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International Students' Relationship Formation in a Multicultural Setting: A Phenomenological Inquiry

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Abstract

Without meaningful friendship formations, international students face psychological and social challenges and poor studying and decision-making skills. The study explored the international students' friendship formation in a multicultural setting in the Philippines based on the psychoanalytic conception of transference and the functional model of friendship formation. Using transcendental phenomenology, data were gathered from 12 enrolled students from 12 countries through audio-recorded one-on-one interviews. The data were transcribed and analyzed using Guba's Model. From the findings, the preferred friendship formation was co-national for psychological, emotional support, and perpetuation of the home culture. The students that preferred host-national friendships transcended multicultural home ties, experienced life satisfaction, had reduced social difficulties; appreciated culture, would marry and work in host countries. Furthermore, the friendships contributed to improved lifestyle and psychological wellbeing, fun, happiness, enhanced critical thinking, relieving stress, and alleviated criminal activities. A quantitative study may be conducted on international students for generalizability.

Keywords: Philippines, transcendental phenomenology, international students, friendship formation, psychology

International students' relationship formation in a multi-cultural setting is an important aspect of life in host countries for acculturation, social support, and instrumental facilitation of academic and professional aspirations. Yet, there is a dearth of literature on the shared experiences on friendship formation. This study anchored on the Psychoanalytic conception of transference (Moore & Fine, 1990, cited in Thompson, 1998). The authors equated the material of transference phenomena—what is being transferred—with "feelings, thoughts and behavior," an admittedly wide range of phenomena. The study sought to establish how international students transferred their feelings, thoughts, and behavior of friends to other people in the country of study. Furthermore, using the Functional Model of Friendship formation of Bochner, McLeod, and Lin (1977) researchers have categorized friendship formation of international students into co-national, multi-national, and host-national.

Furthermore, DeVito (2013) advanced the understanding of why and how people create, develop and break up relationships using seven theories that include attraction, relationship, relationship dialectics, social penetration social exchange, equity, and politeness. The purpose is more in instrumental facilitation of academic, professional aspirations and life satisfaction of international students. Previous research has revealed the advantages of friendship formation for international students. This formation prevented homesickness (Poyrazli & Lopez, 2007), fostered well-being (Finkenauer & Righetti, 2011) promoted psychological well-being (Helgeson & Lopez, 2010), made a protective mechanism that facilitated resilience (Williams & Johnson, 2011), and protected the students from criminal activities (Brass, 2015). Moreover, the students experienced higher levels of satisfaction, less loneliness (Church, 1982), better adaptability (Ward & Kennedy, 1993), positive feelings about the host culture (Pruitt, 1978), and had fostered adjustment process (Maundeni, 2001). Notwithstanding, Messina (2007) found out how the lack of meaningful

friendships of the students led to severe physical and psychological health issues, led to poor decision-making and studying skills and raised anxiety towards social situations. Although these students had higher rates of completion and required less time to complete their studies (Curtin, Stewart, & Ostrove, 2013) friendship issues led some to transfer to other schools and lengthen the study period. Rehal (2015) pointed to a gap in which institutions were seen to emphasize education without regard to the enabling social issues and multi-cultural differences during student orientations.

Given the increasing number of international students globally (Hendrickson, Rosen, & Aune, 2011; Rajani, Ng, & Groutsis, 2018; Rehal, 2015; Meek & Teichler, 2009; Riaño, Lombard, & Piguet, 2018) and in South East Asia, particularly in the Philippines (Shafaei, Nejati, Quazi, & Heidt, 2016), McKenzie & Baldassar, 2017) pointed out the need for more study on the students' perspectives and experiences of friendships. This study aimed at gaining the shared experiences of international students in friendship formation in a multicultural setting in the Philippines.

This study is anchored on the Psychoanalytic conception of transference. Moore and Fine (as cited in Thompson, 1998), quoting the American Psychoanalytic Association's glossary of psychoanalytic terms and nomenclature, defined transference as "the displacement of patterns of feelings, thoughts and behavior originally experienced in relation to significant figures during childhood onto a person involved in a current interpersonal relationship" (p. 196). The authors equated the material of transference phenomena—what is being transferred—with feelings, thoughts, and behavior; an admittedly wide range of phenomena. According to Freud (1912), the earliest experience of love with whom people share this experience becomes the hallmark of what people, from that point onward, anticipate and expect to be repeated. This experience becomes ingrained, analogous to a stereotype plate. This stereotype is constantly repeated afresh—in the course of the person's life, so far as external circumstances and the nature of the love-objects accessible to the person permit. Parents are usually the original figures from whom such emotional patterns are displaced, although siblings, grandparents, teachers, friends, physicians and childhood heroes also act as frequent sources. Although transference was linked to childhood experiences, Kennedy (as cited in Lewkowich, 2015), while studying the transference among young adults in schools, found out that transference reemerged and experienced as immediate manifestation. Other authors looked at transference and countertransference in sundry areas among adults; Shim (2014) among students, Nolan (2010) among the clergy, and Ivey (2010) on moral masochism. Corey, Corey, Corey, & Callanan (2015) point out that "although transference and countertransference are made out of psychoanalytic theory, they are useful in counseling and psychotherapy and to relationships in general" (p. 47). It is through transferences, that relationships are affected. Freud (1912) affirmed that "if someone's need for love and friendship is not entirely satisfied by reality, a person is bound to approach every new person whom he meets with libidinal anticipatory ideas" (p. 100).

The study sought to establish how the international students transferred their feelings, thoughts, and behavior of friends to other people in the country of study. Specifically, it answered the research questions: (a) What are the experiences of friendship formation of the international students in the Philippines? (b) How do their experiences of friendship formation affect the life of international students in the Philippines?

Methodology

Research Design

This study utilized qualitative research methodology, particularly phenomenology to explore the shared friendship formation of international students in a multi-cultural setting in the Philippines. According to Denscombe (2014) and Creswell and Poth (2018), phenomenology is a method that focuses more on lived experiences from the first-person point of view. The design seeks to understand the essence of the experiences. Phenomenology (Creswell, 2014) describes things and experiences to perceptions and meanings that awaken ones' conscience and awareness. Specifically, this research utilized transcendental phenomenology that aimed at describing the phenomenon precisely without interference from the researcher. The study aimed to describe the shared lived experiences of international students in friendship formation.

Selection of Participants

The study used purposive sampling specifically maximum variation sampling technique, as suggested by Rubin and Rubin (2012), which was achieved by having samples drawn from different countries, academic disciplines, both sexes, age and the different number of years of stay in the Philippines. Criteria were set in selecting the participants: must be an enrolled international student, must be above 18 years, from any academic discipline, and must have been in the country for at least 12 months, articulate and expressive in English and willing to participate. They must be from any of these countries: Myanmar, Indonesia, Anglo-phone East Africa, Franco-phones West Africa, Korea, Japan, Taiwan, and PNG. These countries are chosen because they make the most common cultures that comprise the international students in the Philippines (Philippine Daily Inquirer, 2011; Shafaei et al., 2016). The sample size was supposedly 12 because Polkinghorne (as cited in Creswell & Poth, 2018) recommended 5 to 25 individuals; Creswell (2014) recommended 5 – 20 participants for phenomenological studies. This study utilized 12 since they were diverse in culture.

Data Collection and Analysis Procedures

The following steps were the data collection procedures: The researcher
1. prepared the interview guide
2. recruited participants
3. practiced interviewing with friends
4. conducted a pilot study. Based on the results of the pilot study, interview questions and probes were modified
5. conducted the face-to-face interview
6. transcribed the interview data
7. analyzed the data for each participant simultaneously with data collection. The researcher collected data from one participant before moving to the next case until all the cases were done.

Open-ended questions were used. All interviews were recorded using digital recorders with a varying duration from 10 minutes to 40 minutes. Data triangulation (Creswell, 2014) was also done. Horizonalization was used to describe the participants' experience in friendship formation according to the significant statements taken from the transcript. The notes were also written while listening to taped interviews, handwrote the transcripts, and reflected upon particular themes.

Analysis and Interpretation of Data

The following analytical stages as posited by Creswell (2014) were followed to answer the research questions: The researcher
1. prepared and organized the data from audio and face-to-face interviews. This was transcribed and made into a folder and labeled;
2. read and recorded all the data. The purpose was to be acquainted with the thoughts in all the materials and reflect on the meaning;
3. identified significant phrases or sentences that pertained to the experience;
4. coded all the data. Bracketed the chunks. Categorized and got concepts. From the codes, the researcher developed themes and sub-themes;
5. validated the findings with participants, and included participants' remarks in the final description.

Ensuring Rigor and Trustworthiness

To ensure rigor and trustworthiness, Creswell (2014) suggested a model to be followed. It had data triangulation, used of member checking, by using a rich and thick description, and clarified bias. The peer-review provided an external check of the research process. The researcher asked three experts in this discipline to check the research process and asked questions about the methods, meanings, and interpretations.

Ethical Considerations

Confidentiality was maintained. Each participant was protected against harm, loss, and psychological wellbeing and dignity. Before the procedure, the participants were informed of role and contribution and sought their consent to participate by signing the informed consent forms. They were informed of the aims of the research. Pseudonyms are used to keep participant information confidential. All the recorded notes, digital and written notes are kept in confidence under lock. Considering the sensitivity of the study, respondents' welfare was of paramount concern.

Results and Discussion

The Experiences of international students in friendship formation

This is the first research question that shows the shared the experiences of international students on friendship formation in a multicultural setting in the Philippines. The data from the participants showed that the shared experiences on friendship formation could fall into three categories: (a) friendship with their fellow countrymen, (b) friendship with other international students, and (c) friendship with students of the host country. There were emerging themes that will be discussed under each category.

Friendship with countrymen category. This is the first category of friendship formation. This is the friendship formed between fellow countrymen or with students from a neighbor country. The emerging shared-themes that enhanced this friendship included similarity, proximity, and having too many topics to share.

Similarity. This theme came out of as an answer to the question concerning who their closest friend was. VeNatu reported that her closest friends were her country mates. They came from the same academy in her home country and have built trustworthiness between themselves. They decided to study in the Philippines and they share geographical nearness and similar emotional concerns. She said:

> Oh okay, my friends are my country mates or…. from Africa, my continent, but usually my country mates….. We come from the same school. We studied together and came together here.
> (VeNatu, 22, Undergraduate, Nutrition and Dietetics, East Africa, Lines 4, 10)

Similarly, Dano chose his friends because they had cultural similarities. Although he had other international students in his apartment, he chose to stick closer to ASEAN friends and not others from other cultures. Dano said:

> You see, I choose PNG friend because he cared for me and still does. With my Myanmar and PNG friends, I share some similarity…..in sports and food. Culturally, we have similarities…. (Laughing). We eat spicy food, full of chilly. (Dano, 24, Male, Graduate, Indonesia, Business, Line 18)

For VeNatu and Dano, they had friends due to similarity. They were similar in nationality, race, abilities, and attitudes. It is easier to keep such friends.

This finding confirms the psychological law of attraction which posits that a similar attitude leads to friendship. Byrne (1971) established that the more people have similar attitudes to others, the more they are attracted by them. This is a pretty linear relationship. 'Birds of a feather flock together' much more than 'opposites attract'. Similarly, this finding is in agreement with attraction theory (DeVito, 2013) which posits that people form relationships based on the attraction that includes similarity, proximity, reinforcement, physical attractiveness and personality, socio-economic and educational status. In addition, Pornpitakpan (2003) affirmed that people made friendships with others who had a similarity in nationality, race, abilities, physical characteristics, intelligence, and attitudes. In another study (Burleson, Kunkel, & Birch, 1994; Burleson, Samter, & Luccetti, 1992), the friendship based on similarity principle meant that friends would look, act, and think like each other. Therefore international students will easily form friendships with students that have similarities in race, ethnicity, and culture. Generally, people transfer love and friendship to others who are similar in several aspects.

Proximity. The second theme that emerged from the data was the friendship formed due to proximity. Johnsou first made his first friends who were in the same dormitory, the other friends due to church meetings. He said:

> I also met my first friends from Angola and Liberia. The majority of my current friends are people from my region because of the culture, trust, and confidence. My home is in Senegal in….Africa…. like Junior K from Congo…and like you as soon as you arrived and Tony from Liberia because of the culture. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines 8, 34)

For the absence of graduate countrymen, Nana reported having chosen her closest friend from her neighboring country. She reported having a feeling of being at home being together. They shared similar challenges. She further reported that she felt comfortable sharing her problems with a student from her neighboring country. She said:

> Ah….. (smiling)…my closest friend is my neighbor here from Taiwan, near China. She is my friend as well as my neighbor. We study together, talk together. It looks like we have the same mind being mothers. She has 3 sons and I have one son. Sometimes we share on how to educate our children. ….and those from China more ….I talk to her through my window and she responds from her sitting room. You know I have difficulty with English….that I cannot talk very well with others. I have found it more beneficial this way than having friends from other nations… It helps me more. (Nana, 35, Graduate, Education, China, Lines 4 -10)

Like VeNatu, Dano, Johnsou and Nana, Powder shared his experience at the University of the Philippines when he reported being frequenting and spending most of his time in another University so he could meet his fellow Africans and countrymen. Powder said:

> Here at UP, I don't have local friends. That's why I spend most of my time at AUP where I can find friends, Africans there….and we eat together…..otherwise, I stay alone in my room all through (Powder, 42, Ph.D. in Public Administration, West Africa, Lines 16, 25, 34)

VeNatu, Dano, Johnsou, Nana, and Powder formed a friendship based on proximity and similarities. This type of friendship gave them some comfort, a feeling of being in touch with home. VeNatu felt comfortable with countrymen who had hailed from the same school. Dano enjoyed similarity in food items during social events. Johnsou had first friends from his dormitory. Nana seemed to enjoy social interaction with her friend from the neighboring country. Powder enjoyed cultural identity and intellectual interaction with his countryman.

DeVito (2013) named proximity as another factor in friendship formation. People tend to be attracted to others with whom they interact most of the time or work or live close by or have physical closeness especially in class and residences in schools. As proximity attraction increases, the opportunity to interact with more distant others decreases. According to numerous studies (Bochner et al., 1977; Furnham & Alibhai, 1985; Maundeni, 2001; Neri & Ville, 2008; Pruitt, 1978; Sudweeks, Gudykunst, Ting-Toomey, & Nishida, 1990; Trice & Elliot, 1993), friendship with countrymen functioned to perpetuate the home culture. Co-national friendship has several merits and demerits. First, friends share the same feelings about issues. They have a chance to enrich their understanding of the new culture through discussions, social interaction, and intellectual exchange with other students from their own countries (Woolf, 2007). Secondly, Kim (2001) affirmed that this friendship category mitigated the stress that students experience while in other cultures. Thirdly, Al-Sharideh and Goe (1998), showed how such friendships increased the self-esteem of international students. Lastly, Maundeni (2001) asserted how co-national friendships provided a feeling of cultural identity and offered emotional support.

However, co-national friendships have demerits. According to Ward and Searle (1991), these underpinnings of their cultural identity made them less willing to adapt to the local customs and consequently inhibited the formation of friendships with individuals from the host culture (Church, 1982). According

to Pruitt (1978), the students that formed co-national friendships were relatively uncomfortable with their social and physical environment. Another adverse effect was language acquisition on the students and might have negative implications for an adjustment (Maundeni, 2001). According to Kim's cross-cultural adaptation theory (2001), co-national contacts offered only short-term support but hindered the long-term adaptation process. Lastly, the author showed that the greater the co-national interpersonal communication; the lesser the intercultural transformation in terms of functional fitness, psychological health, and intercultural identity.

In psychological terms, friendship formation with nationals is a contrast against the Differentiation Association Theory. According to the founder, Edwin Sutherland (1939), the theory proposes that individuals learn the values, attitudes, techniques, and motives for criminal behavior. This is done through Bandura's social learning process and operant conditioning if they are reinforced for deviant behaviors. The theory posits that people learn to be a criminal from their environment based on the frequency in which they associate with others who have pro-criminal attitudes towards crime. Contrary to the differentiation association theory, this friendship formation was a barrier against deviant behaviors socially learned from other internationals and host nationals. Therefore, international students who formed friendships with fellow countrymen did not displace home patterns of feelings, thoughts, and behavior onto others except their countrymen.

Friendship with other international students. This is the second category of friendship formation. This friendship formed between international students and students from other nations. The emerging shared themes that enhanced this friendship included religious moments, joint activities, rewards and gifts, facial attractiveness, open to sharing concerns and helping acts, and exposure.

Experiences from religious activities. The religious activities gave the students to mingle easily regardless of nationality. The more they participated in these activities, the more they appreciated each other, hence friendships were formed. AnneParia reported her experiences with friends from other countries as being mutual and socially enriching. She said:

> Ah, for me personally, I don't belong to any specific group…not even my country mates. My friends are from different countries. And the friends that I have… I made them from a Bible study group. What we have in common creates friendship… They are from Angola, Philippines, Indonesia, from China, either first or third world. The friends influenced me on how to be dependent. I learned how to study the Bible personally. When it comes to health…..I learned how to eat, and exercise….When I came I was not like this. (AnnaParia, 22, Female, France, Undergraduate, Med-Tech, Lines 4-7, 18, 28 -33)

Similarly, Sidushia's involvement in religious activities allowed her to increase her acquaintances with other nationalities. Sidushia said:

> Yeah. (Laughing). In PNG, the cooking, it is something for women. I feel, because I am involved in Master guides ….and other Small Group, I see we work together…we need to help each other. (Sidushia, 28, Female, Graduate, Papua New Guinea, Psychology, Lines 139 -141)

Religious activities are open to all students and are the best places for self-disclosure and freedom to discuss issues. Bible studies, youth programs, and small groups are instruments of building friendships. As people make causal communication, they develop confidence with their friends.

Joint social activities. Joint activities set a stage for connections, networks, contacts, reduced loneliness, and reduced homesickness. Dano reported his experiences with international friends as mutually satisfying. He has experienced a sense of belonging and care from another international friend. Dano said:

> Before, my friends were from Myanmar. But we separated because they were young and I was older than them. We had different interests. Also, they were undergrads with different class schedules. Now; my friend is from Papua New Guinea (PNG). You see, I choose PNG friend because he cared for me and still does. (Dano, 24, Male, Graduate, Indonesia, Lines 2-8, 18)

Dano's response indicated that he enjoyed friendship with other international students. Dano has caring international graduate friends as opposed to his earlier co-national undergraduates.

Literature mentions the propinquity effect which theory posits that meeting and interacting with people increases the chance of friendship (Festinger, 1954). It seems like the 'birds of a feather flock together' as 'birds that just happen to be near each other grow similar feathers'. They found out that neighbors were most likely to be friends if they interacted. Therefore, friendship formation will appear in neighborhoods, workplaces, college classes and other places where people get together.

Rewards and gifts. This is friends share gifts, extend financial help, or any assistance to each other, and seemingly complement each other. Dano said:

I borrow money from my Myanmar friend and so we help each other. We in ASEAN countries have some similarities. (Dano, 24, Male, Graduate, Indonesia, Business, Lines 2-8, 23-27)

Similarly, Johnsou became a friend due to this reward. His first friends helped him; he also helped others who eventually have remained his friends. Johnsou said:

The first one was a kind man (Filipino) who helped me the first time…and since then we have been friends. Yes, there are many who I have helped…not that I have much but what God has allowed me to have from the small amount…..My room-mate was a working student. But since it was not coming, he had a financial problem. Since I had paid my bills, I decided to pay his bill…..like for the month…He is a Filipino. Also, my other friend who was supposed to graduate….He didn't have. At that time, my sponsors had sent me some money, so I decided to pay…I took ten thousand and paid his remaining amount, ….He graduated and today, he calls me 'My big brother'….He is not Filipino but international. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines 45-53)

Like Dano and Johnsou, Nana reported a reinforcing relationship. Her friend's husband helped her. They have joint activities of helping each other. She said:

We go out to buy things together. At times….her husband gives us a lift to the market; we sometimes just go to eat out with our children….She also helps me with my problems. She (neighbor) helped me to clean the wound, put some…medicine…because I couldn't walk. We talk so much with her. (Nana, 35, Graduate, Education, China, Lines 13-15, 17-24)

The experiences of Dano and Johnsou, Nana showed that friendship can be formed based on the rewards given and received. The adage goes; *a friend indeed is a friend in need*. Helping another is an attribute of friendship formation.

Exposure. This is an experience of having been in contact with many people from different cultures. This ability to have multi-faceted friendship was manifested by the international students who had mingled with other cultures outside their countries of origin. Sidushia said:

I have gone to many places….I have visited many and get to know their families. In terms of nationality, oh, Korea, Philippines, Trinidad and Tobago, and of course, India, Kenya and yeah…….I am the one who introduces my international friends to them; I am like a bridge to connect to the other international students… (Sidushia, 28, Female, Graduate, Papua New Guinea, Psychology, Lines 13-14, 98-101)

Responding to a question on how widely she had traveled, AnnaParia from France responded confidently she knew how to relate to others due to wide traveling. She said:

Yes, I have been to other countries too. That has made me appreciate how to relate (AnnaParia, 22, Female, Undergraduate, MedTech, Lines 64, 65,)

Sidushia made friends very easily and learned the local dialect. She was willing to work and even marry a man from the host country. She could introduce her co-nationals to host nationals. Sidushia's per-

sonality made her very outgoing and made friends with students from all over the world so long as they talk to her. AnnaParia's religious orientation and exposure from wider traveling made her accepting and receptive of all students regardless of cultural differences. In a related report, Johnsou's helping hand has helped him make friends with students from all over the world. The exposure made them acquire the multifaceted level. They balance all their friendships. Such students reported having traveled in many other countries.

The report from the data brought forth the second category of friendship formation: friendship with other international students. This finding aligned with Bochner et al.'s (1977) functional model this friendship, a multi-national provided network that was recreational. According to Kim (2001), international students search for new relationships as soon as they arrive in a new country. The common bond between the two groups is that both are – "strangers in a strange land" – which bolsters the formation of friendships with other multinational students. The multi-national friendships have several advantages. According to Kember et al. (2001), international students would have the opportunity to not only learn about the host culture but learn about other cultures as well. They develop a feeling and sense of commonality that they are not alone in a new environment. Yeh and Inose (2003) indicated that many international students had shown that they felt embarrassed and self-conscious about their accent thus speaking with multi-nationals was less intimidating while still allowing for language learning occurs.

The report indicates that this friendship was formed due to the reinforcement, facial appearance, and having too many topics to share deepened. Literature (Aronson, Wilson, & Akert, 2007) affirmed that people are attracted to others who give rewards or reinforcements. Reinforcements range from a simple complement to an expensive cruise. People are attracted to others they reward (Jecker & Landy, 1969). Furthermore, the literature showed another theory of relationships called social penetration theory. This theory is developed depending on the number of topics that people talk about and the degree of 'personalness' of the topics (Altman & Taylor, 1973). There are two aspects of social penetration theory namely breadth and depth. The breadth has to do with how many topics friends talk about. The depth of a relationship involves the degree to which people penetrate the inner personality – the core- of the individual. Represented on a circle, the breadth that has 8 topics and five levels that show intimacy should be placed accordingly. The ideal is that friends should have more topics that are talked about with interaction closer to the center (DeVito, 2013). De-penetration occurs when topics lessened and the breadth is on the outer circles. Psychologically, international students who missed home influences displaced their patterns of feelings, thoughts, and behavior of love, care and belonging to others. Their friendships were with other students from other nations. Countertransference occurred.

Friendship with students of the host country. This is the third category of friendship formation. This is the friendship formed between the international students and the students of the country in which they study. This is usually for social interaction. The common experiences that enhanced this friendship included an appreciation of host culture leading to the desire to marry and work and social interaction.

Appreciation of host culture. This theme emerged from the data showing how the formation of friendships made them willing to marry and work in the host country. The international students were able to adapt to social life in the host nation. Accordingly, they had fewer social difficulties. The formation and presence of intimate friendships with host nationals greatly fostered the adjustment. Johnsou said:

> To me, I try to like the good things in every culture. When I arrived here I was open to new friendships. For a long time, I was praying for someone and found her here. God used people like you to get me acquainted with others. I found someone already. I mean a sweetheart. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines 73-76)

Similarly, Sidushia appreciated the culture in the host nation. She had fun. She found out that the men in the host nation were better helpers of their women than the men in her country. She would marry a man from the host nation. She said:

> I have friends, not only from my country but more so Filipinos and other countries. I make friends with the shop keepers, gate people. Philippines is fun. (Laughing) Yes. Yeah. Philippines. One thing

I have seen is that Filipino men work. They work. They are really good in helping ladies. They are supportive to women. I could marry here. (Sidushia, 28, Female, Graduate, Papua New Guinea, Psychology, Lines 129-131, 134-136)

Johnsou and Sidushia experienced adaptation in the host nation. They had developed stronger ties with host nationals and seemed were more advanced in the cross-cultural adaptation process. They had a sense of togetherness through interactions in multiple social contexts over a long period; intimacy developed.

This finding is aligned with the matching hypothesis theory of friendship which affirms that romantic partners tend to be similarly attractive (Walters, Aronson, Abrahams, & Rottmann, 1966). People who become romantic partners tend to have a similar level of physical attractiveness. Friends to be are counseled to find compatibility beyond the physical attractiveness before making any lasting commitments.

Social interaction. This theme emerged from the data and showed how international students formed friendships with students of the host country through social interactions. The interactions enriched their understanding of the new culture through discussions, and intellectual exchange with others. This friendship mitigated the stress that students experience while in other cultures. It offered emotional support. Johnsou reported being a student that loves discovery and adventure with friends of other origins. Johnsou said:

I am a person who likes to discover….and I like adventure….I like making new friends of other origins…It is part of my wish…..my dream. Yes…lifelong commitments begin with friendship. I love the Philippines. Here the Filipinos are family oriented. Also back in Africa, I am also family oriented and my people are family oriented. Also …we are similar in the passion for missions she is engaged in mission. We share the same goal and same vision. Not only cultural similarities but eh…eh… spiritual similarities. I have found the family good also. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines 23-24, 78-82)

Similarly, Sidushia reported that she was felt comfortable and free with mostly the host-nationals. The host nationals provided another level of interaction for her; otherwise, she would lonely and eventually sleep due to boredom.

Of course, I have many Filipino friends mmh, because when I go around….. mmm, we go around together, I go out with them… I can learn Tagalog…when we go out to buy things, I speak Tagalog or Taglish. I have friends, not only from my country but more so Filipinos and other countries. I make friends with shop keepers, gate people. Philippines is fun. (Laughing) Yes. Yeah. Philippines. (Sidushia, 28, Female, Graduate, Papua New Guinea, Psychology, Lines 88-92, 120-124)

Johnsou and Sidushia reported being satisfied with the host-nationals. Johnsou loved to explore, loved helping others, and mixed easily. He appreciated the culture – food, language, dress. His willingness to adapt to changing environments allowed him to find a sweetheart. Sidushia was willing to work and even marry a man from the host country.

Literature shows the agreement with the Ben Franklin Effect which posits that after helping another person we like them more. Jecker and Landy (1969) established that impersonal request for a favor decreases liking while a personal request for a favor increases liking. Furthermore, the communication accommodation theory asserts that people tend to talk and act like those we like. Giles and Wiemann (1987) and Street and Giles (1982) asserted that when people talk with others, they tend to subconsciously change their style of speech (accent, rate, types of words, etc.) towards the style used by the listener. They also tend to match non-verbal behaviors. This is mirroring. This matching is an indicator of agreement and liking. Literature shows that in addition to host nationals and multi-national friendships, Bochner et al.'s (1977) functional model also addressed the significant role that host national friendships – friendships formed with host members in countries of study – play in the lives of students studying abroad. The host nation's cate-

gory functions as instrumental facilitation of academic and professional aspirations. Eastwick and Finkel (2009) affirmed that people are attracted to those they think are attracted to them. DeVito (2013) affirmed that 'people like likers' (p. 240).

Several advantages and disadvantages are realized when international students form friendships with host nationals. According to Church (1982), the more contacts the international students had with the host nationals, the higher the levels of satisfaction, less homesickness, and less loneliness in their study abroad experience. Besides, these students were able to adapt better to life overseas, had fewer social difficulties, and had improved communication competence (Ward & Kennedy, 1993). Pruitt (1978) reported that the students tended to have more positive feelings about the host culture. The presence of intimate friendships with host nationals greatly fostered the adjustment process (Maundeni, 2001), less loneliness (Church, 1982), better adaptability (Ward & Kennedy, 1993), positive feelings about the host culture (Pruitt, 1978), and had fostered adjustment process. The host national friendship was a predictor to return to countries of study for career development (Ward & Masgoret, 2004) and these affiliative ties across group boundaries provided a paramount vehicle for achieving relational diversity (Mendoza-Denton & Page-Gould, 2008). Kim (2001) added the fact that the contacts gave them the ability to gain insight into the minds and behaviors of local people. Conversely, the author showed that the greater the interpersonal communication with host-nationals by international students, the greater the intercultural transformation and was more important to the adaptation process.

Although there are merits experienced in the formation of friendship with host nationals, several challenges have been experienced that have proven to be more difficult in achieving these friendships (Sam, 2001). First, many international students have a poor command of the host language and this has posed difficulties in making host national friends (Yamazaki, Taira, Shun-ya, & Yokoyama, 1997). According to Kudo and Simkin (2003), spoken English skills are a prominent factor affecting the development of intercultural friendships. Similarly, Gudykunst, Gao, Sudweeks, Ting-Toomey, and Nishida (1991) established many cases in which inadequacy in linguistic knowledge inhibited individuals from getting to know each other. Second, the majority of the international students reported perceived discrimination (Leong & Ward, 2000) and/or find that individuals in the host environment hold racial or ethnic prejudices (Rajani et al. 2018; Redden, 2012). Third, when international students enter a place where friendship networks and associations have already been established and formed by individuals from the local culture (Woolf, 2007); friendship formation was difficult. For example, Kudo and Simkin (2003) reported how Japanese students studying in Australia encountered difficulties spending time with Australians who already had commitments to family and other activities.

In summary, the literature on international students and their friendship networks point out the fact that host national friendship formation is integral to the adjustment process. According to Church (1982), the most important variables related to the adjustment of international students were found to be the number, variety, and depth of social interactions with host nationals. From the literature, researchers have attempted to study international students in general concerning co-national, multinational and host national friendships formations but few systematic attempts had been made to determine the challenges faced in a multicultural setting using a phenomenological design.

Psychologically, the Hawthorne effect makes international students look and behave well. *Hawthorne Effect* was coined in the 1950s based on a series of experiments that were originally conducted in the 1920s on the factory on whether there was more productive with a greater or lesser amount of ambient lighting. Researchers found that the productivity of both groups increased from the control amounts. Further experiments showed that it happened because the test subjects knew they were being studied. The point here is that when people are being observed they want to look good and perform well. A shared experience is that when people know they're being watched, it's natural to behave differently in accordance with the expectations. When international students know that everyone is watching: co-nationals, other internationals and host nationals, the behavior will be controlled. Bad habits will be changed and good ones reinforced. The internationals will do better for they know they are being watched and reviewed by others.

Therefore, international students who missed home influences displaced their patterns of feelings, thoughts, and behavior of love, care and belonging to others. They formed friendships with students from host nations. Countertransference occurred. They could marry and work within the country of study.

How Friendships Formation Affected the Life of International Students

This is the second research question that shows how friendship formation affected the life of international students in a multicultural setting in the Philippines. The data from the participants showed that they were positive and negative effects. The emerging themes are discussed under each effect. Furthermore, there were barriers to friendship formation.

Positive effects. The friendship formations had positive effects on international students. The emerging themes showing the effects of the friendship formation included having an appreciation of host culture, contributed to the fun, happiness, improved lifestyle and psychological wellbeing, developed critical thinking, relieving stress, and reduced homesickness.

Appreciation of culture. The report from the data showed that international students appreciated the host culture: food, language, etiquette, and values. They formed an intimate relationship; got sweethearts and were willing to marry and work in the host country. Johnsou said:

> Yes…lifelong commitments begin with friendship. I love the Philippines…..and I have a sweetheart. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines73-76)

Sidushia reported that friendships contributed positively to her social life. She found people in whom to confide during moments of worry. Sidushia said:

> Well, ah, friendship contributes to my social life…there is fun, that connectedness to other people. I don't know but I like talking to people…I would miss happiness. If I don't have friends, I would do sleeping. (Sidushia, 28, Female, Graduate, Papua New Guinea, Psychology, Lines 120-124, 129-131,134-136)

Johnsou and Sidushia had a positive mindset on host-nationals. They appreciate food, values, and language. Johnsou was easy at mixing. He appreciated the culture. He has a sweetheart. Sidushia's friendship allowed her to have fun, happiness and helped her avoid boredom. Due to the strength of the friendships already formed, these international students would choose to marry and even work in the host country. Friendship is an extremely important component of humanity. It is Aristotle who argued that the happy man is one that will need friends. Saeednia (2009) citing Maslow's hierarchy of needs, positioned friendship in the 3rd level: the need for belonging and love. This need transcends racial, gender, social, ethnic, and religious boundaries. Students studying outside their home countries find life challenging especially if they do not make meaningful friendships in multicultural settings.

