the enriching experiences he had in his VCD class. He shared how he discovered deeper meaning in applying art fundamentals in artworks and relating such to real life. He depicted his artwork prior to VCD (Figure 13) as his pre-test output as not showing harmony compared to his later works (Figures 14-15) in which he applied harmony and other art elements and principles he learned in the class which integrates FVL:

Before, I'd just draw, paint, make art. Before, I didn't know what these all are about. After VCD class, I learned that everything is related to God's creation. Even the smallest created being there's always a design. I learned a lot about basic art fundamental, about art composition, about how to set the subject, how to portray ideas, how to apply it in real life. For example, harmony. As a human, we need to harmonize with people, with the humanity, to be with them, socialize,

share; apply in faith. (Bert 22 years old, second year Fine Arts student)

Figure 13. Before VCD course

Figure 14. During VCD course

Figure 15. After VCD course

Values have also been practiced in the VCD class such as prayerfulness, perseverance, and professionalism. For example, Enrique who graduated from Fine Arts, narrated how he applied values in his creative works. As a result, Enrique, a national art competition champion, has developed his creative skills. Like the other participants who applied art fundamentals they learned in VCD class which integrated faith and values with learning, Enrique's artworks has evolved from good, to better, to excellent:

> Before I make a design, I always pray. I ask for creativity and I believe God gave me that creativity. God sustained me. I don't want to mention my achievements, but God gave me inspiration. The first time I used brush, my hands were shaking. I developed perseverance, because passion motivated me to improve. In college, I constantly joined competitions. I trained my hand day and night. I apply professionalism in my works so I can

compete. (Enrique 25 years old, Fine Arts graduate)

Figure 16. Before VCD course

Figure 17. During VCD course

Figure 18. After VCD course

The Christian worldview author, Harris (2004), speaks of what Bert and other participants said. White (2000) stated that creatures such as trees, birds, flowers, valleys, hills, lakes, and even the incidents around provide lessons to teach in life; the beautiful sceneries are God's creations inviting humans to be acquainted with Him as the Creator. As shown in the results of this study, the CVD curriculum at AUP introduces God's omnipotence through His wonderful creations that show art elements and principles and relate them to real life and spirituality. The participants' answers resound what Young (2013) as professor, architect, and art and design practitioner, said on IFVL. He believes that the world people interact with daily is an evidence of God's unlimited creativity. People's ability to experience, question, and be instruments of change is an extension of His creativity. If humans claim according to Him, to be made in the image of God, they acknowledge that He is the Creator and Sustainer and has passed these characteristics on to them. (Young, 2013). Van Der Pol (2006), in his study on IFVL, states that in Christian Art Education, art is a process of making and interpreting visual reminders of God's creation. It begins with a fact that God created humans in His own image as aesthetic beings, able to respond and appreciate the physical beauty of the world (Van Der Pol, 2006).

Conclusion

Integration of faith, values, and learning in the Visual Concept Development class was evident in the participants' responses. Both interview data and the student artworks show how the students practiced IFVL. This study's results show that a course that integrates learning particularly in the art with faith and values can be more meaningful. For example, the students identified God's creation such as trees, birds, flowers, insects, or nature in general as instruments in discovering art fundamentals, i.e. elements of design (line, shape, color, tone, texture, and space) and basic principles (unity, balance, and dominance) which they reported have guided them in improving their creative works. They also related their application of these art elements and principles to spirituality and real life situations. They have become critical thinkers by reflecting what they produce as artworks to their ways of life. They refer to God as the Master Artist whose creative works manifest art elements and principles. It is in this beauty that humankind see in their surroundings that they reflect unity, harmony, and peace with their fellow human beings as shown in the responses of the study participants. These results imply that IFVL needs to be deliberately designed in the curriculum where the role of the teacher in facilitating IFVL in the art class is important. The findings of the study contribute to the limited literature on IFVL particularly in the teaching of art.

Further exploration and development of a well-designed CVD materials (interesting and challenging, directly connected to real life, and experiential) is recommended for a full integration of FVL. It will encourage students to develop their independent and critical thinking, and Christian faith and values because ultimately integration must be manifested as outcomes in students' lives. Future studies will be directed to action research such as the evaluation of CVD teaching itself and teaching materials geared towards improvement of teaching and learning especially in outcomes-based Christian education integrating faith, values, and learning.

References

Beers, S., & Beers J. (2008). The soul of a Christian university: A field guide for educators. Abilene, Tx : Abilene Christian University Press.

Bell, K. (2015, October 21). God, the Bible, and Art, Part 1. Retrieved from www.bjupress.com/respources/articles/t2t/god-bible-part-1.php

Bond, K. (2017). The most important fundamentals of art. Retrieved from www.keithbond.com/datareviewer

Burton, L., & Nwosu, C. (2003). Students' perceptions of the IFL and practice in a selected education course. Andrews University, Center of College Faith.

Clowney, D. (2011). Definitions of art and fine arts historical origins. The Journal of Aesthetics and Art Criticism,69(3), 309-320. doi:10.1111/j.1540-6245.2011.01474.x

Concept Art Empire [CAE]. (2017). Why fundamentals first?. Retrieved from http://conceptartempire.com/why-fundamentals-first

Creswell, J. W (2003). Design: Qualitative, quantitative, and mixed method approaches (2nd ed.). Thousand Oaks, CA: Sage Publications.

Creswell, J. W., & Miller, D. I (2000). Determining validity in qualitative inquiry. Theory in practice, 39(3), 1240-1300. http://dx.doi.org/10.1207/s15430421tip3903_2

Creswell, J., Plano, & Clark, V. (2011). Designing and conducting mixed method Research. Sage Publications.

de Korniejczuk, R., & Kijan, J. (1994). Integrating faith and learning: Development of a stage model of teacher implementation. Journal of Research on Christian Education.

Dockery, D. S. (2000). Integrating faith and learning in higher education (speech). The Research Institute of the Ethics and Religious Liberty Commission Fall Meeting, Sept 20,   2000. Retrieved from http://www.ccu.org/professionaldevelopment/resourcelibrar/2004integrating_faith_learning_higher_education

Fussell, M. (2017). Art fundamentals. Retrieved from http://www.thevirtualinstractor.com/artfundamentals.htm

Gaebelein, F. (1968). The patterns of God's truth: Problems of integration in Christian education. Winona Lake, IN: BMH Books.

Guest, G., Burce, A., & Johnson, L., (2006). How many interviews are enough? Anexperiment with data saturation and variability field methods. Retrieved from www.johnlathan.me/many-participants-enough

Guptill, S., Johnson, M., & Tabelisma, N. (2002). Handbook to assist teachersin making their classes achieve the ideals of Adventist education. Cavite, Philippines: Southern Asia-Pacific Division.

Harris, R. A. (2003). Redefining integration of faith and learning. Retrieved from http://www.virtualsalt.com/int/intfed.pdf.

Holmes, A. (1987). The idea of a Christian college. Grand Rapids, Michigan: Eerdsmans.

Krefting, L. (1991). Rigor in qualitative research: The assessment of trustworthness. The American Journal of Occupational Therapy, 45(3), 217-219 doi: fil/llE:/Downloads/214%20(I).pdf

Latham, J. (2017). Qualitaive sample size, How many participants is enough? Retrieved from johnlatham.me/many-participants-Enough/

Litchman, M. (2013). Qualitative research in education: A user's guide. Thousand Oaks, CA: Sage Publications, Inc.

Lichtman, M. (2014). Qualitative research for the social science. Thousand Oaks, CA : Sage Publications.

Lipman, P. C. (2010). Can physical environment have an impact on the learning environment? JCJ Architecture New York, 2010-2013. CELE Exchange,Centre for Effective Learning Environments, ISSN 2072-7925

Lincoln, Y. S, & Guba E.A (1985). Naturalist inquiry. Beverly Hills: CAS Sage.

Mahadi, M. A, & Shahrill, M.(2016). What makes learning of art interesting? An investigation of students' perceptions. Retrieved from https://sc-olar.google.com/citations?user=hklw41AAAAJ&l-en

Mackay, B. (2012). Integration of faith, learning, and life. Retrieved from http://digital-commons.cedarville.edu/faculty.integration_paper/1

Merriam, S. B., & Tisdell, E. J. (2016). Qualitative research: A guide to design and Implementation. San Francisco CA: John Wiley & Sons.

Moustakas, C. (1994). Phenomenology research methods. Thousand Oaks, CA : Sage Publications Inc.

Myers, K. (2015). Art, worship, creation, and im-
aginative engagement. BIOLOGOS. Re-
trieved from biologos.org/blogs/archive/
art-worship-creation-and-imaginative-en-
gagement

Nwosu, C. C. (1998). Professional development
of teachers: A process for integrating faith
and learning in Christian schools. Paper
presented at the Annual Meet   Meeting
of the Michigan Academy of Arts, Sci-
ence. Grand Rapids, MI.

Ocvirk, O. G, Stinson, R. E., Wigg, P. R., Bone,
R. O., & Cayton, D. L., (2009). Art fun-
damentals theory and practice (11th ed.)
USA: Mc Graw Hill International Ed.

Pagaduan, R. (2014) Application of IFL on ele-
ments and principles on design to im-
prove creativity. Adventist University
of the Philippines, Puting Kahoy Silang,
Cavite, Philippines

Pagaduan, R., & Anolin, A. (2016) Harmony of
the principles of design with God's per-
fect creation. AUP Research Journal,
19(1), 91-98.

Patton, M. Q. (2015). Qualitative research and
evaluation methods (4th ed.) Thousand
Oaks, CA : Sage.

Saldana, J. (2013). The coding manual for quali-
tative researchers (2nd ed.). Sage Publi-
cations.

Tilly, L., & Woodthorpe, K. (2011). Is it the end
for anonymity as we know it? A critical
examination of the ethical principles of
anonymity in the context of 21st centu-
ry demands of the qualitative researcher.
Qualitative Research,11 (2) 197-212.

Van Der Pol. (2006). Integration of faith and learn-
ing in Christian school art ed. Retrieved
from http//: digitalcollections.dordt.edu/
cgi/viewcontent.cgi?article=1012andcon-
tent=med_theses

White,E. G. (2000). True education: Adaptation
education. USA: Pacific Press Pub. Asso-
ciation.

Young, B. (2013). Integration of faith and learn-
ing in Christian school art education. Re-
trieved from http://digitalcollections

Universal Constructs in Selected Novels of Filipino Diaspora Writers: Towards a Model for Teaching Diaspora Novels

Michael Naidas, Venancio Mendiola, Ma. Antoinette Montealegre
Philippine Normal University

Abstract

This study analyzed how five Filipino contemporary novelists depicted, recreated, interrogated, or problematized the diaspora experience in their works using cultural studies and post-colonial frameworks. It analyzed the novels of Merlinda Bobis' *Fish-Hair Woman* (2012; Ninotchka Rosca's *State of War* (1998); Arlene Chai's *Eating Fire, Drinking Water* (1997); Cecilia Manguerra-Brainard's *When the Rainbow Goddess Wept* (1995), and Jessica Hagedorn's *Dogeaters* (1990). It also determined universal constructs on the diasporan experience in the selected novels and examined the representation of the diasporan and/ or post-colonial experiences in the selected novels as seen through the elements of narrative technique, characterization, and signification. Then it proposed a model for teaching diasporan literature. Results show that there are three constructs emanating from the novels: social, cultural and political. Such constructs are further represented by binary opposition: for social constructs, home vs. exile and citizen (national) vs. transient (transnational); for cultural construct, pure (monocultural) vs. hybrid (multicultural); and for political construct, dominant vs. subaltern. The novels' narrative techniques, characterizations, and significations represent the diasporan and/or postcolonial experience. Future studies may examine the same topic using different literary theories involving other representative literature of the Philippines and literatures of other colonized/diasporan communities other than the Philippines.

Keywords*: Constructs, culture, criticism, diaspora, identity, hegemony, postcolonial*

Because of their desire to roam the vast open spaces and brave the uncharted seas, human beings have become "vagabonds" on the run. Writers and philosophers of different schools and temperaments such as Kierkegaard, Nietzcshe, Sartre, and Dostoervsky have given various labels to this restlessness: search for identity, search for truth, search for freedom, search for meaning, or search for happiness. In a postmodern setting where technology makes everything seems possible, this restlessness, which manifests itself in different forms and in different degrees to different people at different times, stems from the human beings' unconscious struggle to escape from a land of exile and regain a lost paradise, or find for themselves a new home. Many tribes of the world have travelled far and wide, voluntarily or forcedly leaving their "paradise" in search of a new home (Barayuga, 1998). Usually these tribes equate the good and ideal life with imported goods, the lost paradise with foreign shores, all in the hope of establishing a home, yet a home which turns into an exile, Barayuga described. This, with all the succeeding events that come with it, is called diaspora.

Diaspora (from Greek διασπορά, "scattering, dispersion"), according to Braziel (2008), is a group of people scattered in a smaller geographic area with a common origin. Diaspora, too, according to him, refers to the dispersion of a population from their native homeland, like historical mass dispersions of an involuntary nature. Concrete examples for this would be the Biblical diaspora of the Israelites in Egypt, the expulsion of Jews in Europe, the slave trade in African Trans-Atlantic region, the coolie slave trade in Southern China, and the Messenians one hundred-year exile under the rule of the Spartans.

Kevin (2013) argued that diaspora has different kinds and such kinds are determined by their causes such as imperialism, trade or labor migrations, or by the connections people involved in it feel within the community they have chosen to assimilate themselves. Notably, some communities which have been subjected to diaspora are still connected politically with their homeland. By this notion, unsurprisingly, there are some qualities typical to diasporas. Among them, the will to "come home", the need to be accepted by other communities in the diaspora, and the not fully assimilating themselves with the host country.

Diaspora, in all its "ins" and "outs", signifies a sense of displacement among or expulsion from the described population as it is always associated with detachment from a national territory (Barayuga, 1998). People who have undergone it have a hope or even a desire for a "homecoming" at some point because for them, the homeland still exists. Many authors have posited that diaspora can result to a loss of nostalgia from the memories or even images of home as people "re-root" in a number of displacements. With this said, individuals may have multiple representations of "home" their displacement with various reasons for keeping some form of connectivity to each. However diverse the reasons for going to a new land, the unconscious motivations were one and the same. It was all part of the quest for a lost paradise and the better life that it symbolized. The new land, was to be the end, or the means to the end. People flock into the new land to realize their dreams.

In the Philippines, diaspora came as a result of unstable economy, unequal job opportunities and political upheavals during the Marcos regime. Thousands of Filipinos in their hope to find greener pastures, to better not only their lives but their families as well flock in foreign lands with different cultures to venture for some opportunities (Laguatan, 2011). Laguatan stated that although "Filipino diaspora" was greatly felt during the 1970s, Filipinos have subjected themselves to it prior to this. He further recounted that many Filipinos had already emigrated to the US before the 1970s, mostly in Hawaii and California, working as *sacadas* in Hawaii (sugarcane field workers recruited from the Ilocos regions in the early 1900s) or as navy personnel who eventually became naturalized US citizens. In the late 1960s, some Filipina nurses and doctors opted to work in the United States on Exchange Visitor visas (not as immigrants), who because of good pay and better opportunities, stayed and eventually became permanent residents of the United States, Laguatan narrated further. Consequently, in some parts of Middle East and in some Asian countries (Hongkong on top of them), Filipinos were already extending out their services, working, mostly as domestic workers or musicians even before the martial law years.

By and large, Filipinos, who have undergone diaspora themselves, feel a sense of "divided loyalty", and become mestizos, hybrids, products of cross-breeding, so designed for preservation under a variety of conditions, i.e., multiculturalism. As Anzaldua, the Mexican critic puts it, as quoted by Leitch (1987): *"Like an ear of corn, the vagabond is tenacious, tightly wrapped in the husks of her culture. Like kernels, she clings to the cob; with thick stalks and strong brace root, she holds tight to the earth—she will survive the crossroads"* (p.2215).

How do Filipinos then, who have undergone diaspora, chronicle their experiences? Do they totally exclude themselves from their "home" and write only about the land of their "exiles" or do they write about both? How do they confront their diasporic experiences? Do they desire to go home or to just stay in the land of exile and totally cut all connections from their native land? How about their identities? Do they maintain the "native traits" they were born with or is there any

change in the way they present and view themselves?

It is in this light the study has been conceived. The research, hoping to find the similarities and differences faced by Filipinos around the globe who migrate to other lands, attempted to understand how Filipino writers, particularly novelists, essay the diaspora experience in their works. The study also aimed to present apart from how the construct of "home" and "exile" and other universal constructs found in the selected novels under study thereby discovering a common thought or pattern in the body of diaspora novels or even literature.

This study utilized cultural studies and postcolonial theories to evaluate and analyze the novels under study. The study used cultural studies to discover models for restructuring relationships among dominant (in this case, the "land of exile" of the novelists) and minority or subaltern discourses (the "home" or "native land" of the novelists) among others, which is also a key concept in postcolonial studies. With these two theories, the investigation aimed to evaluate how "dominant" and "subaltern" discourses are represented in the novels.

For Culler (1997), literature is analyzed and interpreted side by side with culture. He goes on to say that culture is characterized by some factors such as language, knowledge, belief, morality, custom and art which human beings acquire and as a result, supply ample materials and techniques for literary criticism. Culture, too, takes into consideration both the elements and practices of elite and popular or mass arts. Similarly, Guerin, Labor, Morgan, Reesman, & Willingham (2005), posit that the field of cultural studies, which is made up of elements of Marxism, poststructuralism and postmodernism, feminism, gender studies, anthropology, sociology, race and ethnic studies, film theory, urban studies, public policy, popular culture studies, and postcolonial studies, came out as a result of the 1960s' political and social upheavals. Cultural studies then are those areas that focus on the forces (either social or cultural) that may either build a community or cause division and alienation.

For Hebdige (1979), there are general-ly four goals which cultural studies approaches share. On top of these notions is the idea that cultural studies go beyond the limitation of a given discipline such as literary criticism or history. Next to these notions is the idea that cultural studies remain connected to politics. Third, cultural studies refuses the division between "high" versus "low" art. Finally, cultural studies *"analyze not only the cultural work, but also the means of production"* (p.109).

Apparently, the texts analyzed for this study are leaning more on postmodern underpinnings, because cultural studies and postcolonial theories are key components of postmodern texts. Added to this is the fact that these theories are all geared towards the theoretical investment in the question of "otherness", certain tendencies within Euro-American structuralism and post structuralism operating in the same way as the Western historicizing consciousness, to appropriate and control the other (Ashcroft, Griffith, & Tiffin, 1989). Gandhi (1998) further explains that postcolonial and postmodernism cover a wide range of overlapping literary and cultural studies.

Further, cultural studies' resignification of received commodities (like language, practices, institutions, and values), apart from its focus on the "dominant" and "subaltern" discourses, makes it possible to tie up with postcolonialism. Ashcroft, Griffith, and Tiffin (1989) in their work, *The Empire Writes Back to the Center*, argue that *"postcolonial covers all cultures affected by the imperial process from the moment of colonization to the present day"* (p. 2). They go on to say that postcolonial literatures are those that emerged in their present form out of the experiences of the colonization. These literatures have asserted themselves by *"foregrounding the tensions with the imperial power and by emphasizing their differences from the assumptions of the imperial center"* (p.4). Postcolonial writing thus focuses on the *"significance of language and writing in the construction of experience; and the use of subversive strategies, mimicry, parody and irony"* (p.27).

Postcolonialism, either with or without hyphen, means only one thing—the revisiting and the reconsideration of previous, recent, and cur-

rent historical materials in the countries that have been colonized and/or are still experiencing the "aftermaths" of colonization in all modes of existence (culture, society, politics, and economics). Postcolonial writings then, emerge in their present form out of the experience of colonization and asserted themselves by *"foregrounding the tension with the imperial power and by emphasizing their differences from assumptions of the imperial center"* (p. 5).

Objectives of the Study

This research work attempted to analyze how five Filipino contemporary novelists depicted, recreated, interrogated, or problematized the diaspora experience in their works using cultural studies and postcolonial frameworks. The study also aimed to determine apart from the construct of "home" and "exile", other universal constructs borne out of the diasporan experience in the selected novels. More specifically, it aimed to address the following objectives:

1. Identify universal constructs of 'diaspora' or 'exilic' literatures reflected in the novels;
2. Examine the representation of the diasporan and/ or post-colonial experiences in the selected novels as seen through the following:
   a. narrative technique;
   b. characterization;
   c. signification
3. Develop a model for teaching diasporan literature.

Methodology

From the 1950s to the 90s, a formalistic treatment of prose and poetry was the standard in Philippine literary criticism. At present, with the emergence of postmodernism, using literary theories and approaches lends themselves to criticism. As such, this study utilized the cultural studies approaches in literature particularly that of Jonathan Culler's Literature and Cultural Studies, Dick Hebdige's *From Culture to Hegemony and the post-colonial critic of Aschroft, Graffith and Tiffin's in The Empire Writes Back to the Center.*

The researcher used the descriptive-analytical approach defined by Mcmillan and Schumacher (1993) as "primarily an inductive process of organizing data into categories and identifying patterns (relationships) among categories" in interpreting the five novels under study.

The instruments used in this study were based on Hirsch's theory that "makes it possible to speak of the validity of interpretation (Hoy, 1982, p.12). The interpreter's primary task is to reproduce himself the author's "logic", his attitudes, his cultural givens, or in short his world (Hirsch, 1967). The study then sought to unravel how the novelists represented universal constructs and the postcolonial conditions in their novels.

The five novelists and their respective works served as the primary sources of data for the study. Selection of the novels was done according to the following processes:

1. **Selecting Filipino Novelists/Novels on Diaspora.** The researcher sought the help of experts to identify novels to be considered in the study. Further, insights from lists of contemporary novelists/novels in English from books and the Internet were considered, too.

2. **Drafting the Criteria for Selection.** The following criteria were derived from the suggestions and recommendations of preexisting studies on diaspora and postcolonialism in literature in the country, and were also the result of readings gleaned from articles dealing on the theme of diaspora and postcolonialism. More importantly, a blog published at https://lit102.blogspot.com/contemporary-novel-in-english.html posted on August 12, 2007 proved to be helpful in choosing which novels are too be included in the study. The following criteria then were formulated to choose novels for the study:

A. The Novel

The novels are part of the canon of Philippine Literature in English; written by Filipino exiles (Filipinos who have undergone diaspora either by choice or by force); written in English; written or published from 1990- 2012; must reflect, in one way or the other, the diaspora experience and/or postcolonial experience

B. The Novelist

The novelist is natural born Filipino; forced or voluntarily went into "exile"; tackles the

theme of Filipino diaspora; has in one way or the other experienced diaspora themselves; may or may not be alive.

The need to choose Filipino novelists writing and residing from another country (not only the United States) was also suggested by one of the advisers. Upon evaluation of contemporary Filipino writers, the researcher chose to include Merlinda Bobis, a Filipino-Australian writer and performer. After consultation with the advisers and after setting the criteria, the researcher was able to choose the novels as the basis of the study. Table 1 shows the novels, their authors, and the year of their publication.

Table 1
Novel Information Guide

AUTHOR	TITLE OF NOVEL	YEAR OF PUBLICATION
Merlinda Bobis	Fish Hair Woman	2012
Ninotchka Rosca	State of War	1998
Arlene Chai	Eating Fire; Drinking Water	1997
Cecilia Manguera-Brainard	When the Rainbow Goddess Wept	1995
Jessica Hagedorn	Dogeaters	1990

Noticeably, all the novelists chosen were women as the majority of the novelists referred to in the blog used as the basis for novel selection were women. The researcher also banked on the notion that women, generally, are more emotional and detailed in their works, hence they essay the diaspora experience better than their men counterparts. Besides, when the researcher surveyed the availability of novels in the bookstores, the works of the novelists included in the study were readily picked up.

Procedures

To address the objectives of the study, the novels were analyzed using the tenets of Jonathan Culler's *"What is Cultural Studies?"*, Dick Hebdige's *"From Culture to Hegemony"* and Ashcroft, Griffith, and Tiffin's *The Empire Writes Back to the Center*. The study aimed to present how diasporan writers depict the diasporan and/or postcolonial experience.

While analyzing the novels, the researcher particularly focused on how the novels represented the subaltern and dominant discourses as the main objective of the study was to identify universal constructs in the novels. Identification of constructs which are seemingly present in the novels was guided by the researcher's readings and review of related literature. The constructs come in the form of binary oppositions, a concept borrowed from the French structuralist, Jacques Derrida, and is therefore with the study being foregrounded on the subaltern and dominant discourses. The binary oppositions then (which initially, were the "contructs" of the study) were further subdivided into three groups of constructs, the social, cultural and political constructs, which in turn are the "universal constructs" as far as this study is concerned. The study also sought to present its implications to the study of literature and other branches of knowledge so as to foster not only cross-cultural understanding, but more importantly, national pride and identity amidst multiculturalism, hybridism and transnationalism. Further, such implications may not be directly stated within the analyses themselves. Readers, therefore, are enjoined to think about how such implications are seemingly shown as they go on reading. Ultimately, the study sought to propose a model for teaching (reading and analysis) diasporan literature not only amongst Filipino novels, but also other novels in the world dealing with diaspora. The model serves as the ultimate contribution of the study to knowledge.

Results and Discussion

After careful analysis and evaluation of the novels under study using Cultural Studies and Post-colonial frameworks, the following are the major findings of the study:

Universal Constructs Found in the Novels Under Study

Table 2 presents the universal constructs found in the study. Such constructs were drawn out from the analysis done by the researcher on the novels under study. Further, the identification of these constructs was backed up by the researcher's readings.