Literature shows that the international students who had more contacts with the host nationals reported that the students were able to adapt better to life overseas, had fewer social difficulties, and had improved communication competence (Ward & Kennedy, 1993). Pruitt (1978) reported that such students tended to have more positive feelings about the host culture. The presence of intimate friendships with host nationals greatly fostered the adjustment process (Maundeni, 2001).

Contributed to fun, happiness, improved lifestyle and psychological wellbeing. Meaningful friendships in the host country promoted a balanced lifestyle. AnnaParia reported her independence in doing her things. She now knew how to eat, and exercise. She now lives with more hope, more joy and she is emotionally stable. She is a critical thinker. AnnaParia said:

> From the Bible study group, I have benefitted,...The friends influenced how to be dependent. I learned how to study the Bible personally. They …taught me how to be independent. Not being dependent on them but taught me independence. I learned how to eat, exercise…..As for me I didn't know how to eat ….healthy…..they also helped me on emotional issues…When I came I was not like this. When I started studying the Bible it changed my life….there was more

hope, more joy and stabilized me emotionally. (AnnaParia, 22, Female, France, Undergraduate, MedTech, Lines 28-35)

AnnaParia had improved a changed lifestyle in matters of eating, exercising and emotional balance because of her multi-national friends. She has developed a critical mind; a skill learned in Bible studies. Literature showed that meaningful friendships made international students have a support system, a fostered well-being (Finkenauer & Righetti, 2011), a protective mechanism that facilitated resilience and had effects on adjustment and psychological well-being (Helgeson & Lopez, 2010). According to Brass (2015), meaningful friendships protected them from getting into criminal activities.

Developed critical thinking. AnnaParia developed her skills of critical thinking from Bible studies. She applied them to academics. This is a needed skill in academics. AnnaParia said:

If it were not my friends who influenced me to study the Bible, I would not be like this. They taught me to think critically. The thinking process, (the analytic way), the analytic way became my way of doing things. I applied it to my academics. (AnnaParia, 22, Female, France, Undergraduate, MedTech)

Research (Curtin, Malley, Stewart, 2016), discussed that international students had higher rates of completion and required less time to complete their studies because of study skills.

Relieved stress. The academic environment can trigger stressful moments in the lives of international students. VeNatu was experiencing stress without friends. VeNatu said:

They (friends) help you push on. Life without friends is hard. It makes me feel someone is going through similar challenges as me. I can relate to that. So we encourage each other. Positively, we share experiences, negatively, when we don't share experiences. (VeNatu, 22, Undergraduate, Nutrition and Dietetics, East Africa, Line 34-36)

The friendships formed by her allowed her to cope with life. They encourage each other. She can cope with stress as a student. Williams and Johnson (2011) found that meaningful friendships made a support system, fostered well-being (Finkenauer & Righetti, 2011), was a protective mechanism that facilitated resilience and had effects on adjustment and psychological well-being (Helgeson & Lopez, 2010).

Reduced homesickness. International students find life challenging especially if they do not make meaningful friendships in multicultural settings. AnnaParia said:

When I was new, I used to long for home, felt homesick, but now it is long gone. Now that I have been here for 2 years, I have overcome it. ….Before, I would talk to parents more often. I felt home sick when I saw them interacting with their families. This made me recall my family. (AnnaParia, 22, Female, France, Undergraduate, MedTech, Lines 58-62)

Literature (Poyrazli & Lopez, 2007) asserted that international students who had no meaningful friendships suffered from homesickness which was a difficult issue to deal with as it caused despair. Messina (2007) found out that homesick international students manifested poor decision making and studying skills, and showed anxiety towards social situations. Besides, the lack of meaningful friendships led to severe physical and psychological health issues for some international students.

The positive effects of friendship such as hope enhanced self-worth, protected them from criminal activities (Brass, 2015), facilitated social emotion goals for each other; and provided companionship and affection (Furman & Buhrmester, 1985; Hays, 1984).

Negative effects. Although friendship formation affects international students positively, data showed that they were also negative effects. These effects included delayed requirements, social and economic, and dislike the host country despite its beauties.

Delayed requirements. The report from the data showed that some international students were affected negatively by the formed friendships. Johnsou was affected negatively when he delayed submitting the academic requirements. Johnsou said:

…they (friends) take your time for studies…..and times you have delayed requirements…..Last time, I helped them do tasks and was late to finish my requirements….we had an IC but later completed. (Johnsou, 32, Male, Africa Franco-phone, Graduate, Nursing, Lines 149-151)

The delayed submission of academic requirements may lead to failure, delay in graduation or even transfer to another school. Literature showed that although international students had higher rates of completion and required less time to complete their studies (Curtin et al. 2016), friendship issues had adverse effects on academics; it led them to transfer to other schools and lengthen the study period or have poor grades.

Socially and emotionally. Powder reported that lack of friendship formation affects more aspects of his life. Powder said:

> Socially, academically, and emotionally, am affected…. no one helps me out to do certain things when stranded. Group work is better in education. (Powder, 39, Male, Ph.D., Public Administration, UP Diliman, Lines 47-48)

Dano reported having performed poorly for lack of a group to do discussions in English. The host nationals chose to keep themselves in one group and further used Tagalog at the expense of this international student. Dano said:

> Sometime ago, I performed poorly because I missed a group with which to share information in a discussion. I have a problem with Philippine students…. They prefer their own people. Friendship is not promoted by such a move……Not because they don't understand English; they speak English very well, because they make presentations in good English and fell offended if you told one that he doesn't know English. (Dano, 24, Male, Graduate, Indonesia, Business, Lines 31-38)

Nyobur reported having been left alone in a class. The host nationals group themselves and left him alone. Nyobur said:

> I don't join social events because most of the time I am indoors. I don't go for those activities outside….We have College social activities…..like acquaintance nights, Team Building activities…. while they are good, but still the challenge is that my fellow students from this country prefer being in their own group. In class, when the professor asks for groups, most of my local classmates choose to sit in one group. I thought the local people should treat us with friendship…..but it is different. Because of this limited time with them, limited time for acquaintances, I do not learn more facts from them….I am glad my religious life is not affected. (Nyobur, 28, Male, Myanmar, Business, Lines 20-26, 28-35)

Powder, Dano, and Nyobur were affected when the host nationals chose to speak in a local dialect without regard to internationals. Powder needed them in discussion groups. Dano missed a group for group discussion. Nyobur cannot join social activities because he might not enjoy the conversation.

Glass and Westmont (2014) stated that a sense of belonging enhanced inter-national students' academic performance and increased cross-cultural interaction between international and host students. Furthermore, Glass confirmed perspectives that social scientists already explored international students' sense of belonging.

Barriers to friendship formation. Although the international students reported how they were positively and negatively affected, the data showed barriers to friendship formation. The barriers include limited level of interaction, language, insensitivity to visitors and differences in food preferences.

Limited level of interaction. The report from the data showed that international students had barriers to the formation of friendships. The barriers were posed by the host-nationals. That included a lack of interaction with host-nationals. Nana said:

> The neighbor in front my door here is a Filipina…we never talk with her. She never talks to us… They always close the door….probably because she is a working mother ….may be…may be….

only one time she talked to me. For example for this semester, we have talked only once….I find it difficult to relate to her. (Nana, 35, Graduate, Education, China, Lines 28-31)

Communication is a crucial component of friendship formation. When there is less interaction, friendship soon dies. Oxygen is to life as communication is to friendship.

Language barrier. Furaha reported that she had never enjoyed her stay in the country because of barriers to friendship. Furaha said:

I have not enjoyed my friendship here. One thing is the barrier, language. They use Tagalog even in class. I keep reminding them over and over again, but in vain…I find it hard since I arrived here. (Furaha, 28, Nigeria, Ph.D. candidate, Molecular Science, UP Diliman, Lines 3-6)

In another development, Powder reported having experienced a similar language barrier with host-nationals. Powder said:

I have been here for almost for two years now. My experience with the Filipino …..is that they are very work-oriented. But one thing…..I don't know if they know it or not…in fact they speak a lot of Tagalog, without recognizing the presence of other people. It hinders my interaction with them….. very much. I wanted to learn something for myself but the use of Tagalog was a problem to me. (Powder, 39, Male, Ph.D. candidate, Public Administration, UP Diliman, Lines 2-6, 8-13)

Nyobur reported having trouble with language. The host nationals choose to use the local dialect without regard to other nationals, leaving him alone. Nyobur said:

They often use Tagalog for communication and this excludes me and other friends - internationals as well. I wonder why they use Tagalog in the setup where we have international students who don't understand their language. So I have decided not to move friends with local people. (Nyobur, 28, Male, Myanmar, Business, Lines 20-26)

Furaha, Powder, and Nyobur experienced a language problem as a barrier to friendship. The host nationals could only express themselves in their local dialect; a language not learned by international students. Difficulty in language hinders communication as a channel of friendship where they express thought, opinion and feelings. Literature shows that the poor command of the host language posed difficulties in making host national friends (Yamazaki et al., 1997). According to Kudo and Simkin (2003), spoken English skills are a prominent factor affecting the development of intercultural friendships. Similarly, Gudykunst et al. (1991) established that inadequacy in linguistic knowledge inhibited individuals from getting to know each other. In summary, the literature on international students and their friendship networks point out the fact that host national friendship formation is integral to the adjustment process.

Insensitive to internationals. In another development, Powder reported having experienced a similar attitude from host-nationals. Powder said:

I expect the learned friends to be considerate and sensitive to strangers who don't follow the conversations….but they seem to be uncaring……They use English in other places….as for UP it is a big school…...they teach English…but use also Tagalog with teaching it to others. We back home are sensitive to strangers….we care for them…we don't speak anything outside that they don't understand. We consider it backbiting…Even here in UP, it is … (shrugging). (Powder, 39, Male, Ph.D. candidate, Public Administration, UP Diliman, Lines 11, 12, 16-19)

Furaha reported that she was left alone and didn't receive the attention she expected. When students do not mind others' welfare, they don't help, when no one bothers - all become barriers to friendship formation. Furaha said:

If it is at home, if you have a visitor, your attention will be turned to a visitor. You would want to help, ensure he is fine; going out of way to ensure his comfort. But not here….. Here, everyone is on his own….not minding other's welfare…if you need help or not, no one bothers….during meal

times, they all rush leaving the visitor all alone or to also scramble on the line. (Furaha, 28, Nigeria, Ph.D. candidate, Molecular Science, UP Diliman, Lines 50-54)

Furaha and Powder reported experiences where the host nationals and even other students didn't recognize the presence of other nationals. The inconsiderate spirit during meals and the use of vernacular in a group of mixed nationalities excludes many in friendship formation. Literature (Glass & Gesing, 2018) affirmed what anthropologists already recognized: the need to belong was a fundamental human motivation. This was in echoing what Baumeister and Leary (1995) had established when they said that "human beings have a pervasive drive to form and maintain at least a minimum quantity of lasting, positive, and significant interpersonal relationships" (p. 497). Friendship may be absent due to several reasons namely cultural, discrimination, inadequate bonding, and bridging activities.

Differences in food preferences. The differences in the kind of food made several international students miss out on social activities. That denied them the opportunity to mingle and make friends with other students. Nana said:

You know, it is hard to relate when you don't talk to people. If people don't talk to you, it is hard. I have difficulty talking to them….There is a problem….there is a problem….you know… The next is food….(shaking her head)….I think you know the food. I don't like Filipino food. It is very salty, or very sweet….(sugary)…..Yes, sugary…I don't like sugary foods…but to them…everything is sugary…..something else….something else…..the food is very…very …it is very oily……But to them they like it…They eat most of the time. The stomach has not rested. They actually eat between meals…This is unhealthy. (Nana, 35, Graduate, Education, China, Lines 52-71)

For Nana, the differences in the choice of ingredients in food – salty, sugary and oily food items deny her the chance of mixing at social occasions thereby limiting her interactions, Friendship cannot be formed with limited interactions.

Conclusions and Recommendations

Anchored on the Psychoanalytic conception of transference, the study established that friendship formation knows no boundaries. People need friendships, love, and belonging. If these needs are not met by the immediate family due to geographical distances or other factors, soon friendship will develop with other people. People have learned to transfer feelings, thoughts, behavior to others. As for the international students, who have left their parents, guardians, and siblings away, they soon form friendships in the country of study. Such friendships maybe with their countrymen for psychological and emotional support. The students who preferred host-national friendships appreciated the culture and were willing to marry and work in host countries. The students who preferred multi-national friendships benefited from cultural networking. Furthermore, the international students formed their friendships based on the Ben Franklin effect, law of attraction, matching hypothesis mere exposure, propinquity effect, reinforcement effect, repulsion and communication accommodation theory, relationship, social penetration, and social exchange. The purpose is more in instrumental facilitation of academic, professional aspirations and life satisfaction of the international student.

Moreover, friendship formation contributed to their lifestyle, fun, happiness, and psychological wellbeing. Besides, it enhanced critical thinking, relieved them from stress and helped them overcome homesickness. However, they have negatively affected academically, socially and emotionally. The barriers to friendship formation on the part of international students included an unwillingness to socialize with host-nationals, neglect to appreciate the new culture and language barrier. The barriers on part of host nationals included limited interaction, language barrier, insensitivity to internationals, and differences in food preferences.

In consonance with the Psychoanalytic conception of transference theory, when international students crave home influences of love care and sense of belonging, they displaced their patterns of feelings,

thoughts, and others. Their friendships were with other students from their own countries, or other nations or with countries of study. Transference and countertransference occurred.

As the results of this qualitative phenomenological study showed the shared experiences of international students in friendship formation in a multicultural setting, it is recommended that a case study be done to explore how some international students would be able to have friendship formations from all the categories. Furthermore, it would look at the creation of a multicultural environment that would be conducive to and supportive of international education activities. Moreover, it would look at ways of improving the ability and comfort of international students in terms of social interactions. Implications of the findings were discussed. A quantitative study would follow for generalizability.

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Senior Citizens' Demographic Profile in Relation to Quality of Life

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Abstract

This research established the relationship of senior citizens' demographic profile in relation to their Quality of Life (QoL). The study answers the following research questions: (a) What is the profile of the respondents in terms of: age, retirement status, marital status, educational attainment, living arrangements, employment status, and financial status; (b) What is the extent of the QoL of the respondents in terms of: life overall; health; social relationships; independence, control over life, freedom; home and neighborhood; psychological and emotional wellbeing; financial circumstances; and leisure and activities; (c) Is there significant relationship between the senior citizens' demographic profile and their QoL; (d) Is there significant difference in QoL when marital status and living arrangements are considered? A gap in the academic literature displays limited quantitative examination on the substantial concerns of the senior citizens in the Philippines. The study used descriptive-correlation method. A total of 62 older adults were selected through snowball sampling method. The respondents of this study were senior citizens from the different municipalities of Laguna aged 60 to 85 years old. Kruskall-Wallis was applied to discover the difference in QoL when marital status and living arrangements were considered. The descriptive results showed that the highest QoL is home and neighborhood while financial circumstances were the lowest in the average ranking of QoL. Correlational analysis discovered that age, retirement status, education, income, and employment have a significant relationship with the QoL of Senior citizens in Laguna. On the other hand, there was no significant difference on the respondent's QoL when marital status and living arrangements were considered.

Keywords: longevity, retirement, senior citizens, quality of life

The global population is maturing rapidly because of improved health care, declining fertility rates, lower mortality rate of women during childbirth, and increasing survival at older ages (Kail & Cavanaugh, 2017). As a result, the United Nations Population Fund (UNFPA) presented that worldwide, the number of people who turn 60 each year is nearly 58 million, equal to almost two persons every second. Consequently, the organization projected that by the year 2050 the older folks will surpass the youth under 15.

Demographers refer to older people as those who are 60 years old, but in several developed countries, reference to the older adults pertain to the eligibility to social security benefits, which begins at age 65. This increasing progression of older population puts tremendous pressure on pension systems, health care, and other human services (Kail & Cavanaugh, 2017). Moreover, UNFPA cited that in the 1900s, the average life expectancy was between 45 and 50 years for developed countries. Presently, the life span in developed countries extends to 80 to 85 years. In addition, the centenarian's immense growth is also evidently on the rise to over 3.2 million across the globe (U.S. Census Bureau as cited in Freeman, Garcia, & Marston, 2013).

In the United States, Depp and Jeste (2010) mentioned that people now have a greater chance of reaching the age of 100 than ever before. The U.S. Census Bureau (as cited in Freeman, Garcia, & Marston, 2013) said that while there were only around 5,000 centenarians in the United States during the 1900s, today there are 125,000 people over age 100. By 2050, it is expected to reach 835,000. More people are living longer and older people have healthier lifestyle than their predecessors of just a few generations ago.

The historical origins of ageing dates back to Aristotle; however, Cicero had a more positive view about it. Cicero felt that aging individuals could transition to advisory roles if they could no longer pursue active work (Depp & Jeste, 2010). In the modern day, Havinghurst (as cited in Erber, 2013) said that successful aging is getting the maximum of satisfaction out of life. When the proportion of the population of older people is 7 percent or over, it is considered an aging population (United Nations). In the Philippines, an older person is referred to as a senior citizen whose age is 60 years old or above. Filial obligation is one of the most outstanding characteristic of Asian societies. Dating back to the historical epoch, the elderly was viewed as the wellspring of wisdom and their sage counsel was received and passed on to the advancement of the next generations (Carlos, 1999).

This developed world phenomenon proves that there is a universal need to settle the numerous clamors for services to the older adults. In a few years, it is foreseen that conflict will arise with the younger to middle adults for the inadequate supply of basic goods and commodities (Kail & Cavanaugh, 2017). The UNFPA has stated the overtaking of the older population in the coming years. Thus, the implementation of several existing policies on employment and the necessity for expansion and financing of existing senior citizens' programs must be acted upon by the government (Racelis, Abrigo, & Salas, 2012).

Increased longevity and population ageing is making situations challenging in terms of retirement. Ideally, people choose to retire (voluntary retirement) when they know that they have achieved financial freedom, good health and, a supportive group (Kail & Cavanaugh, 2017). Retirees have spent a lifetime developing their skills. Many of them were highly productive up until the day they retired. While it may be true that many individuals look forward to retiring as a way of escaping the confinement, boredom, and strenuous work of their jobs, there are many others who wish to sustain gainful employment and enjoy the satisfaction of friendship, routine, and interaction with customers (Shea & Haasen, 2006). In fact, the downside of retirement is the negative effects on health. Studies show that being forced to retire is correlated with significantly poorer physical and mental health (Donahue; Hershey and Henkens, as cited in Kail & Cavanaugh, 2017).

According to the Philippine Statistics Authority (PSA, 2012), people who are regarded as senior citizens are those aged 60 years old and over. Out of the 92.1 million household population in 2010, there is 6.8 % elderly group. The females lead the seniors with a 55.8 percent mark while the males follow with 44.2 percent. Furthermore, studies revealed that there are eight regions who have a high proportion of elderlies; these are: Region I (9.0 percent), Region VI (8.7 percent), Region VIII (8.2 percent), Region VII (7.8 percent), Region II (7.3 percent), Region III (7.0 percent), and Caraga and CAR (6.9 percent each). ARMM, with 2.9 percent, had the lowest proportion of senior citizens. With the advent of the Filipino elderly folks entering the aging population, this paper aimed to know the relation of the senior citizens' demographic profile with reference to their quality of life in the cities of Laguna.

Method

The study used descriptive-correlational methods. Descriptive research design was adopted to express the respondents' demographic profiles. Correlational research design was employed to determine the relationship between the variables. The independent variable pertains to the demographic profile of the elderlies. On the other hand, the quality of life is the dependent variable. Kruskall-Wallis was applied to discover the difference in QoL when marital status and living arrangements were considered. A total of 62 older adults were selected through combination of non-probability purposive and snowball sampling method for this research. The respondents of this study were senior citizens from the different municipalities of Laguna aged 60 to 85 years old. The older adults were gathered in the following areas: (48) Sta. Rosa, (9)

Binan, and (5) San Pedro. Modified research instrument in this study was utilized in which part was adopted from Bowling (2009).

Results and Discussion

Demographic Profile of the Respondents

Table 1 presents the frequency and percentage of the respondents by age. Out of 62 participants, 15 (24%) were from ages 60 to 65 years and another 15 (24%) who belong to 71 to 75 years old. Seventeen (27%) were mature citizens aged 66 to 70 years old. They were followed by 10 (16%) elderlies aged 76 to 80 years old and finally, 5 (8%) golden agers were 81 to 85 years old.

Table 1
Frequency Distribution of Respondents by Age

Categories	Frequency	Relative Frequency	Percent
60-65 years	15	0.24	24%
66-70 years	17	0.27	27%
71-75 years	15	0.24	24%
76-80 years	10	0.16	16%
81-85 years	5	0.08	8%
Total	62	1.00	100%

Table 2 exhibits the frequency and percentage of participants by retirement status. Out of 62 older adults, 52 (84%) are retired already while 10 (16%) are still active and are not retired.

Table 2
Frequency Distribution of Respondents by Retirement Status

Categories	Frequency	Relative Frequency	Percent
Retired	52	0.84	84 %
Not retired	10	0.16	16%
Total	62	1.00	100%

Table 3 shows the frequency and percentage distribution of seniors by marital status. Out of 62 participants, 9 (15%) are single followed by 26 (42%) who are married. Not far ahead are 27 (44%) seniors who are widowed. Marriage has many blessings one of which is deepened emotional support. Another is better income than being in a single relationship. On the other hand, becoming a widow poses detrimental effects on health, as it ushers in emotional devastation, loss of a caregiver, reduced economic support, and limitations in activities. It is important to note that this kind of transition depends on the quality of relationship and dependence with a spouse. Those who had a difficult struggle with a spouse had an easier time adjusting to widowhood (Markides, 2007).

Table 3
Frequency Distribution of Respondents by Marital Status

Categories	Frequency	Relative Frequency	Percent
Single	9	0.15	15%
Married	26	0.42	42%
Widowed	27	0.44	44%
Total	62	1.00	100%

Table 4 displays the frequency and percentage distribution of respondent by educational attainment. Out of 62 old folks who participated in this research, 26 (42%) of the older adults finished elementary. They are followed by 12 (19%) individuals who reached secondary education. Sixteen (26%) of the seniors graduated from college and 8 (13%) persevered to succeed in graduate studies. This is evident in Whitbourne's (2005) study stating that folks who are 65 years and older have lower levels of schooling than individuals aged 25 to 64.

Table 4
Frequency Distribution of Respondents by Educational Attainment

Categories	Frequency	Relative Frequency	Percent
Elementary	26	0.42	42%
Secondary	12	0.19	19%
College	16	0.26	26%
Graduate Studies	8	0.13	13%
Total	62	1.00	100%

Table 5 exhibits frequency and percentage distribution of respondents by living arrangements. Out of the 62 seniors, 47 (76%) live with their families. Ten (16%) prefer to live with their spouses while 5 (8%) are living alone. This is supported by the research of Domingo and Casterline (as cited in Racelis et al., 2012) who explained that majority of the senior citizens in the Filipino households live with their children while a small percentage live by themselves.

Table 5
Frequency Distribution of Respondents by Living Arrangements

Categories	Frequency	Relative Frequency	Percent
Living with family	47	0.76	76%
Living with spouse	10	0.16	16%
Living alone	5	0.08	8%
Total	62	1.00	100%

Table 6 elucidates the frequency distribution of the mature participants by employment status. Out of the 62 mature adults who joined this study, 20 (32%) are self-employed and 42 (68%) are no longer employed.

Table 6
Frequency Distribution of Respondents by Employment Status

Categories	Frequency	Relative Frequency	Percent
Self-employed	20	0.32	32%
Not employed	42	0.68	68%
Total	62	1.00	100%

Table 7 cites the frequency distribution of respondents by monthly income. Out of the 62 senior citizens, 24 (39%) receives less than or equal to ₱2,500.00. They are followed by 17 (27%) who takes home ₱2,501.00 to ₱5,000.00. There are 5 (8%) senior citizens who receive ₱5001.00 to ₱7,500.00. Another 5 (8%) gets a monthly income of ₱7,501.00 to ₱10,000.00. Finally, there are 11 (18%) who declared that they bring home more than ₱10,000.00 every month. An individual's pay scale changes as one ages. In general, men bring home more in terms of wages than women (Whitbourne, 2005).

Table 7
Frequency Distribution of Respondents by Monthly Income

Categories	Frequency	Relative Frequency	Percent
Less than or equal to ₱2,500.00	24	0.39	39%
₱2,501.00 to ₱5,000.00	17	0.27	27%
₱5,001.00 to ₱7,500.00	5	0.08	8%
₱7,501.00 to ₱10,000.00	5	0.08	8%
More than ₱10,000.00	11	0.18	18%
Total	62	1.00	100%

Quality of Life

Table 8 shows the quality of life with regards to life overall. Seniors claimed a high quality of life in the following aspects: that they enjoy their life as a whole with a mean of 4.34 ($SD = 0.70$). Others say they are happy much of the time with a mean of 4.24 ($SD = 0.72$). Most say they look forward to things with a mean of 3.90 ($SD = 0.82$). Other older adults got an average QoL in this aspect where life gets them down with a mean of 3.05 ($SD = 1.19$). Quality of life covers both objective components associated with observable living conditions and some subjective components associated to how individuals regard their existing situations (Lawton, as cited in Arun & Cevik, 2011). Furthermore, Molzahn, Skevington, Kalfoss, and Makaroff (2010) expressed that quality of life is a multidimensional concept which contains physical, psychological, social, environmental, and spiritual dimensions.

Table 8
Quality of Life With Regards to Life Overall

	Mean	Standard Deviation	Descriptive Interpretation
1. I enjoy my life overall.	4.34	0.70	High
2. I am happy much of the time.	4.24	0.72	High
3. I look forward to things.	3.90	0.82	High
4. Life gets me down.	3.05	1.19	Average
	3.88	0.07	High

Table 9 presents the QoL with regards to health. Participants garnered a high QoL in these aspects: they believe they are healthy enough to get out and about with a mean of 4.00 ($SD = 1.01$). Others say they have enough physical energy with a mean of 3.74 ($SD = 0.99$). Elderlies received an average QoL in expressing that pain affects their wellbeing with a mean of 2.81 ($SD = 1.11$). In addition, the mature adults claimed that health restricts them from taking care of themselves and their homes with a mean of 2.81 ($SD = 1.16$). Haber (2007) stated that a number of mature folks consider themselves healthy. However, elderlies aged 65 years old and above, who only finished secondary education together with minorities (aged 75 and older) view themselves otherwise.

Table 9
Quality of Life With Regards to Health

	Mean	Standard Deviation	Descriptive Interpretation
1. I am healthy enough to get out and about.	4.00	1.01	High
2. I have a lot of physical energy.	3.74	0.99	High
3. Pain affects my wellbeing.	2.81	1.11	Average
4. My health restricts me looking after myself or my home.	2.81	1.16	Average
	3.34	0.10	Average

Table 10 reveals the quality of life with regards to social relationships. The older adults' QoL scored *very high* on these aspects: someone who gives them love and affection is very vital to them with a mean of 4.55 ($SD = 0.50$). They have their children around which is very important to them with a mean of 4.55 ($SD = 0.56$). The respondents scored *high* on having family, friends, or neighbors helping them if needed with a mean of 4.13 ($SD = 0.78$). The participants scored a low QoL in the following: they would like to have more companionship or contact with other people with a mean of 1.92 ($SD = 0.84$). In addition, they would like to have more people to enjoy life with a mean of 1.82 ($SD = 0.78$). The reason why mature adults develop a sound mind and body is due to positive social relationships. Compared with elderlies who live with their spouses, individuals living by themselves are more prone to depression (Yamashita, Kobayashi, & Tsunemetsu as cited in Yahaya, Abdullah, Momtaz, & Hamid, 2010).

Table 10
Quality of Life With Regards to Social Relationships

	Mean	Standard Deviation	Descriptive Interpretation
1. I have someone who gives me love and affection.	4.55	0.50	Very High
2. I have my children around which is important.	4.55	0.56	Very High
3. My family, friends or neighbors would help me if needed.	4.13	0.78	High
4. I would like more companionship or contact with other people.	1.92	0.84	Low
5. I'd like more people to enjoy life with.	1.82	0.78	Low
	3.39	0.03	Average

Table 11 is about the quality of life with regards to independence, control over life, and freedom. The mature participants scored *high* on being able to please themselves with a mean of 4.15 ($SD = 0.54$); they have a lot of control over the important things in their lives with a mean of 3.90 ($SD = 0.82$); furthermore, they also believe that they are healthy enough to be independent with a mean of 3.52 ($SD = 1.05$); Their concern lies with the rising cost of things and their pension/income which restricts their lives with a mean of 2.47 ($SD = 0.99$). On this part, they scored a low QoL.

A study in life space or spatial mobility demonstrates that a very limiting and cramped life space is related to negative health and poor emotional condition. Those who are confined to their homes are more likely to deteriorate compared to those who can spend holidays outside their towns (Byles, Leigh, Vo, Forder, & Curryer, 2015).

Table 11
Quality of Life With Regards to Independence, Control Over Life, Freedom

	Mean	Standard Deviation	Descriptive Interpretation
1. I can please myself what do.	4.15	0.54	High
2. I have a lot of control over the important things in my life.	3.90	0.82	High
3. I am healthy enough to have my independence.	3.52	1.05	High
4. The cost of things compared to my pension/income restricts my life.	2.47	0.99	Low
	3.51	0.07	High

Table 12 exhibits the quality of life with regards to home and neighborhood. The seniors scored high on this QoL in all areas. They agreed that they get pleasure from their homes with a mean of 4.32 (*SD* = 0.67). They also feel safe where they reside with a mean of 4.29 (*SD* = 0.71).

Table 12
Quality of Life With Regards to Home and Neighborhood

	Mean	Standard Deviation	Descriptive Interpretation
1. I get pleasure from my home.	4.32	0.67	High
2. I feel safe where I live.	4.29	0.71	High
3. I find my neighborhood friendly.	4.10	0.69	High
4. The local shops, services and facilities are good overall.	4.06	0.87	High
	4.19	0.08	High

In addition, they noted that they find their neighborhood friendly with a mean of 4.10 (*SD* = 0.69). The mature folks said that they find the local shops, services and facilities good overall with a mean of 4.06 (*SD* = 0.87). The finding was consonant with the research of Byles et al. (2015) indicating that the task of a supportive neighborhood plays a vital part in aging successfully while keeping social contacts intact. Maintaining a meaningful relationship with communities require neighborhoods who are easily accessible to the mature participants.

Table 13 illustrates the quality of life with regards to the psychological and wellbeing. The elderlies scored high on this QoL as they shared that they take life as it comes and make the best of things with a mean of 4.32 (*SD* = 0.54). They also tend to look at the bright side with a mean of 4.24 (*SD* = 0.59). The participants feel that they are lucky compared to most people with a mean of 4.03 (*SD* = 0.72). They answered that if their health limits their social/leisure activities, then they will compensate and find something else to do with a mean of 3.88 (*SD* = 0.78). There is an association between social functioning and life space because those who scored high in their social functioning have more freedom to move about (Barnes, Wilson, Bienias, Mendes de Leon, Kim, Buchman, & Bennett, as cited in Byles et al. 2015). On the other hand, studies explain that better physical and mental health is associated with individuals who are seriously engaged in religion which contributes to a persons' wellbeing (Loenig, King, & Carson, cited in Krause, 2015).

Table 13
Quality of Life With Regards to Psychological and Emotional Wellbeing

	Mean	Standard Deviation	Descriptive Interpretation
1. I take life as it comes and make the best of things.	4.32	0.54	High
2. I tend to look on the bright side.	4.24	0.59	High
3. I feel lucky compared to most people.	4.03	0.72	High
4. If my health limits social/leisure activities, then I will compensate and find something else I can do.	3.88	0.78	High
	4.13	0.07	High

Table 14 tells us of the quality of life with regards to financial circumstances. The respondents scored high on the QoL in this part of being able to afford to buy what they want with a mean of 3.53 (SD = 1.08).

Table 14
Quality of life With Regards to Financial Circumstances

	Mean	Standard Deviation	Descriptive Interpretation
1. I can afford to buy what I want to.	3.53	1.08	High
2. I have enough money to pay for household bills.	3.42	1.19	Average
3. I have enough money to pay for household repairs or help needed in the house.	3.34	1.14	Average
4. I cannot afford to do things I would enjoy.	2.77	1.11	Average
	3.27	0.11	Average

Overall, the quality of life with regards to financial finances is deemed average. Respondents have enough money to pay for household bills has a mean of 3.42 (*SD* = 1.19). They have enough money to pay for household repairs or help needed in the house with a mean of 3.34 (*SD* = 1.14). The seniors said that they cannot afford to do things that they would enjoy with a mean of 2.77 (*SD* = 1.11). Zimmer (as cited in Rathnayake & Siop, 2015) reported that poverty and low social standing is associated with a lack of financial funds. Thus, poverty is related to differences in health care, economic, and psychological burden (Thanakwang, as cited in Rathnayake & Siop, 2015).