Table 2

Summary of Universal Constructs Found in the Novels Under Study

Constructs	Social Constructs		Cultural Constructs	Political Constructs
	Home vs Exile	**Citizen (National) vs Transient (Transnational**	**Pure (Monocultural) Vs Hybrid (Multicultural)**	**Dominant Vs Subaltern**
Fish-Hair Woman	✓	✓	✓	✓
Sate of War	✓	✓	✓	✓
Eating Fire, Drinking Water	✓	✓	✓	✓
When the Rainbow Goddess Wept	✓	✓	✓	✓
Dogeaters	✓	✓	✓	✓

Table 2 shows that there are at least three constructs that emanate from the analysis of the novels under study: social, cultural, and political constructs. These constructs are further represented by binary oppositions; they always paired with one another, thus, a dichotomy of constructs present in the novels.

Social constructs are a social mechanism, phenomenon, or category created and developed by society; a perception of an individual group, or idea that is "constructed" through cultural or social practice (Oxford Dictionaries, 2011). They also pertain to a shared understanding of some aspect of the world that exists because the people of a specific culture understand that thing to exist. The binary oppositions of a) home vs. exile; and b) citizen vs. transient, which belong to this construct, are reflected in the novels. Cultural constructs came next, which pertain to the idea that the characteristics people attribute to such social categories as gender, illness, death, status of women, and status of men are culturally-defined (Oxford Dictionaries, 2011). Under this construct is the binary opposition of c) pure vs. hybrid which is mirrored in the novels. The last construct is political construct, or those mental abstractions which are political in nature; they in one way or the other, reflect political tendencies, the clash between the ruler and the ruled, or the clash of two opposing forces, like the powerful and the powerless in Marxist perspectives. In the novels under evaluation, the binary opposition of d) dominant vs. subaltern which are all seen in the novel's characters, setting and signification among other elements. This does not mean, however, that it is only these constructs which are present in all diasporan novels. There may be other constructs present but only these constructs surfaced or emanated from the novels under study.

The Novels' Postcoloniality as Shown by Their Narrative Techniques, Characterizations, and Significations

Table 3 presents the postcoloniality of the novels under evaluation as mirrored in their narrative techniques, characterizations and significations. Such underpinnings were also the product of the researcher's analysis and interpretation of the novels.

Table 3
Summary of the Novels' Postcoloniality as Shown in Their Narrative Techniques, Characterizations and Significations

	Fish-Hair Woman	**State of War**	**Eating Fire, Drinking Water**	**When the Rainbow Goddess Wept**	**Dogeaters**
Narrative Technique	- postmodern text - metanarrative - set within a political upheaval (Oplan Lambat Bitag of 1987)	- linear plot -retardation of narrative in Chapter 2 - allusion to Biblical leitmotifs (Acts, Numbers, Revelations) - set within the Martial Law years	- linear plot - slow paced plot - set within the years before Martial Law (First Quarter Storm) and the first two years of Martial Law years	- linear plot - use of epics to help develop the plot - set during the World War II	- postmodern text - metanarratives - absence of a single narrator - set during the Martial Law years
Characterization	-lost/ ambivalent characters -characters longing for home -characters who have come home either physically or emotionally/ mentally	-lost/ ambivalent characters -characters longing for home -characters who have come home either physically or emotionally/ mentally	-lost/ ambivalent characters -characters longing for home -characters who have come home either physically or emotionally/ mentally	-lost/ ambivalent characters -characters longing for home -characters who have come home either physically or emotionally/ mentally	-lost/ ambivalent characters -characters longing for home -characters who have come home either physically or emotionally/ mentally
Signification	-the longest love letter - 12-meter hair - the river	- the Island of K - the Festival ("masks" the impending danger/ sugarcoats the "real" scene) - the mansion - the title	- the Pellicer trademark - the convent - the river - the title	- inclusion of epics within the plot - Yvonne's menarche - Yvonne's parents' intimacy after the war	- kundiman - the inclusion of soap operas within the plot - Pucha's subversion of the text - the title

The novels analyzed represent the diasporan and/or post-colonial experience as seen under the dimensions of narrative technique, characterization, and signification. This diasporan and/or postcolonial experience is shown in the characters' leaving (home) for the new land, place of exile. It does not, however, mean that the new land or the place of exile is always a place abroad; it can be anywhere within the Philippines, but not obviously home or the origin of all actions.

The novels' characters feel a sense of ambivalence; of divided loyalty. They are always haunted by the memories of home,the will to go back to their point of origin which is realized yet, in different forms. To illustrate, Bobis' characters are able to come back to Iraya although their homecoming is marked by tragedy. Such homecoming is also seen in Rosca's novel, yet the end hints that the homecoming of Ana gets rather symbolic than literal. For Chai, homecoming for her characters means coming to terms with themselves and rebuilding the "past" that once was lost. For her part, Manguerra-Brainard, allowed her characters to come home to start anew, to reconstruct what can be salvaged from the waractually becoming stronger and metamorphosed characters. Hagedon, by contrast, creates characters who want to go home, but once home, feel a sense of ambivalence, not knowing what to call home, with thoughts always hanging in the airthe idea of belongingness, vague, even shallow.

The novel's setting always involves two opposing yet equally important vicinities:that of the "home" (the origin of all actions) and the place of "exile (the new land). For Bobis, it is Iraya vs. Australia; for Rosca, the unnamed city vs. the Island of K; for Chai, the Convent of Sta.Clara vs. the outside world; for Manguerra-Brainard, Ubec vs Taytayan and later Mindanao; and finally, for Hagedorn, Manila vs the USA.

The novel's significations (symbolisms), in one way or the other, stand for the factors affecting the Filipino's diasporan and/or postcolonial experience. These symbolisms come in the form of the river and the 12-meter long hair (Bobis); the mansion, the festival, the Island of K and the novel's shattering, if not cathartic ending (Rosca); the convent, the river and the Pellicer trademark (Chai); the epic, Ubec itself (Manguerra-Brainard); and the text or the novel itself for Hagedorn. Notably the metaphors of the river figures out of the five works under study, better yet, the Filipinos rootedness in the land of their birth.

The representations in the novel, in one way or the other, relate to the woman novelists' diasporan and/or postcolonial condition. They assumed characters who idealize the diasporan and/or postcolonial condition, even accept or negate such condition or are always haunted by the memories of home and the place of exile. Bobis is Estrella or Stella; Rosca is Mayang, Maya, or Ana; Chai is Clara; Manguerra-Brainard is Yvonne; and Hagedorn is either Rio or Pucha.

The novelists, too, incorporate native traditions and languages in their texts to further make the novels retain their *Filipinoness*. As one reads the novels, s/he may encounter native Filipino expressions, food, flora and fauna, traditions, superstitious beliefs among others. With these, it is safe to assume that the novelists then "de-hegemonized" the English language, hence, they are "writing back". Seemingly, the novelists are one in saying that a Filipino may leave the Philippines and yet s/he is forever connected to it, no matter where s/he goes, almost akin to the universal construct that one may leave the country but s/he never leaves him/her. The novelists also seem to tell that with the coming of the colonizers, the pure Filipino identity has become mythic, if not non-existent. It is, therefore, an identity in the making.

Proposed Model for Teaching Diasporan Literature

Ultimately, this study sought to formulate a model for reading and analysis of diasporan literature. Such model attempts to help readers, learners and teachers grasp more the essence of literatures tackling the diasporan and/or postcolonial experience. Moreover, with a model at hand, it is no longer difficult to dig deeper into the novel's meaning and core.
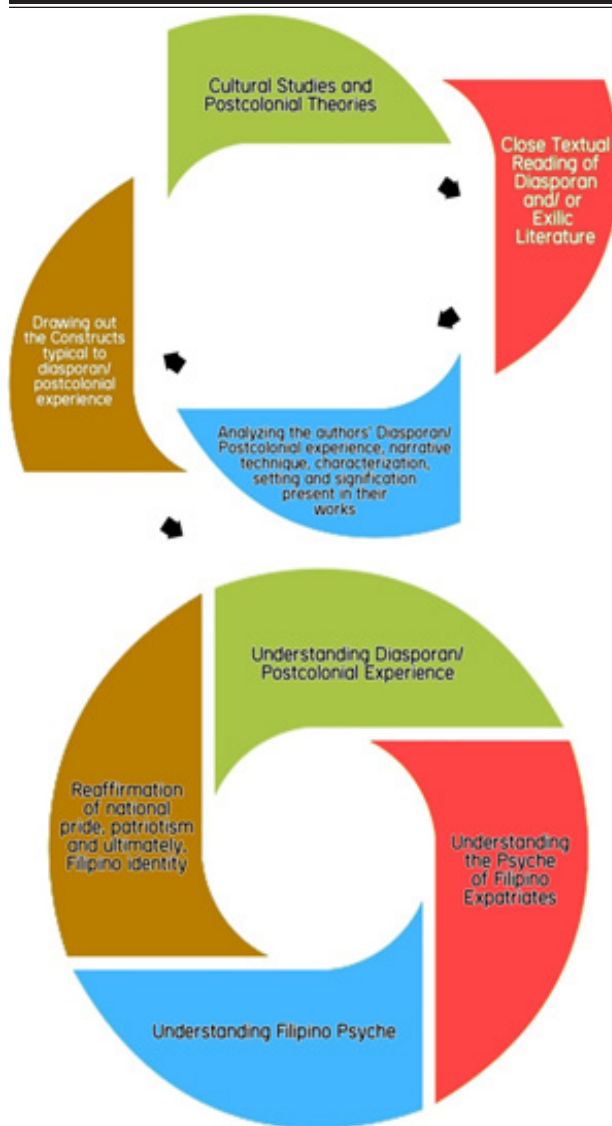
Figure 1.*Proposed model for teaching diaspora and/or postcolonial literature*

The proposed model offers more of a process than an end-product made up of four steps; the first step consists of identifying theories related to diasporan/exilic literature. For this study, cultural studies and postcolonial theories were utilized as they are directly connected to diasporan/exilic literatures. Next in the process is the close-textual reading of diasporan and/or exilic literature to reach the core of the texts on how they represent the diasporan or postcolonial experience. The third step involves analyzing how the author's postcolonial and/or diasporan experience and the novel's narrative technique, characterization, setting and signification affect and/or portray the diasporan and/or postcolonial experience. Here, readers try to establish the link between the author and the text and the text's elements and diasporan experience.

Next in the process is drawing out the constructs (apart from "home" and "exile") typical to diasporan literatures. Given that diasporan novels tackle the theme of home and exile within its pages, it is recommended that readers try to look for other constructs, without of course, disregarding such themes.

This done, readers are hoped to grasp the very core of the novels which in turn will help them understand the psyche of Filipino expatriates. In so doing, readers will also understand the Filipino psyche more and ultimately reaffirm, if not reestablish national pride and patriotism which ultimately will pave the way for the reaffirmation of an emerging Filipino identity since the constructs themselves encapsulate such identity. Moreover, such identity does not only limit itself to Filipinos living abroad, but also encompasses all Filipinos because by and large, they have been subjected to diaspora and/postcolonial experience themselves. Hopefully, the proposed model may shed light not only amongst Filipino diaspora novels but other world novels tackling the same theme, like the novels of Africa, Latin-America, and some Asian countries, which like the Philippines, have been subjected to colonialism.

Conclusions and Recommentations

In the light of the above findings, it is concluded that people who have gone abroad, either by choice or by force, become "exiles" or are always connected to their homeland no matter what they do. Inextricably, they feel a sense of isolation and alienation at worst, neither accepted in equal footing with the native and rejected by their own people. Consequently, literature, for the Filipino artist elsewhere outside the Philippines, becomes a strategy for survival. Buffeted by the winds of indifference and/or prejudice in a strange land and among strange people, the writer gropes for "salvation through nostalgia" which can take different guises, like folklore and language among others.

Moreover, home is different things to different people. For some, home is a building: a well-appointed mansion for one and a squatter's dwelling for another. For others, home is a place: a prominent city on the map for one and some dismal, God-forsaken corner of a city slum for another. For some, home is a period in time to which there can be no going back; for others, a place in the past that is no longer present. Still for some, home is people near and dear; for others, an attitude one carried in the heart. In short, home can be anywhere or nowhere. As a result, as people leave their place of origin, they consciously or unconsciously imbibe the ways and language(s) of the new land. Such changes in their character either destroy or improve their native identities. In like manner, the coming of outside forces also negatively contributes to the destruction, but positively reconstruct the identities of the people originally living in these places.

The study further concludes that the intertextuality of the novels under investigation could be read as postcolonial underpinnings, or the reality of the woman novelists' imaginations. The novels then become multiple texts in continuous conversation with themselves and others; almost an affirmation-argumentation. The inclusion, too, of native Filipino traditions, beliefs, myths, languages (sometimes nonsensical vocabulary), "practices (i.e., *tsismis*, listening to radio soap opera) into the novels, split open the closure of standard American English; hence, they "breathe" the very hybridism and confused complexity of the characters whose tales the novels tell, thus de-hegemonizing the English language.

With regard to how the women novelists essayed the postcolonial experience, it is Hagedorn who treats the diasporan and/or postcolonial condition more acutely and more pointedly, as like her text which is a "no-easy" reading, so is the clamor for a native, if not pure Filipino identity. Consequently, of the significations used in the novels analyzed, it is the river that emerges too metaphorical because it figures out in two of the five novels under study.

Seemingly, all the novelists are one in saying that the "Filipino exile" must come home, be it physical or just a mental one, to affirm his/her roots and heritage, thereby coming to terms with herself/himself. It must be noted, too, that all the novelists are one in saying that the condition of being exilic bears no difference whether the place of exile is within the country or outside the country (home).

With the above conditions that the novels portray, it is therefore safe to assume that the literature of a particular group of people mirrors the changes that come with time. Yet, such literatures accept, negate, or confront the ideas presented to its subject. Literature, then, is a tool for confronting a nation's identity.

On the basis of the findings and the conclusions of the study, it is recommended that a similar study can be made on Filipino man novelists to determine other constructs present in their works. A study can also be made on Filipino literature in English to determine the extent of their Filipinoness, to find out whether or not there is in these works the ring of a "Filipino voice" and the feel of "Filipino texture." Such study may focus on the following points: a comparison on the degree of Filipinoness present in Filipino literature in English and Filipino literature in the vernacular, or in Filipino literature in English and Filipino-American literature; and a study on Filipino literature to find out how much of the author's regional identity is incorporated into the work.

It is also recommended that a comparative study can be done on Filipino literature in English and on Filipino American literature to determine the extent of the author's American orientation by taking into consideration the following: a study on Filipino literature to determine the extent of foreign influences other than American or the Filipino way of life; a study on Filipino-American literature to delineate the portrait of the modern Filipino woman or child or the modern Filipino home and family; a study on the same subject involving literatures of other Filipinos who live abroad, but not necessarily America and Australia; a study comparing American literature and second-generation Filipino-American literature to find out significant differences and/or similarities, if any; and a study of selected world contemporary novels on the effect of diaspora on certain nationalities. The study also recommends that a

research be done on how representative Filipino fictionists revisit/ reinterpret Philippine history in their works.

References

Allegories of Resistance. (1998). The *Philippines at the threshold of the 21st century.* Quezon City: U.P. Press.

Anzaldua, G. (1987). *Borderlands/La Frontera: The new mestiza*. San Francisco: Aunt Lete Books.

Aschcroft, B., Griffiths, G., & Tiffin, H. (1989). *The empire writes back: Theory and practice in post-colonial literatures. London: Routledge.*

Barayuga, L. (1998). *Home and exile.* Unpublished doctoral dissertation. St. Louis University. Baguio City.

Bhabha, H. K. (1994). *The location of culture.* London: Routledge.

Bobis, M. (2012). *Fish-hair woman*. Mandaluyong City, Philippines: Anvil Publishings Inc.

Chai, A. J. (1996). *Eating fire, drinking water*. New York, USA: Ballantine Books, Random House Publishing Group.

Con Davis, R., & Schleifer, R (1989). *Contemporary literary criticism and cultural studies (2nd ed.)* Longman Inc. New York: Longman Inc.

Coombs, H. (1997). *Literature and criticism.* Maryland, USA: Penguin Books Inc.

Cullers, J. (1997). *Literary theory: A very short introduction*. New York: Oxford Press.

Gandhi, L. (1998). *Postcolonial theory: A critical introduction.* USA: Columbia University Press.

Guerin, W. L., Labor, E., Morgan, L., Reesman, J. C., & Willingham, J. R. (2005). *A handbook of critical approaches to literature* (5th ed.). New York: Oxford University Press, 2005.

Hagedorn, J. (1990). *Dogeaters*. USA: Penguin Books

Hirsch, E. D. Jr. (1967). *Validity in interpretation*. New Haven: Yale University Press.

Holman, H. C. (1990). *Handbook to literature.* Indianapolis: Bobbs Merril Educational Publishers.

Hoy, D. (1978). *The critical circle: Literature, history, and philosophical hermeneutics.* California: University of California Press.

Laguatan, T. (2011, Sept 21). *The Filipino diaspora*. Retrieved from http://globalnation.inquirer.net/13127,

Leitch, V. B. (2001). *The Norton anthology of theory and criticism*. University of Oklahoma, USA: WW Norton and Company.

Lit102. (n.d.) *The future of Philippine literature.* Retrieved from https://lit102.blogspot.com/contemporary-novel-in-english.html.

Manguerra-Brainard, C.(1994). *When the rainbow goddess wept.* USA: Plume Books.

Pantoja-Hidalgo, C. (1998). *History as fiction: The contemporary Filipino novel in English.* Manila: DLSU Press.

Said, E. (1978). *Orientalism*. New York: Vintage Books

Richards, I. A. (1991). *Principles of literary criticism.* London: Routledge and Kegan Paul Ltd.

Rosca, N. (1998). *State of war*. Philippines: W. W. Norton and Company, Inc.

Tope, L. R. (2008). *Negotiating language: Postcolonialism and nationalism in Philippine literature in English.* Philippines: Quezon City: ADMU Press.

Wimsatt, W., & Brooks, C. (1990). *Literary criticism*. London: Routledge and Kegan Paul.

Williams, R. (1980). Dictionary of philosophy and religion. New Jersey, USA: Humanities Press.

The Role of the King's Mother in Hebrew Culture

Dominic Capentero, Rico Javien

Abstract

Hebrew culture was predominantly a patriarchal society. However, this does not mean that women did not play a vital role in that culture and society as shown in the books of Kings and Chronicles. This paper answered the following research questions: Why are the genealogies of the kings of Judah traced back to their mothers?; Why only in Kings and Chronicles?; What is the relationship of attaching the "mother's name" to whether the king "did what right in the sight of the Lord" or "did evil in the sight of the Lord?"; How is the mother's name related to the king's morality? These questions were answered using contextualization and biblical and theological analyses. Results show that Judean kings' mothers are not the legitimate genealogical ancestors but rather indicate their relative rank with their sons. Mothers' names were reflected only in the Kings and Chronicles as both recorded the emergence of the divided kingdom. Theologically, Jesus the Messiah came from the tribe of Judah, where supposedly that all Judean kings should have Him as pattern for true morality, leadership, and kingship. This implies that mother's role in nurturing children to be upright as God intends has never changed from the Bible times to the modern days.

The significance of motherhood has been manifested from the very beginning of human history, in the creation of Eve. The mother's role over her children is definitely important but it is rarely appreciated due to the patriarchal system that dominates the culture of the Bible. The Scripture especially the Old Testament (OT) strongly suggests father headship over the family particularly his responsibility for the character building of the children. Richards (1991) asserts that:

> *Old Testament culture was patriarchal and the father was dominant family members. He was the head of the house and, with his wife, was to be respected and honored by their children and other members of the household. The father was responsible for the well-being of the family unit and for its discipline.* (p. 266)

However, an interesting consistency in the Kings and Chronicles break this OT culture as Deen (1955) observes it. This consistency has been reflected on the constant repetition of the phrase "his mother's name" associated with the positive expression "he did what was right in the sight of the Lord" or the negative "he did evil in the sight of the Lord" (p. 338). For example, 1 Kings reads:

> *In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah, and he reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. And Asa did what was right in the eyes of the LORD, as David his father had done.* (1 Ki 15:9-11 NKJV)

Similarly, 2 Kings narrates:

> *In the seventh year of Jehu, Jehoash began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. And Jehoash did what was right in the eyes of the LORD all his days, because Jehoiada the priest instructed him.* (2 Ki 12:1-2)

Both Kings and Chronicles are so consistent as the writer of the chronicled it:

> *So King Rehoboam grew strong in Jerusalem and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonite. And he did evil, for he did not set his heart to seek the LORD.* (2 Chro 12:13-14).

Again, the repetition was intentional as reflected in 2 Chronicles:

> *Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem. And he did what was right in the eyes of the LORD, yet not with a whole heart.* (2 Chro 25:1-2).

The repetition of the distinct phrase was very unusual for it is only found in the books of Kings and Chronicles. Interestingly, the books suggest that the kings' genealogy particularly the Judean kings can be traced back to their mother. Lockyer (1967) agrees with it by pointing out that the recurring relational expression of the king's mother has a link in the genealogy of the king. This, however, notably was in contrast to the whole OlT culture. Richards (1991) argues that the "OT provides a number of genealogical lists in which we read that x was the father of y" (p. 266) Moreover, it is not only the mothers who are important but their names. As confirmed by Lockyer (1958) that "in ancient Israel the name of a person was supposed to indicate some characteristic of that person, or be linked to circumstances, however trivial or monotonous, connected with his birth" (p. 12).

Purpose of the Study

The purpose of this study was to find out the significance of the unusual consistency of the phrase "his mother's name" in Kings and Chronicles. It sought to understand the theological concept of mother in Israel monarchial context as expressed in the phrase. The study assumes that the phrase "his mother's name" carried a very sig-

nificant connection to the character and career of the future kings of Judah. It presupposes that the mother's character and training possibly reflected in her name contributes a very great impact to the life of the kings of Judah.

Research Questions

The recurring phrases of "his mother's name" as noted above are so significant, thus, there are issues in which the study sought substantial solutions. The study answered the following research questions:

- Why are the genealogies of the kings of Judah traced back to their mothers?
- Why only in Kings and Chronicles?
- What is the relationship of attaching the "mother's name" to whether the king "did what right in the sight of the Lord" or "did evil in the sight of the Lord"?
- How is the mother's name related to the king's morality?
- What are the theological implications of the mother's name relating to kings?

Methodology

The study requires some restrictions as it is only within the data preserved in Kings and Chronicles. However, as the settings were in the context of Hebrew culture and mind, this necessitates for intertextuality for further in-depth understanding. Moreover, in order to arrive at appropriate and objective conclusion, the study used biblical and theological analysis divided into two parts. The first part dealt with the overview of motherhood with a brief background and the problem regarding the possible contradiction of the patriarchal system of the biblical culture at that time. The second part explored the biblical understanding of the influence of mother. It focused on the phrase "and his mother's name." It sought to understand its direct theological implications.

Results and Discussion
Genealogy and Its Relation to Mothers

The presence of the name of the king's mother in the regnal formula of the Judean monarchy seems not only reflecting the name of the mother herself, but even in tracing back the origin

of the king through her. Lockyer (1967) calls this this as "genealogy in nature" (p. 34). Hebrew culture and society until today has a unique way of considering a child as genuine Hebrew. When a Hebrew father married a Hebrew, the son is considered as genuine Hebrew. However, if the Hebrew father married a non-Hebrew, the son is not Hebrew. But if the mother is a Hebrew and the father is a non-Hebrew, the child is a Hebrew.

Thus Judean kings' identities were attached to their mother's names. It presupposes that their genealogy was genuine by tracing back from lines of their mothers' ancestors. Although as Myers (1987) states that "while patrilineality was almost entirely the rule in ancient Israel, some evidence does exist for matrilineal reckoning of the tribal lists," (p. 733) in which they were liken to the descendants of both Lea and Rachel and the other two Abraham's concubines.

Moreover, Smith (2006) asserts that the "females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them" (p. 210). Again, Myers clarifies (1987) that women "appear most often as wives and concubines, whose position indicates the relative rank and relationship among the subsequent descendants" (p. 407). However, "on rare occasions women may hold an independent status in a genealogy."

According to Bromiley (2001), there are some who "have claimed to find traces of a matriarchate in Israel" (p. 426). The evidence is not sufficient to prove that matriarchy existed in Israel. However, he asserts that, "at best there is evidence of metronymy" which he defines as the tracing of the "genealogy through the mother." This kind of biblical phenomenon has been reflected in the women's genealogy of Jesus Christ as found in Matthew (Matt 1:1-17).

Moreover, it assumes that the tribal list of Israel (Genesis 29-30) was also considered as metronymy. In consideration of the context of Kings and Chronicles, if such was the case then the Northern kingdom should also regard its origin in a metronymial way. Nevertheless, such was not found in the Northern tribe.

This is the reason why instead of the phrase "and his mother's name" as genealogical aspect, that Andreasen (1983, p. 180) asserts that this naming of mother in the Southern Kingdom and not in the Northern Kingdom as just a means of emphasizing the dynastic stability of the former and lack of it in the latter. It gives the idea that the formula suggests only the continuity and discontinuity of each kingdom.

Along with this view, Brewer-Boydston (2012) emphasizes three theories scholars are suggesting which give reasons to the attachment of mother's name in the introductory life of the Judean kings. He claims that first, the "appearance of the queen mothers in the regnal formulas demonstrates dynastic stability and continuity." Second, he maintains that the reason behind this is that the "text does not name the queen mothers for the northern kingdom then due to dynastic instability" (pp.119-120).

Thus, this had to exemplify the continuity of the constancy of Judah. The author of Kings presents the Judean royalty as simply as the successor of the previous kings which were in most cases, was the father. Therefore, the presence of the queen mother is not necessary to show how the kingship passed from father to son throughout the generations of Judah's existence. It implies then that the presence of the name of the mother in the regnal formula is not necessarily genealogical. This suggests that the occurrence of the name of the mother does not imply legitimacy on the part of the son-king. On the other hand, the legitimacy of the king depends on the father's line, as it is the concept of the Hebrew Bible. Therefore, he concludes that the presentation of the Judean King's mother is not necessary to prove that each individual king was both a legitimate son and a legitimate Davidic king.