Table 15 cites the quality of life with regards to leisure and activities. The older adults obtained a high QoL with the following: they declared that religion, belief, or philosophy is important to their quality of life with a mean of 4.29 (*SD* = 0.61). Moreover, the respondents revealed that cultural/religious events/festivals are important to their quality of life with a mean of 4.19 (*SD* = 0.67). They agreed that they do paid or unpaid work or activities that give them a role in life with a mean of 3.87 (*SD* = 0.76). Next, they said that they have social or leisure activities/hobbies that they enjoy doing with a mean of 3.84 (*SD* = 0.87). They shared that they have responsibilities to others that restrict their social or leisure activities with a mean of 2.65 (*SD* = 1.01), for this they got an average QoL. Lastly, they said they try to stay involved with things with a mean of 2.00 (*SD* = 0.83), which showed a low QoL.

Table 15
Quality of Life With Regards to Leisure and Activities

	Mean	Standard Deviation	Descriptive Interpretation
1. Religion, belief or philosophy is important to my quality of life.	4.29	0.61	High
2. Cultural/religious events/festivals are important to my quality of life.	4.19	0.67	High
3. I do paid or unpaid work or activities that give me a role in life.	3.87	0.76	High
4. I have social or leisure activities/hobbies that I enjoy doing.	3.84	0.87	High
5. I have responsibilities to others that restrict my social or leisure activities.	2.65	1.01	Average
6. I try to stay involved with things.	2.00	0.83	Low
	3.47	0.04	Average

Retired persons are reported to keep themselves busy with unpaid volunteer work in religious, educational, and social groups (Haber, 2007). Conversely, golden agers who continued to work up to age 65 have smaller percentage of volunteering (Caro & Morris, as cited in Haber, 2007). On the other hand, in Krause (2015) expressed that mature adults compared to their counterparts tend to exhibit a more profound commitment to religion.

Table 16 shows the summary of the QoL of the senior citizens from the different municipalities of Laguna. The highest QoL was Home and Neighborhood with a grand mean of 4.19 ($SD = 0.08$), followed by Psychological Wellbeing with a grand mean of 4.13 ($SD = 0.07$), next is Life Overall with a grand mean of 3.88 ($SD = 0.07$) and finally, Independence, Control over life, Freedom with a grand mean of 3.51 ($SD = 0.07$).

Within summary, Leisure and Activities had a grand mean of 3.47 ($SD = 0.04$), Social Relationships had a grand mean of 3.39 ($SD = 0.03$), Health had a grand mean of 3.34 ($SD = 0.10$) and Financial Circumstances had a grand mean of 3.27 ($SD = 0.11$). The theoretical framework of Erik Erikson's Psychosocial Development confirms that biological factors, inner psychological processes and cultural and social forces all play an important role in the older adults' development. Each stage revolves around a different crisis that represents the central concern for that developmental period. The challenge can be resolved positively or negatively. If it is resolved positively, the self is empowered, and the individual has a good chance of resolving the next stage positively. On the other hand, if the challenge is resolved negatively, the individual's development suffers because it will be harder to resolve the stages that follow (Erber, 2013).

Table 16
Summary of Quality of Life of Senior Citizens From Laguna in the Year 2018

	Grand Mean	Standard Deviation	Descriptive Interpretation
1. Home and Neighborhood	4.19	0.08	High
2. Psychological and Wellbeing	4.13	0.07	High
3. Life Overall	3.88	0.07	High
4. Independence, Control over life, Freedom	3.51	0.07	High
5. Leisure and Activities	3.47	0.04	Average
6. Social Relationships	3.39	0.03	Average
7. Health	3.34	0.10	Average
8. Financial Circumstances	3.27	0.11	Average

Relationship of Demographic Profiles and Quality of Life of Senior Citizens

This section explains the relationship of demographic profiles and the quality of life of the senior citizens. The result of the correlation between age and quality of life is shown in Table 17. There is no significant correlation between age and quality of life. However, there is a moderate positive correlation between the respondents' age with leisure and activities ($r = .432$, $p = .000$). Age explains around 19% ($r^2 = 0.186$) of the variation in leisure and activities. The hypothesis that "there is no significant relationship between age and QoL" was rejected since age is related to QoL. Age is the length of time a person has been living. It is often associated with chronological age. However, with respect to health, there is a misconception that the older the person is, the more likely he/she will be ill or unhealthy (WHO, 2003). The reason why diseases are common to retired persons are due to the body's wear and tear where physical and chemical changes are the contributory factors; another reason is the person's lifestyle (WHO, 2005).

Table 17
Relationship Between Age and the Quality of Life

	Mean	Standard Deviation	Descriptive Interpretation
Health	.019	.882	Not significant
Social Relationships	.143	.266	Not significant
Independence, control over life, freedom	-.074	.569	Not significant
Home and neighborhood	.109	.399	Not significant
Psychological wellbeing	.095	.464	Not significant
Financial circumstances	-.117	.365	Not significant
Leisure and activities	.432**	.000	Significant
Life overall	.020	.880	Not significant

*Legend: **$p < .01$*
Independent variable = Age: 1=60 to 65 yrs; 2=66 to 70 yrs; 3=71 to 80 yrs; 4=81 to 85 yrs.

Table 18 shows that there is no significant correlation between retirement status and quality of life. However, there is a low positive correlation between retirement status and independence; control over life and, freedom ($r = .280$, $p = .027$). Retirement status explains around 8% ($r^2 = 0.078$) of the variation in independence, control over life, and freedom. Moreover, there is a low positive correlation between retirement status and financial circumstances ($r = .273$, $p = .032$). Retirement status explains around 8% ($r^2 = 0.074$) of the variation in financial circumstances. Thus, the hypothesis, "there is no significant relationship between retirement status and QoL" was rejected since retirement status is related to QoL. This indicates that as one ages, those who are not retired have a higher quality of life since they are still earning and therefore could be independent and have more control over their lives than those who have advanced in age and are already retired. The traditional life cycle theory stated that people plan their expenditures ahead rationally. The younger years are viewed as using up more than what is earned. On the other hand, middle-aged years are seen as the phase for accumulating as much as one can for the lean years ahead. Finally, during the golden years, seniors liquidate their aggregated savings (Brucker & Leppel, 2013).

Table 18
Relationship Between Retirement Status and the Quality of Life

	Mean	Standard Deviation	Descriptive Interpretation
Health	.247	.053	Not significant
Social Relationships	.159	.217	Not significant
Independence, control over life, freedom	.280*	.027	Significant
Home and neighborhood	.233	.069	Not significant
Psychological wellbeing	-.103	.424	Not significant
Financial circumstances	.273*	.032	Significant
Leisure and activities	-.086	.507	Not significant
Life overall	.092	.479	Not significant

*Legend: *p < .05*
Independent variable = Retirement status: 1=Retired; 2=Not retired

Table 19 indicates that there is no significant difference between education and quality of life. However, there is a low positive correlation between education and life over all (r = .376, p = .003).

Table 19
Relationship Between Education and Quality of Life

Quality of life	r	p	Verbal interpretation
Health	.167	.195	Not significant
Social Relationships	-.122	.345	Not significant
Independence, control over life, freedom	.068	.600	Not significant
Home and neighborhood	-.111	.392	Not significant
Psychological wellbeing	.229	.073	Not significant
Financial circumstances	.036	.784	Not significant
Leisure and activities	.052	.690	Not significant
Life overall	.376**	.003	Significant

*Legend: **p < .01*
Independent variable = Education: 1=Elementary; 2=Secondary; 3=College; 4=Graduate Studies

The hypothesis that "there is no significant relationship between education and QoL" was rejected since education is related to QoL.

Education is a key component to the promotion of healthy ageing to understand the aspects that contribute to the non-communicable diseases of later life. Literacy paves the way for possibilities to become reality. It enables a person to play a part in society thereby improving his/her economic standing and social contentment (WHO, 2003). However, Ferrini and Ferrini (2013) stated that as a group, senior citizens have finished fewer years of education than younger adults. While this may be true, between the year 1970 to 2009, this difference has narrowed down as the older adults went back to school in their later years and finished their high school, while others went on and completed a bachelor's degree.

Table 20 shows that there is *no significant correlation* between monthly income and QoL. However, there is a *moderate positive correlation* between the respondents' monthly income and psychological and emotional wellbeing (*r* = .402, *p* = .001).

Table 20

Relationship Between Monthly Income and the Quality of Life

Quality of life	r	p	Verbal interpretation
Health	.207	.106	Not significant
Social Relationships	-.174	.176	Not significant
Independence, control over life, freedom	.193	.134	Not significant
Home and neighborhood	.084	.517	Not significant
Psychological wellbeing	.402**	.001	Significant
Financial circumstances	.284*	.025	Significant
Leisure and activities	.176	.171	Not significant
Life overall	.357**	.004	Significant

Legend: *p < .05; **p < .01
Independent variable = Monthly Income: 1= Less than or equal to ₱2,500.00; 2=₱2,501.00 to ₱5,000.00; 3=₱5,001.00 to ₱7,500.00 4=₱7,501.00 to ₱10,000.00; 5=More than ₱10,000.00

Monthly income explains around 16% (r^2 = .162) of the variation in psychological and emotional wellbeing. Moreover, there is a low positive correlation between monthly income and financial circumstances (r = .284, p = .025). Monthly income explains around 8% (r^2 = .080) of the variation in financial circumstances. Thus, the hypothesis, "there is no significant relationship between monthly income and QoL" was rejected since monthly income is related to QoL. Respondents in a Korean research showed that individuals with lower income or education level have greater chances of being frail. Consequently, the higher the income, the higher the psychological and emotional wellbeing of a person becomes. Furthermore, it revealed that income was the reason why there are educational discrepancies in frailty (Kim, Park, Park, Heo, Chang, Lee, & Yeom, 2017).

Table 21 displays that there is no significant correlation between employment and quality of life. However, there is a moderate positive correlation between the respondents' employment status and health (r = .356, p = .005). Employment explains around 13% (r^2 = 0.126) of the variation in health. There is a moderate positive correlation between the employment status and independence, control over life, and freedom (r = .409, p = .001). Employment explains around 17% (r^2 = .167) of the variation in independence, control over life, and freedom. There is a moderate positive correlation between the employment status and the financial circumstances (r = .401, p = .001). Employment explains around 16% (r^2 = 0.160) of the variation in financial circumstances. There is a low positive correlation between employment status and life overall (r = .252, p = .048). Employment explains around 6% (r^2 = .064) of the variation in life over all. Thus, the hypothesis "there is no significant difference between employment and the QoL" was rejected since employment is related to QoL. This explains why those who are still employed have better health, higher independence, and financial capabilities. Throughout history, strong, persistent trend for several companies, institutions and government agencies to practically force older employees out of their jobs or to entice them into taking early retirement have been rampant. It is an unwise decision to remove an older person whose talents may be badly needed in the workplace. However, the reality paints a gloomy picture of a productive, contributing and earning human being ending up as a disconnected and bitter retiree; a predicament in which some stay for the rest of their lives (Shea & Haasen, 2006). Loss of the work role through retirement in particular leads a person to feel unimportant, depressed, anxious and isolated. These can translate into poor health and ultimately a higher risk of mortality (Whitbourne, 2005). In a Korean study, results revealed that there is a better QoL for employed adult individuals compared to those who are unemployed (Noh, Kim, Park, Kim, & Kwon, 2015).

Table 21
Relationship Between Employment and Quality of Life

Quality of life	r	p	Verbal interpretation
Health	.356**	.005	Significant
Social Relationships	.019	.885	Not significant
Independence, control over life, freedom	.409**	.001	Significant
Home and neighborhood	.228	.075	Not significant
Psychological wellbeing	.278*	.028	Significant
Financial circumstances	.401**	.001	Significant
Leisure and activities	.169	.193	Not significant
Life overall	.252*	.048	Significant

Legend: *p < .05; **p <.01

Independent variable = Employment status: 1=Employed; 2=Not employed

Differences in Quality of Life of Senior Citizens when Marital Status and Living Arrangements Were Considered

Table 22 displays the difference between marital status and psychological wellbeing. The Kruskal-Wallis H test showed that there was no significant difference in QoL score whether a senior citizen is single, married, or widowed. Consequently, a study from India illustrated that factors such as physical, environmental, and psychological were better for educated and married older adults. Their overall QoL ranged from good to excellent (Shah, Christian, Prajapati, Patel, & Sonaliya, 2017).

Table 22
Kruskall-Wallis Test for Difference in Quality of Life Considering Marital Status
Mean Rank

	Single	Married	Widowed	$X^2(2)$	p	Interpretation
Overall Life	26.4	33.0	31.7	.914	.633	NS
Health	36.22	29.10	32.24	1.168	.558	NS
Social Relationships	26.94	31.23	33.28	.948	.623	NS
Independence, control over life, freedom	32.83	33.52	29.11	.881	.644	NS
Home and neighborhood	28.22	31.08	33.00	.514	.773	NS
Psychological and emotional wellbeing	29.44	27.98	35.57	2.628	.269	NS
Financial circumstances	33.22	34.27	28.26	1.592	.451	NS
Leisure and activities	26.67	29.77	34.78	1.905	.386	NS

Legend: NS = not significant

Table 23 indicates that Kruskal-Wallis H test showed that there was no significant difference in QoL score considering living arrangements. Consequently, a research based in China reported that low Health Related Quality of Life (HRQOL) are experienced by those who live by themselves in comparison with those who live with their spouses (Sun, Lucas, Meng, & Zhang, 2011).

Table 23
Kruskall-Wallis Test for Difference in Quality of Life Considering Living Arrangements
Mean Rank

	Living with Family	Living with Spouse	Living Alone	X²(2)	p	Interpretation
Overall Life	31.26	36.75	23.30	1.937	.380	NS
Health	29.97	34.15	40.60	1.898	.387	NS
Social Relationships	32.97	24.95	30.80	1.842	.398	NS
Independence, control over life, freedom	29.85	36.50	37.00	1.689	.430	NS
Home and neighborhood	29.14	36.15	44.40	4.158	.125	NS
Psychological and emotional wellbeing	29.69	38.80	33.90	2.327	.312	NS
Financial circumstances	28.96	41.25	35.90	4.222	.121	NS
Leisure and activities	29.21	35.05	45.90	4.641	.098	NS

Legend: NS = not significant

Conclusion

Majority of the senior citizens who participated in the research practice a sense of autonomy and independence. They are mentally capable of exercising control over decision making. Older adults are physically fit to travel and be part of social gatherings. A typical golden ager whether with their spouse or widowed, enjoy the company of extended families. Clannishness is one of the most endearing qualities that makes one a Filipino. Moreover, a greater number of the mature group relies on their pension or monetary support from their families to augment their limited income. The correlation between the demographic profile and the quality of life may have a better relationship with a bigger set of respondents.

Recommendations

In view of the results and conclusions, the following recommendations are thus laid out: Grand-parents are given the task to look after their grandchildren while their parents are out working, the elderlies feel that they have no time to socialize since they have such a responsibility. To lessen their burden and help them socialize, parents need to recognize that the senior citizens are social beings too and they need to have a change of environment from time to time to help them have meaningful interactions with others. Help foster old friendships by organizing "reunion" with the elderlies' living classmates, previous neighbors or close relatives. Furthermore, going out of the house help them be more involved with their communities by either being a leader or a follower in senior citizens' associations or seminars.

Families should get in touch with the Office for Senior Citizens Affairs in their respective local government units (LGUs) to avail of the benefits, privileges and perks offered; for instance, 20% discount and VAT exemption, Philhealth coverage, free medical and dental services, income tax exemptions, scholar-ships, and government training programs. Other LGUs offer cash on birthdays or Christmas time, birthday cakes, spa treatments, and burial assistance.

Ensure regular visits with the doctor for health maintenance and proper diet. Exercise by walking in the park or doing gardening help the senior citizens move about.

A significant number of respondents depend on their pensions for paying bills and other neces-sary items. Due to inflation, they can hardly support their medicine and healthcare. Aside from either SSS, GSIS, or military service, DSWD offers a social pension fund. However, this is for the indigent seniors. Thus, the senior citizens' children must continue to work to support not only their own children but their elderly parents as well. Otherwise, physically abled seniors may engage in business to keep them productive.

Finally, a more complex research on senior citizens should be created where the population is increased, and more variables are introduced. Several studies should be able to develop concrete systems which will prepare the Philippines in welcoming the aging population.

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Managing Loneliness Through Music

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Abstract

Loneliness affects those who live alone, or even those who live with other people. While the feeling of loneliness can normally happen, it becomes "chronic" when it persists over a long time and many people experience it. Music is believed to heal social, emotional, cognitive, physical and spiritual sickness. Since ancient times, several philosophers and researchers studied the therapeutic use of music to the emotions. Most of the studies mentioned about music and depression. However, there are only few studies which deal with managing loneliness through the use of music in the Philippine setting. This phenomenological study answered two research questions: (a) "What kind of music do the participants listen to when they are lonely? and (b) How does music influence the emotional and mental condition of a lonely individual?" For this study, five Filipino adults who experienced loneliness in a Christian university were purposively selected. Data were collected through an interview. The interviews were voice recorded, transcribed, and analyzed thematically. Findings showed that music helps the participants concentrate and helps them manage loneliness by listening to their preferred music. The participants listen to secular music such as love songs and classical music, and spiritual or sacred music. These songs generally have good meanings or message despite its style. Based on the shared experiences given, music influences the mental and emotional condition by serving as enlightenment, comfort, relief, consolation, and an uplifting instrument in times of sadness or loneliness. It was also found out that music cannot really influence someone when the mind is not conditioned to positivity and for not having a deep relationship to God. This implies that music has a big impact in how Christians think, feel, and react to sad situations. It is recommended that this research study can be conducted in a large number of participants using quantitative approaches, and have further study about the effect of music to a person with depression.

Keywords: *loneliness, managing, music*

Music is everywhere. It has always played a role in the person's emotions. It has also been said to affect how a person feels, perceive, and behave. Emotions are expressions and biological reactions which influence one's cognitive performance (Geethanjali, Adalarasu, & Jagannath, 2018). Music and emotions are interconnected. Music has been regarded to have a therapeutic effect to both body and soul, minimizing the strains caused by stress. It can also be used to manage pain (Siedliecki, 2006). In fact, it was also mentioned that music was used for restorative purposes by Greek philosophers. Indeed, the music of Thales, a greek philosopher, was said to cure people influenced by a torment in Sparta around 600 B.C.

Loneliness affects those who live alone, or even those who live with of her people. While the feeling of loneliness can normally happen, it becomes "chronic" when it persists over a long time and many people experience it. Music is believed to heal social, emotional, cognitive, physical and spiritual sick-

ness. The use of music can be traced to three thousand years ago in biblical history, when King Saul was soothed into rest by the harmonious playing of David's harpduring his episodes of melancholia, (I Samuel, 16:14:23). Since then, several researchers studied the therapeutic use of music to the emotions of a person. One study revealed that music is a tool that has an effect on human mood and behaviour regardless what of kind of music it is, affecting in either good or bad ways. There were 91.8% of people who agreed that they have been influenced by the kind of music they listen to (Ahmad & Rana, 2015). Another study highlighted the use of music therapy as an easy, inexpensive, and safe method to reduce anxiety and depression (Jasemi, Aazami & Zabihi, 2016). Most studies discussed about how music can help reduce the depression level of a person. However, there are only few studies which deal with managing loneliness through the use of music in the Philippine setting. This study would like to answer two research questions:

1. What kind of music do the participants listen to when they are lonely?
2. How does music influence the emotion and mental condition of a lonely individual?

By answering the two questions, this research will be beneficial to individuals who love to listen to music, to students, to teachers, to the church, and to individuals who are experiencing loneliness and depression in any way. This study may help students to have awareness about the impact of music of any genre in managing loneliness. The music students and music faculty will be given a broader understanding about how to use music as a an approach and a method to manage someone's loneliness. This may also help an individual choose a music genre which will uplift the soul and elevate the mind from the corrupted world.

This study involved and purposively selected five adults who resides in a Christian university and listens to music when they are lonely. The researchers also selected Adventist University of the Philippines as one of the Christian universities in the Philippines. Since the school (AUP) is an international school which means it is multicultural, the researchers focused only on a limited number of Filipino adult who had different causes of loneliness and coping strategies. The result of this study may not be completely applicable to all the students who are suffering from loneliness.

Review of Related Literature and Studies

Music listening has been recognized as an effective means not only for mood regulation and improvement (North, Hargreaves, & O'Neill, 2000) but also for stress reduction and relaxation (Saarikallio & Erkkilä, 2007). Music is a friend who helps and provides aid if nobody is around. People who feel alone, sad, hopeless and melancholic, have felt being accepted and understood by listening to music of their own preference (Karapetsas & Laskaraki, 2015). However, Roberto Assagiolia, a psychologist, cited by Merritt (1996), stated that music can either be a cause of disease or a catalyst for healing. Emotional rhythms -depression and elation, sorrow and joy, strength and weakness- are highly influenced by the rhythm of music, thus an individual may feel frustrated or fulfilled (Merritt, 1996).

On the other hand, music has also been termed as the language of emotions capable of stimulating various forms of activities, producing relaxation from tension caused by worry and fear. Studies show that anger, tension, stress and other mental problems cause many disorders in the body. Furthermore, it has been an effective tool used to address social, emotional, cognitive, physical and spiritual needs of a patient. There are clinical and evidence-based use of music interventions to accomplish individualized goal such as promoting wellness, managing reducing stress, promoting relaxation, alleviating pain, expressing feelings, enhancing memory, improving communication, counteracting depression, anger, pain, insomnia, boredom and loneliness, reducing pain and treatment related symptoms, such as nausea, vomiting, and confusion and promoting physical rehabilitation.

Music therapy

Music therapy employs music in improving and maintaining the physical, psychological, and social well-being of individuals through listening to music, singing and playing a musical instrument, and other musical activities. According to Harvard Health Publishing (2016), music therapy ease anxiety and

discomfort during procedures, and bring a more positive state of mind, preventing anxiety and depression. In controlled clinical trials of individuals having colonoscopies, heart angiography, or knee surgery, the individuals who tuned in to music before their system had a lesser degree of uneasiness and a reduced need of tranquilizers (Kumar, 2013). Music changes mind waves which make shifts in substantial capacities controlled via autonomic sensory system. Thus, music therapy plays a direct role in managing depression. There are also evidences that reveal music therapy or music can improve the mental health of people with depression. Music also affects the brain in different ways (*How music affects the brain*, 2012):

- De-stress and heal – with soothing music.
- Boost your immune system – upbeat music can release endorphins which make you happy and relieve stress as well.
- Better exercise – upbeat music during runs or slow paced during walks, music can make it fun and also improve your immune response as your heart is in sync with the tempo.
- Meditation – rhythmic drumming and soothing music can put you in a trance-like state.
- Memory recall – linked to the Mozart Effect (explained under classic music).
- Anti-anxiety
- Helps with fatigue and boredom
- Improves your mood

Music and Mental Health

Music helps in reducing the feeling of loneliness and it enhances concentration. In a few cases, people are actively participating in music, for example while dancing, singing, writing songs or learning to play an instrument. The brain is affected first when listening to music. The mind may function independently even without music. A person may think right or wrong, and give correct or incorrect decisions about life. However, many researches revealed that the brain works fast and enhances the decision-making which connects the emotion and other motor skills when one listens to music. It has been scientifically proven that listening to music elicits a strong reaction in our brains. In fact, psychiatric studies have found music is even processed in different ways by our nervous system. Some examples include:

a. Perceptually: how we physically feel and hear music
b. Emotionally: how different aspects of music (intensity, harmony, loudness) affect our neural responses
c. Autonomically: how our autonomic bodily functions (i.e. blood pressure, heart rate, and respiratory rates) are affected.

Utilizing technology such as functional magnetic resonance imaging (fMRI) scans researchers continue to investigate the interaction between music and the mind. One study, conducted by neuroradiologist Dr. Jonathan Burdette at Wake Forest Baptist Medical Center, showed listeners' preferences, and not the genre of music they listen to, has the greatest impact on brain activity (Harris,2017).

Listening to music, singing or playing an instrument can lift our spirits, motivate us, increase our focus, and play a part in the treatment of a variety of medical conditions. What happens is, a specific area called the nucleus accumbens releases a chemical called dopamine and that makes us feel good. Music affects different areas of the brain. An individual listening to either happy or sad music affects the brain to respond differently. Logeswaran and Bhattacharya (2009) have mentioned that even short happy or sad musical pieces may affect us. They have found out that participants were more likely to interpret a neutral expression as happy or sad, to match the tone of the music they heard. When listening to music, parts of the brain, namely, prefrontal cortex, nucleus accumbens, and amygdala, are in charge of producing emotional reactions of a person. Basically, emotions are founded first on these motivational circuits in the brain. Thus, reacting to either sad or happy music is not based on feelings but rather from the mind. A study from Japan revealed that music evokes vicarious emotions in listeners. While experiencing sadness may be unpleasant, it may also be somewhat pleasant when experienced in the context of art (Kawakami, Furukawa, Okanoya, 2014).

Music may be an instrument which contributes to what and how the brain thinks, either positive or negative. One study has found out that people listen to music to regulate arousal and mood, to achieve self-awareness, and as an expression of social relatedness (Schafer, Sedleimer, Stadtler & Huron, 2013). Research suggests that background music, or music that is played while the listener is primarily focused on another activity, can improve performance on cognitive tasks in older adults. Moreover, music helps brain to memorize specific academic demands, remember and relate past experiences and lessons of life. Listening to positive music elicited more positive emotions without interfering with memory formation. It has been found that participants learning a new language showed improvement in their knowledge and abilities when they practiced singing new words and phrases versus just regular speaking or rhythmic speaking (Ludke, Ferreira, & Overy 2014). Music is found to significantly improve motor and reasoning skills. A study showed that children who had three years or more musical instrument training performed better and have improved and enhanced their auditory discrimination, fine motor skills, vocabulary, and nonverbal reasoning than those who didn't learn an instrument (Forgeard, Winner, Norton, & Schlaug, 2008). Indeed, music helps the brain function well. However, though researches have found positive results about the benefit of music to mental health, still it may vary depending on the individual.

Music and Emotion

Music reveals emotions like an inner mirror, and enables the expression of feelings otherwise suppressed. By suggesting sorrow, joy, or anger, music stirs own emotions and gives "permission" to feel and express them (Merritt, 1996). It has also been stated that listening to a piece of music at home, makes someone experience myriad emotions, but most of them are being prompted by the music below the level of consciousness.

According to Gabrielsson (2002), there are two types of emotions: perceived and felt. Perceived emotion refers to emotion that is recognized from the environment or surroundings. For example, an individual perceived a piece of music as happy or sad. Felt emotion refers to an emotion that is actually experienced. Both perceived and felt emotions are identical. However, Kawakami et al. (2014) suggests that musically trained people experience pleasant emotions while listening to dissonances and music in minor keys despite perceiving them as unpleasant. As per observed, even non-musically trained people who likes sad music also experience positive emotion during happy or sad moments of their lives. This may be because the words are striking, and the music is beautiful or it may be both.

Several studies have found that many people do choose to listen to sad music when they're feeling down—and the desire to listen to sad music (as opposed to music with a different expressive character) is strongest directly after the onset of a negative mood (Bicknell, 2014). When individuals are in a sad mood, they show mood congruency effects: increased liking for sad sounding music, and increased perceptions of sadness in music that is selected to sound neutral (Hunter, Schellenberg, & Griffith, 2011). Another possible reason is that people enjoy listening to sad sounding music not because negative emotions are inhibited, but because sad music simultaneously evokes both positive and negative emotions (Swaminathan & Schellenberg, 2015). In line with this view, findings reported positive emotions such as nostalgia and wonder in addition to sadness when people listen to sad sounding music.

However, in some research that have been studied, it showed that rather than feeling better after listening to sad music, people with high scores in rumination reported feeling more depressed (Garrido, 2016). Merrit (1996) said that using music with a slower tempo, Largo or Adagio from larger works of Baroque music by composers such as Bach, Handel, Vivaldi, and Corelli can calm one down. These slow movements have a tempo of sixty beats per minute, and thus have a calming, relaxing effect. It was also mentioned that finding music that connects with happy times of life or that emphasizes positive messages would renew the energy and would help to cope better. Listening to music significantly affects human emotions, perceptions and behavior. An emotion is a complex and subjective phenomenon, the conscious occurrence of which is illustrated mainly through psychophysiological expressions and biological reactions that can influence the cognitive performance (Geethanjali, Adalarasu, & Jagannath, 2018).

Abrams et al. (2013) stated that as soon as the music enters the frontal lobe, parietal lobe, temporal lobe, and occipital lobe, all work on different aspects are engaged. This is because with music so many elements are changing all the time. Physiologically, music has a distinct effect on many biological processes. It inhibits the occurrence of fatigue, as well as changes the pulse and respiration rates, external blood pressure levels, and psychogalvanic effect Meyer (1956) as cited in Kent (2006). It is also revealed that music listening impacted the psychobiological stress system. Listening to music prior to a standardized stressor predominantly affected the autonomic nervous system (in terms of a faster recovery), and to a lesser degree, the endocrine and psychological stress response (Thoma et al., 2013). A research conducted in the Philippines entitled, *The Effect of Background Music to College Students' Academics Performance* by Tiu (2013) shows in its result, and discussion, two variables (listening to music per week and pop music genre) that have a significant effect on the student's academic performance. Music is the medium through which man can express emotions, thus music is acting as a cathartic for man himself while is helping him to manage and actually cope with himself (Karapetsas, Psaltopoulou, & Laskarakis, 2010).

A final issue is the ability of music to induce more than one emotion in the listener simultaneously. Fast-tempo music is considered to sound happier than slow-tempo music, just as major and minor modes are happy and sad sounding, respectively. By varying tempo and mode independently, it is possible to create music with conflicting cues (songs with fast tempo and minor mode or slow tempo and major mode), which elicits mixed emotions more so than music with consistent cues such as fast and major, slow and minor (Swaminathan & Schellenberg, 2015).

Research Design

The research was qualitative in nature. Phenomenology is utilized to gain an understanding of underlying reasons, opinions, and motivations from the participants. This research used a purposive sampling technique where participants are purposively-selected based on specific characteristics and objective of the study. There were purposively selected five adults who resides in a Christian University and listens to music when they are lonely (See Table 1). The participants are consist of parent, teacher, and young adult student who were willing to share their experiences and views about managing loneliness through music. The participants were chosen based on their experience and who were listening to music. The researchers used an unstructured interview in collecting the data. The researchers interviewed the participants in order to know answers during the time they experienced loneliness. Unstructured interviews are more likely an everyday conversation.

Table 1
Participant's Profile

Participants	Status	Gender	Religion
1	Student (Young Adult)	Male	All are Christians
2	Teacher	Female	
3	Parent	Female	
4	Parent	Female	
5	Teacher (Young adult)	Female	

Data Collection Procedure

The data in this study were collected using a one-on-one unstructured interview. First, the researchers list down the possible questions to ask. Second, they were invited and oriented about the background of the study. As they confirmed, the researchers, arranged a schedule with participants depending on their availability. Afterwards, a one-on-one interview was conducted in different places inside the campus. The collected data was recorded, analyzed, and transcribed verbatim. The researchers looked from the participant's perspective and made sure the participants are honest in responding to all the que-

ries throughout the interview. The interviews were member-checked by the participants to ensure that the data collected were accurate and in concord with their experiences. Afterwards, the data collected were analyzed through coding and collating. Themes were extracted from the data to answer the main questions about the study.

Results and Discussion

This section presents the results from the data collection through an unstructured interview. There are two main questions to be answered: (a) What kind of music do the participants listen to when they are lonely?, (b) How does music influence the emotion and mental condition of a lonely individual?

Kind of Music

Music have different genres which can be categorize as secular music and sacred music depending on what style was used in a composition. The researchers have purposively selected participants who have knowledge and who are open to these genres.

Results showed that all of them listen to sacred songs and only four participants listen to secular songs such as Classic songs of the 80s whether it is love songs, or country songs, classical music of Bach, Mozart and other Western music composers, original Pilipino music, and other inspirational songs (See Table 2). The other participant was listening to secular songs before but the moment she gave birth to her daughter and until now, only classical music and spiritual songs are played in the house and in the car (Participant 4). Regarding this, the participant may not have defined classical music as secular since it was combined with spiritual songs. These music have been perceived by Participant 4 as good music or not.