Thus, it is imperative to note that the Judean kings' mothers are not the legitimate genealogical ancestors but rather it only appears to indicate their relative rank with their sons. As genealogy was already mentioned in First Chronicles, according to Myers (1987) this "presents the most complete genealogy of the Old Testament" (p. 407), the inclusion of the king's mother is not genealogical in its essence.

To balance the idea in considering the culture of Hebrews in terms of patrilineality and not

disregarding the significance of women, Meyers (2014) sums it up clear by suggesting that although Israelite society provides a high regard to women, patrilineality is still undeniable. The Israelite society clearly favored men in the transmission of a household's inheritance across generations through male lines; thus, patrilineality is not the same as patriarchy.

The regnal formula was exclusive in the Southern and not in the Northern kings. For this fulfills the plan, will and purpose of God, that the "scepter shall depart from Judah" (Gen 49:8-10). For it is in this tribe were the promised Messiah would come. Further, it is important to note that the continuity of the Kingdom of Judah did not only find its fulfillment in the presence of the regnal formula. Its continuity ultimately fulfilled in the incarnation of Jesus, the "Lion of the tribe of Judah, the Root of David" (Rev 5:5) who established the eternal Kingdom of God.

Mother's Name Only in Kings and Chronicles

Hamilton (2001) asserts the significant role of the Judean mothers in stories, activities, even profiles of the kings in Kings and Chronicles particularly during their ascension to the throne. The king's evaluation runs, thus: "he did what was right in the eyes of the LORD" or he "did what was evil in the eyes of the LORD" (p. 415). This pattern which were repeated in the Judean monarchial era have been called as the "regnal" formula.

Kohlenberger and Swanson (1998) observe that this regnal formula appears 27 times in Kings and Chronicles. Further, Brewer-Boydston (2012) asserts that the appearances refer to the 16 Judean kings among the 17. There were 14 appearances of mothers and one grandmother. This data analysis affirms the significance of the phrase "and his mother's name" as claimed by Howard Hendricks and Williams Hendricks (2007, p. 153) as repetition in the Bible implies importance.

In this connection, Sterrett and Schultz (2010) state that Bible readers should "be alert for any word or phrase in the verse that is repeated in the verse's immediate context. It may indicate a close relationship between neighboring passages" (p. 61). Bowen (2001, pp. 616-617) presents a table [see Table 1] showing the summary of the regnal formulas in the books of Kings. This serves as an overview in the analysis of the significance of the phrase "and his mother's name."

Table 1

Summary Table of the Regnal Formula

King	King's Mother	Mother's Place of Origin	Persons Intervening in Succession	Deuteronomistic Evaluation	Reference
Solomon	Bathsheba	Foreign	Outside forces Nathan, et al.	Positive	
Rehoboam	Naamah	Ammonite		Negative	1 Ki 14:21-22
Abijam (Abijah)	Maacah			Qualified approval	1 Ki 15:9-11
Jehoshaphat	Azubah			Qualified approval	1 Ki 22:41-43
Jehoram				Negative	2 Ki 8:16-18
Ahaziah	Athaliah	Israel		Negative	2 Ki 8:25-27
Athaliah					2 Ki 11:1-20
Joash (Jehoash)	Zibiah	Beersheba	Intervention of the priest Jehoiada, the captains, the guards, and the people of the land	Qualified approval	2 Ki 12:1-3
Amaziah	Jehoaddin	Jerusalem		Qualified approval	2 Ki 14:1-4
Azariah	Jecoliah	Jerusalem	Intervention by "all the people of Judah"	Qualified approval	2 Ki 15:1-4
Jotham	Jerusha			Qualified approval	2 Ki 15:32-35
Ahaz				Negative	2 Ki 16:1-4
Hezekiah	Abi			Complete approval	2 Ki 18:1-5
Manasseh	Hephzibah			Negative	2 Ki 21:1-3
Amon	Meshullemeth	Jotbah		Negative	2 Ki 21:19-20
Josiah	Jedidah	Bozkath	Intervention by "the people of the land"	Complete approval	2 Ki 22:1-2
Jehoahaz	Hamutal	Libnah	Intervention by "the people of the land"	Negative	2 Ki 23:31-34
Jehoiakim	Zebidah	Rumah	Intervention by Pharaoh Neco	Negative	2 Ki 23:36-37
Jehoiachin	Nehushta	Jerusalem		Negative	2 Ki 24:8-9
Zedekiah	Hamutal	Rumah	Intervention by Nebuchadnezzar of Babylonia	Negative	2 Ki 24:17-19

Beal (2014) points out that the "regnal formula provides the name of the king, his age during his ascension, his mother's name, and the evaluation of him. On the other hand, the books did not supply any valuable data about the significance of the mentioning of the name of the king's mother or even the mother herself. However, the presentation of her name seems significant after the evaluation of the king" (pp. 200, 502). Moreover, this regnal formula was exclusive only for the Southern Kingdom.

The regnal formula has three implications. First, the genealogy of the kings has been traced back through their mother. Second, the name of the mother was the only accessible information that introduces her character and her influence to her son. Lastly, the king's mother seems to have a significant role in the royal court in which the evaluations to the kings are dependent.

Name and Its Relation to Mothers

The mother's name and its relation to the kings have implications to the regnal formula that provides the significance of mother's name in the moral tone of the Judean kings. It seems that the name of the mother reflects the influence she imparts to her son. Further, the limited and even lack of information about the mother takes into consideration the significance of her name. Moreover, no information about her was provided other than her name.

One of the basic and yet profound theologies in the Bible has been the theology of names. The Bible is pregnant of passages indicating the usage of name. For instance, the name Abram which means "exalted father" was changed into Abraham which means "father of multitude" (Gen 17:5) according to Baker and Carpenter (2003) and the change of name is based on the promise of God to Abraham in making him as the father of many nations (Gen 17:5c).

Besides this, the Bible has a number of references about the significance of name. Taking a closer look, name denotes a person's character as it is in the case of Jacob (Gen 25:19-34; 27:1-46). It can also signify the experience of someone such as of Naomi (Ruth 1:20). Moreover, name can also represent the nature of an event experienced by a person like of what had happened to Israel in the wilderness when they complained (Num 11:34).

The Hebrew word "shem" which usually translated as "name" as Wilson (1978) shows, means "memory, memorial, or remembrance of a person in the world" (p. 284). This may also refer to the "character, good or bad by which persons are marked, distinguished, or known in the world." For "the name is supposed to correspond to the nature of a person or thing; or to express some qualities or circumstances relating to them." Baker (1994) concurs that this Hebrew word means "an appellation as a mark or memorial of individuality; by implication honor, authority, character" (p. 117).

Moreover, in consideration of the Hebrew thinking, according to VanGemeren (1997) in the "ancient Semitic world a person's name" which he refers as to its Hebrew word *shem*, "often carried more significance than an identification mark; it was considered to be a description of character or conditions" (pp. 147-148). It also represents the "nature or attributes of the person named." In the language, Meyers (2000) is poignant that in ancient Near Eastern literature, generally, names often carry enormous significance, being inextricably connected to the very nature of that which is named. Hence, to know the name is to know something of the fundamental traits, nature, or destiny of the name's bearer. Names can provide insights into a person's character, social location, or future, or the way in which others perceive the person. In the Bible, the name often represents the very essence of a person.

This observation needs to be highlighted for it concludes the significance of the name of the person and this is scripturally sound, as Abigail says,"Please, don't pay any attention to Nabal, that good-for-nothing! He is exactly what his name means---a fool!" (1Sam 25:25). According to Baker and Carpenter (2003), literally in its original language, it confirms that the word "לבנ" (*nabal*) in the Hebrew word means "fool" (p. 702).

With this idea, the phrase "and his mother's name" which uses the same Hebrew word may indicate something about the personality of the mother and with which the moralities of the kings were affected. In fact, nothing has been said about the mother other than her name. Deen (1995, p. 338) defends that "the juxtaposition of the queen-mother's name and an evaluation of her son's reign" which refers to the kings' morality "seems significant."

The biblical theology of name was summarized in Table 2 by Meyers (2014). It provides the meaning of the names of the mother with reference to the kings.

Table 2

Consistency Between the Mother's Name and the King's Moral Tone

King	King's Mother	Hebrew Word	Her Name's Meaning	King's Evaluation	Consistency	Reference
Rehoboam	Naamah of Naaman	(נַעַם) נעמה	Pleasantness	Negative	Inconsistent (Ammonite)	1 Ki 14:21-22
Abijam (Abijah)	Maacah, daughter of Absalom	(מָעַךְ) מַעֲכָה	Depression	Negative	Consistent	1 Ki 15:1-3
Asa	Maacah, daughter of Absalom	(מָעַךְ) מַעֲכָה	Depression	Positive	Consistent (Asa removed her)	1 Ki 15:9-11
Jehosha-phat	Azubah, daughter of Shilhi	(עֲזוּבָה) עֲזוּבָה	Desertion or Forsaking	Positive	Inconsistent	1 Ki 22:41-43
Jehoram				Negative		2 Ki 8:16-18
Ahaziah	Athaliah of Israel, daughter of Ahab	עֲתַלְיָה	Jah (the Lord) has constrained	Negative	Consistent	2 Ki 8:25-27
Joash (Jehoash)	Zibiah of Beersheba	(צְבִי) צִבְיָה	Beautiful, Pleasant	Positive	Consistent	2 Ki 12:1-3
Amaziah	Jehoaddin of Jerusalem	יְהוֹעַדִּין	Jehovah-pleased	Positive	Consistent	2 Ki 14:1-4
Azariah	Jecoliah of Jerusalem	יְכִילְיָה	Jah (the Lord) will enable	Positive	Consistent	2 Ki 15:1-4
Jotham	Jerusha, daughter of Zadok	יְרוּשָׁה	Possessed	Positive	Consistent	2 Ki 15:32-35
Ahaz				Negative		2 Ki 16:1-4
Hezekiah	Abi, daughter of Zecharish	אֲבִי	Fatherly	Positive	Consistent	2 Ki 18:1-5
Manasseh	Hephzibah	בָה חֶפְצִי	my delight (is) in her	Negative	Inconsistent	2 Ki 21:1-3
Josiah	Jedidah of Bozkath, daughter of Adaiah	יְדִידָה	Beloved	Positive	Consistent	2 Ki 22:1-2
Jehoahaz	Hamutal of Libnah, daughter of Jeremiah	חֲמוּטַל	father in law of dew	Negative	Consistent	2 Ki 23:31-34
Jehoiakim	Zebidah of Rumah, daughter of Pedaiah	זְבִידָה	Giving	Negative	Inconsistent	2 Ki 23:36-37
Jehoia-chim	Nehushta of Jerusalem, daughter of Elnathan	נְחֻשְׁתָּא	Copper (Shamefulness)	Negative	Consistent	2 Ki 24:8-9
Zedekiah	Hamutal of Libnah, daughter of Jeremiah	חֲמוּטַל	father in law of dew	Negative	Consistent	2 Ki 24:17-19

It is significant that in Table 2, 12 names of the kings' mothers are consistent with the moral tone of the kings while four are inconsistent with it. Though context has still a greater bearing, it is undeniable that the number of mothers consistent with their name and the moral tone of the king are present in the regnal formulas. Nevertheless, there are some considerations to be taken with those mothers who are inconsistent.

For instance, Azubah, the mother's name of King Jehoshaphat has a negative meaning which is "forsakenness", according to Baker and Carpenter (2003). However, the significance of name, Lockyer (1967) suggests the meaning and implication of the name Azubah (2 Chro 20:31) which signifies "Armed of God" which "speaks of a man who knew God as his defense." Moreover, regarding the name Naamah, he (1967:116) argues that the probable reason for the inconsistency between the meaning of her name and the moral tone of Rehoboam due to her citizenship. It is because Naamah was an Ammonite, "the royal line of Israel's inveterate enemies" (p. 34).

Likewise, in consideration of the consistent ones, Baker and Carpenter (1967, p.22) suggest that the name of Abi or Abijah who was the mother of King Hezekiah (2 Chro 29:1-2) that "in spite of idolatry of her royal husband" she remains "true to her name" which means, "My father is Jehovah, or The Will of God." Where she "clung to the Fatherhood of God and sought to do His will" and emphasizes her influence to her son, "She counteracted any evil influence of Ahaz over their young son, Hezekiah, who, when he came to the throne, did that which was right in the sight of the Lord."

Furthermore, on the opposite, kings "who did which was evil in the sight of the Lord" had taken also their moral from the influence of their mother. The influence was manifested in their mother's name. Remarkable among them was Athaliah, the mother of King Ahaziah who only ruled for one year. According to Smith (2006, p. 63), the name Athaliah means "afflicted of the Lord." Lee (as cited in Lockyer, 1967, p. 33) agrees that "her very name is an execration."

The records say, "Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri. He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. He did what was evil in the sight of the LORD, as the house of Ahab had done. For after the death of his father, they were his counselors, to his undoing (2 Chro 22:2-4).

This shows that the names of the mothers, although context needs to be considered, in most cases reflect the moral tones of their son-kings. Further, this idea is consistent with the Hebrew thinking which probably affects the thought of the author.

Mother's Name and King's Morality

The king's morality was attached to his mother's name has been essential in the books of Kings and Chronicles. Every time this phrase occurs, readers can anticipate that the next statement is whether the Judean king "did what was right in the sight of the Lord" or "he did what was evil in the sight of the Lord." However, how can one infer that the mother really influenced the spiritual tone of the king when little information about her? The names were significant to Hebrew thinking and culture. Ellen G. White (1952), in far reaching insights, declares that the "sphere of the mother may be humble; but her influence, united with the father's, is as abiding as eternity. For next to God, the mother's power for good is the strongest known on earth" (p. 240). Regarding the mother's role of influence, she categorically claims that, "her influence is for truth, for virtue, when she is guided by divine wisdom, what a power for Christ will be her life!" For her "influence will reach on through time into eternity, and salvation or ruin of many will be the result of her influence." Mothers should understand that their influence to the children consequently "stretching forward into the future immortal life."

A classic example was the Judean king, Josiah (2 Ki 22:1-2; 2 Chro 34:1-2). First, it is almost unbelievable that an eight-year old boy can be a king. Second, his grandfather and father did not leave any good moral outstanding for him (2 Ki 21:1-26). It is the reason why Kroeger and Evans (2002, p. 243) say that "he was perhaps the brightest star of the Judean monarchy and is one

of true heroes of 2 Chronicles." Moreover, Fortosis (1996) claims that "he followed no righteous role models; both the boy's father and grandfather were largely blatantly evil kings" (p. 83). Thus, how such a little boy can make such reformation effectively? Wiersbe (2007) answers, "No doubt his mother was a godly woman and guided her son wisely" (p. 724). Kroeger and Evans (2002) comment, "How could a person like Amon have a son like Josiah? Again, could it have something "to do with his mother?" (p. 243).

Interestingly, George Barlow (1974) points it up in this way:

Young persons who are seeking to live a godly life under unfavorable circumstances, in an irreligious or careless family, among ungodly companions, should take comfort and courage from the case of Josiah, whose father's influence and example, in so far as they could be impressed on one so young, were wholly evil. (p. 629)

Barlow (1974) further states:

It is probable that the bias of his mind towards religion was due to material training. The only notice of his mother is a very brief one, and nothing definite is recorded as to her influence upon his earliest years; but considering that even though a king, he was too young to dispense with a mother's care and training, and that twenty years of his life were passed in comparable privacy, may we not reasonably infer from a mother's hand into his young mind, bore fruit many days after in personal decisions for God, and rational information? A mother's influence in a religious point of view, cannot be over-estimated. (p. 629)

Consequently, White (1917) has a similar inspired thought about the importance of motherhood in the very context of Kings and Chronicles. In her comment to the life of Rehoboam, she profoundly states that, "Rehoboam had received from his mother, an Ammonitess, the stamp of a vacillating character." Further, "In the mistakes of Rehoboam's life and in his final apostasy is revealed the fearful result of Solomon's union with idolatrous women" (p. 88).

White (1917, p. 214) confirms that, "Ahazaiah ruled only one year, and during this time, influenced by his mother, Athaliah, "his counselor to do wickedly." Thus, the same pattern of relationship of mother to her son, for "he walked in the way of the house of Ahab, and did evil in the sight of the Lord." However, for King Solomon, she notes the value of motherhood in the life of the king, when she (1953) says:

He was surrounded by his courtly train, consisting of the wisest sages and counselors, yet, when visited by his mother, he laid aside all the customary ceremonies attending the approach of a subject to an oriental monarch. The mighty king, in the presence of his mother, was only her son. His royalty was laid aside, as he rose from his throne and bowed before her. He then seated her on his throne, at his right hand. (p. 1025)

Theological Implications

Theologically, this study implies that Hebrew mother's genealogy has been traced to secure and preserve the genuine bloodline of real Hebrew seed. The Hebrew mothers had highly significant roles in the culture during the monarchial times. The mother's influence in virtues, truth, character, and morality were taken as indelible mark imprinted over her future king-son. The impact to the future leadership and morality were reflected through the mother's attachment to the king. White (1952) concurred that the greatness of Joseph, Samuel, Daniel, Moses in their life experiences were through direct influences of their godly mothers.

This has theological reverberation for modern mothers today. White (1952, pp. 242-243) further declared that the mother's responsibility is special. Since the "lifeblood of the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to shaping of mind and character." The mother's office is sacred and that her "influence and example are affecting the character and destiny" of the children.

Conclusions and Recommendations

The "mother's name" as an expression has been exclusively attached only to the Judean kings and it has biblical and theological considerations. The mother's role at home united with the father has been the strongest roles that shape the formation of the life of future kings of Israel. The mother's character, influence for good, virtue, truth, and moral life had a great impact on the leadership career of the kings.

This biblical phenomenon of "mother's name" was exclusive only to the Judean kings for the reason that only in line of Judah, God has declared the "scepter" of divine appointment of kingship. The phrase has been repeated in Kings and Chronicles for marking in history and divine emphasis and continuity, for it is only this tribe that the promise king-messiah would come to fulfill God plan, purpose and mission-Jesus Christ.

The finding of this study implies the importance of the role of the mother in the family as a basic unit of the society. It implies that such role has never changed from God's creation of the world, i.e., from Eve's time to the present when the modern society puts on the shoulders of the mothers the great role in molding children. In the Christian home, her role is to mold her children according to God's character in such a way that the mothers of kings molded them to be leaders of strong character.

Future studies may look into a deeper comparison on how Godly kings and evil kings were brought up by their mothers. Mothering styles of Godly and wicked characters in the Bible may also be explored.

References

Ackerman, S. (1993). *The queen mother and the cult in Ancient Israel*. Durham, NC: The Society of Biblical Literature.

Andreasen, N. A. (1983). The role of the queen-mother in Israelite society. *The Catholic Biblical Quarterly, 45*(2), 179-194.

Baker, W., & Carpenter, E. (2003). *The complete word study dictionary Old Testament.* Chattanooga, TN: AMG Publishers.

Barlow, G. (1974). *The preacher's complete homiletic commentary on the First and Second Books of the Kings*. Grand Rapids, MI: Baker.

Ben-Barak, Z. (1991). *The status and right of the Gebira*. Durham, NC: The Society of Biblical Literature.

Bowen, N. R. (2001). *The quest for the historical "Gebira."* Washington, DC: Catholic Biblical Association.

Brewer-Boydston, G. (2012). *Good queen mothers, bad queen mothers: The theological presentation of the queen mother in 1 and 2 Kings.* Ann Arbor, MI: ProQuest LLC.

Bromiley, G. W. (2001). Mother. *The International Standard Bible Encyclopedia.* Grand Rapids, MI: Eerdmans.

Coggins, R. J. (1976). *The Cambridge Bible commentary on the new English Bible: The First and Second Books of the Chronicles.* Cambridge University Press.

Deen, E. (1955). *All of the women of the Bible.* NewYork: Harper and Brothers.

Douglas, J. D. (1996). *New Bible Dictionary* (3rd ed.). Downers Grove, IL: Inter Varsity Press.

Douglas, J. D., & Tenney, M. C. (1987). *Zondervan illustrated Bible dictionary.* Grand Rapids, MI: Zondervan.

Foh, S. T. (1979). *Women & the word of God*. Phillipsburg, NJ: Presbyterian and Reformed.

Fortosis, S. (1996). *Great men and women of the Bible.* Mahwah, NJ: Paulist Press.

Hamilton, V. P. (2001). *Handbook on the historical books.* Grand Rapids, MI: Baker Academic.

Hendricks, H. G., & Hendricks, W.D. (2007). *Living by the book*. Chicago, IL: Moody Publishers.

Kohlenberge III, J. R., & Swanson, J. A. (1998). *The Hebrew-English concordance to the Old Testament with the New International Version.* Grand Rapids, MI: Zondervan.

Kroeger, C. C., & Evans, M. J. (2002) *The IVP women's Bible commentary.* Downers Grove, IL: InterVarsity Press.

Lockyer, H. (1967). *All the women of the Bible*. Grand Rapids, MI: Zondervan.

Longenecker, R. N. (1986). *Women, authority, and the Bible.* Downers Grove, IL: InterVarsity Press, 1986.

Meyers, C. L. (2000). *Women in scripture: A Dictionary of named and unnamed women in the Hebrew Bible, the Apocryphal/Deuterocanonical books, and the New Testament.* Grand Rapids, MI: Eerdmans.

Meyers, C. L. (2014). *Was ancient Israel a patriarchal society?* Durham, NC: The Society of Biblical Literature.

Mitchell, T. C. (1996). *The Bible in the British Museum interpreting the evidence.* Oakville, CT: David Brown.

Myers, A. C. (1987). *Eerdmans Bible dictionary*. Grand Rapids, MI: William B. Eerdmans.

Nichol, F.D. (1977). *The Seventh-day Adventist Bible commentary, 4.* Hagerstown, MD: Review and Herald.

Richards, L. O. (1991). *New international encyclopedia of Bible Words*. Grand Rapids, MI: Zondervan.

Sterrett, T. N., & Schultz, R. L. (2010). *How to understand your Bible.* Westmont, IL: Inter Varsity Press.

Strong, J. (2010). *The new strong's expanded dictionary of the words in the Hebrew Bible*. Nashville, TN: Thomas Nelson.

Thompson, J. A. (1980). *The book of Jeremiah*. Grand Rapids, MI: Eerdmans, 1980.

VanGemeren, W. A. (1997). *New international dictionary of Old Testament theology and exegesis, 4.* Grand Rapids, MI: Zondervan.

Warren, B. D. (1994). *The complete word study of the Old Testament: Bringing the original text to life.* Chattanooga, TN: AMG Publishers.

White, E. G. (1917). *Prophets and kings*. Portland, Oregon: Pacific Press.

White, E. G. (1952). *Adventist home.* Mountain View, CA: Pacific Press.

White, E. G. (1953). *SDA Bible commentary, 2*. Washington, D.C.: Review and Herald.

Wiersbe, W. W. (2007). *The Wiersbe Bible commentary: Old Testament.* Philippines: Christian   Literature Crusade.

Wilson, W. (1978). *Wilson's Old Testament Word Studies*. McLean, VA: Macdonald Co.

Wray B., & Lissa, M. (2014). *Apollos Old Testament Commentary 1 and 2 Kings.* Downers Grove,   IL: InterVarsity Press.

Phenomenon of Clapping of Hands in the Bible and the Present Time

Faith Bayona, Julio Amurao

Abstract

The clapping of hands has become a practice in many church gatherings in the contemporary time. Occurrences of the clapping of hands in the Scriptures pose the issue of its place in the worship service of the church. This study examined the biblical bases of the clapping of hands particularly in the Old Testament to see if there is any theological basis for the current practice of clapping in the church. The study shows that the gesture of clapping pertaining to people can either be positive or negative. However, it is always positive when the gesture is pertaining to God. It was an expression of religious adoration and worship during the time of Israel. Clapping of hands in the Temple is only to exalt God as King. It was used in recognition of Him as the Sovereign Lord, the Ruler of the Universe, and the Savior. Thus, rightly understood and practiced, clapping can be suggested to be a part of worship. Further research may focus on the practices of the Seventh-day Adventist Church in terms of clapping during worship in various cultures. Also, clapping practices of various religions and denominations and their bases may be studied.

Keywords*: clapping, worship, adoration, Israel*

There are a number of instances in the Bible where there are occasions of clapping of hands which are used as the basis of the present practice of clapping today. The clapping of hands is mentioned in the Scriptures such as, "And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king" (1 Ki 11:12). The Psalmist says, "Clap your hands, all you nations; shout to God with cries of joy" (Ps 47:1). Similarly, it appears as a personification, "Let the floods clap their hands: let the hills be joyful together" (Ps 98:8), and "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa 55:12). Moreover, clapping of hands are done as an act of ridicule (Lam 2:15; Job 27:21-23; Nah 3:19). As an act of rejoicing over sinfulness (Eze 6:11; 21:14; 25:6) and Balak's anger to Balaam (Num 24:10) the Lord Himself claps (Eze 21:17).

From these evidences, this study determined on what occasion that clapping of hands is an expression of worship, discovered the context of the passage that clapping is the order of the occasion, and related its biblical setting to the present time.

As Expression of Joy at the Ascension of the King

In the history of the kings of Israel, in the time of the kingly ascension of Joash in particular, it is noticeable how the gesture of clapping is used by the people. Austel and Patterson (1994) remark that on the news of the death of her son Ahaziah, Athaliah, the dowager queen, takes whatever measures are necessary to seize the throne for herself, including the murder of her own grandchildren and all that remains of the royal family. With all natural heirs put out of the way, she ascends the throne and inaugurates a seven-year reign.

Wiersbe (2008) verifies that knowing what Athaliah has planned to do, the priest and the princess steal one-year-old Joash from the royal

nursery and hide with his nurse, first in a room where old bedding is stored and then in a room in the temple. As he grows older, he mingles and plays with the other children in the temple area and is not recognized as an heir to the throne.