Table 2
Kind of Music Participants Listen When Lonely

Participants	Sample Descriptions	
	Secular Music	Sacred Music
1	Whenever I am spiritually down, I used to listen to religious songs.	But when my lonely feeling is about relationship matters, of course I listen to Secular song such as love songs.
2	At that time, it was also some kind of… both music, whether secular or spiritual songs help and uplift the soul.	
3	I listen to the songs that I love, especially, the love songs of my era, 80s.	Whenever I feel pain or loneliness, I listen to spiritual songs.
4		The moment I gave birth to my daughter, classical and spiritual songs are the only music played in the house and in the car.
5	I listen to different Classical music regardless if it is from classical or romantic period. These are mostly in Instrumental form.	I also listen to religious music

The participants mentioned and observed in their experiences that regardless of what style of music or the genres used in secular or sacred setting, and as long as the message or words of the song is good, having right principles, and deeper meaning, the music will really influence their mental and emotional condition. Findings also show that listening to whatever music or picking a music to listen to depends on what activity will be done for the day, and what situation or experience an individual may encounter. Participant 2 mentioned that *"reaction to music depends on the choice or preference and personality."*

Influence of Music to Mental and Emotional condition

Researches have shown effects of music to brain and to the emotions. Yet, this study found results about how music influence a person's mental and emotional condition regardless of what loneliness he or she is going through.

All the participants have given good influence of music to how they think and feel about their lonely situation. It has been found that listening to music helps the participants to concentrate and manage loneliness to their preferred music (See Table 3).

Table 3
Positive Responses Toward Listening to Music

Partcipants	Descriptions
1	"Music has really a big factor. It sets the mood to alleviate what you're doing in the currect situation."
2	"…when I was driving, when I was alone instead of thinking of something else, listening to music is a kind of activity that I want to engaged in."
3	"Love songs talaga will keep me on my toes. Even when my loved ones, and friends are not beside me as long as I can hear these songs, it inspires me already. "But of course music is an addition or a factor that will help your state of mind to stay positive."
4	"…songs helped me a lot to trust Jesus more." "…songs which helped me a lot to cope my lonelineness."
5	"… I feel as if my spirit is renewed."

Since the participants really like to listen to music, they showed positive responses regarding the study. Moreover, it has been confirmed that music contributes a lot in managing loneliness. Perceived and felt emotion through the music they listened were reflected in the experiences of the participants. As long as the words of the song is correct, deep and striking regardless of the musical style, or the mood of the song, still it deeply influences the mental and emotional condition of the participants. A participant state, *"Yes, the words encourages me not to deeply feel or think of the emotion but rather give me a lesson. But sometimes, there are sad songs which have ugly or wrong words which I avoid."* (Participant 1)

Based on the shared experiences given, music influences the mental and emotional condition by serving as enlightenment, comfort, relief, consolation, and an uplifting instrument in times of sadness or loneliness (See Table 4).

Table 4
Influence of Music to Mental and Emotional Condition

Influences	Sample Descriptions
Enlightenment	"…sometimes there are lines in the song that gives you realizations." "Yes, the words encourages me not to deeply feel or think of the emotion but rather give me a lesson…" "There seems to have an enlightenment from the messages of the song. ... Thus, whenever I listen deeply to the words, my spirit is boosted not to lose hope from what I am experiencing." "Mentally, when you would be relieved, yeah, it will refresh you somehow, right? You would not dwell on the loneliness part."

(table continues on the next page)

Comfort	"Whenever I feel pained, of course, because I am a Christian, spiritual songs comfort me regardless of the style of music. But I listen more into the words itself which gives me assurance and dependence to God." "When I experience loneliness I had to listen to music because music was like a therapy to me."
Relief	"There were some meanings in the music that is therapeutic, relieving, pointing to the reality that maybe we were not meant for each other and on the other hand, though we are not meant for each other but then there was that kind of hope and reassurance." "So when I hear the message of the song, it boosts me not to lose hope. Instead, it empowers my feeling and helps me think that whatever it takes I will overcome this trial."
Consolation	"So you would be thinking that it's good for you to go through pain and you will understand others too."
Uplifting	"It uplifts my lonely spirit." "Being a teacher, I get stressed most of the time. There was even a point in my life where I felt I needed to quit. But every time I listen to classical music, there is a sudden boost in my emotions and I feel as if my spirit is renewed." "The 2 religious songs (When Answers Aren't Enough and Trust His heart) helped me a lot because the message inspired me to trust Jesus more."

One significant result was found in the study. It showed that music cannot really influence someone when the mind is not conditioned to positivity and for not having a deep relationship to God. A participant believed that *"if what influences your brain is negative, then you'll also act negatively. So turning to good music, and the way you react to it will influence you positively."* (Participant 2) Another participant was also saying that, *"first you have to condition your mind and teach your mind to look on things in a positive way so that when music enters it would be more effective."* (Participant 3)

Many researches support these statements. The brain develops according to what an individual feed it intellectually. Thus, music may have positive and negative effects or influences based on what an individual listens to and on how he or she views or accepts a certain situation.

Since all participants are Christians who listen not just to secular songs but most especially to spiritual music, they have stated that being open to positivity and having a deep relationship with God or connection with God will make music influence the mind and emotion for the betterment of self. A participant believed that it is also through a good lifestyle on how one manages loneliness confirming that *"music is an addition or a factor that will help your state of mind to stay positive."* (Participant 3) This participant also mentioned that if an individual would like to change, he or she should be willing to take action. One action is listening to music which have correct principles that will let an individual think positively in life.

Conclusion and Recommendations

Music is seen to have a big role in the culture of the Filipinos. It became a way of expressing one's right, one's freedom, one's economic stability, in short, one's life. Experiencing loneliness is not a one day event but it is experienced everyday, and should be managed. One diversion that Filipinos' do is to listen to music. In this study, music has been found that music became a coping mechanism to Filipino Christians whenever they feel sad, pained, and were spiritually down. Whether it is secular or sacred music, despite its genre and style, as long as it has good words and meaning, the song is still influential in the mental and emotional condition of a person. It has also been found that music in instrumental or vocal form, with words or without words, serves as enlightenment, comfort, relief, consolation, and uplifting.

This implies that music has a big impact on how an individual think and feel to sad times. There is also an assurance given that when a person is open to positivity and has a deep relationship with God, music will become more influential in decision-making. Therefore, managing loneliness through music is a two-way process. An individual is to receive and to respond to the influences of good music by having a right judgment to sad situations.

For further study, it is recommended that this research may be conducted in a large number of participants using quantitative approaches.Future researchers may study about the effect of music to a person with depression and about the relationship of music and the lifestyle of a person.

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Attitudes Toward Music Education Among Selected Students of Adventist University of the Philippines

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Abstract

Music is considered one of the educational tools that have not been a focus of study in the Philippines. Hence, this descriptive study determined the attitudes of students towards music education as perceived by selected college students from the Adventist University of the Philippines. The following dimensions ventured upon to measure attitude were the following: interest, behavioral, and perception. The study was done by purposively selecting 10 students from each of the five different colleges in the university namely the College of Arts and Humanities, the College of Business, the College of Education, the College of Health, and the College of Nursing (n = 50) who have experienced music education among its many forms. The study answers the following questions: (a) what is the attitude of students towards music education? (b) Is there a significant difference between different religion and attitude--and if Adventists, converted or born to music education? (c) Is there a significant difference in student attitude toward music education in terms of age, sex, and courses taken? Descriptive statistics, Independent sample t-test, and ANOVA were used to interpret the data. Results showed that the respondents have a high attitude about music education. Moreover, the study found that there is a significant difference in views of born and converted Adventists, as well as a significant difference when sex is considered. The study proffered some recommendations to further improve the knowledge of how people of today are viewing music education.

Keywords: *attitude, perception, interest, music education*

Over the period, music has undergone many changes and has held countless examples thus it is considered a significant factor in shaping the lives and cultures of people today. Throughout history, music was considered a tool that is useful in the field of education. In ancient times, music was considered a significant branch of mathematics and said to play a very vital part to the point that no one could become a master in the field of education if one had not accomplished one's studies in significant subjects such as geometry, astronomy, arithmetic, and music. It is because mathematical concepts are present in the music itself (Svard, 2017). Aristotle also recognized the power of music. Aristotle considered music as an agent of moral instruction wherein it can be a means to impress truth and educate the human being through music (Stamou, 2002).

Leijonhufvud and Thorgersen (2015)testified the power of music by sharing that in a study of the works of Martin Heidegger, music contains an inherent strength and that in Swedish schools, music is mandatory in the education of the pupil. Nowadays, music is considered as something that can just be discarded in the culture itself. Kalivretenos (2015) shared that for years, music classes have been the ugly ducklings of school curriculums—the last courses to be added, the first courses to be cut. They have always taken second place to traditional academic classes. Kadarman (2015) also shares in a study in Indonesia that although music is part of Indonesian culture; seen as a form of entertainment and is assumed by students that it is not

even a relevant subject to be considered in the educational background of a person. In other words, music as a course faces a significant challenge to prove its worth in the education system of today. It is because of this issue that the researchers chose to study this topic and find out whether or not music education still has its place in the value system of today's society.

This study is significant because the researcher chose to pursue music as a profession and would want to know the attitudes of students toward music education in the Philippines. The researcher also would want to know the current situation of the music classes in the Philippines, its impact and its progress on the education of the learner. Given this perspective on how music education is being seen, no research has been done in the Philippines regarding this dilemma. Thus, the researcher has deemed the importance to conduct a further study on this particular issue. This study determined the perspectives and attitudes towards music education among students of an Adventist tertiary school in the Philippines. This research endeavored to answer the following questions: (a) what is the attitude of students towards music education?; (b) Is there a significant difference between different religion and attitude-- and if Adventists, converted or born to music education?; and (c) Are there differences in the student attitude toward music education in terms of age, sex, and courses taken?

Methodology

The study utilized the descriptive research design. This approach was used because of the need for a detailed understanding of this issue. A complete picture may be given by asking the respondents to express their views and opinions before the related literature that talks about this study at the same time gathering data follow-up questions executed during the time of the survey (Flick, 2015). Students who are currently enrolled or have recently engaged in extra-curricular music lessons or classes as were chosen to triangulate the data. The researcher did not select a sample of music majors to avoid biases.

Through purposive sampling, the researcher chose the participants from different colleges in AUP dividing the number of 50 to five various colleges. The following colleges were selected in this study: College of Arts and Humanities, College of Education, College of Business, College of Health, and the College of Nursing. One person from each college was chosen to help the researcher approach and gather the respondents to answer the survey. The assistants from the five colleges helped the researcher in coordinating with the free time of each respondent. This study is limited only to the five different colleges —in AUP thus excluding the other colleges. Moreover, only the attitude towards music education was investigated. For this research, the researcher utilized a modified survey as an instrument for collecting data. The survey questionnaire consisted of a total of 45 questions based on three dimensions that lead to attaining the attitude of an individual namely: 18 items for Interest, eight questions for Behavior, and 19 questions for Perception. Descriptive statistics were used to interpret the data. Independent sample t-test and ANOVA was also utilized to help explain the data.

Results and Discussions

Attitude Towards Music Education

Table 1 presents the summary of respondents' attitudes toward music education through the questions in terms of the dimensions of interest because this is the main basis of an individual on attitude—and due to the reason that interest greatly affects the other dimensions on a particular topic. A total of 18 questions was under the category of interest among 45 questions with an overall mean of 3.27 ($SD = .41$) both were interpreted high. Behavior had a mean of 2.78 ($SD = .40$). While under the dimension of perception, results showed a mean of 3.39 ($SD = .42$). The overall results suggested that the attitude of the students from AUP were positive. This is in contradiction to the study of Kadarman (2015), which indicated that the results of student's responses from Indonesia are interpreted having a result of low attitude toward music education with a mean of 3.14 ($SD = .36$).

Table 1
Attitude Towards Music Education

Area	Mean	SD	Scaled Responses	Verbal Interpretation
Interest	3.2678	.40603	Agree	High
Behavior	2.7775	.40271	Agree	High
Perception	3.3853	.42578	Agree	High
Overall Attitude	3.1435	.35695	Agree	High

Legend: 1.00-1.49 Strongly Disagree (SD)   2.50-3.49 Agree (A)
*   1.50- 2.49 Disagree (D)   3.50- 4.00 Strongly Agree (SA)*

Attitude Towards Music Education Between Religion
        Tables 2 presents the respondents' attitude towards music education among different religions. Forty-two respondents were Adventists, and eight were from other unspecified religion. The category of SDAs had a total mean of 3.23 (*SD* = .37) while other religion had a mean of 3.23 (*SD* = .47), thus, can be interpreted that both categories have a positive attitude towards music education. However, the results showed no significant difference when compared with each other since both was lower than the alpha level of .05.

Table 2
Attitude Towards Music Education Among Different Religions

Religion	Mean	SD	t(48)	p. 2-tailed (.05)
SDA	3.2339	.37153	.158	.875
Others	3.2292	.47923		

        Table 3 presents the data on the respondent's attitude towards music between born Adventists and Converted Adventists. A total mean of 3.32 (*SD* = .37) was present in born Adventist while a mean of 2.99 (*SD* = .26) was in converted Adventists. Results showed that there was a significant difference between these two categories due to their Sig. (2-tailed); one was lower than the alpha level of .05. Through these results, one can presume that born Adventists have higher appreciation towards music education than converted Adventists. However, the fact that there were 31 Adventist respondents and 11 converted can also be a factor that affects the result.

Table 3
Attitude Towards Music Education Among Born and Converted Adventists

Religion	Mean	SD	t(40)	p. 2-tailed (.05)
Born	3.3197	.36935	2.700	.010
Converted	2.9919	.26355.		

        The result of the study is supported by the mere-effect theory by scientist Zajonc (2003) which is a psychological phenomenon by which people tend to develop one's preference to things that are more familiar to them than others. Through repeated exposure, it increases familiarity, thus leading to interest. Simply put, since born Adventists have more exposure than converted Adventists when it comes to music, they would have a higher positive outlook to music education. The result is due to the exposure of musical activities like music lessons, music in worship services, and for Adventist and other protestant religions, singing hymns or even hearing them inside the church.

Attitudes Towards Music Education Among Male and Female

Table 4 presents results from the data of attitude towards music education when comparing male and female responses. The two categories were distributed among the totality of 50 respondents equally composed of 25 males and 25 females with a total mean of 3.01 (SD = .34) for male and a mean of 3.36 (SD = .35) for female. Results showed that there was a significant difference among the categories with the female as being higher than male from the results. The p-value is lower than the alpha level of .05.

Table 4
Attitude Towards Music Education Among Male and Female

Gender	Mean	SD	t(48)	p. 2-tailed (.05)
Male	3.0960	.34305	-2.739	.009
Female	3.3644	.35001		

The result is in agreement in the study of Edvenson (2017) where through literature and the results in that study showed that the world for centuries had developed this norm to label things as masculine or feminine. These social biases have led to music being a feminine activity. Results of the study also showed that female had been viewed upon as having more involvement in musical activities or music education itself.

Attitudes Towards Music Education Among Different Age Groups
ANOVA

Table 5
Attitude Towards Music Education Among Different Age Groups

	Sum of Squares	df	Mean Square	F	Sig. 5%
Between Groups	.492	2	.246	1.872	.165
Within Groups	6.174	47	.131		
Total	6.665	49			

Table 5 presents results from the data of attitude when age is considered. The data were categorized into three ranges of age: (a) 18-21 yrs. old, (b) 22-25 yrs. old, and (c) 26 and above. Forty respondents belonged to group one, eight were in group two, while two respondents were under group three. Results showed no significant difference in attitude in music education among the different age groups. A one-way ANOVA between groups analysis was utilized to discover the attitude of each age group. There was no statistically significant difference, F (2, 47) = 1.872, p = .165 at p < .05 level in attitude scores for the three groups.

Multiple Comparisons Between Different Age Groups
Table 6
Multiple Comparisons Between Different Age Groups

	Age Group (J)	Mean Difference (I-J)	SE	p	Verbal Interpretation
Group 1	Group 2	.19333	.14037	.361	NS
	Group 3	.38778	.26260	.311	NS
Group 2	Group 3	.19444	.28652	.777	NS

The multiple comparisons showed which ages differed from each other. The rows of the results involve the following comparisons. 1 (Ages 18 – 21) vs. 2 (Ages 22 – 25), 3 (Ages 26 and above), it shows that the comparison between the groups has no significant difference (NS).

Attitudes Towards Music Education Among Different Courses

Tables 5 show the analysis of data when pertaining to attitudes towards music education among different courses taken of the 50 respondents. Since respondents were from different courses— proponents taken from different colleges, the researcher chose to group them by college knowing they were of different professions yet under the same college. The attitude towards music education among different colleges was not statistically significant, $F(4, 45) = .1.568$, $p = .199$.

ANOVA

Table 5

Attitude Towards Music Education Among Different Courses

	Sum of Squares	*df*	Mean Square	*F*	Sig. 5%
Between Groups	.815	4	.204	1.568	.199
Within Groups	5.850	45	.130		
Total	6.665	49			

This claim is somewhat related to the Trait-factor theory in which in the study of Atli (2016) shared that when about trait—it is defined as attitude, behavior, or even perspective in any aspect of life. The theory suggests that vocation and attributes can be correlated to each other in many different ways. The theory also shares that since they are related to each other, each variable then affects when asked about perspective on things. However, this is in contradiction to this study as results showed no significant difference in comparison to different professions taken-- and since respondents engaged in various professions, still had a high appreciation towards music education, regardless of educational background.

Table 6

Multiple Comparison Between Attitudes Towards Music Education Among Different Colleges

College (I)	College (J)	Mean Difference (I-J)	SE	*p*	Verbal Interpretation
CAH	COB	.25333	.16	.523	NS
	COE	.12222	.16	.941	NS
	COH	.14667	.16	.892	NS
	CON	.08444	.16	.984	NS
COB	COE	.37556	.16	.155	NS
	COH	.10667	.16	.964	NS
	CON	.16889	.16	.832	NS
COE	COH	.26889	.16	.464	NS
	CON	.20667	.16	.704	NS
COH	CON	.06222	.16	.995	NS

The multiple comparisons show which level of ages affects the attitude in music education more. The rows of the results involve the following comparisons: 1 (College of Arts and Humanities) vs. 2 (College of Business), 3 (College of Education), 4 (College of Health), and 5 (College of Nursing). The table shows that the comparison between the groups has no significant difference.

Conclusion

Based on the overall findings of this study, attitudes of students toward music education at the Adventist University of the Philippines are deemed high. The result is in contrast to other studies and claims that music education is at its brink at present. Significant findings show that there is a significant difference

in attitude towards music education among Adventists that are born and converted into religion; which can be assumed through the mere-factor theory that this is due to the greater exposure of born Adventist to musical activities. Other significant findings also show that sex has a significant difference in their attitude. These results were taken from students who only have a small part when dealing with the curriculum of a particular educational institution. Further studies and recommendations could be how faculty or school administers perceive the relevance of music education in schools. Future research may try find out whether nationality affects one's attitude towards music education with equal distribution of respondents from different religions.

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The Effects of Mainstreaming in the Academic Performance and Psychosocial Aspects of the Students with Hearing Impairment Based on the Perspectives of the Teachers and Students

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Abstract

The Department of Education ensures that learners with exceptionalities will have access to quality education by providing programs that focus on holistic development such as cognitive, emotional, and psychosocial domains. With these implemented programs, it aimed to identify the effects of mainstreaming in the academic performance and psychosocial-emotional aspect of students with hearing impairment based on the perspectives of teachers and students. The researchers used descriptive research method to identify the effects of mainstreaming to these students and random sampling in choosing the 22 respondents: 11 hearing impaired students (ages 12 years and above) and 11 general education teachers. Self-made questionnaires were administered to the participants and a method of monitoring quantitative values to qualitative data was used to make it amenable to statement analysis. The findings for the perspective of teachers in the three domains revealed that their hearing-impaired students are always well-organized and often work independently, often seek help when having difficulty with the task and feel uncomfortable communicating and interacting with peers, lastly, enjoy the company of peers, often deal their problems with optimism and seldom feel frustrated. As to the perspective of students, it showed that they comprehend the reading materials yet have difficulty in sentence construction and rarely seek help, contradicting to what their teachers believed, and finally, they often feel frustrated when having difficulty communicating with others. Given the results of the study, the researchers recommend general education teachers to learn the basic sign language and modify their materials to meet the educational needs of their hearing-impaired students.

Keywords: mainstreaming, psychosocial, hearing impairments

This study aimed to identify the effects of mainstreaming in the academic performance and psychosocial emotional aspect of students with hearing impairment based on the perspectives of teachers and students. The researchers identified the perceived effects of mainstreaming to students with hearing impairment and teacher in the general education classroom in terms of academic performance, psychosocial aspect, and emotional aspect. This study focused on the students with hearing impairment and teachers in the general education classroom who teach hearing-impaired students in two selected public elementary schools in Dasmariñas, Cavite, Philippines. The researchers limit the study to the said schools because they are the only few schools in Dasmariñas City, Cavite who cater mainstreaming to students with hearing impairment.

One of the largest people groups of differently-abled individuals with their set of cultures is the Deaf Community. The World Health Organization (WHO) concluded in 2012 that there are approximately

2.4% of children with hearing loss living in Southeast Asia, having the highest percentage compared to other countries. With the increasing number of people with hearing impairment in the world, educational needs also increase. The Department of Education had set to train teachers to handle students with hearing impairment thus increasing the demands for teachers to specialize in this area of disability. Mainstreaming hearing impaired students in our country is becoming more and more accepted and demanded as time changes. With the difference between the deaf culture and the hearing culture, the researchers would like to know how a student with hearing impairment performs in a mainstreamed setting; together with their hearing peers. On top of that, Al Khateeb (2004) confirms that the education of the hearing disabled with normal students means the integration of some subjects for some time provided that both have almost the same level of achievement in the classroom. The process of mainstreaming requires consultation with parents, special education teachers, and specialists who participated in the assessment process. Thus, the academic performance and the psycho-social emotional aspects of the students with hearing impairment are the areas to be observed in this study.

According to Undalok (2015), students with hearing impairment have the same rights as all other students in spite of their communication barriers. These include the right to access all necessities of which education is not an exception thus the Education of All Handicapped Children Act (Public Law 94-142). The IDEA (2004) legislation requires that all students with disabilities up to age 21 be provided with free, appropriate public education in the least restrictive environment and with accommodations and ensure a least restrictive environment, removing them from regular classroom environments only if they have severe disabling conditions that can be addressed in a more focused environment. It is, however, noted that lack of communication hinders hearing impaired pupils from being able to express their views and receive the same attention that other children receive, be it at home, in school, or in the community where they live. Luft (2017) added that without family support; advanced technology, support from an interpreter and other developments and guarantees of full access to the general education curriculum and classroom, hearing loss continues to have a negative impact on academic achievement. Looking at the bigger picture of the Deaf population in the Philippines, the opportunities remain to be limited for them and one of these opportunities is mainstreaming. Therefore, this study is important as it focuses on identifying the effects of mainstreaming in both academic and psychosocial-emotional aspects of hearing-impaired students in the City of Dasmariñas, Cavite.

Conceptual Framework

In the study "A Comparative Perspective on the Experiences of Deaf and Hard of Hearing Individuals as Students at Mainstream and Special Schools" conducted by Angelides and Aravi's (2006) was about the perspective of students with hearing impairment in the mainstream setting. The participants in the study expressed that the mainstream settings provided higher academic expectations, which provided students the challenge and ability to learn more. The mainstream setting did not only share that positive experience, but also the negative feeling of isolation due to the lack of peers and staff to communicate with.
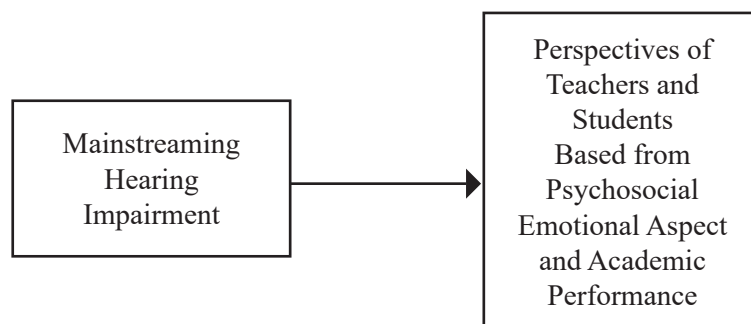
Figure 1. Conceptual Framework

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Regarding the correlation between communication and social inclusion, it became apparent that communication skills determine to an important degree of social inclusion, as concluded by Angelides & Aravi (2006).

The majority of studies suggest that inclusion in mainstream schools is not successful and difficulties in communication prevent school social activities, resulting in isolation and feelings of loneliness.

Thus, this study sought to answer the following questions: What is the (a) academic performance, (b) psychosocial aspect and (c) emotional aspect of students with hearing impairment in the general education classroom as perceived by themselves and their teachers.

Methodology

The researchers used the mixed method approach specifically descriptive research method. The descriptive research method was used in this study to obtain the necessary information needed by the researchers to identify the effects of mainstreaming to students with hearing impairment. The researchers were able to identify the effects of mainstreaming in terms of academic performance and the emotional aspect of hearing-impaired students who are studying in a general education setting. This was done by knowing the perspectives of both the general education teachers and the students with hearing impairment.

Population and Sampling

The respondents of the study were 11 hearing impaired students and 11 general education teachers in selected schools in the City of Dasmariñas. The researchers used random sampling where each member of the population has an equal chance of being selected as a respondent.

Respondents of the Study

The researchers selected 2 SPED schools with hearing-impaired students that were participating in a mainstream setting to be the respondent of the study, preferably students ranging from 12 years of age and above. The researchers gathered 11 students and 11 general education teachers as respondents; having 6 students and 5 teacher representatives from one of the two selected elementary schools, and 5 students and 6 teacher representatives from the other.

Research Instrument

The researchers used expert validated self-constructed survey questionnaires and research guides to gathering data and information from the student and teacher respondents.

Data Gathering

In gathering the data of the study, the following steps were observed:
1. The researchers requested the approval of the selected schools where the study was conducted.
2. The researchers interviewed the respondents.
3. The researchers distributed/administered the questionnaires to the respondents.
4. The researchers retrieved the questionnaires the same day they conducted it with the general education teacher and the student with hearing impairment.

Data Analysis

The quantitative part of the study included descriptive statistics, particularly, the mean and ranking. The quantitative data which was gathered from the test measured the effects of mainstreaming to the student with hearing impairment on their academic performance and emotional aspect after giving them questionnaires. The questionnaire was measured through a 4-point Likert-scale with 4 potential choices (4-always, 3-often, 2-seldom, and 1-never). The qualitative measures involved interviews. The structured interview elicited the perceptions of the respondents.

Results and Discussion

Problem 1.1. What is the academic performance of the students with hearing impairment in the general education classroom as perceived by teachers?

Range	Verbal Description
3.26 - 4.00	Always
2.51 - 3.25	Often
1.76 - 2.50	Seldom
1.00 - 1.75	Never

Table 1 presents the perspectives of eleven teachers in the academic performance of students.

Table 1.1

The Academic Performance of Students Based on the Perspective of Teachers

Questions The student with hearing impairment that is mainstreamed in my class:	Mean	Verbal Description	Rank
1. is well organized with his/her works	3.27	Always	1
2. works independently	3.09	Often	2.5
3. writes legibly	3.09	Often	2.5
4. reasons out with sense	2.09	Seldom	17.5
5. constructs sentences that are meaningful	2.09	Seldom	17.5
6. constructs sentences that are comprehensive	1.73	Never	20

Never = 1.00 – 1.75 Seldom = 1.76 – 2.50 Often = 2.51 – 3.25 Always 3.26 – 4.00

The table shows the results of the perspective of general education teachers to the academic performance of students with hearing impairment mainstreamed in their class. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 3.09-3.27 with verbal descriptions of often and always. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 1.73-2.09 with Verbal Descriptions of never and seldom.

The majority of the general education teachers believed that their students with hearing impairment are well organized with their works in terms of doing assignments, seat works or projects. They also agreed that their students can work independently since most of their students are adolescents. It was also specified that their students write legibly, showing clear and understandable penmanship.

On the other hand, reasoning out with sense got the least favorable response from the respondents since they do not have sufficient knowledge in sign language therefore, they cannot understand their hearing-impaired students' reasoning. Constructing sentences that are meaningful and comprehensive also ranked the least because according to some of the respondents, hearing impaired students construct their sentences differently from the norm which was also observed by the researchers.

Moreover, Odom et al., (1967) and Walter (1978), as cited in Alpiner & McCarthy (2000) said that the vocabularies of deaf students usually contain far fewer lexical items than those of hearing peers. Also, Cooper and Rosenstein (1966), as cited in Warlick (1983) found that the average vocabulary level of deaf 18 years old person was comparable to that of a 9-year-old hearing child.

Problem 1.2. What is the academic performance of the students with hearing impairment in the general education classroom as perceived by students?

Table 1.2 presents the perspective of eleven hearing impaired students in their academic performance.

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Table 1.2
The Academic Performance of Students Based on Their Perspective

Questions When I'm in the general education classroom, I:	Mean	Verbal Description	Rank
1. pass quality work projects/assignments	3.36	Always	1
2. am well organized with my school works	3.18	Always	2
3. comprehend what I am reading	2.91	Often	3
4. am attentive during lectures and activities	2.09	Seldom	19
5. strive to understand the lessons	2.09	Seldom	19
6. construct sentences that are meaningful	2.09	Seldom	19

Never = 1.00 – 1.75 Seldom = 1.76 – 2.50 Often = 2.51 – 3.25 Always 3.26 – 4.00

The table shows the results of the perspective of hearing-impaired students, mainstreamed in a regular classroom to their academic performance. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 2.91-3.36 with verbal descriptions of often and always. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 2.09 with a verbal description of seldom.

The respondents perceived themselves as someone who passes quality work projects/assignments. They also stated that they are well organized when it comes to their school works and can comprehend what they are reading. When answering the questionnaires, only limited aids were given to the hearing impaired students by the researchers and their respective SPED teachers since all of the respondents can read.

Question number 4 ranked 18th because the majority of the respondents believed that they are not attentive during lectures and activities. During the interview, they stated that they are not motivated when they are in the regular classroom and get easily bored because they cannot easily communicate with their teachers and peers. Striving to understand the lesson ranked 19th because of the same reason as the previous statement. Lastly, constructing meaningful sentences ranked the least because they are aware that they are having a difficult time expressing themselves through writing.

Despite the large numbers of hearing-impaired students receiving much of their instruction in general education classrooms, there is considerable debate about, and sometimes opposition to, such placement. Professionals and the Deaf community have expressed fears that students will be "dumped" in classrooms without the support and that their language, communication, and social needs cannot be met in a public school environment (Innes, 1994).

Problem 2.1. What is the psychosocial aspect of the students with hearing impairment in the general education classroom as perceived by teachers?

Table 2.1 presents the perspective of eleven teachers in the psychosocial aspect of students.

Table 2.1
The Psychosocial Aspect of Students Based on the Perspective of Teachers

Questions The student with hearing impairment that is mainstreamed in my class:	Mean	Verbal Description	Rank
1. seeks for help when he/she is having difficulty with tasks	2.91	Often	1
2. feels comfortable communicating with me and his/her classmates	2.82	Often	2
3. interacts well with his/her classmates/peers	2.73	Often	4
4. freely utters what he/she wants to say	2.45	Seldom	8
5. prefers to work alone and does not seek for any help	2.27	Seldom	9
6. talks/shares about his/her problems or worries	2.00	Seldom	10

The table shows the results of the perspective of general education teachers to the psychosocial aspect of students with hearing impairment mainstreamed in their class. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 2.73-2.91 with a verbal description of often. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 2.00-2.45 with a verbal description of seldom.

Most of the teachers observed that their students seek help whenever they are having difficulty with accomplishing the given task. Also, the general education teachers felt like their hearing-impaired students are comfortable when communicating with them and their peers. According to Mr. X, one of the teacher respondents, hearing impaired students' interaction and communication skills grow further and maximize their full potential when they are in the regular class. In addition to this, his student with hearing impairment is the one who maintains peace and order in class.

On the other hand, the respondents perceived that their students with hearing impairment mainstreamed in their class are having difficulties in terms of freely uttering what they want to say. In addition, their students do not share their worries and problems with their general education teacher. During the interview that has been conducted by the researchers, the general education teachers are having struggles with communicating and understanding their students with hearing impairment for the reason of having limited knowledge about sign language.

Moreover, Gallagher (1993) said preparing children to participate in mainstream education involves more than language and academic development, however. "For school-age children, being able to form and maintain positive peer relationships are particularly critical aspects of social competence" (insert page here). A child must have adequate social skills to interact successfully with these peers and teachers, to fully integrate and reap the benefits of inclusive education, Suarez (2000).

Problem 2.2. What is the psychosocial aspect of the students with hearing impairment in the general education classroom as perceived by students?

Table 2.2 presents the perspective of eleven hearing impaired students in their psychosocial aspects.

Table 2.2
The Psychosocial Aspect of Students Based on Their Perspective

Questions When I'm in the general education classroom, I:	Mean	Verbal Description	Rank
1. accept criticisms from my teacher and other classmates	3.36	Always	1
2. am motivated when working with my classmates	3.09	Often	2
3. decide things for himself/herself	3.00	Often	3.5
4. share about my problems or worries	2.36	Seldom	8
5. seek for help when I am having difficulty with tasks	2.18	Seldom	9
6. freely utter what I want to say	1.73	Never	10

The table shows the results of the perspective of hearing-impaired students mainstreamed in a regular classroom, to their psycho-social aspect. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 3.00-3.36 with verbal descriptions of often and always. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 1.73-2.36 with verbal descriptions of never and seldom.

The respondents considered themselves open in terms of receiving criticisms from their teachers and classmates. It was also specified that students with hearing impairment are motivated when working with their hearing classmates because as indicated in table 3.2, the result shows that they enjoy the company of their classmates in the mainstream setting. Furthermore, they perceived themselves as good decision-makers and prefer to decide for themselves because they believe that they are independent as the result shows in Table 1.1.

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Question number 4 ranked 8th because the majority of the respondents do not share their problems or worries with their peers or teachers in the general education classroom. As the researchers interviewed the hearing impaired students, the majority of them prefer the self-contained class which they can spontaneously open up their thoughts to each other. Seeking for help when having difficulties ranked 19th; the respondents believe that they are autonomous enough to handle the responsibilities assigned to them. Lastly, that they freely utter what they want to say in the mainstream setting ranked the least because according to the interview, they were having a difficult time expressing what they truly intend to say to their teachers and hearing classmates and just keep whatever they want to utter most of the time to themselves.

Generally, it appears that the student respondents' social development (through socialization) is closely related to their normative cognitive development. If their cognitive functioning is limited, or development is hampered by certain conditions such as hearing impairment, social and normative development will likewise be deficient because the inadequate acquisition of insight into what is acceptable and unacceptable (abstract values) will cause problems (Adoyo, 2008).

Problem 3.1. What is the emotional aspect of the students with hearing impairment in the general education classroom as perceived by teachers?

Table 3.1 presents the perspective of eleven teachers in the emotional aspect of students.

Table 3.1
The Emotional Aspect of Students Based on the Perspective of Teachers

Questions The student with hearing impairment that is mainstreamed in my class:	Mean	Verbal Description	Rank
1. enjoys being with his/her classmates	3.36	Always	1
2. deals problems with optimism	2.64	Often	2
3. feels frustrated because it is difficult for them to communicate	2.45	Seldom	3
4. gets mad when he/she is bullied	1.91	Seldom	8.5
5. open up whenever he/she has problems with his/her classmates or at home	1.91	Seldom	8.5
6. feels left behind with his/her other classmates	1.73	Never	10

The table shows the results of the perspective of general education teachers to the emotional aspect of students with hearing impairment mainstreamed in their class. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 2.45-3.36 with a verbal description of seldom, often and always. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 1.73-1.91 with a verbal description of never and seldom.

Based on the teachers' perspective, their students with hearing impairment enjoy being with their hearing classmates. When the hearing impaired students were asked about how they feel when they are in the regular classroom, all eleven respondents said that they are happy and their peers in the regular classroom have contributed to that response. According to Mr. Y, one of the teacher respondents, mainstreaming has a positive effect on his student's socialization skills and emotions because sometimes his student shares basic sign language to classmates like the alphabets and enjoys it. Dealing problems with optimism, from the perspective of teachers, ranked the second while feeling frustrated because it is difficult for the hearing impaired students to communicate ranked the third.

A student seldom gets mad when bullied because bullying is not a major concern of the schools observed by the researchers. Mrs. Z, another teacher respondent, also stated that their hearing-impaired students are not bullied because regular students were well-informed about the condition of the hearing impaired student. Opening up, whenever a student has problems with classmates or at home, ranked ninth since the general education teachers have little knowledge of the sign language thus they cannot communicate and connect well with their hearing-impaired students. The results also showed that the teachers believed that their hearing-impaired students never feel left behind with their other classmates.

Contradicting to what the result showed, literature has shown that deaf children are less socially mature than hearing children and the gap between hearing and deaf children widens with increasing age (Mayer, 1999 as cited in Marschark, 1993). It has been shown that deaf children and deaf adolescents generally have less positive ideas about themselves than comparable groups of hearing peers do. It has also been reported that there is a high incidence of emotional and behavioral problems in hearing-impaired children of all ages (Spencer, Erting, & Marschark, 2000 as cited in Meadow, 1980; Marschark, 1993).

Problem 3.2. What is the emotional aspect of the students with hearing impairment in the general education classroom as perceived by students?

Table 3.2 presents the perspective of eleven hearing impaired students in their emotional aspect measured by the self-made questionnaires

Table 3.2

The Emotional Aspect of Students Based on Their Perspective

Questions When I'm in the general education classroom, I:	Mean	Verbal Description	Rank
1. enjoy being with my classmates	3.18	Often	1
2. feel frustrated because it is difficult for me to communicate with other students	3.09	Often	2.5
3. feel left behind with my other classmates	3.09	Often	2.5
4. feel good with group discussions in class	2.55	Often	7.5
5. get mad when I am bullied	2.36	Seldom	9
6. open up or share to my teacher whenever I have problems with my classmates or at home	2.27	Seldom	10

The table shows the results of the perspective of hearing-impaired students, mainstreamed in a regular classroom, to their emotional aspect. The first three questions got the most positive response from the respondents as indicated by the mean ranging from 3.09-3.18 with verbal descriptions of often. On the other hand, the remaining questions got the least positive response as indicated by the mean ranging from 2.27-2.55 with verbal descriptions of *seldom* and *often*.

The result showed that students with hearing impairment enjoy being with their hearing classmates. The respondents were mostly placed on the elementary and intermediate class level, contradicting to their age. Their large age gap makes socialization easier since they are older than their classmates in the regular classroom but the respondents still often feel frustrated because of the barriers they encounter when communicating with their classmates. Contradicting to the perspective of teachers, the students with hearing impairment often feel left behind with their hearing classmates because of the main source of the problem; communication.

Students with hearing impairment often feel good with group discussions in class and seldom get mad when bullied as it was stated earlier that bullying is not a major concern for these students. The respondents seldom share their problems with their general education teachers since they cannot communicate with each other well. In addition to what the hearing impaired students think about the regular classroom, when asked by the researchers if they prefer the regular or special class, all eleven students with hearing impairment answered and preferred the special class.

The emotional development of a non-hearing person clearly shows the difference when compared to hearing persons. Language is not the only major factor affecting the emotional development of a child with hearing impairment (Laugen, Jacobsen, Rieffe, & Wichstrøm, 2016).

Musselman, Mootilal, and MacKay (1996) concluded that, although not all results are equally negative, the preponderance of the evidence supports the conclusion that special schools for the deaf foster

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socio-emotional growth better than mainstream schools. Deaf students in mainstream schools report feeling socially isolated and lonely and have lower self-esteem than those students in special schools.

Conclusions and Recommendations

The perspective of students with hearing impairment differed from the perspective of teachers among the three variables. For the academic variable, the 11 selected hearing impaired students are having difficulties with reasoning out with sense and constructing meaningful sentences.

As the results revealed, the researchers concluded that the mainstreaming of students with hearing impairment is not effective since the special education here in the Philippines is not yet fully equipped compared to the first world countries. The effectiveness of mainstreaming depends on the school and how the general education teachers manage the hearing impaired students in their class.

Given the conclusion, the researchers listed the following recommendations:

1. Teachers should learn the basic sign language for better teacher-student communication and learning.
2. The school should pay more attention to having transition programs in preparation for students who are 18 years old and above.
3. As much as possible, the teachers should have an extra hour of one-on-one lecture and one-on-one counseling for a better relationship with the hearing impaired students.
4. Use accommodation and modification to meet the unique educational needs of each student with hearing impairment.
5. Use a "buddy system" when working with activities; a hearing-impaired is paired with a non-hearing impaired student.

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Effects of Blended Learning Approach in Learning Mathematics Using Flipped Classroom Pedagogical Model

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Abstract

Today's modern age students seek an accessible, flexible, and innovative learning. One of the latest trends in educational instructions that explore the potential value of online resources and technology of the 21st century students is the Flipped Classroom. In flipped classroom model, students are given opportunities to watch or listen to instructional videos at home, thus freeing up time in class to work on "homework" with the teacher. There are also group learning activities inside the classroom, and direct computer-based individual instruction outside the classroom. Given that the flipped classroom has been widely utilized nowadays, it is still at its infancy period in some countries, including the Philippines. This study sought to answer the following questions: (a) what is the pretest and post-test problem-solving ability of the students in the a) Flipped Classroom Group b) Comparison Group; (b) is there a significant difference between the pre-test and post-test scores of the students in a) Flipped Classroom Group b) Comparison Group; (c) is there a significant difference effect of flipped classroom in problem solving ability; And (d) Is there a significant difference in the level of problem-solving ability of the male and female students? The study used pre-experimental group design utilizing a purposive sample of 62 Grade-10 students. The study sample was distributed into two groups: the flipped classroom group that consisted of 31 students, who has studied according to flipped classroom pedagogical model, and the comparison group that consisted of 31 students, who has studied in the traditional method. The respondents answered the validated pre-test and post-test to generate the findings of the study. The results of study indicated that the use of the flipped classroom pedagogical model was effective; respondents under the flipped classroom group experienced different teaching strategy that increased their problem-solving ability in Mathematics; respondents gained knowledge in using technology in a mathematics classroom; shown the significant difference between pre-test and posttest of both groups, thus, led to a positive effect of flipped classroom in problem solving ability of the students; and both male and female enjoyed learning in the flipped classroom model.

Keywords: *blended learning, learning mathematics, flipped classroom*

Today's modern age students seek an accessible, flexible, and innovative learning. Students are used to learning in their digital lives as well as in the real-world especially in solving mathematics problems. They are embracing technology at a young age that there is a need for educational institutions to follow suit. The integration of new mobile technologies and online media is proving highly effective in helping schools meet the expectations of 21st-century learners while addressing the challenges of limited resources and the special needs of many students like an issue of having inactive students in class, time pressure, and students' complaints about having too much homework are some of the main challenges that almost every teacher has to deal with on a daily basis.

According to the California State Board of Education (2013), during class sessions, teachers are expected to provide learning environments that are student-centered and give more opportunities to students to interact with each other and solve real-world problems. Students are expected to develop problem-solving skills and apply these skills to develop a stronger conceptual understanding of math and mastery of the skills.

In fact, to overcome these problems, many higher education institutions strongly encourage the use of technology in the mathematics classroom, resulting in a blended learning approach. When blended learning is used, it can be conveyed that self-motivated and collaborative contents, and discussions on teaching and learning mathematics can be done anywhere and at any time (Davies, Deans, & Ball, 2013;Quinonez, 2014). Hence, for learning to effectively take place, educators must develop and adopt more appropriate teaching methods and approaches to cater to the needs of this new breed of learners.

One of the latest trends in educational instructions that explore the potential value of online resources and technology is the Flipped Classroom Pedagogical model. Students are given opportunities to watch or listen to instructional videos at home, thus freeing up time in class to work on "homework" with the teacher. Teacher spends more time interacting with students instead of lecturing. This pedagogical method has become increasingly popular and there is a growing body of literature that is investigating the implementation of this teaching methodology in the various classrooms. It allows the students the opportunity to access learning instruction at their own pace and to apply what they have learned through different activities provided, as they enter the classroom for face-to-face interaction (Enfield, 2013; Halili & Zainuddin, 2015). In a survey, Bishop and Verleger (2013) researched flipped learning and listed 39 blog posts and online articles that focus around the flipped classroom as well as 11 websites that promote the flipped classroom or provide resources to help educators flip their classroom. Yarbro, Arfstrom, McKnight and Mcknight (2014) referred to the Flipped Learning Networks community of practice which showed that there has been a significant increase in the number of members. In 2012, there were 2,500 members to 10,000 in 2013 and then another jump to more than 20,000 members in 2014.

In the study of Panich (2013), stated that they have created enjoyable activities and suitable learning environment for their learners. Through the use of flipped classroom, a holistic or a mastery of learning is created. This is also a highly effective method to teach students and kids. This creates cooperation, built confidence, given opportunities for critiques among students. This mastery of learning method shown in the study is to improve the acquisition of knowledge and concepts of 80% of the students whereas if taught with traditional learning, only 20% would have understood the material. Nederveld and Berge (2015) also added that in flipped learning, classroom activity is spent more on higher-level of learning and application rather than just simply listening to lectures and other lower-level thinking activities or tasks.

At this point in time, while the scope of content matter being flipped is vast, "Flipped Classroom Model" is primarily being researched at the post-secondary and secondary level of different institutions in other countries; but there is a lack of local research on the effect of flipped classroom on problem solving ability in public junior high school level especially in mathematics. Based on Flipped Learning Network (2014), the group of teachers is attempting to flip their math classrooms reporting both positive and negative effects on their students. There is a significant gap in the literature in this area that needs to be addressed in order to support what teachers are reporting.

 Given that the flipped classroom has been widely utilized nowadays, it is still at its infancy period in some countries, including the Philippines. Hence, the study demonstrated and investigated the effectiveness of flipped classroom pedagogical model in high school classroom to be able for the students to pursue the math subject using mathematical skills in solving problems especially in Statistics, when compared to traditional forms of instruction.

Methods

This study is a quantitative research wherein the pre-experimental between group designs was employed. Purposive sampling was used in selecting a total of 62, Grade - 10 students, 31 for flipped classroom group who have an internet access in their home and 31 for comparison group of Jacobo Z. Gonzales

Memorial National High School (JZGMNHS) in Biñan City, Laguna in the School Year 2018-2019. To achieve the aims of the study, the researcher made test (pretest and posttest) and its validity and reliability about the topics involving problem solving in mathematics in grade 10 curriculum (Statistics, Measures of Position) were checked. The most time-consuming item was the creation of the lesson videos but with the help of the uploaded videos in the YouTube related to lesson content (Statistics, Measures of Position), it was made easy to the researcher. The researcher used the application Edmodo to compile and upload all the videos, and ppt. The self-constructed instrument used in this study was a teacher's lesson plan to determine whether the flipped classroom pedagogical model has a significant effect on the level of problem solving ability.

Once the researcher had arranged all the materials for the implementation of the flipped pedagogical model, students were presented the model of the flipped classroom with the help of YouTube videos, PowerPoint presentations, various articles, and descriptions. There is a treatment group that is given a pretest, receives a treatment, and then is given a posttest. But at the same time there is a non-equivalent control group that is given a pretest, does not receive the treatment, and then is given a posttest.

The scores of each student in pre-test and post-test are given percentage with the use of the approved Grade Transmutation Table for K to 12 Basic Education Program. These percentage scores become the basis of the level of problem solving ability for each of the student. The descriptive interpretations of the data, mean, standard deviations, and percentage are used to calculate the level of solving problem ability of the student using flipped classroom pedagogical model. The pre-test and post-test scores between the two groups of students were compared with the use of the paired t-test to calculate the significant difference. The improvement (gain) from pretest to posttest can be computed for each participant by subtracting individual pretest score from his or her posttest score. The two-sample independent t- test was used for the question whether or not gender would have an effect to the level problem solving ability of the respondents.

Results and Discussions
Level of Pretest and Posttest Problem Solving Ability of the Respondents

In Table 1, the results of the pre-test on the problem solving ability of the respondents is presented. As presented in the table, the mean score of the pretest taken by the respondents in the flipped classroom group id 13.61 ($SD = 4.06$) while in the comparison group is 14.32 ($SD = 4.80$). Moreover, based on Table 1, the mean scores in the pre-test for both groups show that the respondents have a very low level of problem solving ability before the intervention

The result of the posttest on the level of problem solving ability of the respondents is also shown in Table 1. The table shows that the respondents in the experimental group got a mean score of 32.10 ($SD = 5.48$) in the posttest while the control group got a mean score of 29.29 ($SD = 5.01$). Moreover, results of the posttest shows in Table 2, indicated that experimental group has high level of problem-solving, while the control group has an average level of problem-solving ability after the intervention was done.

Table 1
Level of Pretest and Posttest Problem Solving Ability of the Respondents

Statistics	Flipped Class Group		Comparison Group	
	Pretest	Posttest	Pretest	Posttest
Mean	13.61	32.10	14.32	29.29
SD	4.06	5.48	4.80	5.01
Level of Problem Solving Ability	Very Low	High	Very Low	Average

Table 2

Scale for the Level Problem Solving Ability in Mathematics

Verbal Interpretation	Level of Problem Solving Ability	Percentage
Very High	34-40	90-100
High	32-33	85-89
Average	29-31	80-84
Low	26-28	75-79
Very Low	0-25	Below 75

The results showed that students under the intervention of flipped classroom pedagogical model were given enough time to prepare outside the class through 'off-the-class' instructional videos and more interaction inside the class as mentioned by (Szparagowski, (2014). The interactions between the teacher and students almost tripled in Flipped Classrooms as compared to the traditional classrooms as discussed by Smith (2015). Through the efficient use of class time for deepening of concept understanding and skill fluency, the Flipped Learning method may serve as an effective approach to improve understanding and learning in mathematical concepts (Estes, Ingram, & Liu, 2014).

A study at the university level also supported the results of the study which focused on students learning about technology through the use of a flipped classroom, traditional or simulation-based math classroom design. Results of this study overwhelmingly supported the use of the flipped classroom approach over the other two methods in terms of increasing student achievement. The study used pre- and post-test data to compare all three methods and found that students in all three courses began with pre-test scores between 30% and 40% exhibiting that students came into the course with similar prior knowledge. The post-test data highlighted increased improvement by students in the flipped classroom and the regular classroom with students improving scores by 50% or more where improvements in the simulation-based classroom showed an approximate 40% improvement (Davies et al., 2013).

Difference in the Pre-Test and Post-Test Scores of the Respondents

The result of the analysis on the difference in pre-test and post-test taken by the respondents in both the experimental and control groups is presented in Table 3. In the experimental group, the mean difference between the pre-test ($m = 13.61$, $SD = 4.06$) and posttest ($m = 32.10$, $SD = 5.48$) is -18.48. While in the control group, the mean difference between the pre-test ($m = 14.32$, $SD = 4.80$) and posttest ($m = 29.29$, $SD = 5.08$) is -14.97. To test whether the difference between the pre-test and posttest of both groups is significant, Paired- t-test was done using SPSS. Results showed that in the experimental group, there is a significant difference between the pre-test and posttest scores of the respondents [$t(30) = -21.37$, $p = 0.001$]. Also, in the control group, a *significant difference* between the pre-test and posttest scores of the respondents was found [$t(30) = -18.59$, $p = 0.001$].

Table 3

Difference in the Pre-Test and Post-Test Scores of the Respondents

Group		Mean	SD	Mean Difference	t	df	p-value
Flipped Classroom Group	Pre-test	13.61	4.06	-18.48	-21.37	30	0.001
	Posttest	32.10	5.48				
Comparison Group	Pre-test	14.32	4.80	-14.97	-18.59	30	0.001
	Posttest	29.29	5.08				

It can be inferred that flipped classroom and traditional classroom had positively affected both groups. This can be explained by the factors such as interactions between the teacher and students which almost tripled in Flipped Classrooms as compared to the traditional classrooms as discussed by Smith (2015). Clark (2015) studied the improvements in student engagement and performance in the secondary mathematics classroom through the immediate access to content. Instructors have more opportunities to work on problem solving collaboratively and higher order thinking skills creatively with students one-on-one.

This means that the Flipped Classroom can increase students' problem-solving ability in learning mathematical concepts.

Significant Effect of Flipped Classroom in Problem Solving Ability

The students' gained scores in flipped classroom were analyzed using the independent sample t-test. Table 4 shows that the flipped classroom group obtained a significantly higher gain score, compared to the traditional group ([$t(60) = 2.98$, $p < .001$]). The results showed that the flipped group performed significantly better than the traditional group.

Table 4
Significant Effect of Flipped Classroom in Problem Solving Ability

Group	Mean	SD	t	df	p-value
Flipped Classroom Group	18.48	4.82	2.98	60	0.004
Comparison Group	14.97	4.48			

Students have the opportunity to utilize the class time to apply what they have learned from the videos, which enables teachers to more accurately assess whether or not students understand the content for the course, and using various formative techniques to assess understanding, teachers have the ability to correct misconceptions before a summative exam occurs. Teachers have the opportunity to provide feedback more often and in a timely manner so that teachers are engaging in more conversations with students instead of lecturing to them (Goodwin & Miller, 2013; Mason, Shuman & Cook, 2013).

One such advantage to the flipped classroom is time. Watching the videos at night frees up valuable classroom time for teachers to offer extra guidance to those students who are struggling and provide more challenging activities for those who find it easy, as well as provide great opportunities for one-on-one mentoring or collaborating (Morgan, 2014; Roehl, Reddy, & Shannon, 2013). Students who are absent from class benefit from the flipped classroom because they are able to retrieve the information and knowledge of the content without falling behind their peers. They can come to class prepared for the practice of the standards. Students also have the opportunity to watch the information as many times as needed to understand the material and have it at their fingertips when parents are not able to provide the needed support or information to help (Morgan, 2014).

Difference in the Problem Solving Ability of the Respondents in Terms of Sex

In Table 5, the results of the analysis on the difference in the level of problem solving ability of the respondents in terms of sex is presented. In the pre-test of the experimental group, the mean scores are 11.50 ($SD = 2.64$) for males and 16.54 ($SD = 3.91$) for females. In the posttest of the experimental group, the mean scores are 30.50 ($SD = 5.89$) for males and 34.31 ($SD = 4.09$) for females. In the control group, the mean scores in the pretest are 12.69 ($SD = 4.79$) for males and 16.92 ($SD = 3.82$) for females while the mean score in the posttest are 27.83 ($SD = 5.70$) for males and 31.31 ($SD = 3.01$) for females.

In order to determine if there are significant differences in the level of problem-solving ability between males and females in both groups, independent sample t-test was done using SPSS. Results showed that there is a significant difference between the pretest scores of male and female in the experimental group

[$t(29)$ = -4.03, p = 0.001]. Also, there is no significant difference found between the posttest scores of male and female in the experimental group [$t(29)$ = -2.12, p = 0.055]. On the other hand, there is a significant difference found between the pre-test scores of male and female [$t(29)$ = -2.64, p = 0.017] in the control group. Also, in the posttest of the control group, there is *no significant difference* found between the scores of male and female [$t(29)$ = -2.20, p = 0.055].

Table 5
Difference in the Problem-Solving Ability of the Respondents in Terms of Sex

Group			Mean	SD	t	df	p-value
With treatment (Experimental)	Pretest	Male	11.50	2.64	-4.03	29	0.001
		Female	16.54	3.91			
	Posttest	Male	30.50	5.89	-2.12	29	0.055
		Female	34.31	4.09			
Without treatment (Control)	Pretest	Male	12.61	4.79	-2.64	29	0.017
		Female	16.92	3.82			
	Posttest	Male	27.83	5.70	-2.20	29	0.055
		Female	31.31	3.01			

This study noted the students towards flipped classroom. This can be attributed to the opportunities given to students to utilize learning materials at their own pace and time, and the flipped classroom, which provided individualized learning and teacher availability. The study showed the importance of balance in technology and direct-instruction and its effects on student problem-solving ability in a mathematics classroom.

Conclusions and Recommendations

The results of study indicated that the use of the flipped classroom pedagogical model was effective. This was because the greatest strength of the flipped classroom was the ability to have more time in the classroom with students. It allowed students to devote more time in applying the concepts that they have learned to solve problems. Also, students were actively exploring and engaging on tasks because the effect of instruction was pleasant to them with the guidance of the teachers. Teachers can also verify areas of concerns and reteach any potential misunderstandings of the content. Teachers had the opportunity to provide feedback more often and in a timely manner so that teachers were engaged in more conversations with students instead of lecturing to them.

Through this study, students under the flipped classroom group experienced different teaching strategy that increased their problem-solving ability in Mathematics as shown in the results of their post-test, and also gained knowledge in using technology in a mathematics classroom. Technology is an ever-growing resource that should be blended with face-to-face instruction to help meet the needs of students. The significant difference between pre-test and posttest of both groups were evidently shown. There was also positive effect of flipped classroom in problem-solving ability of the students, and it was also evident that students, regardless of sex, enjoyed learning in the flipped classroom model and was a teaching style that should continue to be implemented to increase student achievement.

Furthermore, the study recommends that Mathematics teachers in the public schools apply the Flipped Classroom Pedagogical Model in class to improve the student's' performance and problem-solving ability in Mathematics to create more meaningful and healthy ideas inside the class. In connection with this, teachers are urged to prepare a lot of exercises inside the class and maximize the class with interaction instead of pure lecture-discussion and to enrich their instructional delivery. The researcher suggests that there should be further study to look into other differentiated activities when it comes to gender with the flipped classroom.

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Mathematical Maturity of Basic Mathematics Education Teachers

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Abstract

This study determined the in-service junior high-school mathematics teachers' level of mathematical maturity in terms of expertise in/knowledge of the subject matter specified in the curriculum guide for Grades 7-10. It also assessed the fluency in terms of their confidence level and desirability in the use of ICT as teaching/learning tool in areas such as General computer, other technology, and telecommunication. Furthermore, the study identified the difficulty encountered by the purposively sampled teacher in their day-to-day activities and proposed an action plan that would address the issues of the mathematics teacher. Using validated questionnaire, interview questions, and the corresponding statistical tools, the objectives were addressed. The results revealed that the in-service highs school teachers have satisfactory level of maturity in terms of expertise and knowledge in Basic Mathematics, Algebra, Trigonometry while fairly satisfactory level on Geometry and did not meet the expectation in Statistics. Further, the teacher respondents have high level of confidence in the ability to operate or use General computer processes and telecommunications while average confidence level in the use of other technologies in teaching and learning. They also have high level of desirability to learn more on the operation and use of such ICTs as a teaching and learning tool. The in-service high school teachers encountered problems concerning students' confidence and ability to do problem solving and students' over dependency in the use of gadgets and technology that somewhat made them lost their interest in mathematics in general. With these results, it is recommended that: the in-service mathematics teachers should have intensive training and seminar on Mathematics to improve their knowledge in the subject. The schools can also implement the "buddy" system where the senior teachers can share their expertise about the subject and the best practices they do in teaching Mathematics; A special training on the use of ICTs to maximize its use in teaching and learning Mathematics, and an action plan is proposed to improve the learning and teaching of Mathematics.

Keywords: mathematics maturity, fluency, confidentiality, desirability

Math maturity focuses on areas such as understanding, problem solving, theorem proving, precise mathematical communication, mathematical logic and reasoning, knowing how to learn math, problem posing, transfer of learning (being able to use one's mathematical knowledge over a wide range of disciplines and in novel settings), and interest (including intrinsic motivation) in math. The research must have a strong focus on math maturity, which is something quite different than math content knowledge and skills.

A typical student taking a Math Methods course has had 11 or 12 years of precollege math and perhaps as much as a full year sequence in Math for Elementary Teachers. Somewhat surprisingly, considering this extensive math content preparation, many preservice elementary school teachers feel uncomfortable about their math knowledge and skills. The thesis of this document is that although these preservice teachers have taken a lot of math coursework and "covered" a lot of math content, they have a relatively low level of math maturity. This is because the way they have been taught and the way that they have learned focused mainly on math content and did little to increase their math maturity.

Elementary school teachers tend to teach math in the way that they were taught. Thus, the cycle repeats itself. Year after year students go through their math courses in a manner and curriculum described by Mike Battista (1999):

For most students, school mathematics is an endless sequence of memorizing and forgetting facts and procedures that make little sense to them. Though the same topics are taught and retaught year after year, the students do not learn them. Numerous scientific studies have shown that traditional methods of teaching mathematics not only are ineffective but also seriously stunt the growth of students' mathematical reasoning and problem-solving skills. Traditional methods ignore recommendations by professional organizations in mathematics education, and they ignore modern scientific research on how children learn mathematics (Battista, 1999).

This cycle can and must be broken if the quality of math education that our students receive is to be significantly improved. You, personally, can make a significant difference for your students.

According to Ackerman, Phillip L (2003). Math expertise can be divided into two major components: math content and math maturity. Much of the math coursework you have taken focused on math content—for example, learning many different arithmetic, algebraic, and geometric procedures and how to use these procedures to solve a wide range of math problems. Math maturity focuses on areas such as understanding, solving math problems you have not previously encountered, theorem proving, precise mathematical communication, mathematical logic and reasoning, knowing how to learn math, problem posing, transfer of learning (being able to use one's math knowledge and make math connections over a wide range of disciplines and in novel settings), and interest—including intrinsic motivation—in math. The idea that a math problem may have no solutions, one solution, or more than one solution is part of math maturity. The idea that a solution or a solution process may be more or less clever, beautiful, or elegant is also part of math maturity. Math maturity is an idea that is not specific to any particular content area in math. (Dave Moursund ,2006)

Moreover, the fluency in the use of ICT as teaching/learning tool means you will develop more advanced skills and knowledge to have confidence in teaching mathematics. Teachers will deepen their knowledge of technology in teaching and how it works. To learn practical skills how to teach students using online networks and gain a theoretical understanding of topics. On the other hand, this is also used to refer to the computer networks through a single link system. Students are using this now a day, since it would be easier for them to access their assignment given by their teachers.

Laio et al (2007) considered 11 studies looking at the impact of digital technology on science learning. These had a moderate average effect size of 0.38 and generally had positive effects. Condie and Monroe (2007) identified that digital learning made science more interesting, authentic and relevant for learners and provided more time for post-experiment analysis and discussion.

During the 2015 Budapest World Science Forum on the Enabling Power of Science, it has been stressed that 'For science, technology and innovation to attain their full potential and to be truly transformational, people's knowledge, talent and skills need to be improved with a particular focus on the mastering of science, technology, engineering and mathematics (STEM). It is hence critical to promote adequate investment in STEM education at all levels.

In this regard, quality of teachers is an important factor in mathematics education both realizing education and innovating education. The former is more related to educating prospective teachers and the latter to counselling experienced teachers, however, both should be considered in close connection to each other. (Heuvel-Panhuizen in https://www.secureauth.com/products/network-security/insightUNESCO, 2012). Furthermore, systematic efforts must be made to give all teachers access to networks, resources, in-service training, exchanges and collaboration with others. (UNESCO, 2012).

DepEd promises to afford teachers with trainings to equip them on the K-12 program. In the same manner, it vows to work with the Commission on Higher Education or CHED to make sure the Teacher Education course meets the needed standards. Teachers must join the trainings to arm themselves with the right knowledge on the K-12 structure. (http://k12philippines.com/why-teachers-in-the-philippines-shouldnt-worry-about-k-12/).

In this context, this study aimed to describe the in-service junior high-school mathematics teachers' level of mathematical maturity in terms of expertise in/knowledge of the subject matter specified in the curriculum guide for Grades 7-10. Specifically the following objectives were addressed:

1. Describe the fluency in the use of ICT as teaching/learning tool;

    2.1 Confidence Level (ability to operate and /or use) in terms of General Computer Use in Teaching/Learning Tool

    2.2 Confidence Level (ability to operate and /or use) in terms of Other Technology in Teaching/Learning Tool

    2.3 Confidence Level (ability to operate and /or use) in terms of Telecommunications in Teaching/Learning Tool

    .   2.4 Desirability (to have competence in the skill) in terms of General Computer Use in Teaching/Learning Tool .

    2.5 Desirability (to have competence in the skill) in terms of Telecommunications in Teaching/Learning Tool

2. Identify the areas of difficulty encountered by the mathematics teacher respondents in their day-to-day activities.

3. Prepare an action plan that would address the issues and concerns related to the preceding objective.

Methodology

Research Design

The study determined the relationship of variables not necessarily in terms of cause and effect. Moreover, it helps us understand the nature, characteristics, components and aspect of the phenomenon under investigation. Specifically, it used documentary analysis which aims to determine the Mathematical Maturity of Basic Mathematics Education Teachers.

Respondents of the study

The respondents of this study are the Basic Mathematics Education Teachers in public and private schools. The teachers were purposively chosen for the purpose of this study.

Research Instruments and analysis of data

Validated teacher made test questionnaires were used in gathering the data from the respondents to describe the in-service junior high-school mathematics teachers' level of mathematical maturity in terms of expertise in/knowledge of the subject matter specified in the curriculum guide for Grades 7-10.

The questionnaire includes the five subjects namely; basic math, college algebra, trigonometry, statistics and geometry. The scores on the mathematical maturity were interpreted using the scale below.

Grade	Interpretation
90-100	Outstanding
85 – 89	Very Satisfactory
80-84	Satisfactory
75 – 79	Fairly Satisfactory
Below 75	Did not meet expectation

Survey questionnaire as regards to fluency uses of Information and Communication Technology (ICT) was also included. Descriptive statistics such as mean and standard deviation were utilized in this study.

Results and Discussions

The mathematical maturity

The first objective of this study was to describe the in-service junior high-school mathematics teachers' level of mathematical maturity in terms of their expertise in/knowledge of the subject matter specified in the curriculum guide for Grades 7-10,

Table 1

Level of Expertise in / Knowledge of the Subject Matter Specified in the Curriculum Guide for Grades 7 – 10.