Patterson (1988) states that in the seventh year, with the child now older, Jehoiada musters his courage (2 Chro23:1) and lays plans to dislodge the usurping queen from her ill-gotten throne (v. 4). First, he secures the allegiance of the military officials and temple personnel. Second, he summons the Levites and heads of families throughout the southern kingdom to Jerusalem and swears them to loyalty to the true king (cf. 2 Chro 23:2). Third, on a set day he prepares the temple personnel, seal off the temple area at the changing of the guard and deploys guards in strategic fashion (vv. 5-8).

Later, after outlining his plan, he sends them throughout the kingdom of Judah to order the Levites living away from Jerusalem and the heads of the Jewish families (clans) to come to Jerusalem on a specific Sabbath day. They are to assemble at the temple as though they are there to worship the Lord.

Henceforth, when everybody is in place, Jehoiada brings out the seven-year-old king and presents him to the people. Jehoiada puts the crown on Joash's head and gives him a copy of the law of God that he is to obey (Deut 17:14-12; 31:27). The high priest anoints him and the people joyfully welcome him as their ruler.

The Bible says, "And he brought out the king's son, put the crown on him, and gave him the Testimony; they made him king and anointed him, and they clapped their hands and said, 'Long live the king!'" (2Ki 11:12) Concerning the ascension, Henry (1996) mentions that in token of his being invested with kingly power, he put the crown upon him…In token of the people's acceptance of him and subjection to his government, they clapped their hands for joy, and expressed their hearty good wishes to him: Let the king live; and thus they made him king, made him their king, consented to, and concurred with, the divine appointment.

Even more, Freeman and Chadwick (1998) add that "here we have the most import-ant ceremonies connected with the coronation of a Hebrew king" (p. 264). First, the crown is put upon him. Next, they give him "a copy of the covenant." That is where they formally present him a copy of the divine law as an indication that this is to be his guide in administering the government.

Then, they anoint him. This is not done in every case of coronation, and from the expression that they "proclaimed him king," which precedes the statement of his anointing, it is inferred that the essential parts of the coronation ceremony are those connected with the crown and the covenant. Anointing is a ceremony connected with coronation before the Israelites ever have a king, as evident in Judges 9:8, 15.

Furthermore, it is by divine command that the people of God adopts it (1Sam 9:16, 10:1; 1Ki 1:34, 39). Because of the custom of anointing at a coronation, the king is called "the Lord's anointed" (1Sam 12:3, 5; 2Sam 1:14, 16; Ps 2:2, Hab 3:13). The people then clap their hands and shout "Long live the king!" This is part of the ceremony and denotes approval of the newly crowned sovereign.

Likewise, in a book written in 1801 (Observations on Various Passages of Scripture), Rev. Thomas Harmer points out that the Hebrew word translates hands in text-verse is actually singular and is more properly rendered hand. Harmer suggests that a different sort of clapping may have been meant by this than what is ordinarily understood by clapping hands, where the palm of one hand is forcibly struck against the palm of the other hand.

Finally, Harmer concludes that it is an ancient Middle-East custom of striking the fingers of one hand gently and rapidly upon the lips as a token of joy, and believes that the expression "clap the hand," as distinctive "from clap the hands," relates to some similar custom observed by the ancient Hebrews.

The Clap of Indignation

In relation to Job's experience, Smick (1994) conveys that this poem is mainly about God's just punishment of the wicked. Job opens by denying he is such, although his counselors have labeled him. An oath based on the existence

of God is the most extreme measure available (the last resort) in Job's society for a condemned person to plead innocent. Either he is blaspheming God or he is saying that his integrity (blameless, not sinlessness) is more important to him than life itself. But Job does not fear death because he speaks the truth.

Notably, Job's oath is followed by an imprecation against his detractors. The imprecation has a juridical function and is frequently a hyperbolic function and a hyperbolic means (Ps 109:6-15; 139:7-9) of dealing with false accusation and oppression. Legally, the false accusations and the very crimes committed are called down on the perpetrator's head. Since the counselors have falsely accused Job of being wicked, they deserve to be punished like the wicked. In actuality, they know nothing of mercy though Job pleas for it (19:21). They speak only of God's justice and power; yet they would soon become the objects of God's mercy despite Job's imprecation, which is later changed to prayer on their behalf (42:7-9). The imprecation is a dramatic means by which Job, as a blameless man, declares himself on God's side.

Job expounds eloquently the subject which the counselors know so much about the fate of the wicked to dramatize the punishment they deserve for the false and arrogant accusation. Wiersbe (2008) affirms that one can recognize in this description many of the images that Job's friends use in their "judgment" speeches against him. Job does this deliberately to remind them that they should be careful what they say lest they declare their own punishment.

In the 23rd verse of chapter 27 Job pronounces that, "Men shall clap their hands at him, And shall hiss him out of his place." However, Wiersbe points out that scholars do not agree on the interpretation of Job 27:23. Heavenor (1970) stipulates that the clapping of hands is a token of indignation and Rowley (1976) comments on Job 27:23. He believes that when disaster overtakes the wicked man, all men rejoice, clapping their hands in scorn, and hissing at the thought of him.

Speaking about who performs the act of clapping, Wiersbe explains that the NASB reads, "Men will clap their hands at him, and will hissed him from his place," and most translations agree

with that; but the word men is not in the original text. It simply reads, "He claps his hands against him." It simply reads, "He claps his hands against him."

Seemingly, Smick relates that the reference is to God in v. 23, not to the storm in the preceding verse. Also, "his place" at the end of v. 23 means "heaven," God's place. The verse should read: "He claps his hands against them and hisses at them from his dwelling (heaven)." But whatever is the case, Wiersbe emphasizes that whether God or men, there is rejoicing at the destruction of the wicked.

The Clap of Derision

In Ezekiel's first major judgment oracle, Alexander (1986) observes how God interrupts Ezekiel's muteness to announce judgment on Judah's mountains, hills, ravines, and valleys (vv. 2-3). Ezekiel sets his face against these four geographical features of the land, for it is in them that the pagans normally establish their religious shrines (2Ki 23:10).

Hence, the syncretistic Canaanite religion with its perverted emphasis on sex, war, cults of the dead, snake worship, and idolatry preferred high places and groves of trees for its place of worship. Manasseh, king of Judah (695-642 B.C.), led in the resurgence of these pagan cults that has engulfed the people by Ezekiel's day.

The Lord pronounces judgment on the heathen shrines and their cultic practices that have been adopted by his people. He would remove the temptation facing his people by destroying all the "high places," "altars," incense altars" (vv. 3-4), and "idols" (v. 6), thus eliminating their pagan practices.

Reverting to his theme of impending judgment, the Lord instructs Ezekiel to demonstrate joy because of the coming judgment (v. 11a). The verse asserts, "Pound your fists and stamp your feet, and say, `Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by pestilence." Darr (2001) comments that the oracle in vv. 11-13a commences with the messenger formula, followed by Yahweh's command that Ezekiel perform other expressive gestures: "clap your hands

and stamp your foot, and say, Alas…" By these actions and exclamation, Ezekiel will publicly portray Yahweh's malevolent delight in venting fury against Israel (Deut 28:63).

Alexander (1986) admits that clapping the hands and stamping the feet signify either joyful praise or derision over sin and judgment. He stated that, Ezekiel shows God's delight over the comprehensive eradication of pagan shrines and practices from the land and all would be touched by God's judgment even those afar with diseases and those near by the sword, and those from outside and inside Jerusalem will be struck by famine.

The Clap of Approval for God's Judgment

On God's judgment, Alexander (1986) reveals that having surveyed the history of Israel's rebellion and found the nation deserving of judgment in Ezekiel's day, God announces and describes the judgment that he is about to bring on Judah. Four messages describe God's judgment by Babylonia (Eze 20:45; 21:1,8,18). The first message consists of a parable (Eze 20:45-49) and its explicit interpretation (Eze 21:1-7). The parable describes a forest fire in the southern forests that burns every tree, whether green or dry (Eze 20:46-47). Each person would see that God kindles the unquenchable fire (v. 48).

Alexander (1986) attests that verse 49 provides a transition between the parable and its interpretation. Ezekiel's hearers are frustrated. Ezekiel, the old parabolic speaker, is at it again. This is another one of those parables they do not understand. Therefore, God would give the interpretation (v. 1-5). He even acknowledges that God's judgment would be comprehensive. When God would pour out his wrath on the sinner, the effects would cover the entire land from north to south. Each person would be touched by the sword of his fury (vv. 4-5; 20:47). Both the righteous and the wicked would experience the land's devastation. Everyone would know that the Lord was the one who brings the judgment (v. 5; 20:48).

The Bible declares in Ezekiel chapter 21 verse 14, "You therefore, son of man, prophesy, And strike your hands together. The third time let the sword do double damage. It is the sword that

slays, The sword that slays the great men, That enters their private chambers." Moreover, verse 17 states, "I also will beat My fists together, And I will cause My fury to rest; I, the LORD, have spoken."

Darr (2001) believes that the second half of this oracle (vv. 14-17) commences with God's command that Ezekiel prophesy and "strike hand to hand" (p. 1299). The latter directive appears in 6:11 (accompanied by stamping of the feet). Although the significance of this gesture is not clear, its reappearance in v. 17a suggests that it expresses anger.

Meanwhile, Wilson (1988) reacts that in the poem describing God's sword, the prophet communicates his dreadful message by using repetition and by piling up evocative images. The result is a passionate and an urgent song that fully captures Ezekiel's horror as he watches the divine sword do its deadly work. The poem begins with an ominous description of the sword's construction. It is sharpened and polished so that it can be an efficient instrument of destruction (21:8-11). Wilson continues on that with the preparation of the sword completed, the prophet's attention is drawn to the sword's purpose: the slaughter of God's people. The prophet is told to cry and wail when he realizes that Jerusalem cannot escape destruction. God will no longer use the sword simply to test the city's willingness to obey but will use the blade only for slaughter (vv. 12-13).

Wilson (1988) declares that after seeing the use to which the sword will be put, the prophet is himself drawn into the action. He is to clap his hands, and that act will make the sword fall on the people. God then joins the prophet's action whereupon it becomes clear that the real agent of Jerusalem's destruction is God acting through the prophet (vv. 14-17).

Consequently, Alexander (1986) relates that Ezekiel clapped his hands in approval of the judgment but with scorn and contempt for the iniquity that has precipitated God's wrath (v. 14a; 6:11; 22:13; 25:6; Num 24:10; 2Ki 11:12; Job 27:23; Ps 47:1; Isa 55:12). By this act Ezekiel demonstrates the Lord's attitude of justice toward Judah's sin and encouraged the sword's greater effectiveness.

Even more, the intensity of the judgment is emphasized by the doubling and tripling of the sword; it becomes three times more effective than it normally would be. Two and three swords are not present; rather, the sword's swiftness and intensity manifested in God's wrath produced two to three times the normal slaughter. The sword totally encompasses the people; their hearts melts, and many fall in their gates in the lightning fast invasion (vv. 14-15).

Ultimately, the sword seems to be in God's hand (v. 11; cf. vv. 15,17). The judgment is comprehensive (cf. vv. 4-5,7,47). The song (poem) builds to a climax. The sword's devastation covers the entire country from right (or south) to left (or north), a play on words depicting the sharpening of the sword blade back and forth as well as comprehensiveness of the judgment from north to south (v. 16). The Lord gives His approval by clapping. But He also declares that His wrath would cease when this judgment is complete (v.17).

The Clap of God's Anger

The last part of this section carries on at the time of Ezekiel where Alexander (1986) asserts that though Israel's history of wickedness demanded discipline (chs. 20-21), it is the abominations of contemporary Israel and her rulers that has ignited the punishment. Since the people have failed to see this fact, God directs Ezekiel to deliver three judgment messages to make this clear once more. Ezekiel would act as a prosecutor of the nation (v.2), thus causing the "city of bloodshed" to become conscious of all her abominations that are the bases of the coming judgment.

Even more, the chief cause of Jerusalem's wickedness has been her evil rulers, especially her recent kings (e.g., Manasseh and Jehoiakim) and prince (Zedekiah). Each has acted in his own strength to shed blood through the misuse of his power (cf. 2Ki 21:16; 24:4). Each goes as far as his power enables him. Each breaks the explicit prohibitions of the Mosaic covenant. (Exo 20:13).

Ezekiel concludes this judgment speech with God's verdict of scorn for Jerusalem's dishonest gain and murder. God strikes his hands (v. 13) in a gesture of disapproval, venting his fury and expressing his triumph in judgment (so Zim-

merli). Because of that the prophet gives cautions in verse 13 of chapter 22, "Behold, therefore, I beat my fists at the dishonest profit which you have made, and at the bloodshed which has been in your midst."

Darr (2001) believes that Ezekiel initiates the sentencing phase of Jerusalem's case. A summons to attention ("See!") is accompanied by a sign act: The prophet claps his hands in anger (see 21:14,17) on account of Jerusalem's illicit profiteering (v.12) and the bloodshed in her (with its consequent bloodguilt).

Moreso, Wiersbe (2008:1310) insists that God strikes His hands in angry response to the sins of His people (6:11; 21:14, 17), and He announces that a day of reckoning is coming. The people of Jerusalem have the resolution to persist in their sins, in spite of God's warnings, but do they have the will and courage to endure God's day of judgment? His first act of judgment would be dispersion (22:13-16); the people would be exiled to Babylon and others scatter to the surrounding nations (vv. 15-16). The second judgment would be fire (Eze 22:17-22), the destruction of their beloved city and temple. The prophet pictures a smelting furnace with different kinds of metals in it, and the dross (slag) being removed.

The Scornful Clap for Nineveh's Fall

The setting of Nahum's prophecy, according to Armerding (1994), is the long and painful oppression of Israel by Assyria and the divine prospect of its end. Although God is the ultimate author of Israel's affliction, Assyria, the rod of God's anger, is the agent of his wrath; and the cup in the Lord's right hand was now coming around to her.

The verse in Nahum expresses malicious glee declares, "Your injury has no healing, Your wound is severe. All who hear news of you Will clap their hands over you, For upon whom has not your wickedness passed continually?"

Nichol (1955) affirms that at the news of Nineveh's downfall, the surrounding nations are pictured clapping their hands in joy because it will mean the end of Assyria's ceaseless "wickedness" and relentless oppression. The prophet ends his message on a note of certainty and finality. As-

syria has received its day of grace; but now it is useless to offer mercy longer.

Henry (1991) confirms that the judgment they are under is as a wound, and it is incurable; there is no relief for it, "no healing of thy bruise, no possibility that the wound, which is so grievous and painful to thee, should be so much as skinned over; thy case is desperate (v. 19) and thy neighbors, instead of lending a hand to help thee, shall clap their hands over thee, and triumph in thy fall; and the reason is, because thou hast been one way or other injurious to them all.

Those that have been abusive to their neighbors, will one time or another, find it come home to them; they are but preparing enemies to themselves when their day comes to fall: and those that dare not lay hands on them themselves will clap their hands over them, and upbraid them with their former wickedness, for which they are now well enough served and paid in their own coin. The troublers shall be troubled and will be a burden of many, as it is here the burden of Nineveh.

The Contemptuous Clap
for the Gentile Nations

The destruction of Jerusalem, as expressed by Wiersbe (2008), is welcomed by the Gentile nations that are located in the vicinity of the kingdom of Judah. During the great days of their nation, the Jews have been a separated people, and this irritated their neighbors. The Jewish claims that Jehovah is the only true and living God. Both Saul and David have met many of these nations on the battlefield, and the Gentiles remember and resent those humiliating defeats. But as the kingdom of Judah drifts from the Lord, the Jewish people adopt the gods and the practices of the Gentiles, and to their neighbors it is pure hypocrisy.

In fact, nothing pleases the Gentiles more than to be able to laugh at the Jews in their day of humiliation and claim that the gods of the Babylonians are stronger than the God the Jews worship. What the nations do not realize is that the destruction of Jerusalem isn't just a punishment to the Jews; it is also a warning to the Gentiles.

Further, there is a great difference between a loving parent chastening a child and a judge punishing a guilty criminal. Israel knows God's Word and therefore have sinned against a flood of light, but the Gentiles have the clear witness of creation (Rom 1:18-32; Ps 19) and conscience (Rom 2:11-16) and are without excuse. But God is also judging the Gentiles for the way they have treated His people, because this is the covenant promise He had made with Abraham (Gen 12:1-3).

The prophet is ordered, as Henry (1991) asserts, to address himself to the Ammonites, in the name of the Lord Jehovah God of Israel, who is also the God of the whole earth. But what can Chemosh, the god of the children of Ammon, say, in answer to it? He is bidden to set his face against the Ammonites, for he is God's representative as a prophet, thus, he must signify that God set his face against them, for the face of the Lord is against those that do evil (Ps 24:16).

Therefore, the Lord speaks through the prophet Ezekiel announcing, "For thus says the Lord GOD: 'Because you clapped your hands, stamped your feet, and rejoiced in heart with all your disdain for the land of Israel.'"

Henry (1991) expounds that they clapped their hands, to irritate the rage of the Chaldeans, and to set them on as dogs upon the game; or they clapped their hands in triumph, attended this tragedy with their Plaudite – Give us your applause, thinking it well acted; never was there anything more diverting or entertaining to them. They stamped with their feet, ready to lead and dance for joy upon this occasion; they not only rejoiced in heart but they could not forbear showing it, though everyone that had any sense of honour and humanity would cry shame upon them for it, especially considering that they rejoiced thus, not for anything they got by Israel's fall (if so, they would have been the more excusable: most people are for themselves); but this was purely from a principle of malice and enmity; Thou hast rejoiced in heart with all thy despite (which signifies both scorn and hatred) against the land of Israel.

Nichol (1955) accepts that to clap the hands and to stamp the feet are gestures of strong emotion (Num 24:10; Eze 21:14, 17; 22:13); these actions are manifestations of malicious joy. The

cause of the rejoicing is apparently not the prospect of material advantage, but malice and "despite against the land of Israel." Alexander (1994) alleges the Ammonites have clapped their hands and have stamped their feet in joyous contempt over the temple's defilement, the desolation of the land of Judah, and the captivity of the Judean people by Babylonia.

The Clap of Mockery for Jerusalem

Wiersbe (2008) attests that Jeremiah expresses his own sorrow at the destruction of the Holy City and the beautiful temple of the Lord. For Jeremiah, it is like 40 years of faithful ministry is wasted, for the people do not heed his messages. Jeremiah describes the terrible plight of the people with the use of numerous similes and metaphors, and he prays to the Lord for assistance and deliverance.

In the same way, Jeremiah wrestles with the Lord over what He has allowed to happen, knowing fully the sins of the people are to blame (1:5, 8; 5:7,16). They have violated the terms of the covenant, knowing full well what the consequences would be (Lev 26; Deu 28-30; 2Ki 17:13-15; 2Chro 36:15-16). Jeremiah has warned that if Judah persisted in rebelling, God would send the Babylonians (Jer 1:13-16; 4:5-9; 5:15; 6:22-26; 10:22; 50:41-43), and Isaiah has preached the same message (Isa 13-14; 43:14ff; 47:1ff.).

Wiersbe (2008) advances that the God of Israel would ever permit the Gentiles, and especially the Babylonians, to enter and destroy Jerusalem and the temple was something inconceivable to the Jewish people (Hab. 1). By ignoring covenant and depending on the presence of the people and its sacred furnishings, especially the ark, the leaders and most of the people have replaced living faith with dead superstition. From the book of Lamentations, Jeremiah cries, "All who pass by clap their hands at you; They hiss and shake their heads At the daughter of Jerusalem: 'Is this the city that is called 'The perfection of beauty, The joy of the whole earth'?"

Henry (1991) points out that their neighbors laugh at them, all that pass by thee clap their hands at thee. Jerusalem has made a great figure, got a great name, and borne a great sway, among the nations; it is the envy and terror of all about; and, when that city is reduced; they all (as men are apt to do in such a case) triumph in its fall; they hiss, and wag the head, pleasing themselves to see how much it has fallen from its former pretensions. Smith (1981) explores that the union, in this and the following verse, of scorn, hatred, and exultation over Jerusalem's fall, carries the mind involuntarily to the scene round the cross of the Redeemer.

Expression of Joy on Account of God's Saving Action

Oswalt (1998) considers the 55th chapter of Isaiah as the second part of Isaiah's celebration of the work of the Servant. In the first part (ch. 54), he rehearses the effects of that work as Israel's estrangement from her husband is healed and as her spiritual poverty and despair are replaced by the glorious city of righteousness. Now he moves from the descriptive mode to the prescriptive mode, calling Israel to receive what is now hers to have.

The celebration closes with a promise (vv. 12-13), utilizing the language of restoration from exile but also the language of nature's rejoicing that has typically accompanied passages about the Servant and his work (42:10; 44:23; 49:13). Speaking both for God and as God, the prophet issues a sweeping invitation: every thirsty person is invited to come to the water. Water is associated with the giving of the Spirit of God, pours on the ground that has been parched by sin and disobedience.

Isaiah testifies to the children of Israel in verse 12, "For you shall go out with joy, and be led out with peace; The mountains and the hills Shall break forth into singing before you, And all the trees of the field shall clap their hands." Oswalt (1998) looks at Isaiah's audience offering a notion that most of the recent commentators (e.g., Muilenburg) limit the reference of these verses to the return from exile. Without doubt, as pointed out throughout chapters 49-55, the return from exile provides the central image for the poet.

Likewise, Henry (1991) proposes that this refers to the deliverance and return of the Jews out of Babylon that they shall go out of their captivity,

and be led forth towards their own land again and God will be before them as surely, although not as sensibly as before their fathers in the pillar of cloud and fire. According to Henry, they shall go out, not with trembling, but with triumph, not with any regret to part with Babylon, or any fear of being fetched back, but with joy and peace. Henry reminds that the hills and their inhabitants shall, as in a transport of joy, break forth into singing; and, if the people should altogether hold their peace, even the trees of the field would attend them with their applauses and acclamations.

Evenmore, Nichol (1955) stresses that the accomplishment of the Lord's will (v.11) brings joy. Verses 12, 13 picture the people of God going out to the world on their mission to bring life and healing. They go forth as sowers, scattering everywhere the words of divine life. Nature breaking forth into happy anthems of praise here represents the joy that fills the hearts of men when they learn of God's love and will for them.

The Enthronement Clap

The first verse of Psalms 47 expresses, "Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!" As Nichol (1954) phrases it, Psalm 47 is a festal anthem of purest praise to Jehovah, who is exalted as God not only of Israel but of all nations on the earth. Kselman and Barre (1996) affirms that this is associated with the alleged feast of Yahweh's enthronement…The kingship of Yahweh is clearly the central idea, whatever be the precise life setting.

Craigie (2002) confirms that Psalm 47 is a hymn; the "peoples" (v 2), both Israel and foreign nations, are called upon to sing the praise of God's kingship. Precisely, Psalm 47 is classified as an enthronement psalm. The so-called enthronement psalms are joined by the common theme of the praise of the Lord's kingship.

With regard to its structure, Murphy (2002) indicates that in verses 2-6, "all peoples are invited to praise the Lord, the supreme king who has chosen Israel; 7-10, Yahweh is enthroned and receives the praise of all. The phrase all peoples that conveys universalism follows upon the Lord's prerogative as supreme ruler (cf. 8-9) and creator. The proof of Yahweh's dominion is

drawn from the salvation history: the conquest of Palestine ("our inheritance") for Israel. The trumpet blast is a characteristic of royal enthronement (2Sam 15:10; 2Ki 9:13) and also of the Feast of Tabernacles (Ps 81:4; Num 29:1).

On the other hand, Stuhlmueller (1988) suggests that there are two calls for praise (Ps 47:2,7), with the motivation after the first more patriotic (vv. 3-5) and after the second more religious (vv. 9-10a). Each stanza ends with a reference to the ritual enthronement of Yahweh (vv. 6, 10b). With regard to the setting of the psalm, Stuhlmueller clarifies that various temple ceremonies are reflected here (cf. Ps 24; 68). The first part is sung during a procession with the Ark through the city (47:2-5) and its return to the Holy of Holies (v. 6), the second part during the obeisance of vassal nations before the princes of Israel. Rogerson and McKay (1977) agree that if the psalm accompanies a drama, the setting must be the temple where the Ark was a symbol of God's heavenly throne.

Craigie (2002) states that an act of worship is taking place in which both Israel and her subject peoples are to praise (and thereby acknowledge) the ultimate sovereignty and kingship of God. The praise of God's kingship (47:8–10), God's kingship over the whole earth repeats the introductory theme of the opening portion of praise (v 3).

Charles Briggs and Emilie Grace Briggs (1906-1907) verify that the celebration is to be in the temple, with rhythmic accompaniment, expressed by,—clap the hand/shout with the sound of jubilation. Whereas, Williams and Ogilvie (1986) agree that the psalm begins with a call to worship. The psalmist's expectation here is for a high volume of praise—clapping and shouting.

Tesh and Zorn (1999) assert that the psalm is intended for use in the worship of God in Jerusalem. Consequently, the call to worship with which it opens would be addressed to the people of Israel, assembled for worship… The call to worship is repeated and intensified in verse 6 with its fourfold use of the plural imperative.

The Clap of All Creation

The eighth verse of Psalm 98 proclaims, "Let the rivers clap their hands; let the hills be

joyful together." This psalm, as Wiersbe (2004) offers, is written to praise the Lord for a great victory over Israel's enemies ("salvation," vv. 1–3), perhaps the victory of the Medes and Persians over Babylon (Dan 5) that leads to the return of the Jewish exiles to their land (Ezra 1)… The focus in this section is on the Jewish people and the wonderful new demonstration of God's power they have seen. It is so great it demanded a new song from His people.