Subject	Average Percentage Score	Standard Deviation	Verbal Interpretation
Basic Math	79.50	2.40	Satisfactory
Algebra	81.25	5.08	Satisfactory
Trigonometry	81.40	4.52	Satisfactory
Statistics	71.50	2.90	Did not meet Expectation
Geometry	75.90	3.64	Satisfactory

Interpretation: 90-100= Outstanding 85 – 89 =Very Satisfactory 80-84=Satisfactory 75 – 79=Fairly Satisfactory Below 75=Did not meet expectation

Table 1 shows that the teacher respondents were found to have satisfactory performance in Basic Math, Algebra, Trigonometry and Geometry as indicated by their means of 79.50, 81.25, 81.40, and 75.90. However, teacher respondents have an average score of 71.50 in Statistics which means that the teachers did not meet the expected knowledge in the subject.

According to (American Federation of Teachers.National Council on Measurement in Education) good teaching cannot exist without good student assessment. Training to develop the competencies covered in the standards should be an integral part of preservice preparation. Further, such assessment training should be widely available to practicing teachers through staff development programs at the district and building levels.

As mentioned by Stevenson, H. Stigler, J. (2000), training qualified teachers is synonymous with training teachers to teach in a stimulating manner that portrays mathematics as a science concomitantly rooted in history and living in the present, in tune with the world and able to contribute to the solution of world problems and to bring people closer together, owing to its universal values.

Table 2

Confidence Level (Ability to Operate and /or Use) in Terms of General Computer Use in Teaching/Learning Tool

Skill in the General Computer Use	Mean	Standard Deviation	Verbal Interpretation
Run software programs	3.397	0.815	Somewhat confident
Word processing	4.138	0.888	Fairly Confident
Data Base (file)	3.534	0.922	Fairly Confident
Spreadsheet	4.000	0.816	Fairly Confident
Data Analysis	3.448	0.882	Somewhat confident
Graphics and Drawing	3.000	0.991	Somewhat confident
Overall Confidence Level in the General Computer Use	3.586	0.886	High

Table 2 shows the confidence level of the teacher respondents in their skill in the general computer use. Specifically, the respondents were fairly confident in their use of word processing (4.138), Data Base (3.534) and Spreadsheet (4.000) while they were somewhat confident in their use of Data Analysis (3.448), running software programs (3.397) and graphics and drawing (3.00). Moreover, the teacher respondents have high level of confidence in the general computer use as indicated by the mean of 3.586.

Table 3

Confidence Level (Ability to Operate and /or Use) in Terms of Other Technology in Teaching/Learning Tool

Skill in the Use of Other Technology	Mean	Standard Deviation	Verbal Interpretation
Interfaced instruments	2.947	0.895	Somewhat confident
Multimedia presentation, portfolios	3.737	0.813	Fairly Confident
Video Camera	3.552	0.958	Fairly Confident
Videotape Player	3.414	0.992	Somewhat confident
Laser Disc and Player with Barcode reader	2.879	0.975	Somewhat confident
CD-ROM disk and drive low	3.259	0.870	Somewhat confident
Overall Confidence Level in the Use of Other Technology	3.298	0.917	Average

Found in Table 3 is the confidence level in the ability to use other technology in teaching and learning. The teacher respondents have average overall level of confidence in the use of other technology as shown by the mean value of 3.298. Specifically, the respondents were fairly confident in their use of multimedia presentations (3.737) and video camera (3.552) while they were somewhat confident in the use of interfaced instrument (2.947), videotape player, laser disc and player with Barcode (2.879) and CD-ROM Disk and drive (3.259).

With this, sometimes using computer is also totally dependent on the network. Although it is beneficial to some teachers using technology but maybe all of them must have also be trained to manual skills. Teachers must have skills required to run the system because accessibility is dependent on many factors.

Table 4

Confidence Level (Ability to Operate and /or Use) in Terms of Telecommunications in Teaching/Learning Tool

Skill in the Use of Telecommunications	Mean	Standard Deviation	Verbal Interpretation
e-mail	4.276	0.720	Fairly Confident
Access to the Internet	4.328	0.711	Fairly Confident
Literature Search	3.966	0.837	Fairly Confident
Download images	4.259	0.828	Fairly Confident
Video conferencing	3.638	0.912	Fairly Confident
Multimedia	3.845	0.970	Fairly Confident
Sending faxes	3.034	1.199	Somewhat confident
Overall Confidence Level in the Use of Telecommunications	3.906	0.882	High
Perceived Overall Skill in the Use of Technology in Learning/Teaching	3.700	0.651	High

Table 4 revealed that the teach respondents have high level of confidence in their use of telecommunications and perceived overall skill in the use of technology in learning and teaching as given by the averages of 3.906 and 3.700, respectively. The table also showed that the teacher respondents were fairly confident in their use of email (4.276), downloading images (4.259), accessing internet (4.328), use of multimedia (3.845) and video conferencing (3.638) while they were somewhat confident in sending faxes (3.906). Since, communication technology with everyday usage of digital technology includes when computer is used, tablet or mobile phone. These are the basic ICT skills and technology to communicate.

As cited by Alberta Education (2012). Schools use a diverse set of ICT tools to communicate, create, disseminate, store, and manage information.(6) In some contexts, ICT has also become integral to

the teaching-learning interaction, through such approaches as replacing chalkboards with interactive digital whiteboards, using students' own smartphones or other devices for learning during class time, and the "flipped classroom" model where students watch lectures at home on the computer and use classroom time for more interactive exercises.

Table 5
Desirability (to Have Competence in the Skill) in Terms of General Computer Use in Teaching/Learning Tool

Skill in the General Computer Use	Mean	Standard Deviation	Verbal Interpretation
Run software programs	4.367	0.636	Desirable
Word processing	4.490	0.649	Desirable
Data Base (file)	4.388	0.702	Desirable
Spreadsheet	4.510	0.649	Very Desirable
Data Analysis	4.388	0.731	Desirable
Graphics and Drawing	4.286	0.764	Desirable
Overall Desirability Level in the General Computer Use	4.405	0.688	High

Table 5 shows the desirability (to have competence in the skill) in terms of general computer use in teaching/learning tool. Specifically, the respondents were very desirable to have competence in their use of spreadsheet (4.510). The teachers have desirable level to have competence in the use of of word processing (4.4.490), Data Base (4.388), Data Analysis (4.388), running software programs (4.367) and graphics and drawing (4.286). Moreover, the teacher respondents have high level of desire to learn general computer use as indicated by the mean of 4.405.

In the study of Harrison et al (2004) identified statistically significant findings, positively associating higher levels of ICT use with school achievement at each Key Stage in England, and in English, maths, science, modern foreign languages and design technology. On the other hand, Somekh et al (2007) identified a link between high levels of ICT use and improved school performance. They found that the rate of improvement in tests in English at the end of primary education was faster in ICT Test Bed education authorities in England than in equivalent comparator areas.

Table 6
Desirability (to Have Competence in the Skill) in Terms of Other Technology in Teaching/Learning Tool

Skill in the Use of Other Technology	Mean	Standard Deviation	Verbal Interpretation
Interfaced instruments	4.170	0.842	Desirable
Multimedia presentation, portfolios	4.292	0.824	Desirable
Video Camera	4.313	0.854	Desirable
Videotape Player	4.188	0.891	Desirable
Laser Disc and Player with Barcode reader	4.104	0.973	Desirable
CD-ROM disk and drive low	4.208	0.874	Desirable
Overall Desirability Level in the Use of Other Technology	4.212	0.876	High

Table 6 shows the level of desirability of the respondents on the use of other technology in teaching/learning. It indicated that the respondents have desirable level to have the skill in the use of video camera (4.313), multimedia presentation (4.292), CD-ROM disk (4.208), videotape player (4.188) and laser disc and player (4.104). Moreover, the respondents have high level of desirability in the use of other technology as given by the average of 4.212.

Table 7

Desirability (to Have Competence in the Skill) in Terms of Telecommunications in Teaching/Learning Tool

Skill in the Use of Telecommunications	Mean	Standard Deviation	Verbal Interpretation
e-mail	4.521	0.684	Very Desirable
Access to the Internet	4.583	0.647	Very Desirable
Literature Search	4.500	0.715	Very Desirable
Download images	4.479	0.772	Desirable
Video conferencing	4.354	0.887	Desirable
Multimedia	4.417	0.846	Desirable
Sending faxes	4.255	0.920	Desirable
Overall Desirability Level in the Use of Telecommunications	4.444	0.781	High
Perceived Desirability in the Overall Skill in the Use of Technology in Learning/Teaching	4.375	0.740	High

Table 7 shows that the teacher respondents have high level of desirability in their use of telecommunications as indicated by the mean of 4.444. Also, the respondents have high Overall level of desirability in the use of technology in learning and teaching (4.375). The table revealed that the teacher respondents were very desirable in their competence in the use of email (4.521), accessing the internet (4.583) and literature search (4.500) while desirable in the use of downloading images (4.479), multimedia (4.417), videoconferencing (4.354) and sending faxes (4.255).

Shamatha et al. (2017) found that the use of computers gives teachers an opportunity to help those students with particular needs.

In the third world countries, were education is still in mundane scenario (using of chalk-board). With the help of ICT the classroom teacher(s) can perform better through the use of various ICT materials available at his disposal. Although in recent time, were teacher(s) performance is not only measured by student academic achievement, but also by effective use of materials which the ICT serve as a catalyst for that optimum goal.

Areas of Difficulty Encountered by the Mathematics Teacher Respondents in Their Day-to-Day Activities

During the conduct of the study, the mathematics teachers were interviewed on the Areas of difficulty encountered by the mathematics teacher respondents in their day-to-day activities.

They revealed that the most commonly encountered challenges was that when students are faced with paragraph of information regarding mathematical model of the situation especially problem solving. Students are having hard time to solve the problem even if the problem is quite easy. Not only problem solving, but also the basic knowledge in algebraic expressions like simple addition, subtraction as well as multiplication and division.   Likewise, geometry, statistics and trigonometry are also considered as difficult math subjects to teach. Thinking of the strategy how to teach them in a way that they will appreciate the subject is the biggest challenge to overcome built up fears because students think that they are not good enough in mathematics. Meanwhile, technology now is nice so it would be a great help for them in inculcating interest in the subject.

Teachers must know how they can make mathematics easy to learn and how they can convince their students to love the challenge in learning mathematics. And most importantly is, respect for the students' interests and talents, accept their ideas. With this, students may diffuse fear of learning and hatred of the subject. In some other way, Mathematics all builds on itself. Everyone must have perfect foundation in basic mathematics in order to learn advanced topics in higher mathematics. Mathematics teachers should put it the best, at some point teachers have reached their mathematical maturity. Whatever grade level they are

teaching, they make it a point that they have good enough basis in the fundamental concepts of mathematics. In the same manner, it is important to develop the mathematical proficiency and literacy of individual Filipino students, they, in turn, contribute to the skills, values and collective intellectual resources of the Philippines, increasing our nation's funds of knowledge.

Proposed Action Plan

Table 8

Prepare an Action Plan that Would Address the Issues and Concerns Related to the Preceding Objective

Recommendations	Plan of Action	Activities	Time Frame	Lead Persons
1.Intensive training and seminar on math to improve their knowledge in the subject	Have training/ seminars on math subjects w/ specific topics as mentioned in this study	Provides seminars with regard to teaching strategies	SY 2019-2020	School Head Teacher
2.Equip the teachers with limited knowledge and skills in Statistics	To have training/ seminars on statistics subject	Provides seminars/ workshop with regard to statistics	SY 2019-2020	School Head Teacher
3.More language proficiency	Become familiar and proficient on the words used in mathematics	Practice familiarizing some words definitions weekly		Teachers
4.Training on the use of ICT's to maximize its use in teaching of learning mathematics	Improve or adopt the use of ICT's	Provide appropriate hands on activities as regards to ICT's	SY 2019-2020	School Head Teacher

Conclusion

It can be concluded that the in-service high school teachers have satisfactory level of maturity in terms of expertise and knowledge in Basic Mathematics, Algebra, Trigonometry while fairly satisfactory level on Geometry and did not meet the expectation in Statistics.

The teacher respondents have high level of confidence in the ability to operate or use General computer processes and telecommunications while average confidence level in the use of other technologies in teaching and learning. They also have high level of desirability to learn more on the operation and use of such ICTs as a teaching and learning tool.

The in-service high school teachers encountered problems concerning students' confidence and ability to do problem solving and students' over dependency in the use of gadgets and technology that somewhat made them lost their interest in mathematics in general.

Recommendations

The recommendations are the following:

1. That the in-service mathematics teachers should have intensive training and seminar on Mathematics to improve their knowledge in the subject. The schools can also implement the "buddy" system where the senior teachers can share their expertise about the subject and the best practices they do in teaching Mathematics.
2. A special training on the use of ICTs to maximize its use in teaching and learning Mathematics.
3. The action plan in this study is likewise recommended to improve the learning and teaching of Mathematics.

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Values Gained by Buddy of Pupils
with Special Needs in an Inclusive Classroom

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Abstract

Buddy system is a type of program wherein pupils with special needs are paired with a regular pupil also known as "buddy" to help them cope up academically, socially, and emotionally in an inclusive classroom. Although it has been proven beneficial to pupils with special needs, only few studies, even internationally, have been made to the buddies and the said program is not yet practiced in schools in the Philippines. This study was intended to find out the values gained by buddy from assisting pupils with special needs in an inclusive classroom. Data were collected from GS Option House and Learning Center, Inc. in Biñan, Laguna. A case study method was utilized. Purposive sampling technique was used to select the 4 participants in this study consisting of one Grade V and three Grade VI regular pupils enrolled in the S.Y. 2018-2019 with at least 3 years of experience with buddy system. Data gathered were analyzed using Seidel Qualitative Data Analysis Model. Triangulation with the parents and teachers of the buddies was also done. The result showed that the buddy gained values such as: self-esteem, social awareness, social acceptance and social responsibility, patience, time management, innovative, self-control, initiative, self-fulfillment, and selflessness. Regardless of the number of years in the program, the values of social awareness, patience, and selflessness were developed. Furthermore, this study implied that the longer the buddies assist pupils with special needs, the more they became innovative, self-controlled, and self-fulfilled. Therefore, the researchers recommend teachers in GS Option House to innovate more classroom activities and utilize various strategies to cater to the needs of the buddies. Moreover, future researchers may widen the scope of the study by increasing the number of participants from a wider location as well as exploring other areas of school life.

Keywords: *buddy, buddy system, values, pupils with special needs, and inclusive classroom*

When students with special needs go to school, there is a whole lot that can happen and when students with special needs are overwhelmed by things, it is possible for them to ask for help and to ask nearby students who are ready and willing to answer them. This is where the buddy system comes in. Upon the full implementation of inclusion in the 1990s, pupils with special needs are given legal rights to participate in an inclusive classroom. However, accommodating pupils with special needs in an inclusive classroom needs a wide range of support. Later, schools have begun to use the buddy system to help pupils gain more access in an inclusive classroom.

According to ICLife Project (2017), the buddy system was organized for students with special needs in a view to pairing them to one or more regular students. A buddy is a student who, with their skill and knowledge, can help a pupil with special needs. Buddy and pupil with special needs can learn a lot from each other. It is an opportunity for regular pupils and pupils with special needs to work together in inclusive classrooms. Buddy system developed positive social relationships between pupils with and without disabilities. It was supported by international studies of McCurdy and Cole (2014), Watkins et.al

(2015), and, Whalon, Conroy, Martinez and Werch (2015), wherein buddy system is claimed to be an effective intervention to improve social interaction and reduce minor disruptive and off-task behaviors of pupils with special needs in an inclusive setting particularly with autism. Furthermore, the buddies helping someone with special needs gain an added value for themselves. Responsibility, self-confidence and more advantages for students are linked on what motivated them to become a buddy in the first place, which can be personal conviction to something for someone who is learning new skills (ICLife Project, 2017). Buddy systems contribute to the creation of safe, friendly, and caring environments in which respect is a key value and children learn the skills associated with empathy and compassion through consciously constructed activities and by looking after and caring for other people. This helps to combat bullying and other forms of anti-social behavior such as harassment and teasing. The buddy system also addresses evidence suggesting that the teaching of pro-social values and social skills can contribute to the development of resilience in children - a protective factor as they experience hardship and loss.

However, Carter et al. (2018) and Griffin, Mello, Glover, Carter, and Hodapp (2016) argued that there are only few studies made on the regular pupils' experiences and motivations as peer tutors in spite of their important role in assisting pupils with special needs. Moreover, there are limited studies internationally and even locally about the buddy system. This program is not yet practiced in most schools in the Philippines. Limited research has shown concern about the gains of the buddy themselves. Thus, the researchers are challenged to pursue this study.

This study delved into the values gained by buddy of pupils with special needs in an inclusive classroom. Specifically, it answered the following questions: (a) what values does a buddy gain while doing buddy support; and (b) what similarities and differences does a buddy have considering the number of years in the program?

The study focused on the experiences of regular pupils who were under the buddy system of GS Options House and Learning Center Inc. in Brgy. Juana 1, Biñan, Laguna. Since the study is done in only one school, results may not be relevant to other educational institutions. The quantitative data were not included in the study.

Methodology

In this study, the researchers have decided to adopt a qualitative approach specifically case study research design. The researchers collected multiple sources of data through examining documents, observing behavior, interviewing participants, and audio-visualizing information in the site where the participants experience the issue and the problem of the study. Triangulation was also conducted to ensure reliability and depth of the data gathered from the participants.

There were four (4) participants in this study consists of one (1) Grade V and three (3) Grade VI regular pupils enrolled in GS Option House and Learning Center Inc. in the school year 2018-2019 who had at least 3 years' experience with Buddy System.

Purposive sampling was used in the study. It is a non-probability sample that is selected based on the objectives of the study and the characteristics of a population.

The study used a self-constructed interview guide which the researchers tend to collect data and identify the values gained by the buddy of pupils with special needs. The researchers looked for people to have the research questions validated.

The research questions were validated by three (3) experts in different fields of specialization: (a) Special Education, (b) General Education and Inclusive Setting, and (c) Research. The researchers conducted a face-to-face interview with the participants using unstructured and generally open-ended questions that are few in number and intended to respond to the views and opinions of the participants.

With the purpose of proving the effectiveness of buddy system to the school life of regular pupils in an inclusive classroom, the researchers used the Seidel Qualitative Data Analysis Model 1998. The researchers transcribed all the gathered data and noticed the interesting information based on the answers of pupils interviewed by coding, collecting, sorting them based on their similar ideas, then come out to think

of the theme. The researchers interpreted the data and found how the ideas connect with other ideas and make findings about the research.

Results and Discussion

The results of the study were presented according to the themes that emerged. The first research question, "What values does a buddy gain while doing buddy support?" was answered through interview questions.

Self-esteem. The buddies improved their confidence in handling pupils with special needs. Through buddy system, they become friendlier to their peers and overcome shyness. Pupil D mentioned that because of buddy system, he/she gained friendship.

"Yes, because sometimes um, I'm really shy girl last time but when I started being a buddy, um I can cooperate more with my classmates and also with some of the people around me."

Pupils without disabilities progress in social cognition and develop a greater understanding and acceptance of pupils with disabilities and diversity, as a result of experiencing inclusive programming. Pupils without disabilities also experience increased self-esteem and improved self-concept (Kochhar, West, & Taymans, 2000).

Social awareness. This is the consciousness of a person to the feelings, behavior, actions, and needs of other people. The researchers found out that being in the buddy system helped the regular pupils be socially aware of the feelings, behavior, actions, and needs of their classmates with special needs.

According to the pupils:

"We're gaining knowledge about them." (Pupil A)

"Because, I learned about their special needs/condition." (Pupil B)

"...I learn more about his actions." (Pupil D)

"... I've learned that I need to help and accept those pupils with special needs." (Pupil C)

Developing awareness of the different disabilities is important for pupils in order for them to be better citizens. (Morin, Rivard, Crocker, Boursier, & Caron, 2013). If individuals have not developed a positive attitude and an acceptance of disabilities during their school years, then they will be more likely to carry those prejudices with them through life (Williamson, 2014).

Social acceptance and social responsibility. Being in the buddy system made the regular pupils accept responsibilities and be socially responsible by helping their classmates with special needs.

The pupils said,

"Sometimes, I teach them the proper way to introduce themselves. So that, other pupils will not be afraid of them." (Pupil B)

"No. Because I know what their needs are... What I need to understand in them."

"Because I can help others besides myself. Also, I can help pupils with special needs." (Pupil D)

Nurturing social responsibility should be deeply embedded in the curriculum from the early elementary grades (Mustadi, Susilaningrum, Ummah, Purwatiningtyas, & Wijayanti, 2017).

Patience. Having patience means you can accept, wait, tolerate, or continue doing something despite difficulties. According to the participants, doing buddy support improved their patience.

Some pupils stated,

"...for example, our patience is more improved." (Pupil A)

"I am happy, because I learned how to have patience especially that sometimes ...they are naughty." (Pupil B)

According to Al Kharusi (2016) that peer-tutoring can result to being patient and the experience opened a horizon for students to expand their social network by making friendships with different students. The peer tutoring learnt to be more responsible, confident, patient, outgoing, and punctual. Almost all the

peer tutors expressed the feelings of achievement and fulfillment through hearing positive feedback from their tutees and believing themselves to be productive.

Time management. Even with the spent time of the regular pupils helping their classmate with special needs, the participants said that they learned to manage their time, thus, they still have time to study on their own.

According to some pupils,

"I learned how to manage my time." (Pupil B)

"Yes, when I am in school and I don't have something to do, sometimes I assist Tomas. And sometimes I am at home, there, um I will do my assignments there but in the next day I will assist Tomas." (Pupil C)

Pupils are busy managing time for homework, studying on top of social life, family responsibilities and other work duties, and scheduling time for studies and daily tasks. Time management helps a pupil become a more responsible and accomplished individual (Wong, 2017).

Some pupils recalled,

"Sometimes, I message their parents about their assignments." (Pupil A)

"I helped him in his assignments. I also told his caregiver what his assignments are." (Pupil D)

Innovative. Most regular pupils have different ways to deal with pupils with special needs. They learned how to teach, control, and make methods on their own so that their buddy will learn and behave in certain situations.

According to them,

"For example if they are not copying what's written on the board. I will tell them, that they aren't allowed to eat lunch." (Pupil A)

"I can manage to control them, so that they will not get angry or for them to easily know the lessons." (Pupil B)

Self-control. Everybody has temperance that sometimes leads to bursting out in situations that cannot be predicted. Regular pupils in the buddy system learned to be more flexible on their temperance they can control their emotions and become more understanding towards pupils with special needs.

Some pupils recalled,

"Sometimes I got mad but I controlled it because I know their needs." (Pupil A)

"The lessons that I've learned is self-control." (Pupil B)

Self-control is a key factor in determining success as an adult (Wagner, 2018).

Initiative. The researchers also discovered that regular pupils voluntarily do something extra to help and make life easier for the pupils with special needs. Regular pupils even initiate to be in the buddy system to help their classmates in need.

Some pupils said,

"Sometimes, I message their parents about their assignments." (Pupil A)

"I helped him in his assignments. I also told his caregiver what his assignments are." (Pupil D)

It is a real challenge to take the initiative to help someone that needs help. However, it is one of the most rewarding things in life.

Self-fulfillment. Helping someone in need makes them happy, two of the participants answered when asked about how they feel about the buddy system.

Pupil A and B stated,

"Both negative and positive. negative because, first it's difficult and then it's awkward but the positive side is I've learned from them. It's very fulfilling (po)." (Pupil A)

" I'm happy. Because I can help others even in a small way." (Pupil B)

"One of my unforgettable experiences was i made them smile even in a small way. It was indeed a self fulfilment to me. And also, they've learned what I've taught them. Because they've got a perfect score." (Student B)

The concept of helping others is part of a significant life that has been around for thousands of years. Aristotle even said that, *"finding happiness and fulfillment is achieved by loving rather than in being loved."* According to the psychologist Carol Ryff, who reviewed the writings of numerous philosophers throughout history, relationships with others are *"a central feature of a positive, well-lived life"* (Hopper, 2016).

Selflessness. Regular pupils doing buddy system relayed to the researchers their challenging experiences through the years. Most of them were physically hurt by their classmates with special needs. Nevertheless, they still continue on the program despite the challenges in helping.

Pupils recalled,

"When they don't follow the task..then, they Got Angry, they have the tendency to hurt us Physically... Example: sometimes they pushed us badly, pulled our hair and pinched us." (Pupils A)

"There were times when I was younger, he hurt me..sometimes he pushed me.but the worst one is, he punched me when he got Angry.but for me its ok. Because I know his special needs." (Pupil B)

Similarities and Differences of Values Gained by the Buddies in Terms of Years of Experience
Table 4
Similarities and Differences of the Values Gained

	Self-Esteem	Social Awareness	Social Acceptance and Social Responsibility	Patience	Time Management	Innovative	Self-Control	Initiative	Self-Fulfillment	Selflesness
Student A (6 years)		1		1		3	3		3	1
Student B (6 years)		1		1		3	3		3	1
Student C (3 years)	2	1	2	1						1
Student D (3 years)	2	1	2	1						1

Legend:
  1 – Common values gained
  2 – Values gained with 3 years' experience
  3 – Values gained with 6 years' experience

The table illustrates the similarities and differences of the values gained by buddies. The 4 participants are grouped based on the number of experience in doing buddy system.

Similarities. Pupils A and B have 6 years of experience while Pupils C and D have 3 years of experience. In comparison, all of the participants, regardless of years of experience, gained similar values such as social awareness, patience, and selflessness.

Differences. On the other hand, students with 3 years of experience gained self-esteem, social acceptance, and social responsibility while pupils with 6 years of experience developed the following values over time: innovative, self-control, and self-fulfillment.

Peer tutoring can result to being patient and the experience opened a horizon for students to expand their social network by making friendships with different students. Peer tutoring helps a regular student to be more responsible, confident, patient, outgoing, and punctual. The peer tutors have had the

feelings of achievement and fulfillment through hearing positive feedback from their tutees and believing themselves to be productive.

Conclusion and Recommendation

Based on the findings of the study, the researchers have reached the conclusion that buddy system is also beneficial not only for pupils with special needs but also for buddies as well. Buddies were able to gain significant values implicitly by assisting their peers. Also, the longer the buddies do buddy programs, the more they develop these values.

Based on the results of the study, the following recommendations were formulated: (a) to innovate more classroom activities and utilize various strategies to cater the needs of the buddies; (b)to apply more effective motivation for buddies to experience their school life holistically; (c) to continue doing the buddy system and encourage other pupils to develop sympathy towards pupils with special needs; (d) to appreciate the help extended to pupils with special needs to be more adaptive to their environment and to enhance the social skills to experience a normal and better life;(e) to provide facilities and accommodation for inclusive program;(f)to contribute in planning and designing programs and policies for successful inclusion; and (7) to widen the scope of the study by increasing the range of the location and the number of participants as well as exploring other areas of school life.

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Student's Perceptions on the Integration of Faith and Values in Learning: Basis for Enhancement Program

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Abstract

This study aimed to determine students' perceptions on the Integration of Faith and Learning (IFVL) program implemented at the Adventist University of the Philippines (AUP). Instructional strategies for IFVL can be categorized into four categories: contextual approaches, illustrative approaches, conceptual approaches, and experiential approaches. The study answered the following research questions: (a) what is the level of awareness of the integration of faith and values in learning (IFVL); (b) what is the level of perception of IFVL according to the instructional strategies described by Taylor (2001); (c) is there a significant difference in perception according to year level; (d) what enhancement program can be implemented to enhance IFVL? The investigation used a descriptive design utilizing purposive and convenience sampling of 80 respondents. The respondents answered the validated survey questionnaire to produce the findings and results for this study. The results disclosed that students were aware of IFVL. Respondents also revealed that illustrative approaches were perceived by students. Furthermore, a significant difference in perception was found between year levels, specifically regarding conceptual and experiential approaches. The study proposed an enhancement program to improve the implementation of IFVL in the school and classroom.

Keywords: perceptions, IFVL, enhancement

Christian education calls for a different approach to education. We can see this by studying the philosophies of "Christian" branded schools. For example, the Ateneo de Manila University's vision-mission statement says that it seeks to attain Jesuit liberal education through the balanced development of moral and intellectual virtues. It also aims to lead its students towards seeing God in all things and to give glory to God and serve their fellow men (Mission-Vision of Ateneo, 2013). Similarly, the Adventist University of the Philippines (AUP) is one of the schools that follow a Christian philosophy. Its philosophy states that education and redemption are one; that is to restore the perfect image of God in man through the harmonious relationship of the spiritual, mental, physical, and social aspects of the whole person. Additionally, they aim to provide students with a Christian worldview and to prepare them for service to God and man. For the purpose of this study, Adventist education was given focus. Adventist Education believes that God is the source of all power, truth, and existence. He created humanity in His perfect image, which was marred by sin (Adventist Education, n.d.). Therefore, education is seen as a means through which humanity can return to their perfect relationship with God. Adventist education has a distinguishable world view. It is derived from Ellen G. White's writings and revolves around the creation, the fall of man, redemption and creation (Adventist Education, n.d.). Adventist education aims to develop the person as a whole, thus, it focuses on the social-emotional, spiritual, physical, and intellectual development.

IFVL was created to help teachers carry out their mission to bring students into a saving relationship with God and create a Christ-like character. "The moral virtues provide the framework for a person's life and the ambiance for the intellectual virtues" (De Jong, 1990 as cited in Hendley, 1993).

IFVL aims to provide the student with a Christian worldview, allow them to be single-minded regarding life and learning and to integrate faith learning and life (Taylor, 2012). IFVL, previously known as integration of faith in learning (IFL), is a pillar of Adventist education. It is an approach to learning that is biblically based and supported by Ellen G. White writings. It is seen as a core ingredient in the fulfillment of the Adventist churches mission (Taylor, 2012). Adventist education uses this program to provide students with whole person development.

The study aimed to answer the following research questions:
1. What is the level of awareness of the integration of faith and values in learning (IFVL)?
2. What is the level of perception of IFVL according to the instructional strategies described by Taylor (2001)?
3. Is there a significant difference in perception according to year level?
4. What enhancement program can be implemented to enhance IFVL?

Methodology

This descriptive study employed purposive sampling and convenience sampling to select 80 respondents at the AUP. The study utilized a self-constructed questionnaire using literature on the basis for its composition. The five-point Likert scale was used and quantitative descriptions were assigned. Means score, t-test, and ANOVA were applied by a statistician in order to interpret the data gathered.

Scale	Quantitative Description (1)	Quantitative Description (2)
1 - Strongly Disagree	1 - Highly Unaware	1- Highly not perceived
2 - Disagree	2 - Unaware	2 - Not Perceived
3 - Partially Agree	3 - Partially Aware	3 - Partially Perceived
4 - Agree	4 - Aware	4 - Perceived
5 - Strongly Agree	5 - Highly Aware	5 - Highly Perceived

Results and Discussion

Integration of Faith and Learning Awareness

Table 1 indicates questions that are centered around the observation of IFVL by students and some of the aims of IFVL. The data indicate that students are mostly aware of the IFVL program. Students are aware that IFVL is a distinguishing element of Adventist Education with a mean score of 4.163. Moreover, students perceived IFVL to be a contributing factor to professional growth (4.073), IFVL having a positive influence on the student's lives (4.038), awareness of IFVL in class (3.975) and finally, IFVL developing the whole person (3.963). This implies that for the most part, 1st-4th-year students at AUP are aware of IFVL and its purpose in their courses with an overall average mean score of 4.092.

Table 1
Integration of Faith and Learning Awareness

	N	Mean	SD	VI
IFVL is what distinguishes Adventist education from secular education.	80	4.163	1.118	Aware
IFVL contributes to my professional growth.	80	4.075	1.122	Aware
IFVL has a positive influence on my life.	80	4.038	1.072	Aware

(table continues on the next page)

I am aware of IFVL in my classes	80	3.975	1.147	Partially Aware
IFVL develops me as a whole; physically, mentally, socially and spiritually	80	3.963	1.152	Partially aware
Overall Awareness	80	4.042	.990	Aware

Legend: (5) Highly Aware   (4) Aware   (3) Partially Aware   (2) Unaware   (1) Highly Unaware

This is supported by Taylor (2001) who suggests that the practice of IFVL should be dynamic and apparent. It can deduce that IFVL is being practiced in AUP and students are aware of the program.

The Extent to Which IFVL is Practiced

This section of the questionnaire aimed to discover to what extent teachers implemented IFVL, based on students' observations. Four (4) main areas were identified; contextual, illustrative, conceptual and experiential.

Table 2
Extent to Which IFVL is Practiced

	N	Mean	*SD*	VI
Illustrative	80	4.017	.761	Perceived
Contextual	80	3.926	.673	Partially Perceived
Conceptual	80	3.637	.695	Partially Perceived
Experiential	80	3.594	.891	Partially Perceived

These methods to the implementation of IFVL should be viewed as progressive but not hierarchical (Taylor, 2001). The results indicate that while contextual approaches are the easiest to implement, students were only partially aware of its implementation with a mean of 3.922.

Illustrative proved to be more observed by the students (4.0172). This agrees with the notion that teachers execute morning devotions, bible readings, and share their biblically-based and experience-based opinions (Khai, Paul, & Ranarez, n.d). Additionally, the illustrative approach may be described as the clearest method as it follows Jesus' own method of teaching (Knight, 2016). Students were only partially aware of the practice of conceptual (3.6375) and experiential (3.5946) methodologies in their classes. This implies that these methods are not highly practiced by teachers. Conceptual approaches include starting classes with a devotional period (a Bible verse and prayer) that may be used to introduce the topic for the rest of the class period (Taylor, 2001). As observed from previous experience, this practice is substituted with a simple prayer before the commencement of class. This may be none of the factors that may impede conceptual perception. Experiential approaches include service to the surrounding community and relationships with fellow students and teachers (Taylor, 2001). It can be gleaned that the partial perception of IFVL may be due to the understanding that certain assignments such as community service and interrelationships are a product of academic collaboration. Students may be under the impression that what they are doing is to fulfill academic requirements and nothing more.

The Difference in Perception According to Year Level

The data in Table 3 shows that there is no significant difference in perception according to year level in awareness (0.443), contextual approaches (0.208), and illustrative approaches (0.089). However, there is a significant difference between year levels according to conceptual (0.008) and experiential approaches (0.005).

Table 3
The Difference in Perception According to Year Level

Variable	Year level	N	Mean	SD	df	t	p-value	VI
Awareness	1st	27	3.7926	1.07486	3.3674	.905	.443	NS
	2nd	12	4.1667	.67059	3.7406			
	3rd	12	4.2667	.84136	3.7321			
	4th	27	4.1407	1.10497	3.7036			
Contextual	1st	27	3.7685	.12243	3.5169	1.55	.208	NS
	2nd	12	4.0625	.15729	3.7163			
	3rd	12	3.8021	.24253	3.2683			
	4th	27	4.1204	.12807	3.8571			
Illustrative	1st	27	3.8519	.14964	3.5443	2.25	.089	NS
	2nd	12	3.8750	.21651	3.3985	2		
	3rd	12	3.9271	.24592	3.3858			
	4th	27	4.3333	.12659	4.0731			
Conceptual	1st	27	3.3416	.11771	3.0996	4.27	.008	SD
	2nd	12	3.6204	.17162	3.2426	9		
	3rd	12	3.6111	.23109	3.1025			
	4th	27	3.9835	.12867	3.7191			
Experiential	1st	27	3.3016	.17460	2.9427	4.69	.005	SD
	2nd	12	3.3929	.25062	2.8413			
	3rd	12	3.4167	.28650	2.7861			
	4th	27	4.0952	.12895	3.8302			

Legend: (SD) Significant   Difference   (NS) Not Significant

This may be attributed to the fact that the above mentioned instructional strategies are progressive (Taylor, 2001). This suggests that while contextual and illustrative approaches are easy to identify, conceptual and experiential approaches may not be as evident as an approach IFVL.

Enhancement Program
In order to create an enhancement program, the problem areas need to be identified. The data indicate that students are aware of IFVL, however, their perceptions of some of the methods used in the implementation of IFVL outline areas for improvement.

Going back to Table 2, the data imply that IFVL has not yet fully become an active and integrated part of the teaching and learning career. The data indicates that the teacher is the primary source of IFVL. This is indicated by the high mean of the illustrative approach. The illustrative approach involves the teacher using illustrations such as metaphors and similes to connect biblical values with course work. This seems to take follow a traditional teaching method, where the teacher is the primary and only source of information.

Contextual approaches are the easiest to implement as they involve setting the environment to imbue a Christian environment. The lowest mean acquired was on the following statement; "The disciplinary methods I observe are founded on Christ-like character" (3.400) This implies that students only partially observe disciplinary methods that follow Christ-like character.

The conceptual approach includes questions such as "does not expound on a religion believes about an issue" (3.150); "does not tackle issues in our subject matter that could be controversial." (3.225); and

"does not share their personal opinions regarding issues in our subject matter" (3.438)? These questions are negative questions whose responses should be on the lower scale if IFVL is being implemented. A low mean implies that teachers do not avoid tough topics and shares their biblical and faith-based opinions to encourage students to apply Godly decision-making.

The experiential approach is the most interactive method that includes students actively participating in outreach and group work. The results suggest that students only partially perceive this methodology (3.5946). The enhancement program will focus on building conceptual and experiential perception. Therefore, including the results listed above, the following ideas are put forward:

Objectives of the Enhancement program
The objectives of this enhancement program are:
1. To bring the awareness level of IFVL to highly aware
2. To involve students in more interactive forms of IFVL

Considering that AUP's vision, mission, and philosophy are already explained and discussed at the beginning of each class, it is suggested that this be done at the orientation program that may be executed at the beginning of the semester.

Part 1: Introductory plan
1. Orientation may be a separate class that all students must be part of before commencing class lectures.
2. The teacher will discuss firstly the philosophy of Adventist education, followed by the vision and mission and the basics of IFVL. They may also include distribution of the Student Handbook which also contains Biblical and inspired writings regarding conduct.
3. The basics of IFVL include its purpose and the expected impact it should have on the student in order to inform and motivate them to achieve these expectations.

Expectancy-value theories suggest that behavior is influenced by two factors: (a) the extent to which individuals have confidence in succeeding if they try, and the extent to which they acknowledge that internal interest in completing the task (Wigfield & Eccles, 2000; Eccles, 2005 as cited by Cook & Artino, 2016). This suggests that upon informing students of the expected outcomes of IFVL, they may be motivated to succeed which in turn allows them to be open to the workings of the Holy Spirit through IFVL.

Part 2: Teacher training
The second part of the enhancement program is aimed at educators. Allow me to suggest that one of the best ways to get ideas, is to dialogue with different people. Dialogue implies that we sit and converse with one another, especially those with whose opinions and way of thinking differs from our own. (Diamond, n.d. as cited by Maiese, 2003) This implies that teachers, as well as learned staff and those interested parties, will discuss ways to improve the approaches to IFVL.

The bible indicates humans to being created in the image of God, and even though we are a fallen race, we are still capable of reflective thinking (Knight, 2016). Furthermore, students in Adventist institutions should be taught to engage in critical thought rather than to follow their training like animals (Knight, 2016). Humans were created in the image of God and thus, are to be educated "to be thinkers, and not mere reflectors of other men's thought" (White, 2000) Christian knowing is not passive (Knight, 2016). Thus, teachers need to adopt a teaching method that allows the student to be active participants in the teaching and learning process. One approach is the constructivist approach to teaching. This learning theory suggests that "humans construct knowledge and meaning from their experiences" (The University of Sydney School of Education and Social Work, 2018). Teachers should be preparing tasks and assessment that allow the experience the practical aspect of their coursework as well as experience service and working for Christ.

Therefore, the second part of the enhancement program would follow this outline"
1. A seminar with the topics of revisiting IFVL and Constructivism in the classroom
2. There will be two sessions, conceptual session, and a methods sharing session
3. Educators will be grouped by area (Biology, Mathematics, Chemistry, Nursing, etc.); these groups will be their focus groups for the conceptual session. In this session, teachers will reflect on themes in the course work that can be applied together with biblical themes.
4. The second session will consist of mixed groups, a sorting method will be designed so that each group is diverse and the participants can learn from each other. Constructivist teaching methods will be discussed and demonstrated

This program should be done with the change of curriculum and teachers should be encouraged to reflect on (a) their implementation of IFVL and (b) the ability to engage with the students.
Some of the outcomes should include:
- Teachers who practice constructivism along with their preferred methods of teaching
- IFVL to become an interact program
- Students to understand the intent behind all the tasks they are asked to do (such as community service preparing them for service to God and man and not merely a requirement and opportunity to practice their skills.

Conclusion

IFVL is an essential part of Adventist Education. It is a program that seeks to provide students with a Christian worldview and encourage them to make decisions for Christ. This study aimed to begin to close the gap in research and discover students' perceptions of the IFVL program in order to create an enhancement program. Additionally, it aimed to discover the extent to which IFVL is perceived and what implications would be availed. The study found that students were aware of IFVL. There was is a significant difference in perception according to year level with regard to the perception of conceptual and experiential approaches in the teaching and learning experience. Moreover, the conceptual and experiential approaches were the two approaches to IFVL with the lowest mean score. This was the focus of the enhancement program. The enhancement program called for administration and educators to revisit IFVL and the constructivist teaching method. The program understood that Christian education is not passive and thus, aimed at allowing the teacher to experience active participation in learning. Furthermore, it aimed to train teachers in constructive teaching. Therefore, an introductory plan and teacher training seminar was devised.

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Proverbs 22:15: Disciplining the Child in Ghanaian Context

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Abstract

This study established that disciplining is a theological statement in both the Old and New Testaments. In particular, when folly is bound in the heart of a child, disciplining the child is biblically called, intended, and must be carried out. The proverb of Solomon in Prov. 22:15 is justified. It is in this sense that the Ghanaian Christians may say *agyimisem kyekyere abofra akoma ho, atenetene abaa beyi no afiri ho* [Foolishness is bound to the heart of a child, but the rod of discipline shall deliver him/her] rather than *agyimisem kyekyere abofra akoma ho, atenetene abaa bema no afiri ho* [Foolishness is bound to the heart of a child, with the constant use of the rod the child is delivered].

Keywords: discipline, Bible, Book of Proverbs, Ghanaian context

The Old Testament canonical books of Job, Proverbs, and Ecclesiastes, and sometimes the Song of Songs (Song of Solomon) are termed the Wisdom Literature. The characteristics and points of view shared by these books are somewhat different from other biblical books. These differences should be kept in mind when reading and studying them. "Wisdom is really an approach to life, a way of looking at the world and, for Israelites, a way of living out in very deliberate, rational ways their commitment to God" (Harold, 2011, p. 1). Bartholomew (2001) posits that "Wisdom Literature in the Old Testament is about how to negotiate life successfully in God's good but fallen world" (p. 8). Wisdom Literature is written to find the way of wisdom amidst the challenges of life in the world. The summation of Wisdom Literature is about learning to live life well (Harold, 2011).

The Book of Proverbs is wisdom which contains instruction on many practical matters of daily life (Alexander & Alexander, 1973; Garrett, 1993). It is beneficial to both the young and the old, and a virtual library of moral instruction, to ensure a happy life here and an eternal reward in the life to come. "It is wisdom distilled into short, sharp phrases, dramatic contrasts, and unforgettable scenes from life" (Lockyer, 1995, s.v. "Proverb"). Although several little interests among scholars are given to Proverbs. This should not come as a surprise since Proverbs is treated as a resident alien of Scripture (Von Rad, 1972). Several instructions are given to parents and guardians about bring up their children and wards. One of them is what we find in Proverbs 22:15.

Proverbs 22: 15 reads, "Foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him." Solomon made this statement for his readers and parents and guardians as a whole. As v. 15 indicates, Solomon states that the child should be disciplined with a rod according to his/her action. Verse 15a identifies that foolishness is bound in the heart of a child. Attempts have been made to ascertain whether Solomon expressed a personal action or experience, or a biblical axiom (Scott, 1965; Toy, 1899; Crenshaw, 1981; Clifford, 1999). Some scholars and children advocates assert that this statement as an injunction for corporal punishment (Sears & Sears, 1995). To say the least, in contrast elsewhere, he urges parents to train the child the way he should go (Prov. 22:6; cf. 3:11-12; 13:24; 23:14; 29:17). If so, is Solomon's statement in Proverbs 22:15 personal and culturally conditioned or normative and timeless? "Mmofra honam pe abaa" (the body of children likes rod) a frequent Ghanaian expression of similitude is

used among some Ghanaian communities as an imprecation against offending children. Can a Ghanaian Christian still use this expression in any context and act accordingly? Another observation is the rendering of the Asante Twi Bible of Proverbs 22:15. It reads, "*Agyimisem kyekyere abofra akoma ho, atenetene abaa bema no afiri ho*" (foolishness entangles the heart of a child, with the constant use of the rod the child is delivered) [The Asante Twi Bible's rendering appears to express an imprecation and normative]. Does this reading reflect the grammar of the Textus Receptus (received text) of the Old Testament Hebrew Text?

The Problem

Several theological and social/legal interpretations in Proverbs 22:15 have engaged the attention of scholars and children advocates over the years concerning the meaning of the phrase. In view of the diverging views about the import of Solomon's statement concerning the expression "Foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him" in Proverbs 22: 15, several questions emerge. Therefore, another look at this issue pervading Proverbs is justified. Any meaningful study of the verse or text must take the historical context, and contextual meaning into consideration. The relevant questions in this direction include the following: What did Solomon mean by "Foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him" What does the Statement mean today to the Bible reader in the Ghanaian context? Is Solomon's statement in Proverbs 22:15 personal and culturally conditioned or normative and timeless? It is in search of a satisfactory answer to this problem that this research is conducted.

Purpose and Significance

This study sought to understand the meaning of Solomon's statement in Proverbs 22:15 in its historical context and other related issues. To this end, this study considers the concept of disciplining in the Old Testament to ascertain the contextual meaning of Solomon's statement and its relation to the contextual understanding of the discipline in the Ghanaian context. This study will help a better reading and understanding of the statement in the book of Proverbs to unleash the power of biblical proverbs for personal and social transformation, especially in the Ghanaian context.

Methodology

The methodology employed in this study is contextual analysis. The texts in Proverbs stand as the primary source for this research. The first chapter comprises the introduction to the study. It indicates the problem, purpose, and the working limits of the study.

Historical-Literary Context of Proverbs

Scholars are not highly divided on the authorship of Proverbs. Most of them posit for Solomon's authorship (Waltke, 1979). Even scholars who applied to the Old Testament a historic-critical method (which presupposed the evolutionary development of religion) concluded that the biblical witnesses to Solomon's contribution to wisdom could not be taken at face value. Many of the proverbs were written by Solomon, who reigned over Israel from 971-931 B.C. (Prov. 1:1; 10:1; 25:1) (Gese, 1984; Clements, 1992; Skehan, 1976). He is identified as the author of Proverbs 10:1-22:16, as well as the latter chapters 25-29. Solomon was noted throughout the ancient world for his great wisdom (1 Kings 4:29-34). However, Solomon did not write the whole book. Major sections are attributed to other writers, such as "the wise" (Prov. 22:17), Agur (Prov. 30:1), and King Lemuel (Prov. 31:1). It is interesting to note that the second group of proverbs attributed to Solomon (chapters 25-29) was not added to the collection until more than 200 years after his death (Prov. 25:1). Perhaps these writings were somehow lost, and not rediscovered until the time of Hezekiah.

A look at the literary structure of Proverbs suggests that "the book is not only an anthology of sayings but is also 'a collection of collections of wisdom materials'" (Hubbard, 1989, p. 18). The headings that introduce its major sections at 1:1; 10:1; 22:17; 24:23; 25:1; 30:1; and 31:1 may indicate seven distinct

collections that vary in form and content. It seems initially discreet to interpret each proverb or wisdom unit primarily within the context of its collection. Then one must consider the context of the Book of Proverbs as a whole. "The use of a concordance is essential for the precise meaning of words in the wisdom (or proverbial) vocabulary" (Hubbard, 1989, p. 25-26).

The fundamental thrust is revealed in the prologue in Prov 1:1-7. This is the purpose statement of the book (Westermann, 1995). The recipients of these proverbs are taught "righteousness, justice and equity" (v. 3). As an introduction of right conduct and proper attitudes, Proverbs gives the inexperienced youth (1:4), or even the older immature person, wisdom and instruction necessary to conform to God's will (Bullock, 1988). An emphasis is indicated in twofold: to give moral prudence and skilfulness for holy living (1:2a, 3-5); and to give mental discernment (1:2b, 6) (Ross, 1991). The latter includes discerning the meaning of various kinds of wisdom sayings such as proverbs, riddles, and figurative maxims or expressions (v. 6). The proverb in the mouth of a fool is inappropriate and can even be hazardous (26:7, 9). Discernment may also refer to knowing the difference between sham and reality to sift out the satanic counterfeit of wisdom (Ross, 1991). This instruction is fleshed out in the wisdom poems of chapters 1-9, which are a series of parental admonitions to the young adult. In like fashion, the purpose of the dense thicket of sayings in chapters 10-29 is to instruct in the way of righteousness. Clustered at the beginning of this section is a series of proverbs on the righteous and the wicked which serves to set the agenda for the rest of the sayings (Goldingay, 1994).

Scholars have highly debated the setting of Proverbs. Some posit that is was the royal court, while some see the setting as the home. However, the evidence from the book seem to indicate that the Book of Proverbs in its canonical form was an "instructional manual" (Bullock, 1988, pp. 152-153) designed "for use by the young men of Israel's society who were being groomed for positions of leadership" (Hubbard, 1989, p. 26). It can be seen that the individual sayings reflect the family wisdom of centuries past handed down from father to son throughout the generations (cf. Prov 4:l-4) (Hubbard, 1989). Johnson (1975) argues that the Book of Proverbs is "the boiled-down summation of many generations of experience in living" (p. 30). With this in view, I consider the literary structure of the book of Proverbs.

Literary Structure of Proverbs

The structure of Proverbs is as follows (Mora, 2015):

    A Two-part introduction, 1:1-7; 1:8-9:18

        Title, 1:1; 1:8

        B Solomon's proverbs- first collection, 10:1-22:16

            Title, 10:1

            C Works of the wise, 22:17-24:34

                Title, 22:17

        B' Solomon's proverbs- second collection, 25:1-29:27

            Title, 25:1

    A' Two-part conclusion, 30:1-33; 31:1-31

        Titles, 30:1; 31:1

The literary unit of Proverbs is carefully laid out in this presentation. It is observed that it is presented in a chiastic form. From the structure, it can be seen that chaps. 1-9 (A) serves as the introduction to the whole book and is mainly presented in instruction. "It is a longer form of the admonition (a command or prohibition), usually involving one or more paragraphs explaining a number of related admonitions. The instruction is directed to "my son" or "sons" (which may include the concept of "disciple") and generally provides a reason for the instruction" (Mora, 2015). According to Mora (2015), "it generally praises wisdom and its attributes or provides a warning about the traps of folly and its disciples. The primary point of the instruction is to give advice on the wisdom or a related subject or to provide a warning against folly or a related subject" (Mora, 2015). The introduction parallels the two-part conclusion in chaps 30-31(A'). The concluding section is the words of Agur (30:1-33), and the words of Lemuel (31:1-31). The words of Agur

are mostly expressed in "numerical sayings" whereas the words of Lemuel are mostly expressed in "acrostic poem," which uses the Hebrew alphabet as a device for structuring especially in Proverbs 31:10–31 to describe the virtuous women (Mora, 2015). The first collection of the proverbs of Solomon is found from chap. 10:1-22:16 (B) and the second collection of Solomon's proverbs transcribed by Hezekiah's scribes are found in 25:1-29:27 (B'). These proverbs are expressed in "saying" which "is essentially a sentence involving two parallel lines. While the mood of the instruction form is imperatival, the mood of the saying is indicative. As filtered through special revelation, the force of a saying is found in the wisdom or folly displayed in human experience" (Mora, 2015). The middle section of the book is the Works of the wise, 22:17-24:34 (C) which are mostly expressed in instruction. The structure of the book suggests a careful layout of God's intervention in human history, especially through proverbs which is "a concise, memorable saying, usually in poetic form, expressing a generally accepted observation about life as filtered through biblical revelation" (Mora, 2015). With this in view, I consider the literary form/genre of the book of Proverbs.

Literary Forms/Genre

It must be noted that though scholars have variously understood the literary form/genre of the book of Proverbs. Some of these views are stated or assumed with no supporting evidence from the text. Where supporting evidence is given, the parameters for genre classification do not seem to be provided. Of the many views relating to the literary form of Proverbs, one seems to be pivotal: poetry. However upon a critical examination of the biblical text one will come to the realization and conclusion that the literary form of Proverbs is poetry (Brueggemann, 1972; Towner, 1977). Like the wisdom sayings in the Book of Proverbs, these texts of varying provenience are composed in poetic form, that is, they are cast in parallelisms. Herder praised this form as "thought rhyme" (Gordon, 1969, p. 47) and Von Rad (1972) aptly likened it to expressing truth stereophonically. However, other literary form founded in the book of Proverbs includes instruction, admonition, wisdom speech, saying, comparative saying, better-than saying, numerical saying, example saying, beatitudes, and acrostic poem among others (Mora, 2015).

Concept of Discipline in the Old Testament

The concept of discipline is prevalent in the Old Testament. Several Hebrew words depict this concept in several ways. The theological basis for discipline is grounded in the covenant relationship which God establishes with His people. The words are found almost ninety times, nine times in the Pentateuch, twenty-six times in the prophets, and fifty times in the Hagiographa, (thirty-six of these in Prov) (Bauer, 1979, pp. 986-987). In Lev 26:18, 28, רַסָי is used in the formula "I will chastise you seven times for your sins," with a clear parallel in v. 24, "I will punish you seven times" (הָכָּן "to beat, strike, hit"). God's corrective discipline seeks the reformation of the people (v. 23). The other six uses in the Pentateuch are found in Deut, the all-important covenant renewal document (Davies, 1995). Key to an understanding of רְסוּמ is Deut 11:2, which reads: "Consider the discipline of the Lord your God, his greatness . . . his signs and his deeds which he did in Egypt to Pharaoh..., and what he did to the army of Egypt..., and what he did for you in the wilderness." In the Old Testament, the רְסוּמ of Yahweh is his mighty activity in covenant history by which he reveals himself (cf. v. 7 with Deut 4:35ff).

Elwell (1996) asserts that "the notion of the discipline of God, and eventually the concept of the community and its leaders affecting God's discipline, derives from the notion of domestic discipline (Deut 21:18-21; Prov 22:15; 23:13)" (p. 177). God is portrayed as a father who guides his child (i.e., the nation more rarely an individual) to do the right by the experience of physical suffering (Deut 8:5; Prov 3:11-21). The word רְסוּמ is used in reference to discipline either by God dealing with human and that of humans with humans (e.g., Hos 7:12; Deut 21:18-21; 6:23). Key ideas from the word include "chasten/chastise" (Lev 26:18; Ps 94:12; Hos 7:12), "discipline" (Lev 26:13; Deut 4:36; Prov 12:1), and "reproof" (Job 5:17; Prov 6:23). The discipline of God is not to be taken negatively, for the hardships in the wilderness were balanced by his miraculous provisions both designed to test "what was in your heart, whether you would keep his

commandments or not" (Deut 8:2). Hence, by their hunger, as well as by the manna which he provided, they were to "understand that man does not live by bread alone, but... by everything that proceeds from the mouth of God" (Deut 8:3). They were to know in their hearts that God was disciplining them (Deut 8:5). This discipline then might be considered "education that is theocentric, indeed, theofugal" (Scott, 1962, p. 85).

In Deut 8:5 the comparative expression is used "as a man disciplines his son" is not without cove-nantal and theological significance. The ancient treaties often refer to the suzerain king as a father and the vassal as his son (McCarthy, 1965). In Moses' covenant hymn we read that God is referred to as Father (Deut 32:6; cf. Deut 1:31; Isa 1:2) of the covenant people (Exo 4:22; Deut 1:31 teach the same concept). Hence, the theological basis for an earthly father's discipline over his son is in the covenant. He bears the image of his covenant Lord, and as such stands in a parallel relationship over his children hastening, cor-recting, instructing, providing-which are expressions of an interpersonal relationship of love. From the us-age and parallels in the Old Testament, one must conclude that רַסָי and רָסוּמ denote correction which results in education. With this understanding in view, in the discussion that follows, I will consider the use of רָסוּמ and שֵׁבֶט in the Bible.

Use of רָסוּמ and שֵׁבֶט

A brief analysis of the Hebrew word רָסוּמ and שֵׁבֶט is helpful here since it is used in Proverbs 22:15. The Hebrew word שֵׁבֶט occurs sixty-three times in the Old Testament, of which two are found in the book of Proverbs (McKane, 1970, pp. 386, 457). It is used twelve times in the Pentateuch (Greenstone, 1950). In the book of Proverbs, it is used twice, while it is used mostly in Joshua. It is used twelve times in Joshua. The Hebrew word שֵׁבֶט denotes "rod, club, or staff" (Bauer, 1979, pp. 986-987). It was used for beating cumin (Isa 28:27), as a weapon (2Sam 23:21; 1Chr 11:23), and as a shepherd's implement either to muster or count sheep (Lev 27:32; Ezek 20:37), or to protect them (Pss 23:4; Mic 7:14) (Bergman & Ottosson, 1974, pp. 2:388-405).

It was also used for administrating blows (Exod 21:20; Isa 10:15; Prov 10:13; 22:15). In Pss 23:4 it is used metaphorically of the Lord's protection of his servant as he walks in paths of righteousness. The rod was also used as an instrument for either remedial or penal punishment. As a corrective instrument it was used for a slave (Exod 2; Exod 1:20), a fool (Prov 10:13; Prov 26:3), and a son (Prov 13:24; Prov 22:15; Prov 23:13-14; Prov 29:15) (Futato, 1997, pp. 2: 934-935). In Proverbs, it is the symbol of discipline, and failure to use the preventive discipline of verbal rebuke and the corrective discipline of physical punishment will end in the child's death (Whybray, 1972). Metaphorically, the Lord used Assyria as his instrument to correct Israel (Isa 10:15) and the nations to correct his wayward king (2Sam 7:14) (Wolf, 1946).

It is also used metaphorically of penal affliction of Israel's ruler by the enemy (Micah 5:1) but the Lord's righteous King will smite the wicked with the "rod" of his word of judgment (Isa 11:4) (Driver, 1940; Kidner, 1964; McKane, 1970; Murphy, 1998; Whybray, 1994). In 2Sam 18:14 it refers to the shaft of a spear or dart. The word also denotes a scepter, the mark of authority associating with smiting and ruling (Psa 2:9; Psa 125:3; Isa 14:5). It is the symbol of rulership (Gen 49:1, Psa 45:7, Amos 1:5; Zech 10:11). However, in the use of שֵׁבֶט in the context of Proverbs, it denotes a rod.

The Hebrew word רָסוּמ occurs forty-one times in the Old Testament (Koehler & Baumgartner, 2001, pp. 2: 987-992). רָסוּמ is commonly translated as "discipline" in the Old Testament, has a wide range of meanings that suggests various levels of discipline, including on one end of the spectrum "teaching or instruction" (Prov 1:2, 3, 7; 4:13), then progressing to "exhortation or warning" (Ezek 5:15; Job 20:3) (Ar-nold, 1997, pp. 3:1025-1028), and climaxing with "discipline or chastening" (Prov 13:24; 22:15; 23:13) (Aalen, 1974, pp. 2:147-167). To draw from only a few Proverbs (Prov 13:24 or 23:13-14) would be to miss the complexity and range of discipline discussed in the book (Wegner, 2005). More positive synonyms include "upbringing," "training," "instruction," and "education." Discipline is spoken of as being exercised by God over Israel (Lev 26:23; Deut 4:36; 8:5; Jer 31:18), over the nations (Ps 94:10) or over individuals (Job 5:17; Ps 94:10, 12; Heb 12:5-11; Rev 3:19). The fruit of discipline is knowledge (Prov 12:1) and parental delight (Prov 12:1). One who is disciplined can be spoken of as "blessed" (Job 5:17; Ps 94:12).

Discipline is understood as good and righteous (Deut 4:36; Job 36:10; Prov 13:24). Discipline is called "the way of life" (Prov 6:23). It saves one from destruction (Prov 19:18) and allows one to escape both folly and God's condemnation (Prov 22:15). The lack of discipline is stipulated to be the abandonment of God (Lev 26:23-24), death (Prov 5:23), and destruction (Prov 19:18) (Comfort & Elwell, 2001). With this understanding in view, in the discussion that follows, I will consider the understanding of טֵבֶשׁ רָסוּמ in the Proverbs 22:15.

Understanding רָסוּמ טֵבֶשׁ in Unit of Proverbs 22:15

In the Book of Proverbs טֵבֶשׁ is used eight times to describe corporal punishment (10:13; 13:24; 22:8; 22:15; 23:13, 14; 26:3; 29:15). The necessity of parental discipline is a common topic in the wisdom literature (Prov 19:18; 23:13-14; 29:17; Sir 7:23 and 30:1-13). It can be proposed that this paradoxical language can be used as an argument for the corporal punishment of children (Clifford, 1999; Koptak, 2003; McKane, 1970; Murphy, 1998; Murphy & Huwiler, 1999; Ross, 1991; Scott, 1965; Whybray, 1994). Likewise, its counterpart in the phrase רָסוּמ in its understanding in the book of Proverbs connotes discipline as indicated earlier. Proverbs 22:15 read in both Hebrew and English as:

רַעַנ־בֶלְב הָרוּשָק תֶלֶוִא
וּנֶמִּמ הָנֶקיִחְרַי רָסוּמ טֵבֶשׁ׃

"Foolishness is bound to the heart of a child,
But the rod of discipline will remove it."

This unit falls under the structure of Proverbs of Solomon (10:1-22:16) and as such this individual passage or proverb must be interpreted in light of the section in which it is found. The literary form can be said to be saying. Because the passage is essentially a sentence involving two parallel lines. While the mood of the instruction form in the second line is imperatival, the mood of the saying in the first line is indicative. As filtered through special revelation, the force of Prov 22:15 saying is found in the wisdom or folly displayed in human experience (Mora, 2015). This individual passage can be seen as in a parallelism contrast. The "but" clause in the second line contrasts the first one which indicates how foolishness bound in the heart of the child. The literary feature of this passage which is a saying can be seen as a one-verse format that shows the emphasis on the passage. In the one-line sayings of Prov 22:15, the emphasis is built on the model of contrastive parallelism that shows a certain emphasis through the use of the "rod of discipline" as a "punch-word" in the passage.

The "heart of a child" (רַעַנ־בֶל) refers here to the natural inclination of a child to foolishness. The younger child is meant in this context, but the word can include youth. Whybray (1994) suggests that this idea might be described as a doctrine of "original folly" (p. 125), "Children just naturally do silly, careless things" (Waltke, 2005, p. 215). And from a similar expression in Proverbs 13:24 the contemporary gnomic saying "Spare the rod and spoil the child" ([Aitken cites an Egyptian counterpart: "Boys have ears on their back sides] See Aitken, 1986; Aitken, 1972, pp. 145-157) have been coined. "Children are morally immature, and the rod is the best discipline for them. Corporal punishment/chastisement of children was probably universal in antiquity (so in Egypt, Greece, and Rome). The affirmation of the couplet is general, is not to be put as conditional (He who is not flogged is not educated)" (Greenstone, 1950, p. 238).

The word "rod" can be seen as a metonymy of adjunct; it represents physical chastening for direction or punishment, to suppress folly and develop potential. The genitive ("discipline") may be taken as an attributive genitive ("a chastening rod") or an objective genitive, "a rod (punishment) that brings about correction/discipline". In Prov 29:15 which employs a similar wording, the word "rod" is a metonymy of cause, in which the instrument being used to discipline is mentioned in place of the process of disciplining someone. So the expression refers to the process of discipline that is designed to correct someone. Some understand the words "rod and reproof" to form a hendiadys, meaning "a correcting (or reproving) rod."

The clear intent of this discipline in Prov 22:15 is to deliver a child from folly, probably a reference to an untimely death. This kind of discipline should only be used when folly has curbed the child's misbehavior. Notice that even "the rod of discipline" רְסוּמַ טֵבֵש should not do irreparable harm to the child – the implication is that it should not be used in an abusive or harmful way (including being used in anger or out of meanness) (Clifford, 1999; McKane, 1970; Murphy, 1998; Whybray, 1994). Severe misbehavior warrants severe consequences, particularly if there is a pattern of serious sin. The word "discipline" (רְסוּמַ) as indicated earlier is broader than simply "striking with a rod," but the context suggests that even if a loving parent has to go to that extreme, it would be better than to have a child face an untimely death. Wegner (2005) asserts that:

While the word 'rod' (טֵבֵש) undoubtedly suggests some type of corporal punishment, it is possible that the word came to signify a broader range of discipline than just 'spanking.' Disciplining is hard work. It is much easier to let children have their way and wander off into sin, but parents who love their children will not allow this to happen. The hard work of discipline will deliver the child from death or folly. (p. 725)

From the foregoing study, it can be proposed that corporate punishment is employed in the proverb.

The Meaning of Proverbs 22:15

Discipline is defined by the Webster's New Collegiate Dictionary as "training that corrects, molds, or perfects the mental faculties or moral character of a person" (1973, p. 325). To Wegner (2005) this definition implies that this is an ongoing responsibility of parenthood, from infancy to at least late teens, but it does not mean that the same disciplinary techniques will be used throughout this process or that spanking will be the supreme disciplinary technique. According to Wegner, the person who has wisdom will understand the principle of using the proper amount of discipline to curb improper behavior. It is not always easy for a parent to know the appropriate amount of discipline for each situation, but wise parents will have multiple levels of discipline at their disposal and be prepared to use them with increasing severity until improper behavior is curbed. However, as indicated earlier in this study, in the Book of Proverbs the rod is recommended for child training. "Do not withhold correction from the child, for if you beat him with the rod, he will not die. Strike him with the rod and you will deliver his soul from Hell" (Prov. 23:13, 14).