Wiersbe (2004) proposes that the command goes out to all nations of the earth to shout joyfully in praise to the Lord for what He has done for Israel, and the emphasis is on the King (v. 6)…But the shout is only the beginning, for singing and the playing of instruments followed. Loud music played and sung with enthusiasm is characteristics of Jewish worship (2Chro 5:11–14; Ezra 3:10–13; Neh 12:27–43). Tate (2002), on the other hand, perceives that the verses call for acclamation before King Yahweh, who is coming in a worldwide manifestation of his salvation and judgment…The enthusiasm of Israelite worship is illustrated in this passage. Shouts are raised, praises chanted and sung, while musical instruments are played and horns blown. The noise of temple worship was legendary (see 2Chr 29:25–30; Ezra 3:10–13; 1 Esdr 5:59–66).

Williams and Ogilvie (1989) express that here the psalmist exhorts all the earth to join in joyful worship. The sea is to roar "and all its fullness" (waves? fish? see Ps 96:11). The world is also to join "and those who dwell in it," both humankind and the animals. Also, in verse 8, the "rivers" ("floods") are to "clap their hands" in praise before Yahweh. The "hills" also join in joy "before the Lord." Creation is personified in order to express the totality of the earth celebrating God's salvation. Likewise, Nichol (1954:854) writes that the phrase "Floods clap" is "A personification suggests by the breaking waves on the shore."

Anderson (1972) proves that the lyre (NEB 'the harp') is a stringed instrument with a varying number of strings; the minimum is three the maximum is twelve. It could be used both on religious and secular occasions. The same is true with trumpets which are used, primarily, on reli-

gious occasions; trumpets are blown during the accession ceremony of Joash and the horn is also associated with the enthronement ceremonies.

Bratcher and Reyburn (1991, p. 846) discuss that in verse 6b the phrase translates before the King (or "in the presence of") is translated by New English Bible "acclaim the presence of the Lord our king" (similarly New Jerusalem Bible). This is a command to praise Yahweh in the Temple, where he is present with the people. Finally, VanGemeren (1991) points out that the particular form of the joyful expectation of the Great King expresses itself in a great variety of musical instruments used in the worship of God in the temple (vv. 5-6; cf. 47:5; 1Chron 16:5-6)

Clapping in the Secular World

Jones (2006) affirms that in cultural context, applause is the stuff of the theater, the concert stage, the comic routine, and the political speech. As a professional musician, Jones submits that he is accustomed to applause. This is what a performer walking onto the concert stage expects as a greeting and anticipates again following a successful performance.

Angel Manuel Rodriguez (as cited in Anani (2011) admits that clapping is usually associated with the entertainment industry. Anani identifies that audiences are usually expected to applaud after a performance, such as a musical concert, speech, or play. The custom of clapping is perceived as an audience's nonverbal communication that could indicate its relative appreciation of a performance; the louder and longer the noise, the stronger the crowd's approval. In addition, Anani notes that they even go to the extent of using an applause meter to select winners of a competition. On the other hand, Jones (2006) acknowledges that people applause when they receive good news, hear a funny joke, or express appreciation. In fact, it has become so customary to clap that people instinctively applaud for almost anything they enjoy.

Clapping in the Church

To cite instances when clapping is used in the church today, Jones (2006) describes that more often in the context of worship, if the con-

gregation is honest, they applaud people with the hope of making them feel appreciated, to demonstrate approval of the rendition or statement, or to show that they affirm the message of the music. Jones adds that when it comes to worship music, this response is most commonly witnessed at the end of a fast piece or one that concludes loudly and in a high tessitura.

Jones (2006) also relates his observations in churches he visits that they worshippers applauded at the end of each praise song led by the worship team, although there is no clapping during the singing itself. They applaud when a baby is dedicated to the Lord and also when his/her mother left the platform. Jones witnesses congregational applause of a preacher, particularly when a powerful demonstration of rhetorical skill is displayed. Jones evaluates that it is likely that few genuine "clap offerings" are exclusively offered to God, although they may exist in the case of individuals, perhaps, more so than among masses.

Summary

In the Old Testament several instances occurs on the use of the gesture of clapping. Initially, clapping is used to express joy at the ascension of a king at the time of the kings of Israel. When Joash is crowned king, people clap their hands which is a part of the ceremony of their approval to their new ruler.

In contrast, clapping can also be an expression of disgust and anger. Job's friends accuse him of wickedness which resulted to his present condition. Here, scholars are divided whether it is men or it is God who will be clapping their hands at the wicked. The same is Ezekiel's reason for his expressive gesture of clapping to manifest God's anger against Israel's wickedness. Likewise, another negative aspect of the use of clapping is to express malicious glee. At the time of Assyria's downfall during the time of Nahum, they are maligned by other nations by clapping their hands as if triumphant on Nineveh's fall. What is more, in the book of Lamentations, Jeremiah laments rebellious Jerusalem who becomes a laughing stock of the nations and clapping their hands at their fall.

Conclusions and Recommendations

The gesture of clapping has been used in several occasions in the Old Testament. It has been observed that clapping pertaining to people can either be positive or negative. When the gesture only pertains to God, it is always positive. In this study, much attention is to be given to clapping as an expression of religious adoration and worship during the time of Israel. During those days, the mention of clapping in the temple is only to exalt God as their king. He is their Sovereign Lord, who is the Ruler of the universe. He is their Savior, the one who bestows upon them salvation from their enemies and is therefore worthy of their praise and adoration. Thus, rightly understood and practiced, clapping can be suggested to be a part of worship.

Further research may focus on the practices of the Seventh-day Adventist Church in terms of clapping during worship in various cultures. Also, clapping practices of various religions and denominations and their bases may be studied.

References

Alexander, R. H. (1986). *The expositor's Bible commentary, 6.* Grand Rapids, MI: Zondervan, 1986.

Alexander, R. H. (1994). *Zondervan NIV Bible commentary.* Grand Rapids, MI: Zondervan.

Anani, P. E. (2011). *Elder's digest, 17*(4). Silver Spring, MD: Ministerial Association of Seventh-day Adventists.

Anderson, A. A. (1972). *New century Bible.* Greenwood, SC: The Attic Press.

Armerding, C. E. (1994). *Zondervan NIV Bible commentary, 1.* Old Testament. Grand Rapids, MI: Zondervan.

Austel, H. J., & Patterson, R. D. (1994). *Zondervan NIV Bible commentary, 1.* Old Testament. Grand Rapids, MI: Zondervan, 1994.

Bratcher, R. G., & Reyburn, W. C. (1991). *A translator's handbook on the Book of Psalms*. New York: United Bible Societies.

Briggs, C. A., & Briggs, E. G. (1906-1907). *A critical and exegetical commentary on the Book of Psalms.* New York: C. Scribner's Sons.

Craigie, P. C. (2002). *Word biblical commentary.* Psalms 1-50. Dallas: Word.

Darr, K. P. *The new interpreter's Bible, 6.* Nashville, TN: Abingdon Press.

Freeman, J. M., & Chadwick, H. J. (1998). *Manners & customs of the Bible.* North Brunswick, NJ: Bridge-Logos.

Heavenor, E.S.P. (1970). *The new Bible commentary revised.* Grand Rapids, MI: William B. Eerdmans.

Henry, M. (1991). *Matthew Henry's commentary on the whole Bible.* Mc Lean, Virginia. Mac Donald.

Jones, P. S. (2006). *Singing and making music.* Phillipsburg, NJ: P & R.

Kselman, J. S., & Barre, M. L. (1996). *The Jerome biblical commentary.* Englewood Cliffs, NJ: Prentice-Hall.

Murphy, F. F. (2012). *Early Judaism: The exile to the time of Jesus*. Peabody, MA: Hendrkkion.

Nichol, F. D. (1954). *The Seventh-day Adventist Bible commentary, 3*. Washington, DC: Review and Herald.

Nichol, F. D (1955). *The Seventh-day Adventist Bible commentary, 4*. Washington, DC: Review and Herald.

Oswalt, J. N. (1998). *The Book of Isaiah*. Chapters 40-66. Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans.

Patterson, R. D. (1988). *The expositor's Bible commentary*, 4. Grand Rapids, Michigan: Zondervan.

Rogerson, J. W., & McKay, J. W. (1977). *The Cambridge Bible commentary on the New English Bible.* Psalms 1-50. Cambridge, UK: Cambridge University Press.

Rowley, H. H. (1976). *New century Bible. Job*. Greenwood, SC: The Attic Press.

Smick, E. B. (1994). *Zondervan NIV Bible commentary, 1*. Old Testament. Grand Rapids, MI: Zondervan.

Smith, R. P. (1981). *The Bible commentary, 5*. Grand Rapids, Michigan: Baker Book House.

Stuhlmueller, C. (1988). *Harper's Bible commentary.* San Francisco: Harper & Row, 1988.

Tate, M. E. (2002). *Word biblical commentary.* Psalms 51-100. Dallas: Word.

Tesh, S. E., & Zorn, W. D. (1999). *Psalms.* Joplin, MO: College Press.

VanGemeren, W. A. (1991). *The expositor's Bible commentary, 5*. Grand Rapids, MI: Zondervan.

Wiersbe, W. W. (2004). *Be exultant* (1st ed.). Colorado Springs, Colorado: Cook Communications Ministries.

Wiersbe, W. W. *The Wiersbe* (2008). Bible commentary. Old Testament. Metro Manila, Philippines: Christian Literature Crusade.

Williams, D., & Ogilvie, L. J. (1986). *The preacher's commentary series, 13: Psalms 1-72*. Nashville, TN: Thomas Nelson.

Williams, D., & Ogilvie, L. J. (1989). *The preach-er's commentary series,14: Psalms 73-150*. Nashville, TN: Thomas Nelson.

Wilson, R. R. (1988). *Harper's Bible commen-tary*. San Francisco: Harper & Row.

The Meaning and Usage of *Sheol* in Isaiah 14:9-10

Ismael Cabason

Abstract

This paper examined the etymological meaning of *sheol* in the context of Isaiah 14:9-10. It used the exegetical method which upholds the Bible as its own interpreter. The grammatical elements include the context, the theme, and the structure of the passage, the usage of the words and syntax, and the genre. The results present the linguistic study of sheol, sheol as a period of impending death, sheol and thematic consideration, contextual analysis of Isaiah 14: 9-10, sheol and the state of the dead, and figurative statements about sheol in Isaiah. The book of Isaiah does not present sheol as a place in the underworld where the spirit of the dead ones reside. There is no indication that Isaiah presents a notion that there is a conscious condition after death. The word sheol is a personification or an appellation of death, which means seeker or demander, seeking the life of men, righteous and sinners alike. It describes the condition where a person is approaching an impending death. The word does not entail any conception of a place in the underworld where the spirits of the departed people go. Isaiah presents death as an unconscious condition, but such condition is not eternal. Isaiah presents death as an unconscious condition, but such condition is not eternal. Sheol is not a place of no return.

Keywords*: death, Isaiah, meaning of sheol, demander, underworld*

The Hebrew word *sheol* appeared nine times in the book of Isaiah. The word occurs more predominant in the book of Isaiah than in the other books of the Prophets. The common understanding of the word designates the "abode of the dead, place of no return, and state of dismal darkness without praise of God".

This paper examined the etymological meaning of *sheol* in the context of Isaiah 14:9-10 to unveil the meaning and usage of the word and its function in the passage where it is used.

The interpretation poses an unending debate. There are those who hold that this passage should be interpreted as literally yet divided in looking at this passage. The common view of *sheol* is a name for the underworld where departed spirits go, or the place where bodies are laid and rested commonly known as grave (Citation needed here). Even those who hold it literal are divided whether *sheol* is eternal, or it will only exist until all things needed to be consumed will be consumed. However, others (Citation) view that this passage should be taken figuratively and the meaning should be considered according to the context.

The occurrence of *sheol* in Isaiah 14:9-10 seemingly suggests that there is a state of consciousness and commotion in death. It is used to posit the notion that there is a condition of absolute unconsciousness. Does *sheol* mean a place in the underworld where the spirit of the dead is conscious? How did Isaiah utilize the word in the passage?

This problem inspires the researcher to investigate deeply the considered passage to find out the possible meaning and usage of *sheol*. Different commentaries and other Christian literature was consulted to give further light on this issue.

In view of the problem identified above, the purpose of the study is to attempt the establishment of the meaning and usage of the word *sheol* through careful study of the passage in Isaiah 14: 9-10 considering the immediate and wider context of the implication to Isaiah 14 must also be considered and pondered upon.

This study is significant because it helps to find out the meaning and usage of *sheol* in Isaiah 14:9-10. It will provide a broader scope or concept on the usage of *sheol* in the structure. Other denominations hold that it denotes place of suffering at present but proper understanding of this passage even an impending calamity, death is also considered *sheol*.

This study is delimited in exegetical process of investigation of the meaning of the word *sheol* in Isaiah and other selected passages in the Old Testament where the word is also used figuratively.

Methodology

This study used the exegetical method. This method upholds the Bible as its own interpreter. The grammatical elements include the context, the theme, and the structure of the passage, the usage of the words and syntax, and the genre.

Results and Discussion
Linguistic Study of *Sheol*

The etymological root of *sheol* is obscure because the word does except one in the Jewish Elephantine papyri, where it means grave. However, according to Yoshitaka Kobayashi (2003), The Hebrew noun *sheol* means a personified death, which seeks to swallow the lives of man in the realm of death. The idea of demanding is derived from verbal form, which suggests the idea of seeking or demanding. Thus, the etymological meaning of *sheol* may mean seeker or demander. The feminine noun shela expresses the idea of request, and the petition of Hannah to God is expressed by this word. The etymological bearing of the word and its nuances suggests the idea of seeking, demanding, or claiming.

The Hebrew *sheol* is personification of death, or in other sense, it is a synonym of Death.

This personification entails that *sheol* in the Old Testament lacks an article attached to it conveying that it is an appellation or "nickname of Death." Therefore, *sheol* is an appellation of Death to be understood as Seeker or Demander of Life. In the Old Testament, the verb sha'al signifies the idea of asking which is also used in Job. 38:3, where it is translated as demanding. The idea of demanding or seeking entails a superior force requiring an inferior entity of succumbing to its power. Along this vein, Isaiah 5:14 describes the immense power of *sheol* that can destroy the living and has the power to swallow up life. Thus, it is congruent to the claim above that *sheol* is a demander or seeker of life who is willing to swallow up man's life.

Sheol as a Period of Impending Death

The verbal forms are used in the Old Testament several times and posit the idea of asking or requiring. Congruently, the Akkadian cognate, shalu, (in Wachter, 2004) entails the idea of asking someone of something. Kobayashi argues that *sheol* does not categorically mean death, but also a description of impending death or a state of grievous physical affliction, where life is about to be required by death. In Psalms 89: 48, deliverance from *sheol* is rescue from impending death or future punishment. David was told as brought up from the *sheol* (Ps. 30:3a)/. The text does not necessarily mean that David went to the underworld or to the grave, and was resurrected because in 3b, he testified that he was spared from going down into the pit. If *sheol* is understood as pit, or an underworld sphere, he should not testify that he was spared in going down to it.

The fact that he was brought up from *sheol* and was spared to go down to the pit, thenit does not necessarily mean hell or pit, for how can David be brought up from *sheol* if he was spared not to go there. Instead, the word *sheol* demonstrates an impending disaster that will befall to David. Psalm 30:3 is a plague that shockingly struck Israel, which also threatened the life of David. Therefore, when he testified that he was brought up from the grave, he refers to the impending death that he could experience as one of the options in the plague. This concept reverberated further in the book because Psalms 30:3a is not clear. How-

ever, it is explicit from the text that he was in deep trouble: that he is "poor and needy" (Psalms 86:1). In the midst of this situation, God delivered him from such calamity in life. Concurring with this, Isaiah states that *sheol* does not totally entail a state of unconsciousness. He says, "In the noon tide of my days I must depart; I am consigned to the gates of *sheol* for the rest of my years (38:10, NRS). "Thus, these passages provide an idea that *sheol* embraces not only the period of death but also an expectation of an impending death.

This claim can be glossed by the experience of the prophet Jonah. In the book of Jonah, it is stated that the prophet testified that the Lord answered his prayers while he was in the belly of *sheol* (Jonah 2:3). This account does not suggest that Jonah went to death, or to place of no return, or an underworld sphere, but he is merely referring that he was in the place that death is possibly impending inside the belly of the fish. Thus, *sheol* does not poignantly mean death itself, or an underworld sphere where there is a consciousness of self and to the surrounding scenario is attested, but a person is described to be in the *sheol* when there is an invertible situation where death is at hand. The Old Testament does not indicate a resurrection for the blessed dead, while it has little to say of the destiny of the lost or what happens to the human personality when the body dies and goes into grave.

Sheol and Thematic Consideration

In Psalm 139: 8, David claimed that Yihweh is everywhere. In this passage, David is not referring to his personal experience (for he has never been in heaven), but he is referring to the present condition of his life (Richards, 1985). He said that, "If I make beds in *sheol* you are there (Psalm 139:8b). If the word *sheol* is taken literally, as a hell or underworld sphere is unlikely because of two reasons.

First, because David is still alive when he is referring to the present condition of his life. He said that, "If I make my beds in *sheol* you are there (Psalm 139:8b). If the word *sheol* is taken literallyas is hell or underworld sphere is unlikely If what he meant by *sheol* is an underworld sphere, or a place of no return, how can he come to life

again to write such passage, where there is no biblical account of his resurrection. Second, God cannot dwell and cannot be present in a place of no return. The passage seems to be figurative, which suggests that Yihweh abides with David while he is suffering from troubles and difficulties of life, or may mean Yihweh abides in him while his death is impending. It cannot also be understood that *sheol* provides the information or measurement of the great depth underworld, and not to claim that because of *sheol* is opposite to heaven, then its depth is a heaven from earth.

The great depth as place allotted for the dead is unlikely because "The Hebrews had no deep mines or oil wells to compare from depth. The royal tombs of UR were dug thirty feet deep". The context of Amos 9:2 provides information that the depth could well descend to a typical tomb. Genesis 37:35 is referred to where the place of the righteous will reside at death. In this several instances, *sheol* does not mean a place in the underworld, where the wicked spirits are punished and bound.

Contextual Analysis of Isaiah 14: 9-10

Isaiah 14: 9-10 sets the motion of the impending doom of the King of Babylon (v. 4). In chapter 13, the prophecy against Babylon was foretold and foregone. This depiction has eschatological overtone. Kobayashi said that, the return of the Jews from the exile in Babylon to their land could also be considered as eschatological. In Isaiah 14: 12, the King of Babylon is described as "Shining one, son of Dawn."This expression is commonly applied to Lucifer but also applied to the kings of Babylon. There was no particular king of Babylon mentioned (13:1), but its cruelty and oppression against God's people is explicitly mentioned. Although this is a prophecy of future fulfillment, it may directly refer to the Historical Babylon, which after its dominance will be replaced by the Medes 9v.17). The Babylonian power oppressed the people of Israel and to the nation into captivity. In Isaiah 14: 3 , it was also prophesied that Yihweh would bring relief from suffering and turmoil caused by the bondage. The scepter of the rulers will be broken by Yihweh (vs 4,5). God will overthrow Babylon like other nations

that were desolated beforehand (13:19). In this setting, the king of Babylon with its oppression to God's people and pride of its own glory (13:), was foretold to meet an inevitable and impending judgment of death. In Isaiah 14:9, *sheol* the seeker and the demander is expecting and preparing for the impending arrival of the King of Babylon. Kobayashi asserts that the word *sheol* here is a personification of death (mawet), and not a place where the dead ones are rejoicing for the coming of the King in their realm.

Sheol and the State of the Dead

The common Hebrew word being used to describe the condition of the dead is repaim. The word occurs nine times in the Old Testament; three in the book of Isaiah, where it is translated as dead, spirit, and shade. Kobayashi conferred that repaim means covered, relating it to the uncircumcised, which the foreskin covers their male organ. Further, there seems a similarity between Isaiah 14:10 and Eze. 32:21 where it said that the uncircumcised are within their grave (NIV). Isaiah 26:14 says, "The dead do not live; shades do not rise, because you have punished and destroy them, and wiped out all memory of them. " If Isaiah 14: 9-10 is taken literally, that those who are dead will be awakened, it candidly contradicts Isaiah 14: 9-10 in relation to the theme of death in the book is to understand it as figurative expression, projecting *sheol* as an appellation of death. In considering the immediate context of the passage, it is undoubtedly that the King of Babylon is being demanded and claimed by death because of his pride and sins.

The word *sheol* also personifies the chthonic power behind death and to all that is associated with it such as disease, sterility, drought, and the like (Lewis, 1992). The world *sheol* is also a poetic synonym of qaber (grave). In Kings 2: 6 and 9, Joab and Shimei are raised to repose in *sheol* or to the grave. Again, in Psalm 16: 10 the word grave and *sheol* used interchangeably by various translations (Hosea 3: 14). In Isaiah 14:11-20 the same terms ar used: *sheol* twice (vv. 11,15), pit, bor, twice /(vv. 15, 19). Grave, qeber, is used once (v. 19) and its verb once (v. 20). Richards (1985) concurs that it is best to understand *sheol* as a poetic synonym for qaber death. Thus, the word *sheol* is figurative or a poetic symbol of death or grave rather than a literal place beneath the world where dead find their temporal abode.

Figurative Statements About *Sheol* in Isaiah

Several figurative statements surround the immediate periphery of the passage. Kobayashi (2003) asserts that the word death (14:9b), should be translated as the "The sunken ones" to depict not only a state of unconsciousness but to personify death. *Sheol* is personified as having an ability to perform action such as "To meet you when you come (14:9a, RSV)," "it stirreth up the dead for thee (9b, KJV)," " all those who were leaders of the world, it makes them arise (9c, NIV). "With this, the kings respond and they will say to you, you also have become weak as we are, you have become like us (v. 10, (NIV)." The JPS translates 9b as "He rouse the ghost to greet you," while the NAU and NIV, translate it "it rouses for you the Spirits of the dead." The following phrases suggest a figurative element dominant in the passage, thus the word *sheol* should also be treated as a figurative element dominant in the passage, and thus the word *sheol* should also be treated as figurative.

In its entire occurrence in the book of Isaiah, seven instances described *sheol* figuratively, and three as referring to a place down earth (14:11, 15, 57:9). The word *sheol* is described as "enlarged its appetite and opened its mouth beyond measure (5:14)." *Sheol* is described as having an ability to enter to an argument with the ability to annul it. Isaiah 28:15 states, "We have made a covenant with Death, and with *sheol* we have an agreement; when overwhelming scourge passes through it will not come to us; for we have made lies our refuge, and falsehood we have taken shelter. "Isaiah 28:18 says, "Then your covenant with death will be annulled, and your agreement with *sheol* will not stand; when overwhelming scourge passes through you will be beaten down by it. The people in the grave are isolated from God and their access was denied. Isaiah 38:18 says, "For *sheol* cannot thank them, death cannot praise thee; those who go down to the pit cannot hope for thy faithfulness."

Conclusion

Based on the foregoing arguments, the book of Isaiah does not present *sheol* as a place in the underworld where the spirit of the dead ones reside. There is no indication that Isaiah presents a notion that there is a conscious condition after death. The word *sheol* is a personification or an appellation of death, which means seeker or demander, seeking the life of men, righteous and sinners alike. It describes the condition where a person is approaching an impending death. The word does not entail any conception of a place in the underworld where the spirits of the departed people go. Isaiah presents death as an unconscious condition, but such condition is not eternal for "HE (Yihweh) will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people (Isaiah 25:8)." *Sheol* is not a place of no return, because the life of the righteous whom it demands will come unto life at the second coming of Christ (Isaiah 25:9).

References

Kobayoshi, Y. (2003). *Sheol*. TWOT, Bible works (Version 6).

Lewis, T. J. (1992). Dead, abode of. *The Anchor Bible dictionary* (ABD) in Freedman, D. N. (New York: Doubleday.

Richards, L. O. (1985). Heaven and hell. *Expository of the Bible words*. MI: Grand Rapids.

Wachter, B. L. (2004). *Sheol*. Theological dictionary of the Old Testament [TDOT] in Botterneweck, J., Ringgren, H., & Fabry, H. J. (Eds.). MI: Grand Rapids.

Quality of Social Studies Instruction as a Correlate of Critical Thinking Disposition and Responsible Citizenship

Regina Diaz, Jesse Songcayawon

Abstract

The main focus of this study was to determine the quality of Social Studies instruction, the level of critical thinking disposition and the extent of responsible citizenship among the respondents. Further, the relationship of the quality of Social Studies and instruction to critical disposition and responsible citizenship was determined. It was also sought if there is a significant difference in critical thinking disposition and responsible citizenship considering demographic profile of the respondents. The respondents were 263 Grades 9 and 10 students in Central Philippine Union Conference academies. This study used correlational design. Data were encoded and analyzed using Statistical Package for Social Sciences (SPSS). Specifically, frequency count and percentage were used for the demographics, and mean for dependent and independent variables. T-test, ANOVA and Pearson correlation was used to find relationships between variables, and multiple regressions to find predictors. Findings indicated that the quality of Social Studies instruction was *high*, and the respondents' critical disposition was also *high*. The results yielded that there was a significant relationship between quality of Social Studies instruction and critical thinking disposition. Significant relationship was also observed between quality of Social Studies instruction and responsible citizenship. When the respondents were grouped by year level, sex and parents' educational attainment, the results revealed that there was no significant relationship in their critical thinking disposition and responsible citizenship. Academic engagement was found to be the strong predictor for all constructs of critical thinking disposition and responsible citizenship.

Keywords*: Social Studies instruction, critical thinking disposition and responsible citizenship*

The fundamental goal of teaching Social Studies in secondary education is to help students become responsible, critical, reflective, and active citizen who can make global community respectively (National Council for Social Studies, 1993). Students are expected to develop a positive disposition towards participatory democracy and to actively engage in the public issues for common good (Yilmaz, 2008). Schools are tasked to develop a responsible citizen as stated in the Philippine Constitution Article XIV Section 3. They shall inculcate patriotism and nationalism, foster love of humanity, respect for human rights, and apprecia-

tion of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, and encourage critical and creative thinking (Philippine Constitution, 1987).

Recent investigation in Western Europe and the United States of America shows that the level of critical thinking skills among students in higher education is low. About 10% use critical thinking skills in their decision process (Good, 2011). Students often do not develop the skills and attitudes associated with critical thinking on their

own; thus, colleges and universities have begun to deliberately teach critical thinking throughout various levels of the curriculum (Weiten, 2004). After 11 years of schooling, students are unable to apply the content knowledge acquired in school to real world problems. Reports from the business sector also indicate the low quality of graduates they receive from the universities who sometimes cannot even comprehend the manual of an equipment, what more the way it works (Rosnani & Suhailah, 2003). Majority of U.S. schools fail to teach critical thinking skills and, as a result, the majority of the population do not practice it (Mendelman, 2007).

Surveys of civic knowledge, attitudes, and actions reveal serious deficiencies in the citizenship education of young Americans. Reports on civic learning by the National Assessment of Educational Progress (NAEP) indicate that the majority of 12th graders have a rudimentary knowledge of government and citizenship in the United States. However, half of the students in Grade 12 fail to demonstrate knowledge needed for responsible participation in the political system and showing other aspects of a responsible citizen of the country. Further, in 1988, only six percent of the high school seniors achieved the highest level of civic proficiency as defined in the NAEP test. A very disturbing finding was that high school students did "significantly less well" in civics in the most recent assessment (1988) than their 1982 counterparts (NAEP, 1990).

Undoubtedly, the youth recognize the major problems that the country is currently facing such as increasing unemployment and underemployment rates, poverty, calamities, graft and corruption, and the like. Unfortunately, they are not equipped with the right skills and information to help solve these problems (Manila Bulletin, March 23, 2014). Youth are less likely to discuss politics in the home than older generations and some teachers are uncomfortable or ill-equipped to deal with classroom discussions involving political and public issues. It seems that youth, for a variety of reasons, are not developing a good understanding of traditional political governance and the concept and practice of democracy. Having a more solid grounding of this would help them form, articulate, and defend their own ideas and questions about traditional and non-traditional politics (Mackinnon, Pitre, & Watling, 2007; O'Neill, 2007).

Hence, there is a need to explore the extent of the quality of Social Studies instruction and its relationship with critical thinking disposition and responsible citizenship among Filipino students which results can contribute to the improvement of the quality of Social Studies instruction.

Research Questions

1. What is the quality of Social Studies instruction in terms of academic engagement, academic demand, clarity of instruction and students' relationship with their teacher?
2. What is the level of critical thinking disposition of students in terms of engagement disposition, cognitive maturity, and innovativeness?
3. What is the extent of responsible citizenship of the students in terms of:
   a. personally-responsible citizen?
   b. participatory citizen?
   c. justice-oriented citizen?
4. Is there any significant relationship between quality of Social Studies instruction and critical thinking disposition?
5. Is there any significant relationship between quality of Social Studies Instruction and responsible citizenship?
6. Is there significant difference in critical thinking disposition and responsible citizenship considering the following moderator variables?
   a. year level
   b. sex
   c. parents' educational attainment

Methodology

This study utilized the descriptive-correlational design. It was conducted among Grades 9 and 10 high school students enrolled at Central Philippine Union Conference Academies. The respondents were chosen through simple random sampling for an equal chance of being selected among the population. The names of the schools were coded to hide their identity as to the demo-

graphic profile of the respondents; 137 (52.1%) were Grade 9 and 126(47.9%) were Grade 10; 120 (46%) were males and 143(54%) females, 64 (24%) were elementary of high school graduates, 29 or 11 percent 2 year college graduates, 133 (51%) 4 year college graduates and 75 (14%) earned graduate degrees. A self-constructed Likert survey questionnaire was used. Part I contained items that required respondents to fill in their information on year level, sex, and parents' educational background. Part II comprised the quality of Social Studies education categorized in terms of academic engagement, academic demand, clarity of instruction, and students' relationship with their teacher. Part III pertained to the level of critical thinking disposition categorized into engagement disposition, cognitive maturity, and innovativeness. Part IV contained items pertaining to responsible citizenship in terms of personally-responsible citizenship, participatory citizenship, and justice-oriented citizenship.

The reliability index was determined through the use of the Cronbach alpha. It yielded a reliability coefficient of .8617 which shows that the instrument is highly reliable. The questionnaires were distributed to the respondents. Upon retrieval, the researcher employed statistical instruments to interpret the data. They were frequency, mean, t-test, ANOVA, and product correlation (Pearson r).

Results and Discussion

Quality of Social Studies Instruction

Table 1 summarizes the results of the respondents' perception on the quality of Social Studies instruction as regard academic engagement, academic demand, clarity of instruction, and the relationship of teachers to students. All categories were rated high by the respondents.

Table 1
Quality of Social Studies Instruction

Variables	Mean	Standard Deviation	Verbal Interpretation
Academic Engagement	3.75	0.57	High
Academic Demand	4.11	0.53	High
Clarity of Instruction	4.16	0.61	High
Student Relationship with his/her teacher	4.03	0.71	High
Grand Mean	4.01	0.49	High

The results imply that the respondents are highly engaged in classroom-related activities; academic demands are high; clarity of instruction is highly manifested, and teachers' relationship with their students is high. This further connotes good quality of Social Studies instruction. According to Marks (2000), students are more likely to learn and find their experience rewarding when they are engaged in their studies. Similarly, students perform well when they are challenged to work hard (Lee, Robinson, & Sebastian, 2007), when there is clarity of instruction (Comadena, Hunt, & Simonds, 2007), and when their teachers care for them (Ferguson, 2010).

Critical Thinking Disposition

Table 2 presents the summary of the results of the categories of critical thinking disposition in terms of cognitive maturity, engagement disposition, and innovativeness. Cognitive maturity got the highest mean and when taken as a whole, the result shows high disposition.

Table 2
Summary of Respondent's Critical Thinking Disposition

Variables	Mean	Standard Deviation	Verbal Interpretation
Cognitive maturity	4.15	0.51	High
Engagement Disposition	3.94	0.57	High
Innovativeness	3.78	0.58	High
Grand Mean	3.96	0.57	High

Demircioglu and Kilmen (2014) explain that individuals with high cognitive maturity are aware that many problems are more complex than their superficial appearance. They found that individuals with high engagement inclination accept that well thinking is always necessary, justify their thinking skills, and seek opportunities to use their thinking skills for problem solving and decision making. Individuals with high innovative disposition are hungry for learning.

Responsible Citizenship
Table 3 presents the summary of the respondents' degree of responsible citizenship in terms of personally responsible citizenship, justice-oriented citizenship and participatory citizenship. Personally responsible citizenship category got the highest mean. Considering the three categories, the result shows a mean of 3.81 which is interpreted as responsible.

Table 3
Summary of Respondent's Responsible Citizenship

Variables	Mean	Standard Deviation	Verbal Interpretation
Personally Responsible Citizenship	4.16	0.52	Responsible
Justice Oriented Citizenship	3.85	0.59	Responsible
Participatory Citizenship	3.31	0.80	Moderately Responsible
Grand Mean	3.81	0.54	Responsible

The data further reveal that the respondents are personally responsible and justice oriented. However, the respondents were seen as only moderately responsible in the area of participatory citizenship. This further implies that the respondents were more oriented when it comes to their personal rights and responsibilities and justice is essential to develop a responsible citizen (National Council for Social Studies, 2010).

Relationship Between Quality of Social Studies Instruction and Critical Thinking Disposition
Table 4 presents the relationship between the quality of Social Studies instruction and critical thinking disposition. The p-values in all categories are lower than 0.01 which is interpreted as very significant.
The results further denote that the null hypothesis which states that, "There is no significant relationship between the respondents' perceived Social Studies instruction and critical thinking disposition", is rejected.

Table 4
Quality of Social Studies Instruction and Critical Thinking Disposition

Variables	Pearson R	Significance
Academic Engagement	0.513	P=0.000<0.01 VS
Academic Demand	0.405	P=0.000<0.01 VS
Clarity of Instruction	0.400	P=0.000<0.01 VS
Student-Teacher Relationship	0.348	P=0.000<0.01 VS
Quality of Social Studies Instruction	0.514	P=0.000<0.01 VS

The positive relationship between the quality of Social Studies instruction and critical thinking disposition implies that the greater the quality of Social Studies instruction, the greater also the critical thinking disposition is.

Classroom experiences can positively contribute to critical thinking development, especially if teachers put forth a conscious effort with regard to the instruction, frequent practice, and carefully planned critical thinking strategies (Ruff as cited in Hove, 2011).

Relationship Between Quality of Social Studies Instruction and Responsible Citizenship

The statistical results show that considering all the categories of both the quality of Social Studies instruction and responsible citizenship, significant relationship was manifested (p-value<.05).

Table 5
Quality of Social Studies Instruction and   Responsible Citizenship

	Pearson R	Significance
Academic Engagement	0.530	p= 0.000 < 0.01 VS
Academic Demand	0.401	p= 0.004 < 0.01 VS
Clarity of Instruction	0.402	p= 0.005 < 0.01 VS
Student-Teacher Relationship	0.346	p= 0.005 < 0.01 VS
Quality of Social Studies Instruction	0.519	p= 0.005 < 0.01 VS
Cultural Rights	0.314	p= 0.000 < 0.01 VS

The schools provide a wonderful microcosm of society, as well as a supportive environment in which to develop students for responsible citizenship (Brown, 1994). The teaching of Social Studies education should be given prime importance as this is the determinant for students' responsible citizenship.

Comparison of Critical Thinking Disposition According to Demographic Profile

Year level. The data show that in the two areas of critical thinking which are engagement disposition (t=1.76 and p=.080<.05) and innovativeness (t=1.088 and p=.278) are not significantly different when grouped according to year level.

However, the cognitive maturity (t=2.105 and p=.036<.05) indicates significant difference. The null hypothesis which states, "There is no significant difference in the critical thinking disposition of the respondents when grouped according to year level," is then accepted.

According to McGrath (2003), as year level increases, there is a gradual increase in critical thinking scores in the first, second, and fourth years but found that the difference between the years was insignificant.

Sex. The results show that in all the areas of critical disposition, the overall t= value (1.263) and p=.208 which is greater than .05, imply that the critical disposition of the respondents is not sex specific. Hence, the null hypothesis which says that, "There is no significant difference in the critical disposition of the respondents when grouped according to sex," is accepted.

The findings of the study is in harmony with the study conducted by Facione, GianCarlo and Facione (1993) which shows that critical thinking disposition ccores are not significant by sex. This is also in line with the result of the study conducted by Kawashima and Shiomi (2007) which reveals that there is no significant difference when the critical thinking disposition of male and female students was considered.

Parents' educational attainment. The results (f=.294 and p=.829) show that there is no significant difference in the critical thinking disposition of the respondents when grouped according to parents' educational background. Therefore, the hypotheses that states, "There is no difference in responsible citizenship when parents' educational attainment is considered,"is accepted.

Conclusions and Recommendations

It can be inferred that although the quality of Social Studies instruction as perceived by the respondents is *high*, special attention should be done on those items that yielded only average result. The positive relationship between the quality of Social Studies instruction and critical thinking disposition and responsible citizenship connotes a sustained and greater efforts towards the development of the quality of Social Studies instruction.

Further, moderator variables such as year level, sex and parents' educational background have no significant difference in the respondents' critical thinking disposition and responsible citizenship. It is recommended that administrators and teachers continue to sustain and innovate on the aspects of the quality of Social Studies education so that all areas can be improved, In particular, students should be exposed more on activities that can improve their participatory citizenship. Curriculum framers must consider this in their future curriculum revisions.

Further research is recommended along this line among public high schools.

References

Brown, A. L.(1994). The advancement of learning. *Educational Researcher, 23*, 4-12. Retrieved from edr.sagepub.com/content/23/8/4.full.pdf

Clair, H., & Holden, C. (2006). Gender and citizenship education. *Citizen and Teacher Education*. Retrieved from:www.citized.info

Comadena, M. E., Hunt, S. K., & Simonds, C. J. (2007). The effects of teacher clarity, nonverbal immediacy, and caring on student motivation, affective and cognitive learning. *Communication Research Reports, 24*(3), 241-248. Retrieved from http://www.academicjournals.org/journal/JMCS/article-abstract/1B17D2249320

Ferguson, R. F. (2010). Student perceptions of teaching effectiveness. Harvard University. Retrieved from www.gse.harvard.edu/ncte/news/Using_Student_Perceptions_Ferguson.pdf

Good, J. (2011). Teaching critical thinking skills to students with learning disabilities. Retrieved from http://www.google.com/ *Journal of Teacher Education, 31*(1). Retrieved from http://m.itec.macam.ac.il/portal/Sections/Article/639

Kawashima, N., & Shiomi, K. (2007). Factors of the thinking disposition of Japanese high school students. *Social Behavior and Personality, 35*(2), 187-194.

Lee, V. E, Robinson, S. R., & Sebastian, J. (2007). Quality of instruction in urban high schools: Comparing mathematics and science to English and social studies classes in Chicago. Retrieved from http://academic.research.microsoft.com/Publication/59915248/the-quality-of- in-

struction-in-urban-high-schools-com-paring-mathemathics-and-science-to-en-glish-and

Mackinnon, M. P., Pitre, S., & Witling, J. (2007, October). Charting the course for youth civic and political participation. CPRN research report. *Canadian Policy Research.* Retrieved from http://www.cprn.org/documents/48533_EN.pdf

Marks, H. M. (2000). Student engagement in instructional activity: Patterns in the elementary, middle and high school years. *American Educational Research Journal, 37*(1). Retrieved from http://eric.ed.gov/?id=EJ620777

McGrath, J. P.(2003).The relationship of critical thinking skills and critical thinking dispositions of baccalaureate nursing students. *Journal of Advanced Studies.* Retrieved from http://www.ncbi.nlm.nih.gov/pubmed/12950562

Mendelman, L. (2007). Critical thinking and reading. *Journal of Adolescent and Adult Literacy, 51*(4), 56-68. Retrieved from http://www.nlackellpublishing.com/journal.asp

National Assessment of Educational Progress. (1990). Retrieved from http://www.eric-digests.org/pre9219/teaching.htm

Philippine Constitution. (1987). Retrieved from http://www.gov.ph/the-philippine-constitution/the 1987-constitution-of-the-philippines-article-xiv/ Retrieved from https://www.questia.com/library/journal/1P3-1264386741/factors-of-the-thinking-disposition-of-japanese-high

Ruff, L. G. (2005). *The development of critical thinking skills and dispositions in first year college students: Infusing critical thinking into a first-year transitions course.* Dissertation University of Maryland, College Park. Retrieved from http://drum.lib.umd.edu/bitstream/1903/3155/1/umi-umd-2975.pdf

Weiten, W.(2004). Developing critical thinking skills: An introduction. *In Psychology: Themes & Variations* (6th ed.). Belmont, CA: Wadsworth, A Division of Thomas Learning, Inc.

Yilmaz, K. (2008). Social Studies teacher's view of learner-centered instruction. *Journal of Teacher Education, 31*(1). Retrieved from http://m.itec.macam.ac.il/portal/Sections/Article/639

CURRICULAR PRACTICES OF SELECTED TERTIARY PRIVATE-SECTARIAN INSTITUTIONS

Oliveth H. Tolentinto[1], Manuela S. Tolentino[1]
Eulogio "Amang" Rodriguez[2]
Adventist University of the Philippines[1]
Rodriguez Institute of Science and Technology[2]

Abstract

This study evaluated the status of the curricular practices of selected tertiary private-sectarian institutions using the Context, Input, Process and Product (CIPP) evaluation model. It answered the following research questions: (1) What is the status of the curricular practices of the selected tertiary private-sectarian institutions as evaluated by the school administrators, faculty, staff, and students in terms of the following: (a) goals and objectives; (b)faculty qualifications and performance; (c) on program of studies and curriculum; (d)teaching methodologies, techniques and assessments (f) values practice and integration(g) library services; (h) community services and social awareness; (f) research. (2) Is there a significant difference on the assessments of the three groups of respondents as to the above-mentioned variables? (3) What factors hinder and facilitate the implementation of the curricular practices in the selected tertiary private-sectarian institutions? (4) Is there a significant difference between the assessment of the administrators and faculty on the factors that hinder and facilitate the implementation of the curricular practices? This study used descriptive method. Data were gathered from 207 respondents from three tertiary Adventist schools in the Philippines, namely the Northern Luzon Adventist College (NLAC), the Northeast Luzon Adventist College (NELAC), and the North Visayan Adventist College. The findings reveal that the curricular practices for all three groups, namely administrators, the faculty, and the students were generally rated as implemented and there is significant difference on the evaluation of the three groups of respondents on goals and objectives; on teaching methodologies, techniques, and assessments; on values practice and integration; on library services; on community extension services and social awareness. There is no significant difference though on faculty qualifications and performance; on program of studies and curriculum; and the dissemination and relevance of research. The factors that hinder the implementation of the curricular practices include among others: 1)weak research; . 2) need for the tertiary private-sectarian institutions to hire and train young faculty members There is no significant difference between the assessments of the administrators and the faculty on the factors that hinder and facilitate the implementation of the curricular practices.

Keywords: *Curricular practices, strategic planning model, evaluation*

Education is a need. To educate the country's youth means giving to them the security, stability, and reliability of the country's heritage. Education hands over the values that young people must uphold to liberate them from ignorance and deception so pervasive in a politically and morally volatile era. Education is precisely the reason why every country includes in its constitutional provision the relevant role of education in the growth of a nation as stated in Section 3 (2) Article XIV of the Philippine Constitution.

Because education contributes not only to national security but to societal and spiritual security as well, it looks at the goal of education as total human liberation from poverty, from invasion, from instability, from ignorance, and from self-destruction. While education aims at closing the gap between the rich and the poor, the social ills that could be addressed by a well-deserved education needs a more "wholistic" educational system than the simple program of activities to be initiated and executed by the institutions. There is a need to evaluate the curricular practices of tertiary Adventist institutions to uphold the idealism that it has endeavored to maintain through the years for it to live up to the dictum that education and redemption are one for it to not only to be the head but the model as well. This is with the mission of providing a venue for the education of young people who will be citizens of this earth and of the heaven to come.

To achieve the quality of education that is demanded by the Philippine Constitution, there is a need to target quality teaching through trained and skilled teachers. According to Morales, (2016), such teaching that are agencies of positive societal change and touch the lives and mold the hearts of the learners. The academe's role is to seek quality service teachers to prepare them for twenty first century learners effectively. Despite such dictum, Teodoro (2007) relates the poor academic performance of learners to the varied implementation of the curriculum among schools and teachers, the perennial complaint about books and other instructional materials, ill prepared teachers and their poor attitude towards change, overcrowded classrooms which do not provide good learning environment, the inadequate monitoring and evaluations to find out curricular strengths and weaknesses; and the non-communication of innovations which are stuck either at the managerial or the proponent level.

Four philosophies relate to curriculum according to Bilbao (2007), namely perennialism, which focus is on classical subjects; essentialism, which concerns itself with the development of the essential skills; progressivism, which centers on the students' interests and reconstructionism, which relates with present and future trends and issues of national and international interests. Of these philosophies, two schools of thought permeate the Philippine educational system especially the development of the curriculum. The first is the essentialist school of thought, which considers curriculum as something rigid and consisting of disciplined subjects. It aims to fit the learner into existing social orders and thereby maintain the status quo. Freedom is not a means of education, it is an outcome of education. The second school of thought is the progressive school which perceives the curriculum as something flexible. The role of the teacher is to stimulate direct learning. The progressive school of thought is learner-centered and a sound philosophy means strong curricular planning and evaluation.

Despite these pervading schools of thought, curriculum development in the Philippines lacks a framework and merely advances colonial ideologies. As it lacks the needed framework around which curriculum goals and objectives center, its curriculum remains a conglomeration of different learning theories and practices, which Pasigue (2017) terms as a hodgepot, piecemeal combination of different practices patterned from already existing models. There is paucity in the existence of studies on curriculum particularly on curricular evaluation; hence, this study on curricular practices of selected tertiary private-sectarian institutions was conducted.

Research Questions

1. What is the status of the curricular practices of the selected tertiary private-sectarian institutions as evaluated by the school administrators, faculty, and students in terms of the following: (a) goals and objectives; (b) faculty qualifications and performance; (c) pro-

gram of studies and curriculum; (d) teaching methodologies, techniques, and assessments; (e) values practice and integration; (f) library services; (g) community extension services and social awareness; (h) dissemination and relevance of research.

2. Is there a significant difference among the assessments of the three groups of respondents as to the above-mentioned variables?
3. What factors hinder and facilitate the implementation of the curricular practices in the selected tertiary private-sectarian institutions?
4. Is there a significant difference between the assessment of the administrators and faculty on the factors that facilitate and hinder the implementation of the curricular practices?

Methodology

Research Design

The study utilized the mixed method design. The mixed method design is used to gather information that combines the strength of numbers and percentages obtained through quantitative approach and the context of the aforementioned numbers and percentages obtained through the qualitative approach. The qualitative approach was used to identify and understand the conditions behind these set of numbers as numbers and percentages which might not fully explain social occurrences (Ong, 2016).

Participants of the Study

The participants of the study were 207 administrators, faculty, and third and fourth year students broken down into 83 from the Northern Luzon Adventist College, 77 from the Northeast Luzon Adventist College, and 47 from the North Visayan Adventist College.

Data Gathering Instruments

A self-made survey questionnaire was used in this study, part one of which elicited information on the demographic and professional profiles of the administrator and faculty respondents. Part 2 contained information on the implementation of the curricular practices of the aforementioned institutions. For content validity and appropriateness, the questionnaire was submitted

to a seven-member panel of experts prior to the administration of such in a pilot study conducted at the Adventist University of the Philippines. All the items of the questionnaires were factor analyzed to allow the identification of items with high construct validity and to ensure that the questionnaires were well-constructed and that the different items were in their proper clusters. The respondents were asked to indicate their answers for each item using the following as guide:

Option	Range Interval	Verbal Description	Symbol
5	4.50-5.00	High Implemented	HI
4	3.50-4.49	Implemented	I
3	2.50-3.49	Moderately Implemented	MI
2	1.50-2.49	Seldom Implemented	SI
1	1.00-1.49	Not at All Implemented	NI

The second questionnaire determined the feasibility, suitability, and acceptability of the five year strategic planning model which was administered to a select group of administrators and faculty also at the Adventist University of the Philippines. The following guide was utilized:

Range Interval	Descriptive Rating	Symbol
4.50-5.00	Very High Feasible	VHF
3.50-5.00	High Feasible	HF
2.60-3.39	Feasible	F
1.80-2.59	Fairly Feasible	FF
1.00-1.49	Not Feasible	NF

The same gauge was used for suitability and acceptability, except that the symbols used were VHS and VHA respectively; HS and HA, respectively; S and A, respectively; FS and FA, respectively; and NS and NA, respectively.

The study also utilized for its qualitative study, the Delphi Method to provide answers to the questions that could benefit from the subjective analysis of the respondents.

Data Analysis

Percentage, weighted mean, and the analysis of variance were used to describe the status of the implementation of the curricular practices of the selected tertiary private-sectarian institutions as perceived by the respondents. The study also employed the Delphi method for the assessment of the factors that hinder and facilitate the implementation of the curricular practices. The Delphi method is used when there is incomplete knowledge about a problem or phenomena that do not lend themselves to precise analytical techniques but rather could benefit from the subjective judgments of individuals on a collective basis.

Results and Discussions

The evaluation of the respondents on the curricular practice relating to goals and objectives is shown in Table 1.

Table 1
Evaluation of the Respondents on the Goals and Objectives

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The entire educational process is centred on Christ and the harmonious development of the student.	4.56	HI	4.60	HI	4.30	I	4.49	I	4
2. The educational program prepares the student for a meaningful, productive, God-centered life on earth and through eternity.	4.63	HI	4.59	HI	4.32	I	4.51	HI	3
3. The philosophy, vision, and mission of the school is clearly stated.	4.74	HI	4.69	HI	4.49	I	4.64	HI	1
4. The philosophy, vision, and mission of the school is discussed during the first day of class.	4.37	I	4.50	HI	4.05	I	4.31	I	6
5. The specific objectives of the program of studies and the perspective courses are attainable.	4.35	I	4.35	I	3.41	MI	4.04	I	8
6. The course content is relevant to real life situations.	4.22	I	4.49	I	3.87	I	4.19	I	7
7. The institution integrates faith in learning in the mission of the institution.	4.62	HI	4.61	HI	4.22	I	4.48	I	5
8. The philosophy, vision, and mission of the school are posted in bulletin boards, manuals and other forms of communication media.	4.81	HI	4.64	HI	4.28	I	4.58	HI	2
Overall Weighted Mean	4.54	HI	4.56	HI	4.12	I	4.40	I	

Legend	Options	Range Interval	Verbal Description
	5	4.50-5.00	Highly Implemented (HI)
	4	3.50-4.49	Implemented (I)
	3	2.50-3.49	Moderately Implemented (MI)
	2	1.50-2.49	Seldom Implemented (S)
	1	1.00-1.49	Not Implemented at all (NI)

This result shows that the philosophy, mission, and vision of the selected tertiary private-sectarian institutions are clearly disseminated through every available communication medium having gained a weighted mean of 4.64 and 4.58 and verbally interpreted as highly implemented. The overall weighted mean though is 4.40, verbally interpreted as implemented.

Adventist institutions are guided by the Seventh-day Adventist philosophy of education which is mandated to be related to the classes during the first days of classes.

Table 2
Evaluation of the Respondents on Qualifications and Performance of Faculty

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. Teach in the area of specialization.	4.33		4.25	I	4.11	I	4.23	I	1
2. are MA or Ph.D. degree holders.	4.07	I	3.89	I	3.84	I	3.93	I	11
3. Those who do not have M.A. degrees have outstanding achievements and exceptional competence in their field of Specialization.	3.81	I	3.78	I	3.53	I	3.71	I	14
4. Endeavor to implement the goals and objectives of the institution.	4.30	I	4.35	I	3.95	I	4.20	I	3
5. Acquaint themselves with modern educational trends issues, and problems of national and global concerns	4.00	I	4.14	I	3.68	I	3.94	I	9.5
6. Show mastery of their subject matter.	4.26	I	4.44	I	3.97	I	4.22	I	2
7. Have command of the English language.	4.26	I	4.32	I	3.96	I	4.18	I	4
8. Adopt recent technology in teaching	4.15	I	4.25	I	3.76	I	4.05	I	6
9. Make use of different strategies in teaching.	4.07	I	4.29	I	3.81	I	4.06	I	5
10. Are members of professional organizations.	4.00	I	4.00	I	3.82	I	3.94	I	9.5
Show evidence of growth through									
11. Upgrading.	4.00	I	4.14	I	3.81	I	3.98	I	7.5
12. Research activities.	4.19	I	3.44	MI	3.85	I	3.83	I	12
13. Publication.	3.15	MI	3.38	MI	3.64	I	3.39	MI	15
14. Faculty are evaluated.	3.08	MI	4.25	I	4.06	I	3.80	I	13
15. Disseminate the examination results.	3.89	I	4.36	MI	3.70	I	3.98	I	7.5
Overall Weighted Mean	4.54	HI	4.56	HI	4.12	I	4.40	I	

Table 3
Evaluation of the Respondents on Program of Studeis and Curriculum

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The program of studeis is consistent with the specific goals.	4.37	I	4.50	HI	3.92	I	4.26	I	3
2. The general education program includes religion courses on basic Christian discipleship and witnessing.	4.63	HI	4.80	HI	4.28	HI	4.57	HI	1
3. Syllabi and lesson plans include learning out comes that develop in the students a biblical world view and a balanced lifestyle.	4.28	I	4.50	HI	4.03	I	4.27	I	2
4. The program of the studies reflects the professional and technical needs of the student.	3.95	I	4.10	I	3.89	I	3.98	I	6
5. All tertairy level faculty have regular of 18 units every semester.	3.85	I	3.60	I	3.53	I	3.66	I	10
6. The faculty members and students participate in the evaluation, revision and enrichment of the curriculum.	3.69	I	3.70	I	3.78	I	3.72	I	9
7. Training programs are provided thesis advisers and panel members.	3.92	I	3.80	I	3.87	I	3.86	I	8
8. Department's implement for under-performing students	3.62	I	3.00	MI	3.59	I	3.40	I	11
9. Departments implement programs that prepare students for board exams.	4.38	I	4.20	I	4.07	I	4.22	I	4
10. Faculty member are technology literate.	4.12	I	4.00	I	3.80	I	3.97	I	7
11. Faculty members attend seminars to enhance teaching methodology.	4.08	I	4.20	I	4.06	I	4.11	I	5
Overall Weighted Mean	4.08	I	4.04	I	3.89	I	4	I	

The evaluation of the teaching methods, techniques, and assessments is shown in Table 4. The one factor that was highly implemented was the faculty enhancing independent thinking among their students while all the criteria were evaluated as implemented and which, for this study, earned an over-

all weighted mean of 4.13.

Table 4

Evaluation of the Respondents on Teaching Methods, Techniques, and Assessments

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The faculty discuss the institution's philosophy, mission, vision during first day of classes.	4.11	I	4.51	HI	3.95	I	4.19	I	7
2. The faculty incorporate faith with learning in their teaching.	4.41	I	4.60	HI	4.04	I	4.35	I	3
3. Teaching methods are suitable to subject contents	4.19	I	4.32	I	4.00	I	4.17	I	8
4. Teaching methodologies encourage active faculty-student interactions.	4.26	I	4.27	I	4.09	I	4.21	I	6
5. The learning objectives of each subject are clearly indicated in the course syllabus.	4.22	I	4.29	I	3.81	I	4.11	I	11.5
6. The syllabi reflect training in research methodology.	4.08	I	4.31	I	3.85	I	4.08	I	13
7. There are varied teaching activities.	4.15	I	4.30	I	4.00	I	4.15	I	9
8. The teaching and learning activities facilitates the student learning.	3.80	I	3.97	I	3.66	I	3.81	I	18.5
9. Instructional materials show scholarship	4.04	I	4.29	I	3.99	I	4.11	I	11.5
10. The faculty develop the students critical and analytical thinking.	3.88	I	4.06	I	3.94	I	3.96	I	16
11. The faculty enhance independent thinking and research competencies in the students	4.58	HI	4.75	HI	4.30	I	4.54	HI	1
The faculty uses a variety of assessments such as:									
12. Written exams	4.31	I	4.50	HI	3.91	I	4.24	I	5
13. Oral examinations	4.35	I	4.73	HI	4.17	I	4.42	I	2
14. Interactive learning	4.08	I	4.58	HI	4.09	I	4.25	I	4
15. The students receive sufficient and updated feedback on their test results.	4.00	I	4.32	I	3.74	I	4.02	I	15
16. The faculty returns promptly assignments and exams.	3.69	I	4.16	I	3.58	I	3.81	I	17..5
17. The institutions prepares the students for professional practice by providing sufficient contacts in the professional field.	4.04	I	4.36	I	3.78	I	4.06	I	14
18. The institution gives the students enough time for class/school requirements.	4.23	I	4.39	I	3.74	I	4.12	I	10
Overall Weighted Mean		I	4.36	I	3.91	I	4.13	I	

Table 5

Evaluation of the Respondents on Values Practice and Integration

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
The Faculty...									
1. Follow class schedule.	4.35	I	4.64	HI	3.75	I	4.25	I	8
2. Start and end classes on time.	4.12	I	4.23	I	3.50	I	3.95	I	13
3. are available during consultation hours.	3.92	I	4.29	I	4.02	I	3.80	I	11
4. Return assignments and exams promptly.	3.69	I	4.19	I	3.53	I	3.80	I	14
5. Informs students of their performance	4.04	I	4.41	I	3.78	I	4.08	I	11
6. Integrate Christian values like the value of service learning in the course	4.27	I	4.57	I	4.14	I	4.33	I	5
7. Deal with student fairly.	4.19	I	4.47	I	3.57	I	4.08	I	11
8. Integrate faith in their teaching	4.42	I	4.69	HI	4.00	I	4.37	I	3.5
9. The students have a better understanding of God as a result of the Institution's integration of faith with learning.	4.27	I	4.64	HI	4.19	I	4.37	II	3.5
The students join no-curricular activities									
10. The Week of Prayer	4.50	HI	4.84	HI	4.34	I	4.56	HI	1
11. Chapel convocation	4.35	I	4.81	HI	4.31	I	4.49	I	2
12. Small groups	4.04	I	4.58	HI	4.07	I	4.23	I	9
13. Pathfinders	4.12	I	4.62	HI	4.06	I	4.27	I	6.5
Overall Weighted Mean	4.01		4.47		3.79		4.09		

The evaluation of the curricular practices on Values Practice and Integration of Faith and Learning is shown in Table 5. The overall weighted mean is 4.09, verbally interpreted as implemented. Only the students joining the Week of Prayer had a verbal interpretation of highly implemented.

Adventist institutions being a secular institution adheres to the philosophy of Christian education as expressed by the Seventh day Adventist Church for the purpose of developing high quality

Christian education. The religious aspect is very much embedded in its curricular practice.

Table 6

Evaluation of the Respondents on Library Services

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The organizational structure of the library is clearly reflected in an organizational chart.	4.42	I	4.24	I	3.63	I	4.10	I	2
2. The chief librarian supervises the operation of the library.	4.77	HI	4.52	HI	2.67	MI	3.99	I	3
3. The library provides sufficient access to relevant national and international scientific publications and journals.	3.96	I	3.84	I	3.41	I	3.74	I	5
4. A wide variety of resources is provided by the library.	3.73	I	3.75	I	3.35	MI	3.61	I	8.5
5. Regular announcements are made by the library.	4.35	I	3.87	I	3.29	MI	3.84	I	4
6. Audio-visual materials are widely used by the faculty and students.	3.65	I	3.76	I	3.47	I	3.63	I	7
7. and data retrieval.	3.88	I	3.96	I	3.34	MI	3.73	I	6
8. The library maintains regular hours of service.	4.81	HI	4.46	I	3.61	I	4.29	I	1
9. The library linkages with other institutions and funding agencies to enhance facilities and resources.	3.62	I	3.79	I	3.43	I	3.61	I	8.5
Overall Weighted Mean	4.13	I	4.02	I	3.36	MI	3.84	I	

Mocnik and Sauls (2011) mention the importance of a healthy library, a library that has sufficient resources and influences available to initiate change, commit to significant professional and staff development and significantly contribute to the mission of the institution.Helms (2011) also mentions that the library could contribute to information literacy and content-related objectives.

The evaluation of the curricular practices on Community Extension Services and Social Awareness is

shown in Table 7.

Table 7

Evaluation of the Respondents on Community Extension Services

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The institution has a functional tie-up with the community.	4.12	I	4.08	I	3.66	I	3.95	I	1
2. The institution conducts community needs assessments.	3.92	I	3.91	I	3.47	I	3.77	I	3
3. Faculty and students are aware of the needs of the community.	3.65	I	3.97	I	3.53	I	3.72	I	4
4. Community needs assessments are discussed inside the classroom.	3.31	MI	3.82	I	3.33	MI	3.49	MI	5
5. Students are involved in the implementation of the community extension programs of the institution.	3.96	I	4.09	I	3.49	MI	3.85	I	2
Overall Weighted Mean	3.79	I	3.97	I	3.50	I	3.75		

The table shows that the evaluation of the respondents is generally rated as implemented with the exception of the item, "Community needs are discussed inside the classroom," with a weighted mean of 3.49. The overall general weighted mean is 3.75.

With the injunction to preach the gospel to every nation, the goal of Adventist institutions is not delimited to themselves. As much as possible, Adventist institutions should have a functional tie-up with the community. The evaluation of the curricular practices on the Dissemination and Relevance of Research is shown in Table 8.

Table 8

Evaluation of the Respondents on Relevance and Dissemination of Research

Criteria	Administrators		Faculty		Students		Composite		Rank
	WM	VI	WM	VI	WM	VI	WM	VI	
1. The institution has a competent research director who supervises research	3.23	MI	3.58	I	3.45	I	3.42	I	
2. Faculty and students do research studies in their field of specialization	3.73	I	3.97	I	3.77	I	3.82	I	5
3. Research/feasibility study are part of the course requirements.	3.96	I	4.05	I	3.97	I	3.99	I	1
4. Research seminars, workshops, lectures, colloquia, for students and faculty are conducted by the institution.	3.62	I	3.79	I	3.72	I	3.71	I	6
Theses and research outputs Reflect									
5. Originality	3.88	I	3.93	I	4.09	I	3.97	I	2.5
6. Relevance to life	3.96	I	4.02	I	3.94	I	3.97	I	2.5
7. Scientific approaches	3.88	I	3.93	I	3.79	I	3.87	I	4
8. Scholarship	3.50	I	3.82	I	3.76	I	3.69	I	7
9. Research outputs are disseminated through conferences.	3.31	MI	3.59	I	3.60	I	3.50	I	9
10. Research studies are published.	3.15	MI	3.25	MI	3.58	I	3.33	MI	10
Overall Weighted Mean	3.62	I	3.79	I	3.77	I	3.73	I	

The expressed need of the faculty as revealed in the Delphi method questionnaire is research. This aspect of research poses a problem though for the Adventist institutions because of the nature of their missionary work. As revealed by the interview, most of the faculty members have overloads that are added to their being sponsors of small groups.

Table 9

Summary of the Evaluation on the Practices of Private-Sectarian Institution

Criteria	Administrators		Faculty		Students		Composite	
	WM	VI	WM	VI	WM	VI	WM	VI
Goals and Objectives	4.54	HI	4.56	HI	4.12	I	4.40	I
Faculty	3.97	I	4.09	I	3.83	I	3.96	I
Curriculum and Instruction	4.08	I	4.04	I	3.89	I	4.00	I
Teaching & Assessment Methodologies	4.13	I	4.36	HI	3.91	I	4.13	I
Values Practices and Integration	4.01	I	4.47	I	3.79	I	4.09	I
Library Services	4.11	I	4.02	I	3.36	MI	3.84	I
Community Extension Service	3.79	I	3.97	I	3.50	I	3.75	I
Research	3.62	I	3.79	I	3.77	I	3.73	I

The summary of the evaluation on the curricular practices of the Adventist tertiary institutions reveal that all eight variables were evaluated as implemented.

Table 10
Comparison on the Evaluation of the Respondents on Goals and Objectives

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	0.9908	2	0.4954	8.7249	0.0017	3.4668	Reject Ho	S
Within Groups	1.1924	21	0.0568				Accept H1	
Total	2.1832	23						

α = 0.05 Legend: Ho=Null Hypothesis NS=Difference is Not Significant
H1 = Research Hypothesis S= Difference is Significant

Table 11
Comparison on the Evaluation of the Respondents on Faculty Qualification and Performance

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	0.4802	2	0.2401	2.6064	0.0857	3.2199	Reject Ho	S
Within Groups	3.8688	42	0.0921				Accept H1	
Total	4.3489	44						

α = 0.05

Table 12
Comparison on the Assessments of the Respondents on Teaching and Assessment Methodologies

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	1.881	2	0.9405	21.5924	0.0000	3.1682	Reject Ho	S
Within Groups	2.352	54	0.0436				Accept H1	
Total	4.233	56						

α = 0.05

Table 13
Comparison on the Evaluation of the Respondents on Values Practice and Integration

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	2.3284	2	1.1642	19.9023	0.0000	3.2594	Reject Ho	S
Within Groups	2.1059	36	0.0585				Accept H1	
Total	4.4343	38						

α = 0.05

Table 14
Comparison on the Assessments of the Respondentson Library Services

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	3.1756	2	1.5878	12.1884	0.0002	3.4028	Reject Ho	S
Within Groups	3.1265	24	0.1303				Accept H1	
Total	6.302	26						

α = 0.05

Table 15
Comparison on the Assessments of the Respondents on Community and Extension Services

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	0.5820	2	0.2910	6.8006	0.0106	3.8853	Reject Ho	S
Within Groups	0.5135	12	0.0428					
Total	1.0956	14						

α = 0.05

Table 16
Comparison on the Assessments of the Respondents on Dissemination and Relevance of Research

Source of Variation	SS	df	MS	F	P-value	F crit	Decision	Action
Between Groups	0.1698	2	0.0849	1.2935	0.2908	3.3541	Accept Ho	NS
Within Groups	1.7722	27	0.0656					
Total	1.942	29						

α = 0.05

The findings reveal that the curricular practices for all three groups, namely the administrators, the faculty, and the students were generally rated as implemented. To the hypotheses that there is no significant difference on the status of the selected tertiary private-sectarian institutions' curricular practices as evaluated by the school administrators, the faculty, and the students, the findings reveal that there is significant difference on the evaluation of the three groups of respondents on goals and objectives; on teaching methodologies, techniques, and assessments; on values practice and integration; on library services; on community extension services and social awareness. However, there is no significant difference on faculty qualifications and performance, on program of studies and curriculum, and the dissemination and relevance of research. As to the factors that facilitate and hinder the implementation of the curricular practices, the following factors help facilitate the curricular practices: 1) There is strict adherence of the administrators, faculty, staff, and students of the philosophy of Adventist education; 2) A clearer understanding of God emanates from the positive faculty-student interaction; 3) The faculty enhance independent thinking; there is wholistic education; 4) Desirable value practices are strengthened by activities like the religious programs and the practice of vegetarianism; 5) There is strong alumni linkage; 6) Scholarships and bursaries are provided for faculty upgrading.

The findings reveal that the curricular practices for all three groups, namely the administra-

tors, the faculty, and the students were generally rated as implemented. To the hypotheses that there is no significant difference on the status of the selected tertiary private-sectarian institutions' curricular practices as evaluated by the school administrators, the faculty, and the students, the findings reveal that there is significant difference on the evaluation of the three groups of respondents on goals and objectives; on teaching methodologies, techniques, and assessments; on values practice and integration; on library services; on community extension services and social awareness. There is no significant difference though on faculty qualifications and performance; on program of studies and curriculum; and the dissemination and relevance of research. As to the factors that facilitate and hinder the implementation of the curricular practices, the following factors help facilitate the curricular practices: 1) There is strict adherence of the administrators, faculty, staff, and students of the philosophy of Adventist education; 2) A clearer understanding of God emanates from the positive faculty-student interaction; 3) The faculty enhance independent thinking; there is wholistic education; 4) Desirable values practices is strengthened by activities like the religious programs and the practice of vegetarianism; 5) There is strong alumni linkage; 6) Scholarships and bursaries are provided for faculty upgrading.

The factors that hinder the implementation of the curricular practices include among others: 1) a weak research program. Because the faculty teach beyond 18 units, they do not have time to do serious research activities;2) There is a need for the tertiary private-sectarian institutions to hire and train new and young faculty members as the ratio of the old faculty members is 3:1, favoring the tenured and older faculty members. There is also a pressing need to replace the retiring ones. As to Research Question 4, there is no significant difference between the assessments of the administrators and the faculty on the factors that hinder and facilitate the implementation of the curricular practices

Conclusions and Recommendations

In light of the findings of the study, it could be concluded that the curricular practices of the selected Seventh day Adventist tertiary institutions is implemented. The factors that contribute to the successful implementation of the curricular programs are 1) strong adherence to the philosophy, mission and vision of the Seventh day Adventist education; 2) the syllabi and lesson plans include learning outcomes that develop in the students a Biblical worldview and a balanced lifestyle; and 3) the institutions have a functional tie-up with the community. Conversely, the following are identified as the hindering factors in the successful implementation of the curricular practices of the same institutions: 1) faculty members do not really show evidence of growth in research posing the need for the strengthening of the research programs of the institutions; 2) faculty members' teaching loads go beyond the 18 units regular load, implying the need to deload the faculty; and 3) the library must be upgraded to cater to the technological upheaval worldwide.

The strength of the curricular practices of the selected tertiary private-sectarian institutions is in its practice of the integration of faith and learning. This should be maintained and for such to be done, it is a challenge to start such education in the child even at the elementary level. This means that the child should be schooled even at the kinder level in Adventist schools.

Collegiality could be practiced among Adventist schools like the sharing of expertise on aspects of technology and peer reviews on research. This could be strengthened with the practice of outcomes-based instruction. This does not seem the practice of many tertiary institutions in the Philippines. It is suggested to institutionalize strategic planning. In this regard it would be helpful to include in the planning- performance review sessions and a regular bi-annual submission of accomplishment reports even at the department level. Research should start even in small scales at the elementary level and rising in complexity to the high school and college levels.

Lastly, as there is paucity in the study of the curricular practices of the educational institutions in the country and there are limited books on strategic planning, the challenge is for further studies on other curricular practices to be conducted and for books on curriculum evaluation and

strategic planning, Philippine setting to be developed.

References

Atwa, H.. (2016). Teaching and assessment of professionalism: A comparative study between two medical schools. Education in Medicine Journal,8(3), 35-47. doi or Retrieved from (indicate URL)

Bharuthram, S., & Kies. C. (2013). Studies introducing e-learning in a South-African higher education institution.

Burton,,D., & Barlett, S. (2007). Introduction to education studies. LA, California: Sage Publications.

Davies, C. R. (2015). Becoming a high expectation teacher: Raising the bar. London & New York: Routledge.

Glanz, J., & Sepeda, S.J., Eds. (2016). Supervision: New perspectives for theory and practice. USA: Rowman & Littlefield.

Glatthorn, A. A., Boschee, F., White, B. M., & Boschee, Bonni, F. (2012) Curriculum leadership. Strategies for development and implementation. United States of America: Sage Publications.

Gunn, A., & Mintron, M.. (2016, Winter). Higher education change in Europe: Academic research funding and the impact agenda. Academic European Education, 4, 241-257.

Khai, K. K. (2016). Evaluation of primary schools in Myanmar using the Context, Input, Process, Product Model: Basis for curriculum enhancement. Unpublished Dissertation. Adventist University of the Philippines. Silang, Cavite.

Melgosa, A., & Tan, F. (2011, Summer). The 21st century library, where resource-based learning happens. The Journal of Adventist Education, 4-12

Murillo, J., & Hidalgo, N. (2017, June). Students conceptions about a fair assessment of their learning. Studies in Educational Evaluation , 53, 10-16, doi: http://dx.doi.org/10.1016/jstueduc.2017.01.001

Nielsen, T., & Kreiner, S. (2016). Course evaluation for the purpose of development: What can learning styles contribute?. Retrieved from (http://dx.doi.org/10.1016/j.stueduc.2016.10.004)

Ornstein, A. C., & Hunkins, F. P.(2004). Curriculum foundations, principles, and issues. USA: Pearson Education, Inc.

Parkay. (2010). Curriculum leadership: Readings for developing quality educational programs (9th ed.). USA: Pearson Education, Inc., Publishing as Allyn and Bacon.

Rasi & Dulan. (2010, Summer). The uniqueness of Adventist Education. The Journal of Adventist Education.

Rieger, A. (2014, January-2015, January). The value added component of service learning. Journal of Adventist Education.

Russell, M. K., & Airasian, P. W. (2012). Classroom assessment, concepts, and applications, (7th ed.). NY: McGraw Hill.

Schiro, M. S. (2013). Curriculum theory. Conflicting visions and enduring concerns, (2nd ed.). USA: Sage Publications.

Scriven, M. (1988). The methodology of evaluation. In J.R. Gress & Purpel D.E. (Eds.) Curriculum: an introduction to the field. (2nd ed). Berkeley, California.

Stufflebeam, D. L., & Coryn, C. L. S.(2014). Evaluation theory, models, and applications, (2nd ed). San Francisco, CA: Jossey Bass.

Stufflebeam, D. L. (2003). The CIPP model for evaluation. International handbook of educational evaluation. Dordeeht: Kuwer Academic Publishers. 31-62

Summer, J., & Futcher, L. (December 2014/January 2015) iPads: A game changer for both teachers and students. The Journal of Adventist Education, 4-10

Taylor, W. J. (Summer, 2010). Journal of Adventist Education.

Waugh, G. (2013) Assessment of student achievement.

White, E. (1940) Education. Mountain View California; Pacific Press Publishing Association.

White, E. (1943) Counsels to parents, teachers, and students. Mountain View, California: Pacific Press Publishing Association.

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109 by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

Sebastian Ariel Serrano-Ayala, Nerilyn Ann Beratio,
Khristine Ruth De Gracia, Sherryl Ann de Dios, Aera Jean Apalat

Abstract

This study analyzed Alexander Glazunov's Concerto in E-flat Major for Alto Saxophone and String Orchestra Op. 109 written by the virtuoso saxophonist Sigurd M. Rascher to guide intermediate music saxophone students and teachers on the historical details and structures of the piece for better teaching. It includes a discussion of the circumstances leading to its composition, while it shows a general but comprehensive analysis of the romantic distinctive style in which the concerto was written including the form, the main melodic themes, harmonic associations, and the relation of all this information with its pedagogical counterpart and useful strategies for teachers and students in saxophone intermediate level. The piece was analyzed using deconstruction and evaluation analysis. The process of deconstruction involves the identification of all musical elements (pitch, rhythm, timbre, etc) and how they have been used by the composer; as well as distinct compositional devices (randomness, serialism, neoclassicism, sequence, etc.) used by the composer and by the traditions developed at that moment. The evaluation led to the creation of intelligent judgment about how the elements and information found in the deconstruction relate to the broader elements such as the compositional context, the genre and the properties of this work to be used in a pedagogical setting. Breaking the piece down into simpler and smaller parts is necessary for music to become accessible to analysis. This paper shows the importance of structural analysis on approaching the Glazunov's Saxophone Concerto, determining meaningful information around the composition, and giving the possibilities to create a precise interpretation. This study will help reinvigorate this well-established work while providing a single, comprehensive source.

Keywords: *Glazunov, concerto, analysis, pedagogy, strategies*

The Concerto in E flat Major for Alto Saxophone and String Orchestra, Op.109 by Alexander Glazunov is one of the most significant works within the saxophone soloist and orchestra literature (Mickel, 2011). It is a staple for every classical saxophonist not only for its historical style characteristics but also for being technical and interpretative standards, Mickel explained.

However, because of its importance and actual considerations, this concerto becamea challenge to the researcher, who is a performer and a saxophone pedagogue, to understand and use the most efficient strategies in the assembling, teaching, and preparation for the performance processes of this piece. The analysis will show comprehensive information about the Glazunov's concerto, its background, style, form, harmonic structure, etc. and its relation with the pedagogical strategies or plans that a music teacher, who is in the intermediate level, can use.

There are only few available works that show about the structural analysis of the Concerto

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

137

in E flat Major for Alto Saxophone and String Orchestra, Op.109 by Alexander Glazunov. Examples are "A comparative examination of the published editions of Alexander Glazunov's Concerto in E-flat major for Alto saxophone and string orchestra, op. 109" by Mickel (2011) and "A Structural Analysis of the Concerto for Alto Saxophone and String Orchestra in E-flat Major, Opus 109 by Alexander Glazunov, With Suggested Performance Application" by Duke (1981). However, as the actual significance of this concerto is high, the strategies that these former studies introduced were less effective in teaching saxophone students because it does not include much about the pedagogical and stylistic aspects of the piece; instead, it focused more on the structural aspects of analysis.

Research Questions

The following are the research questions addressed in this study.
1. What are the important musical elements of Glazunov's Concerto in E-flat major that saxophone teachers should discuss and analyze pedagogically?
2. What are Glazunov's piece context, genre, and style that need to be understood by intermediate saxophone students to interpret the music well?
3. What are the general teaching strategies that saxophone teachers in intermediate level can use to study the Glazunov's concerto?

This structural analysis will provide both the interpreter and the teacher brief but clear and meaningful information about the Concerto in E flat Major for Alto Saxophone and String Orchestra, Op.109 by Alexander Glazunov by understanding underlying structures of the piece it can help performers in several ways such as understanding how the underlying phrase structures work, how complete and incomplete structures can be joined and possibly understanding how feelings of expectation and realization, tension and resolution can be created in music. Understanding how this process works it can help with the expression of the music. Understanding the structure of music from different periods is an important skill for composers. The composers do need to understand how music is structured in order to create music with continuity, movement, and shape for both the teacher and the students.

This research paper will help teachers and performers in different ways; "meeting" the piece, knowing the closest background and its relation with the piece itself in order to comprehend the elements rounding and composing of the Concerto; taking decisions, choosing the pedagogical or study strategies to approach specific sections of the Concerto; although this is not an interpretative analysis, the study will help indirectly build an accurate musical interpretative idea.

This study includes the saxophone's intermediate level students and teachers who are planning to study, teach or are already working with the Concerto in E flat Major for Alto Saxophone and String Orchestra, Op.109 by Alexander Glazunov. This study is not limited to a specific geographical location since the Concerto is worldwide known and a standard for Alto Saxophone. The analysis of the Glazunov's Concerto for Alto Saxophone presented in this study is limited to the musical structural area only; it will not embrace details of the interpretative aspect for reasons of the short time available to conduct this study, and understanding that the interpretation of a musical piece is the consequence of the previous analysis and understanding of it.

Methodology

In this study, several methodologies were used. For the historical background, a review of available related literature about the composer, his style, and the circumstances of the composition itself was done. Deconstructive analysis was used in order to identify musical elements and compositional devices. Deconstruction often becomes a new interpretation-model to a musical piece.

After the discussion of the historical background of this work, the author included a structural analysis of one published edition of this Concerto, the Alphonse Leduc edition and its reduction for piano, in order to determine formal, harmonic, melodic, and technical elements of the piece.

The traditional method of music analysis was used because it provides the best results when getting involved with the general theoretical aspects of a piece of music. This generality is particularly important when introducing a piece, or when scratching the surfaces of a work of art (Cook,1992).

Stylistic Analysis

As it was mentioned before, Glazunov was part of a non-nationalistic movement during the Romantic period, an era of contrast and antithesis not only between generations or among different composers living at the same time, but even within the works of individual composers. Romantic writers and artists were individualist but there are some discernible tendencies common to musical Romanticism that separates this movement from classic or modern musical styles. Based on the article of Pierce (2013), faculty of the Eastern Michigan University, and the well-known book Music in the Romantic Era by Einstein (1947), the following are the major musical characteristics of the romantic era.

Melody. As in the classical period, most Romantic melody is dominated by phrases. The prevalent texture is "melody with accompaniment". In contrast with the classical melodies, Romantic melodies have longer lines, tending to increase in length. Wide leaps are used for expressive purposes, often leaps of sixths, sevenths, diminished or augmented intervals; this tendency becomes exaggerated in late-Romantic composers. The tendency is toward increasing the melodic range. Non-stanzaic melodies with loosely related phrases. Instrumental color is often closely related with Romantic melodies.

Rhythm. The chief elements that separate Romantic from classical treatments of rhythm are freedom and flexibility. There are three types of cross-rhythms used in the romantic period: duplets against triplets, irregular group of notes against the steady beat and the intersection of two or more rhythmic planes. Irregular and complex meters are sometime present in Romantic music. Rhythmic complications: permutations of compound meters, half note triplets in 4/4 meter, constantly shifting meters. They close interpenetration of dance and art music.

Expression. Tempo and other expression markings increase in complexity and verbosity (clusters of modifying adverbs) expanded dynamics (use of ppppp to ffff by the end of the 19th century).

Harmony. The use of dissonance for color is not common "classical" dissonances (e.g. dominant or diminished sevenths) treated as consonances which are steadily rising "dissonance threshold" throughout the 19th century. Diminished seventh is used as avehicle for new modulations. Chromatically altered chords, harmony in this era is expanded tertian with increasing freedom in the part of writing with enharmonic resolutions (contextual harmony). Lastly, it is characterized by unstable harmonic rhythm.

Tonality. As to the expansion of tonality, there are no key limitations. The use of 12 chromatic keys (rather than 24 diatonic majors and minors) was preferred and minor mode was popular. F# minor is sometimes called "the Romantic key", especially in piano music. Tonicization by implication (e.g., reinforcing the dominant quality of the dominant) was used defining a key not by explicitly stating and emphasizing its tonic. Freer treatment of modulation using "non-functional" harmony where there is no totally defined key. Unrelated keys were used with continuing "dissolution of tonality", a concept totally developed in the 20th century (Duke, 1981).

Sonority. Euphony issweet and pleasing sound attained by thefullness of sound, e.g., octave doublings and fuller chords such as in rich media like male chorus, string quintet, and Wagnerian brass. Pedal on the pianoforte is sustained. The colorexploitation of instrumental and vocal timbres include technological improvements in instruments, extended and expanded ranges and sections of strings, winds, pianoforte (e.g., Bösendorfer "Imperial Concert Grand"), and the larger orchestra. There is a greater variety of styles of playing and singing during this period.

Themes. The themes during the Romantic era talked about different characteristics like individualism, intensity of feeling., gloomy tone, fantasy and supernatural/magic, irrationalism,

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

139

escape, dreams, nature, rebellion, revolution, nationalism, folk music. Poetry, youthfulness, longing (yearning, passion), intoxication (overcome with emotion), music which could express what words could not (absolute music) and virtuosity (esp. violin and piano) were the themes of this era.

Distinctive stylistic features include:
- instrumentation, organology, orchestration
- performance space, environment, acoustics
- tuning, temperament, scale, mode, pitch inflection
- timbre, tone production
- performance mannerisms, articulation, idioms
- rhythmic language, tempo
- embellishment, ornamentation
- text, poetry, lyrics, words
- form, structure
- function, purpose, ritual, context
- ostinatos, vamps
- harmonic language
- cadences, phrasing
- any other element

Formal and Thematic Analysis

Bonner (2013) explains that the concerto, like any other viable musical form, changed to reflect changing tastes over time. In the early decades of the 19th century, musical audiences seemed increasingly to seek sensational display, and composers looked for ways to satisfy their demands. This tendency was particularly noticeable in works intended for performance in the larger concert halls which were also an early 19th century response to the growing middle class demand for concerts.

An increased preoccupation with the individual and their emotional sensibilities was at the heart of the Romantic Movement. Following Beethoven's lead, composers introduced the heroic figure at the outset of the work, thereby clearly identifying the musician in charge. Many composers eventually discarded the old ritornello form, relying instead on a loose sonata-allegro for first movements in which the soloists played virtually throughout. The solo instrument both presented thematic material and played virtuoso figuration while accompanying the orchestra during its presentation of thematic material. The old tension between orchestra and soloist was replaced by a nearly continuous use of a brilliant solo part set against a generally subdued orchestra. Slow movements, inherently poorly suited vehicles for virtuoso display, tended to be short, viewed simply as introductions to the very fast and highly virtuosic finales.

The Glazunov's Concerto

It is a structurally breakdown according to Glazunov himself, taken from a letter he wrote to Maximilian Steinberg. Although the Concerto is in one movement, it comprises three major sections.

First movement. The opening tempo is often played more slowly than marked. Mm. 27-36 are often played with a great deal of flexibility; it is not unusual for mm. 33-36 to be taken more slowly as the solo saxophone and a single viola exchange the melody.

Second movement. The Andante and Più mosso allegretto both are subjected to a wide variety of tempos.

Third movement. The Allegro fugue subject is often taken at a faster tempo than indicated. The Poco più sostenuto, in which a theme from the first movement is restated. with the original tempo marking, is also often played faster than indicated.

Sigurd Rascher explains that although the work is in one movement, it possesses three independent parts, following the traditional concerto model (Mickel, 2011).

A brief map of the Concerto's form is presented, specifying the length of each part by the rehearsal marking on the score.

Table 1

Alexander Glazunov, Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109, Da Capo to Finale: Map of the Form

	Part		Location
		Introductory Statement	**Da capo**
		A: 1st statement	Number 1
		a: imitation	Number 3
	SECTION ONE	B: 2nd statement	Number 5
		b: imitation	Number 7
		Introductory Statement and transition	Number 9 & 10
		C: 1st statement	Number 11 c
		c: "rhapsodic" imitation	5th measure of 13
MOVEMENT		D: 2nd statement	Number 17
		d: "rhapsodic" imitation	4th measure of 19
		CADENZA	9th measure of 21
	SECTION TWO	Transition	Number 22
		Fughetta	Number 24
		Recapitulations of "A"	Number 27
		Recapitulation of Fughetta	Number 31
		Recapitulation of "a"	Number 33
		Recapitulation of Fughetta	Number 35
	SECTION THREE	Recapitulation of "B"	Number 37
		Recapitulation of "b"	3th measure of 39
		CODA – "A", "B", "b", "c", "A", "c".	Number 41 to 55

Structural Analysis

The structural breakdown according to Glazunov himself, taken from a letter he wrote to Maximilian Steinberg:

- Exposition: Allegro Moderato, in 4/4, ending in G minor
- Development (brief)
- Transition: Andante (C flat major; sometimes B major), in 3/4, leading into a small cadenza
- Conclusion: Fugato (C minor), in 12/8

The above forms occur again before leading to the coda (E flat major).

A more descriptive map of the Glazunov's concerto structure is presented below. It is important to consider that this description does not specify all the details asit just generally approaches the form.

Exposition. Allegro Moderato, in 4/4.The broad, brooding, majestic theme of the introduction gives way to a variant in the saxophone's exposition that is modified even further in the second statement of this initial theme.

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

141

Figure 1. Alexander Glazunov's *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109*, Da Capo & Number 9: Theme in the introduction and its repetition is evident here.

Glazunov tricks people into thinking that they are hearing a genuine sonata form structure, when in reality they are presented with an exposition, and two two-part melodic statements, that have the second half of each serving as a modified development of the first half.

Figure 2. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* Number 1 & Number 5: Melodic statements of the first section: A-B.

There is no real development as such in this section, making the term "concerto" somewhat on an affectation. It is more sophisticated than a normal concerto if it is analyzed carefully.

Development and transition: Andante (C flat major; sometimes B major), in 3/4. The second section imitates the first with an introduction (See figure 1) that is not only a variant of the first section, but also a transition of the first theme of the "slow" section, in C-flat.

Figure 3. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109*, 4 measures before Number 11: Transition for the C-flat statement.

This section also has two main thematic statements, but the second half of each in this case is more flowing and rhapsodic in style, thought as Glazunov would develop these motives later on in a very subtle manner.

Figure 4. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op.109*, Number 11 & Number 17: Main statements of the second section: A-B

At the end of this section, there is an extended cadenza. Glazunov again utilized the concerto form while using it in a different manner for his own purposes.

Figure 5. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone and String Orchestra, Op. 109, 9 measures after* Number 21: Main statement of the Cadenza

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

143

At the end of the cadenza, a fourteen-measure transition appears that steals its theme from the bass accompaniment of the second half of the second theme in Section I. Glazunov literally draws his ideas from the smallest of musical materials.

Figure 6. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* Number 22: Transition statement after the cadenza

Conclusion. Fugato. (C minor), in 12/8. The famous fughetta (because for many years it was imagined that Glazunov left off work here) explodes the initial statement so that the composer has people thinking they are in for some kind of enormous fugal episode. But his real motive is to familiarize them with the insistent triplet-loaded twelve/eight meter that he will ingeniously use to pit twos against threes in a very Brahmsian topsy-turvy rhythm.

Figure 7. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109*, Number 24: Section III and its "fughetta".

Glazunov again imitates the first movement's A-a B-b structure, each theme being a variant on its corresponding theme in the first section, moving into an extended coda that recapitulates many of the motives in a shifting cornucopia of melodic invention.

Figure 8. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* Number 27, 33, 37, 39, 41, above: Section III and its recapitulations.

By any measure, this work is a fluid, dynamically integrated list of ideas that constitute a unified whole, and proves that Glazunov, for all of his staid traditionalism, still had a very creative way of looking at things, even near the end of his life.

Harmonic Analysis

This part proves the "Alfred Einstein" impressions of harmony during the romantic era; those were mentioned in the "stylistic" analysis. The statement is presented followed by the evidence on the score.

The use of dissonance for color. This is a very common harmonic feature of Glazunov's Concerto, and his balance between traditionalistic and new harmonic forms allows him to greatly use dissonances for embellishment.

Figure 9. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* 3 measures before Number 14: Dissonance for color.

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

145

It is not common "classical" dissonances treated as consonances. In this example, the dominant and diminished sevenths are used with naturalist mode.

Figure 10. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109*, Number 31: Dissonance for color.

Steadily rising dissonance threshold" throughout the 19th century, . Glazunov often uses dissonance but with a careful and perfect treatment, it increases when the piece gets more expressive. Diminished seventh is used as vehicle for new modulations. In the example, it is appreciable that the diminished seventh, on the chords G9 is creating a new harmonic center around the G as a dominant to end in a Cm which becomes the new mode.

Figure 11. Alexander Glazunov, Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109, Number 23: Modulation using the diminished seventh

Chromatically altered chords. In the following example, there is a complete harmonic progression that has been chromatically altered, not only in its functions but in its sonority. The IIb, VIb, the 9b chords and half-diminished seventh of the F diminished chord, are clear evidence of chromatic alteration.

Figure 12. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* Number 34: Chromatic chords.

An expanded tertian harmony is shown here. Einstein (1947) commented that "higher discords" is a late-romantic term and resulted from building chords upward by thirds. During the early

Romantic period, the upper level was the minor or major ninth, but later Romantic composers built their chords farther upward. In the segment, there is a Bb expanded to an eleventh minor.

Figure 13. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* 2 measures before Number 36: Expansion of chords.

Increasing freedom in the part of writing. This is just a fragment in representation of the vast evidence of freedom on the saxophone part. The running notes, exploration of intervals, and different rhythmic patterns confirm this idea.

Figure 14. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* 4 measures before Number 44: Freedom in the Saxophone part.

Enharmonic resolutions (contextual - functional harmony). This edition and reduction for piano shows a very cautious handling of the chromatic progressions resolution. The Cb7 does not solve to a Fb because of the following progressions, if it continues using "flats", the A would become an Bbb, so the functionality and/or context of the harmonic progression is kept.

Figure 15. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109*, 2nd measure of Number 47: Enharmonic resolutions

Unstable harmonic rhythm. During the romantic period, a slow harmonic rhythm was often used to create an atmosphere of repose. The following fragments here express an opposite idea, it is fast and dense.

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

147

Figure 16. Alexander Glazunov, *Concerto in E-flat Major for Alto Saxophone (Piano Reduction), Op. 109,* Number 46: Harmonic rhythm.

Pedagogical Discussion

After presenting the analysis of the Glazunov Concerto for Alto Saxophone and founding valuable information and base-material to fundamentals, it is time to propose a general strategy on teaching this master piece, although the possibilities of improving and expanding these statements are expected and well received. The parts of the structural analysis are discussed from a pedagogical view. It is always important to consolidate clear information about the elements that round the composer's life, composition's conditions and the some more facts, right after choosing a musical piece and before concentrating on studying its musical elements. These elements apparently are more obvious but should be observed carefully because from them the first conclusions that influence in the reading and interpretation of the piece are obtained. According to Sobchenko (1997), the title is in fact the first informative point; in this case, it refers to a large composition for soloist and accompaniment: "Concerto". The author has citizenship and makes the composition in a specific historic period, with a standard style and a particular personality. It is important to look into the most material as possible about the composer, his life, specific composition, and style.

In the case of the Glazunov's Concerto for Alto Saxophone, these are statements to highlight: even if Glazunov was a great composer since young, he was not known as it. He was born in Russia and grew up in a family of artists, studying piano and composition. His first and great teacher was Rimsky-Korsakov. He was professor and head of the St, Petersburg Conservatory and also a conductor. For political and ideological reasons, he moved to France until the end of his life, but did artistic tours around Europe and USA. He was motivated to compose for the saxophone after being influenced by its French and jazzy sound. He got several illnesses on his adult age that made him unproductive. A quartet for saxophones was composed before the concerto, and it was Rascher, one of the saxophonists of the quartet who requested the composition. Rascher and the famous Mule played it during the premier in Sweden and Paris, respectively.

Additional conclusions from Glazunov's Concerto for Alto Saxophone's historical analysis would be the representation of the pure Russian culture with European and American influences. It was composed on the last days of a tired, sick, but honorable and still capable composer. It was composed for high class saxophonist, an act that makes it very elaborated according to Calvocoressi and Abraham (1936). The researcher analyzed the Concerto stylistically.

The stylistic analysis provides a closer view of the piece and the meeting with the musical elements, in this point, before playing the first notes of the piece, is possible to find significant data which could influence on the course of approaching the piece and interpreting it. Glazunov is part of a non-nationalistic movement which means that the Russian character is naturally part of his compositions but he did not defend any of the nationalistic movements strongly developed in Russia, in fact, this is an important statement that proves his unique style and ideological mentality that allows him to be influenced by the western sonority and innovation (Calvocoressi & Abraham, 1936). Glazunov

represents the romantic period by heritage, traditionally treatment of orchestration but consent to a significant unique mixture of new components, even though there are fundamentals to keep in mind when approaching the piece. Glazunov's music is marked by a rhapsodic flow, which places him in the Romantic school. He retained to the end of his life aesthetic principles acquired before 1900 to create richly colorful works and is generally acknowledged to have been one of the greatest masters of counterpoint among Russian composers. The overall texture of the Concerto is often imitative, with frequent use of pedalpoint to create a thick accompaniment. When not imitative, motion is usually contrary. Unison textures occur only at the beginning and end of the work and at the introduction of the middle movement. The frequent use of cross-rhythms also contributes eighth-notes to the thick texture, especially when heard against triplets. The uses of hemiolas and of accents on the weak beats of the measure are also characteristic rhythmic devices found in the Concerto. There is a feeling of increasing chromaticism in each movement, and especially in the last. Glazunov employs a rich tonal palette in the traditional sense with numerous passing and neighboring chords; the sequentially descending series of deceptive cadences. Glazunov's Saxophone Concerto is written in a nineteenth-century style and therefore contains frequent changes of tempo. The first movement has four tempo markings, the second has thirteen, and the third has twelve, not to mention numerous indications of stringendo, allargando, accelerando, etc. Still, each movement contains passages of a minimum of 30 seconds in length, which can be used to determine metronomic tempos. At this point, the style and the approach of the musical elements meet and make a clear fusion.(Liley, 1994). The following are the important elements of music that the researcher wants to discuss pedagogically with the intermediate students:

Melody. Since romantic standards propose that the melody should be dominated by phrases, the prevalent texture of this concerto is "melody with accompaniment" which means that the saxophone leads out the majority of the melodies, so "by phrases" is a mode of studying the piece; it is to facilitate its memorization; meanwhile, the phrases have longer than classical lines, and develop the expressivity, meaning (instrumental color) that characterizes romantic music.

The big leaps are used for expressive purposes, sixth, sevenths, diminished or augmented intervals should be approached carefully (soft but firm articulation) and follow the sense of the phrase and expression (phrasing marks, dynamic variation). A complete phrasing analysis should be made while studying the piece.

Rhythm. The treatment of the rhythm in the romantic period is free and flexible, even though the Glazunov's did not use complex meters for his Saxophone Concerto, just "easy" rhythmic complications on the meter and some cross rhythms especially at the third section of the concerto where the 12/8 meter proposes a natural triplets beat but it is usually mixed with the 4/4 meter. These sections must be "run" in a very steady beat to understand its permutations, and also including the accompaniment to feel the cross-rhythm effect of the two parts. To develop flexibility and later expressivity on the complex rhythmic patterns, the foundation must be in the "steady beat", or "perfect value" exercises. The parts to consider and work on the rhythmic principles mentioned before are: rehearsal marks number: 5, 7, 8, 14, 20, 24, 37, 43, 50, 51 and 52.

Expression. The technical term of expression refers to the different markings found on the piece: tempo markings, tempo variations, dynamics, and dynamic variations. For the romantic compositions, these expression marks increase in complexity and range; this means that the expression is a major element to consider while approaching the piece. The variations of expression should be taken in an amplified manner; in other words, the expression marks should be exaggerated and totally be based on the external feelings or emotional statements but always maintaining the natural flow of the phrase. For example, the "p" mark at the beginning of the solo part should not be too soft, since it is the start of the main theme. The "allegros" should be taken in a very happily and evident speed (domain).

Concerto in E Flat Major for Alto Saxophone and String Orchestra Opus 109
by Alexander Glazunov: A Structural Analysis for Teaching Intermediate Level

149

Harmony. The romantic period harmony is related with the start of chromatic harmony and its natural use: dissonances add color, modulations are led by diminished intervals, the progressions are chromatically altered, and the intensity of changing chords is not stable. All these elements mentioned before make the harmony unique in the romantic period and Glazunov certainly uses all of that in a very intelligent style. In fact, this increases the freedom of the saxophone solo. The parts at this point should be determined by the tonal centers or keys and studied in that sense of unity, very consciously and focus on leading the phrases to the harmonic transitions and different keys. When chromatic transitions are widely used, consider the fact that every dissonance is used for color and there is a consonance coming up next. It is not about caring less of the dissonances/chromatic passages, or emphasizing the consonances. It is about conducting the melody, which is absolutely representing a harmonic progression, through the tension passages to the resolution of phrases.

Form. The understanding of the form is one of the ultimate aims to work in because it is the base, the skeleton, of the composition and the structure of the interpretation. It is singularly the pattern that guides from the beginning to an ending. The Glazunov's concerto certainly has a non-common structure. The romantic concerto keeps the three movement's structure that its antecessor periods have developed, but Glazunov made one movement-concerto and divided it into three sections. Once again, he applied a very smart balance between the new and the old "school". The Glazunov's Concerto has an exposition (A,a, B,b), development/transition (C, c, D, d) and the conclusion (A, a, B, b, and a coda that recapitulates the main themes). This structure must be approached and developed to the point of bringing about its phrases, parts, sections, and finally the complete concerto as one individual piece of music.

Conclusions and Recommendations

Glazunov's *Concerto for Alto Saxophone and String Orchestra* is one of the most important works in the saxophone repertoire; it is frequently performed and is a standard requirement in sax-

ophone curricula around the world. The material contained in this research will provide saxophonists with a single source which addresses the following: the circumstances relating to the genesis of Glazunov's work, a brief but clear structural analysis, including the stylistic, formal, thematic, harmonic, and a discussion of pedagogic strategies for teaching. The chapter containing the history of the Concerto provides an account of the composition of Glazunov's work. Furthermore, the structural analysis provides saxophone teachers and interpreters the opportunity to carefully examine the stylistic, harmonic, melodic and formal aspects to highly improve their perception of the Concerto.

In addition, pedagogical discussion of the historic implications, stylistic characteristics and the piece application for the melodic, rhythmic, expressive, harmonic and formal aspects can make a huge difference in an intermediate saxophone students' interpretation.

A stylistic analysis is important for the study of a musical piece because it provides information about the composition and the aspects that directly affect the piece; it gives the motivation, interest, and the possibilities to teachers and students to clear information and create an accurate interpretation of the music. Saxophone teachers, saxophone intermediate students and further researchers will benefit from this research because it is currently one of the few available sources which provide brief and detailed information, regarding the different aspects of this very important saxophone concerto.

For future study, a more detailed output is recommended to follow this paper, one that can propose specific pedagogical strategies for teaching the complete Glazunov's Saxophone Concerto, since this paper is focused more on the generalities of the Concerto.

References

Bonner, J. (2013, August). *Romantic concerto and virtuosity*. Arkansas State University. Retrieved from http://www.clt.astate.edu/jbonner/theromanticconcerto.htm

Calvocoressi, M., & Abraham, G. (1936). *Masters of Russian music.* New York: Alfred A. Knopf.

Cook, N. . (1992). *A guide to musical analysis.*

Einstein, A. (1947). *Music in the romantic era: A history of musical thought in the 19th century.* New York: W. W. Norton & Company, Inc.

Ewen, D. (1944). *Music for the millions.* New York: Arco Publishing Company.

Ewen, D. (1968).*The world of twentieth-century Music*. United States of America: Prentice- Hall, Inc.

Duke, S. (1981). *A structural analysis of the Concerto for alto saxophone and string orchestra in E-flat major, opus 109, by Alexander Glazunov, with suggested performance application.* (Thesis/Dissertation).North Texas University.

Glazunov, A. (2000). *Alexander Glazunov: Concerto for Saxophone and Orchestra in E-flat major, op. 109.* L. Gwozdz, Player, & M. Norell, Production. Elmsford, New York,United States of America.

IMSLP. (2013,September). *List of works by Aleksandr Glazunov: IMSLP.* Retrieved from: http://imslp.org/List_of_works_by_Aleksandr_Glazunov.

Liley, T. (1994) *A teacher's guide to the interpretation of selected music for saxophone.*

Massimino, C. (1984). *A master's saxophone recital and program notes.* (Master's Thesis) Kansas State University.

Mickel, C. (2011). *A comparative examination of the published editions of Alexander Glazunov's Concerto in E-flat Major for Alto Saxophone and String Orchestra, Op. 109.* (Doctoral Dissertation). West Virginia University.

Nattiez, J. J. (1990). *Music and discourse: Toward a semiology of music.* Translated by Caroline Abbate. Princeton: Princeton University Press.

Pierce, D. M. (2013). *David Pierce: Eastern Michigan University.* From the Eastern Michigan University Website: Retrieved from http://people.emich.edu/dpierce/RomanticMusicalStyle.pdf

Segell, M. (2005). *The devil's horn: The story of the saxophone, from noisy novelty to king of cool.* Farrar, Straus and Giroux.

Sobchenko, A. (1997). Letters from Glazunov "The saxophone concerto years". *Saxophone Journal*, 66-70. edu:8881/R/?-func=dbin-jump full&object_id=24620

JEPH

Adventist University of the Philippines