The Old Testament emphasis of discipline proceeds from a positive motive toward a constructive goal. Where the Old Testament emphasized retaliation, it was to also teach the offenders nature their offense by showing them an effect like one they had caused (Comfort & Elwell, 2001). Vindication of a wrong person's rights also vindicated God's righteousness. Complementary to punitive discipline, positive discipline can be thought of as a reinforcement discipline. God always disciplines; He does so punitively when necessary, but reinforcingly when possible (Comfort & Elwell, 2001).

Understandably, people fear discipline from God (Ps 6:1), but it is His wrath that should be feared. His wrath is directed only against those who have proved themselves by their actions to be God's enemies (Deut 11:2,3). God's discipline is different from His wrath and should not be despised (Prov 3:11) or taken for granted (Heb 12:5). Only a fool or a wicked person hates God's discipline. God disciplines His people as a loving father disciplines a beloved son (Deut 8:5; Prov 3:11-12; Heb 12:5-7). Proverbs clearly states that a wise person should love discipline (Prov 12:1; 13:24; cf., Heb 12:5,9; 2Tim 1:7).

Proverbs 22:15 can be seen as marching v. 6, escalates the admonition to start the son off on the right way using the rod to keep him on it. To protect the youth from against the Lord's curse of casting them into the whore's deep pit, the parent must severely discipline them to drive their innate folly from them. The verse can be seen to be in synthetic parallelism and the synthetic parallel present the reason that Whybray (1994) describes as "the doctrine of original folly" (p. 125) (v. 15a), and the rod as a means effective discipline (v. 15b).

Youth's intractable insolence and his immoral propensity for laziness (v. 13), lust (v. 14) and greed (v. 16) are tightly bound within his very constitution (v. 15a; cf., Gen 8:21; Job 14:4; 25:4; Ps 51:5,7; Isa 48:8), but the father's disciplining rod breaks folly's hold and frees him (v. 15b). Since folly incurs the

wrath and curse of God (v. 14), this proverb seeks to protect the youth from eternal death through the father's relatively light sting (Waltke, 2005, p. 215). Proverbs 20:30 called for bruising wounds to scour defiled humanity generally; Prov 22:15 applies that truth to depraved youth particularly. "Bodily harm outside heals the moral rot within" (Waltke, 2005, p. 216). The father must not underestimate the difficulty of the task, for "he does battle with innate recalcitrance and perversity" (Waltke, 2005, p. 216). He must both "tear down and build up; eradicate and implant" (McKane, 1970, pp. 564-565).

In Proverbs 29:15 two means by which youth are instructed are laid out: "The rod and reproof give wisdom, but a mother is disgraced by a neglected child." The two forms of discipline described are: physical which has to do with the use of the rod in the process of discipline; and verbal which has to do with reproof in the process of discipline. "Sages appear to promote the use of corporal punishment as the following proverb graphically depicts: Do not withhold discipline from your children; if you beat them with a rod, they will not die. If you beat them with the rod, you will save their lives from Sheol (23:13-14)" (Bland, 1998, pp. 221-237).

People are of the view that disciplining "in Israel is a harsh and mindless affair that includes a healthy dose of zealous thrashings" (Bland, 1998, pp. 221-237). However, "it is typical of all ancient wisdom that learning and education was thought to involve suffering" (Collins, 1980, p. 40). Disciplining and strictness are not viewed as incompatible with love (13:24). Dave Blend asserts that "there is no doubt that ancient cultures resorted to physical punishment in the educational (and disciplining) process, there is some sign of corporal punishment as the following proverb even suggests: A rebuke strikes deeper into a discerning person than a hundred blows into a fool (17:10)" (Bland, 1998, 230). Modern educators and parents revolt against Biblical teaching about discipline. They say "spare the rod and spoil the child" is nothing but brutal prehistoric pedagogy that cripples the child for life (Wiersbe, 2007, p. 1084). However, this is not the emphasis of Prov 22:15. Disciplining the child is a must to be followed since it serves to direct the way of the child for a better future, fear of the Lord and for righteousness. With this understanding in view, in the discussion that follows, I will consider the concept of discipline in the New Testament.

The Concept of Discipline in the New Testament

In the New Testament, several Greek words are used for discipline. According to the standard Greek dictionary of the New Testament and other early Christian literature the noun translated "discipline" (παιδεία) means "the act of providing guidance for responsible living, upbringing, training, instruction . . . chiefly as it is attained by discipline, correction" (Bauer, 1979, s.v. "παιδεία"). παιδεία can also connote the idea of rearing and guiding a child toward maturity training, instruction, discipline (Heb 12:11); as including Christian discipline and instruction (Eph 6:4); as God's fatherly discipline of all believers discipline, punishment, correction (Heb 12:5). In the passive sense, it means the idea of the result of such discipline training, improved behavior (Heb 12:7) (Thayer, 1977). The verb "discipline" (παιδεύω) means "to assist in the development of a person's ability to make appropriate choices, practice discipline" (Behm, 1964-76, pp. 3:34-35). The word can connotes as bringing up a child and guiding him toward maturity instruct, train, educate (Act 7.22), and as morally disciplining an adult correct, give guidance to, discipline (1Tim 1.20). It has two subsets: (a) "correct, give guidance" and (b) "discipline with punishment" (Bauer, 1979, s.v. "παιδεία"). In Hebrews 12: 11 the passage focuses on "discipline with punishment"- the kind that is initially unpleasant and painful (v. 11).

Sometimes people use the term "punishment" synonymously with "discipline." What is important is to distinguish these two concepts since the words can overlap based on how people use them in the New Testament: "Discipline is corrective; it seeks to accomplish a change in the one being disciplined. Punishment is meted out in the simple interests of justice. In bringing up children, parents should be disciplining them. In hanging a murderer, the civil magistrate is not disciplining - he is punishing" (Wilson, 1997, p. 105).

Discipline trains us to be righteous. Discipline is not an end in itself. It trains us for a specific end: "for our good, so that we may share in his holiness" (v. 10). God's discipline is not sadistic, nor is he lashing

out in unrighteous anger, frustration, or revenge. He disciplines with a long-term view of our well-being. His discipline is a means for us to become holy, righteous, and peaceful. So discipline is training (Van Leeuwen, 1997).

In the New Testament God disciplines his children the same as to how parents physically discipline their children. Hebrews 12:6 says that God "chastens everyone he accepts as his son." The verb used here is "chastens" (μαστιγόω) and it has two basic meanings: (1) "to beat with a whip or lash, whip, flog, scourge" and (2) "to punish with discipline in mind, punish, chastise" (Liddell & Scott, 1996, s.v. "μαστιγόω"; Louw & Nida, 1988, s.v. "μαστιγόω"). It's the same word that the four Gospels use to describe the Romans' flogging Jesus prior to His crucifixion (the first of the two meanings). And this text (Heb 12:6) says that God chastens his children. God chastises his children with the discipline that always seems unpleasant and painful. In context, the manner of discipline that the Hebrews have experienced includes physical suffering such as persecution and imprisonment (Heb 10:32–34) (Wilkins, 2004). With this understanding in view, in the discussion that follows, I will consider the meaning of Proverbs 22:15 in Ghanaian context.

The Meaning of Proverbs 22:15 in Ghanaian Context

This section deals with the impact of the meaning of Proverbs 22:15 on the Ghanaian Christian who usually use the expression *"Agyimisem kyekyere abofra akoma ho, atenetene abaa bema no afiri ho"* (foolishness entangles the heart of a child, with the constant use of the rod the child is delivered). The first part considers textual concerns of the Asante Twi Bible. The second relates the meaning of the passage to Ghanaian context.

In the apparatus of the 4th edition of the LXX, no variant reading of the word ῥάβδος δὲ καὶ παιδεία is given with reference to its mood and other aspects. The Asante Twi Bible was translated from the LXX by J. G. Christaller with David Asante and Theophilus Opoku. In the latest edition of the Twi Bible, the variant of ῥάβδος δὲ καὶ παιδεία which is supported by weak MSS in terms of dating and quality of text type. The Asante Twi's Bible rendering of the text raises some concerns. It reads *"Agyimisem kyekyere abofra akoma ho, atenetene abaa bema no afiri ho"* (foolishness entangles the heart of a child, with the constant use of the rod the child is delivered) (Prov 22:15). The rendering expresses the imprecation of Solomon to parents. According to Issifu Dokurugu, a manuscript editor of the Ghana Bible Society, the Revised Standard Version (RSV) is the Text base for Ghanaian language translators now. He noted that the difference between the present Twi version of the passage in question and the RSV which follows the Greek and LXX (*Textus Receptus*). He suggests that the Twi version may stemmed from reading the text through the cultural lens (Bediako, 1995; Bediako, 2003). Since the reading of ῥάβδος δὲ καὶ παιδεία or its Hebrew counterpart רְסוּם טֶבֶשׁ has no strong variant, the Asante Twi Bible may read, "*Agyimisem kyekyere abofra akoma ho, atenetene abaa beyi no afiri ho*" (Foolishness is bound to the heart of a child, but the rod of discipline will remove it). This reading fits the context of the statement.

Granted, Prov 22:15 should be the basis for the use of the Ghanaian expression "*atenetene abaa bema no afiri ho*" (with the constant use of the rod the child is delivered). In Ghanaian setting especially among the Twi speaking people, "*atenetene abaa bema no afiri ho*" (with the constant use of the rod the child is delivered) is often used as an imprecation by parents to flog and spank children irrespective of their biological linkage. Analysis of the meaning Solomon's proverb has shown that he requires parents to discipline the child in terms of corporal punishment when the child misbehaves in order to save the child from folly. He entreats parents not to continually beating their children without any cause. In event of mere anger against either spouse or the father or mother should not call for disciplining. This suggests that the Twi speaking Christians may learn to discipline their children accordingly.

In Ghana like Israel and other setting, the family constitutes the basic unit of the human community. Within that cell of intimate relationships, parents are entrusted with the responsibility of guiding and correcting their children (Deut 6:7; Prov 22:6) (Sarpong, 1974). Parents are urged not to leave children at the mercy of their natural tendencies. Undisciplined children are potential victims of the powerful condi-

tioning exerted by a predominantly culture. To exercise their responsibilities properly, parents must model values, practices, and attitudes to their children, besides teaching them through instruction and correction (Sarpong, 1974).

The parent's educational task is best accomplished through positive means as advice, exhortation, counseling, family devotions, and Christian training in church and Sabbath school. But it also may require negative measures, such as prohibitions and disciplinary action when verbal admonitions are not heeded to by children, corporal punishment becomes an effective form of persuasion (Prov 13:24). Physical discipline should be administered based on clearly stated and understood principles. Ghanaian parents must avoid punishing out of anger or personal animosity, and must never cause injury to a child. Physical should be viewed as the last resort intended to obtain maximum education results with minimum outrage to children.

Conclusion

In conclusion we may say that "a proverb is a concise, memorable saying, usually in poetic form, expressing a generally accepted observation about life as filtered through biblical revelation" (Mora, 2015) with the primary point of instruction to give advice on wisdom or a related subject or to provide a warning against folly or a related subject.

The study established that disciplining is a theological statement in both the Old Testament and New Testament. In particular, when folly is bound in the heart of a child, disciplining the child is Biblically called, intended and must be carried out. The proverb of Solomon in Prov 22:15 is justified. It is in this sense that Ghanaian Christians may say "A*gyimisem kyekyere abofra akoma ho, atenetene abaa beyi no afiri ho*" (Foolishness is bound to the heart of a child, but the rod of discipline will remove it) rather than "*Agyimisem kyekyere abofra akoma ho, atenetene abaa bema no afiri ho*" (Foolishness is bound to the heart of a child, with the constant use of the rod the child is delivered).

Recommendation

This study has arrived at several conclusions. Its objective was primarily to determine the meaning of Proverbs 22:15: disciplining the child in Ghanaian context. Readers of this work may apply the conclusions reached on the meaning of the proverb in their present context. Since the study was focused on the issue of disciplining biblically (both OT and NT) and Ghanaian context and was not concerned on the writings of Ellen G. White, there will also be the need to study the concept in the writings of Ellen G. White. In particular, missiologists may develop approaches as a model in addressing similar concerns on disciplining the child in the present.

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Christian Saints in the Light of the New Testament as an Alternative Antidote to the Prevalent Traditional Notion Believed by Filipinos

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Abstract

This investigation revisits the parting of understanding of the traditional Filipino Catholic view about saints in contrast with the New Testament perspective. The word "saint" originates from the Greek word meaning "holy" or "set apart." The New Testament uses the word saint or saints 67 times. In every instance, the reference is to all believers. Never is the word used of a special group of believers who serves God better than others. This paper argues the understanding of Scripture is clear that all Christians are saints. This biblical view is much different from the traditional Roman Catholic view of saints. In Catholic theology, saints are a special class of believers who have been canonized. Canonization is the process by which the Catholic Church confers sainthood upon a person based on that person's special deeds. It is an honor bestowed posthumously. In contrast, the Bible views every Christian as a saint, as someone set apart for God's work while living. Christians are called saints because they are called to live set apart from the corruption of the world. Followers of Christ are called to be holy. Another interesting observation regarding the biblical view of saints is that they are almost exclusively referred to in plural form—"saints." Even the one exception, found in Philippians 4:21, has more than one believer in mind: "Greet every saint in Christ Jesus." The church is a team.

Keywords: *discipline, Bible, Book of Proverbs, Ghanaian context*

The majority of Filipinos are Roman Catholics. In that sense, more people observe Roman Catholic traditions, and many of them have lived leading a religious life. With this cultural background, Filipinos carry in their sub-consciousness the mental image of a saint as taught and believed by the Roman Catholics etched in the Filipino sociological and religious perspective. This emphasis is highlighted in the Apostles' Creed. The Apostles' Creed is widely accepted as a statement of faith among Western Christian churches (both Roman Catholic and Protestant) and used by many Christian denominations as part of worship services. It is the simplest of all the creeds. The Apostles' Creed (Kelly, 1960) in traditional English is as follows:

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic* Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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The Apostles' Creed includes *Communio Sanctorum* (Benko, 1964) or "the communion of saints" as one of the 12 essential articles of the Catholic faith. Even if *Communio Sanctorum* was a later insertion to the Apostles' Creed, probably formulated in the mid-fourth century, it nevertheless expresses an understanding of the Church clearly stated in the New Testament (Mosothoane, 1973). This is the reason why many Filipinos adhere to the traditional belief about the saints for the simple reason that the Apostles' Creed is an important statement recited in all Roman Catholic masses translated into the vernacular (Moss, 1954). The Filipino mind has been conditioned to accept the familiar understanding in response to the question, who are the saints?

Here are two of the Filipino saints recognized by the Roman Catholic Church and widely accepted among Filipinos. Lorenzo Ruiz is the First Filipino saint venerated by the Catholic Church (Lew, 2017). Born in Binondo, Manila, Lorenzo Ruiz is of Chinese-Filipino descent. Ruiz served as an altar boy in Binondo Church, where he actively participated in a religious confraternity. As he grew older, he came to marry and had two sons. In 1636 he was wrongly accused of killing a Spaniard, and that's when he escaped a possible arrest where he boarded a ship to Japan. In Japan, he was arrested by officials and tortured for being a "Christian." Ruiz was beatified during Pope John Paul's visit to the Philippines. Ruiz officially became a saint when he was canonized on October 18, 1897, in Vatican City.

Pedro Calungsod is the second saint to be recognized from the Philippines (Nalzaro, 2012). He was a Filipino migrant who suffered religious persecution in Guam. While in Guam, he was said to have preached Christianity even at the expense of his own life. Not a lot was known about his early life but places of his origin include Cebu and Iloilo. He was beatified in March 2000 by Pope John Paul and was canonized by Pope Benedict XVI in the Vatican last 2012.

This investigation revisits the parting of understanding of the traditional Filipino Roman Catholic view about saints in contrast with the New Testament perspective. This paper argues the understanding of Scripture is clear that all Christians are saints. The paper is divided into three parts: (a) the foundational understanding of the Roman Catholic Filipinos; (b) the New Testament biblical understanding; and (c) contrasts and implications of the two views.

Roman Catholic Foundational Understanding of a Saint

After the death of the apostles and the early Christian believers, the meaning of the word saint began to change. As Christianity began to spread, it became clear that some Christians lived lives of extraordinary, or heroic, virtue, beyond that of the average Christian believer. As one author wrote, "the history of Christianity is in many ways the history of those holy men and women who have been revered as saints" (Woodward, 2000). While other Christians struggled to live out the gospel of Christ, these particular Christians were eminent examples of the moral virtues (or cardinal virtues), and they easily practiced the theological virtues of faith, hope, and charity and exhibited the gifts of the Holy Spirit in their lives.

The word saint, previously applied to all Christian believers, became more narrowly applied to such people, who were venerated after their deaths as saints, usually by the members of their local church or the Christians in the region where they had lived, because they were familiar with their good deeds. The purpose of sainthood or achieving sainthood is to recognize people who have devoted their lives to God and becoming holy. Many saints, especially ones in earlier centuries, molded their lives after that of Jesus'. This is easily seen with the case of martyrs, people who died for their religion, who were the first saints venerated during Roman times. At this time it was believed that it wasn't enough to live a life like Christ, one must die like Christ as well. "The martyrs…manifested the highest ideal of the early Church: they maintained their faith in the face of extreme adversity" (Kieckhefer & Bond, 1988).

Sainthood in Christianity began during the time of the Roman Empire. "The cult of the saints began in Christianity as a direct result of the Roman persecutions of the early Christians" (Cunningham, 1980). The first saints to be recognized were these martyrs and for a long time, it was thought that the only way to become a saint was to die for one's faith in the same way as Jesus had done. During the fifth through the ninth centuries, many churches were dedicated to early martyrs and apostles. However, it wasn't long be-

fore Christianity was a tolerated religion and martyrs were more a thing of the past. Eventually, the Catholic Church created a process, called canonization, through which such venerable people could be recognized as saints by all Christians everywhere.

When Christianity reached the Middle Ages, the cults and legends of saints grew elaborately. During this time many stories of miracles and wondrous events were told and written. Also, pilgrimages to shrines and temples of saints became increasingly popular (Kieckhefer & Bond, 1988). Many of the shrines at this time had grown massive and there were reports of people being healed within the shrines. These types of stories and occurrences caused the cult of saints to become a public phenomenon. It was common at this time to see mobs of people stampede to see relics of saints and form huge parades to honor a saint (Abou-El-Haj, 1994). Because of the immense growth of sainthood during these times, the Church decided to centralize the canonization process and the Pope now had sole authority in the process of canonizing saints and stricter rules were followed.

Canonization Process

The first person to be canonized outside of Rome by a Pope was in 993 CE, when Saint Udalric, the Bishop of Augsburg (893–973) was named a saint by Pope John XV. Udalric was a very virtuous man who had inspired the men of Augsburg when they were under siege. Since then, the procedure varied considerably over the centuries, the process today is quite specific. In 1643, Pope Urban VIII issued the Apostolic letter, *Caelestis Hierusalem Cives*, that exclusively reserved the right to canonize and beatify to the apostolic see; other changes included evidentiary requirements and the creation of the office of the Promoter of the Faith, also known as the devil's advocate, who is assigned to critically question the virtues of anyone suggested for sainthood (Van Dam, 1983).

The current system of beatification has been in place since 1983, under an Apostolic constitution of Divinus Perfectionis, magister of Pope John Paul II. Candidates for sainthood must first be named Servant of God (*Servus Dei*), and that person is named at least five years after his or her death by the bishop of the place where the person died. The diocese completes an exhaustive search of the candidate's writings, sermons, and speeches then a biography is written and eyewitness testimony is collected. If the prospective saint passes, permission is then granted for the body of the Servant of God to be exhumed and examined, to ensure that no superstitious or heretical worship of the individual has taken place (Wilson, 1983).

Venerable and Blessed

The next status the candidate goes through is Venerable (*Venerabilis*), in which the Congregation for the Causes of the Saints recommends to the pope to proclaim the Servant of God "Heroic in Virtue," meaning that the candidate has exercised to a heroic degree the virtues of faith, hope, and charity. Venerables then make the step to Beatification or "Blessed" when they are deemed "worthy of belief," that is to say, that the church is certain that the individual is in heaven and saved (De Voragine, 1993).

Finally, a Beatified individual may be canonized as a saint, if at least two miracles have been performed through the intercession of the individual after his or her death. Only then can the Rite of Canonization be performed by the Pope, when the Pope declares that the individual is with God and is a worthy example of following Christ. Among the most recent people canonized were Popes John XXIII and John Paul II in 2014 and Mother Teresa of Calcutta in 2016.

Canonized and Acclaimed Saints

Most of the saints whom we refer to by that title (for instance, St. Elizabeth Ann Seton or Pope Saint John Paul II) have gone through this process of canonization. Others, such as Saint Paul and Saint Peter and the other apostles, and many of the saints from the first millennium of Christianity, received the title through acclamation—the universal recognition of their holiness.

Catholics believe that both types of saints (canonized and acclaimed) are already in Heaven, which is why one of the requirements for the canonization process is proof of miracles performed by the deceased

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Christian after his death. Such miracles, the Church teaches, are the result of the saint's intercession with God in heaven. Canonized saints can be venerated anywhere and prayed to publicly, and their lives are held up to Christians still struggling here on earth as examples to be imitated.

The first persons honored as saints were the martyrs. Pious legends of their deaths were considered affirmations of the truth of their faith in Christ. The Roman Rite's Canon of the Mass contains only the names of martyrs, along with with that of the Blessed Virgin Mary and that of St. Joseph her spouse.

By the fourth century, however, "confessors"—people who had confessed their faith not by dying but by word and life—began to be venerated publicly. Examples of such people are Saint Hilarion and Saint Ephrem the Syrian in the East, and Saint Martin of Tours and Saint Hilary of Poitiers in the West. Their names were inserted in the diptychs, the lists of saints explicitly venerated in the liturgy, and their tombs were honored in like manner as those of the martyrs. Since the witness of their lives was not as unequivocal as that of the martyrs, they were venerated publicly only with the approval by the local bishop. This process is often referred to as "local canonization" (Wilson, 1983).

This approval was required even for veneration of a reputed martyr. In the history of the Donatist heresy, Saint Optatus recounts that at Carthage a Catholic matron, named Lucilla, incurred the censures of the Church for having kissed the relics of a reputed martyr whose claims to martyrdom had not been juridically proved. Saint Cyprian (died 258) recommended that the utmost diligence be observed in investigating the claims of those who were said to have died for the faith (Brown, 1982). All the circumstances accompanying the martyrdom were to be inquired into; the faith of those who suffered, and the motives that animated them were to be rigorously examined, to prevent the recognition of undeserving people. Evidence was sought from the court records of the trials or from people who had been present at the trials.

Saint Augustine of Hippo (died 430) mentioned of the procedure which was followed during those times for the recognition of a martyr. The bishop of the diocese in which the martyrdom took place set up a canonical process for conducting the inquiry with the utmost severity. The acts of the process were sent either to the metropolitan or primate, who carefully examined the cause, and, after consultation with the suffragan bishops, declared whether the deceased was worthy of the name of 'martyr' and public veneration (Noble & Head, 1995).

Acts of formal recognition, such as the erection of an altar over the saint's tomb or transferring the saint's relics to a church, were preceded by formal inquiries into the sanctity of the person's life and the miracles attributed to that person's intercession. Such acts of recognition of a saint were authoritative, in the strict sense, only for the diocese or ecclesiastical province for which they were issued, but with the spread of the fame of a saint, were often accepted elsewhere also.

Beatification and Canonization

Beatification and canonization are acts of the Roman Catholic Church declaring that a deceased person led a holy life. People who are still living can then request the blessed (if beatified) or saint (if canonized) to intercede with God on their behalf. The blessed or saint is honored and revered due to their actions while living, but they are not worshiped as God is. Honors may include feasts and masses performed in their name, as well as images and relics displayed to inspire the worshipers (Kolb, 1987).

Beatification is an administrative act whereby a nominee is authorized to have a "cultus" or a specific group of people who identify with and request favors from the beatified. The nominee can be a martyr killed in the service of Christ or a confessor. A confessor's life and writings must be inspected for heroic virtue (bravery and distinction marked by godly motives and not human desire), sanctity, and adherence to Roman Catholic doctrine. The deceased confessor must also have had part in a verifiable miracle. The presence of an unauthorized cultus disqualifies both the martyr and confessor from consideration (Farmer, 1982).

The formal process for confirmation has changed greatly in the last several hundred years. Originally, the church required fifty years between the time of the nominee's death and the beginning of the investi-

gation. This has been decreased to five years. After a long inquiry, the pope authorizes the beatification, the newly beatified person is labeled "blessed," and people of the area identified with the beatified are allowed to perform limited actions in the blessed's name.

Canonization is a decree announcing that a person has qualified for sanctification. The decree publicly declares that the nominee is holy and in heaven with God. Where the veneration of the beatified is limited in scope, canonization binds the universal church to honor the saint. The qualifications include all those included in beatification plus another miracle occurring due to the intercession of the person, which is seen as God's confirmation of the nominee's sanctity. Additional honors include specific liturgies performed and churches dedicated in the saint's name (Kemp, 1948).

The core of beatification and canonization is in the belief that very good people of the church go straight to heaven, rule with Jesus, and intercede with God on behalf of the people on earth and in purgatory. James 5:16 is used to justify the practice: "Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective." But nowhere does the Bible encourage seeking the attention or favor of those who have died. Moreover, praying to the dead is strictly forbidden.

Beatification, singling someone out for special status among the deceased believers, is unbiblical. All believers, whether dead or alive, are called "saints" in the Scriptures (1 Corinthians 1:2; Acts 9:13, 32; Ephesians 4:12). All believers are equally holy and righteous, not by our own acts, but by virtue of the righteousness of Christ imputed to us at the cross (2 Corinthians 5:21). All believers are equally precious in the sight of God and there is none who can boast of any special place before Him. Finally, developing a "cultus" (from which we get the word "cult") around a deceased person to whom we offer prayers and petitions borders on necromancy, (consulting the dead) which is also strictly forbidden in Scripture (Deuteronomy 18:11).

The identification of sainthood pertains almost exclusively to believers of God. In this case, it is Christian society; however, saints and likenesses to saints are acknowledged in most other world religions as well. The achievement of sainthood itself would require someone who is devoted to God and a certain way of life. This way of life is outlined in the Code of Canon Law and includes a somewhat ascetic life in which one helps others (Van Dam, 1993). In most cases, it would also require some type of direct association to God since saints are required to perform miracles which must be recognized by the Church in order to be canonized (De Voragine, 1993).

The recognition of a saint is based on the sources of knowledge on saints and sainthood found mostly in liturgy and writings. One of the most significant sources of knowledge about saints is the Bible. In many cases, an entire vigil service may be devoted to the life or deeds of a saint. Liturgies that commemorate saints like this provide knowledge about the saint as well as about the broader sense of sainthood. Much of the New Testament contains stories that have been documented by disciples explaining miracles performed by saints or general events which occurred in the saints' lives. Many of these stories represent the life of a saint as paralleling the life of Jesus (Woodward, 2000).

The veneration of the saints comes after the death of a potential saint. The Church makes the decision of whether or not this person was in heaven. If it was decided that the person was in heaven, the Church would then have to witness and acknowledge miracles performed by this person, in life and death, to determine if they are deserving of canonization (Kieckhefer & Bond, 1988). Also possessing knowledge in the system of sainthood were monks. These monks outlined what constitutes saintliness, not surprisingly; they included asceticism as one requirement. Also included were the moral elements of contemplation and action, and the manifestations of power such as miracles and visions (Kieckhefer and Bond, 1988). Between the writings on saints and rules laid forth by Church officials, sources of valid knowledge on the subject of saints were established.

As Jesus says in the Bible, "If you want to be perfect, go, sell your possessions and give to the poor…then come, follow me" (Matthew 19:21). If a person sanctifies himself in this manner and is thought to be a saint, the only proof that can validate the claim is the proof given by the Church. The Church must

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recognize the person's sanctity and must also observe that a miracle was performed by the person. The act of the miracle is the underlying validity of sainthood.

The authority of sainthood lies in the hierarchy of the Church. Since saints cannot be canonized until after their death, there is no leadership or professional structure provided by them. The recognition of saints may be popular and informal or official and formal, as in the canonization process (Woodward, 2000). The Church labeled saints as being one of three types:

"First,...a saint is a person who is leading or has led a life of heroic virtue. Second, a saint is a person who has gone to heaven, whether that fact is recognized or not…Third,…a saint is a person who, by virtue of the Church's judgment that he or she is in heaven, is the legitimate object of public cult" (Kieck-hefer & Bond, 1988).

Being the central institution of sainthood the Church also put forth The Code of Canon Law, which contains detailed instructions about recognizing saints in the Roman Catholic Church. These laws state that along with the acts abovementioned, "miracles done through the intercession of the saint are necessary before one can be canonized" (Cunningham, 1980). The miracle aspect of canonization receives skeptical analysis from both the scientific community as well as the outside community in general. However, it is not the decision of scientists or the public whether or not a miracle has been performed. The Canon Laws, Pope and Church make up the professional structure of sainthood and regulate most, if not all, of the situations pertaining to it.

Table 1
Foundational Components of the Roman Catholic View about the saints

Foundational Components	Roman Catholic View
Identification	The person is named at least five years after his or her death by the bishop of the place where the person died.
Recognition	The erection of an altar over the saint's tomb or transferring the saint's relics to a church were preceded by formal inquiries into the sanctity of the person's life and the miracles attributed to that person's intercession
Veneration	The Congregation for the Causes of the Saints recommends to the pope that he proclaim the Servant of God "Heroic in Virtue," meaning that he has exercised to a heroic degree the virtues of faith, hope, and charity.
Beatification	The administrative act whereby a nominee is authorized to have a "cultus" or a specific group of people who identify with and request favors from, the beatified.
Canonization	The Pope's decree publicly declares the nominee is holy and in heaven with God.

New Testament Understanding on Saints

Etymology of the Word "Saint". The word "saint" is derived from a Greek verb (*hagiazo*) whose basic meaning is "to set apart," "sanctify," or "make holy." In the history of the Old Testament religion, the idea of holiness or separateness was inherent in the concept of God. God was unapproachable in the tabernacle or temple by the ordinary individual, being accessible only to the priests and only under carefully specified conditions. His presence (the Shekinah) dwelled in the Holy of Holies or the Most Holy Place, the most remote and inaccessible place in the wilderness tabernacle and later in the Jerusalem temple. Only the high priest was allowed to stand in God's presence in this area, and then only once a year at Yom Kippur (the Day of Atonement).

This sacred place was further separated from the ordinary Jewish worshiper by another room called "the Holy Place," which could be entered only by priests. The intent was to impress upon the people the utter holiness and sacredness of the God they worship, as well as the necessity of their being set apart or

sanctified as saints in his service. This sense of Jehovah's separateness from the sins of the people and from the pagan idols of the lands in which they dwelled was the heart of Jewish monotheism. Its eventual disregard led to the destruction of the temple and the exile of Israel.

This idea of the separateness of God and his people is carried forward in the New Testament, which was written by Jews (except possibly Luke-Acts) who interpreted God's covenant with Israel through the teachings of Christ. Those who were dedicated to the teachings of Christ were frequently called saints by these writers (e.g., Matt 27:52; Acts 9:13; 26:10; Rev 14:12). Six of Paul's letters to churches are addressed to saints (Romans, 1-2 Corinthians, Ephesians, Philippians, and Colossians) (Farmer, 1982).

Saints, in the New Testament, are never deceased individuals who have been canonized by the church and given sainthood. They are living individuals who have dedicated themselves to the worship and service of the one true God as revealed through his Son, Jesus Christ. Even the children of such parents are called "sanctified" (1 Cor. 7:14-15) (Conzelmann, 1969). That is, they are considered undefiled by paganism if at least one of their parents is a Christian. All saved are sanctified, but not all sanctified are saved.

On occasion, when discussing the atonement, Paul carefully differentiates between Jewish Christians and Gentile Christians, calling the former saints and the latter believers. It was the saints, the holy people of God in the Old Testament, who brought the Messiah and redemption into the world, eventually extending the blessings to the Gentiles.

This usage may be seen in 1 Corinthians 1:2, which is addressed to "those sanctified in Christ Jesus and called to be holy [saints — Jewish Christians], together with all those [Gentiles] everywhere who call on the name of our Lord Jesus Christ Lord and ours." The same distinction is made in Ephesians 1:1: "to the saints [Jewish Christians] in Ephesus and the faithful [Gentiles] in Christ Jesus." Colossians is also addressed to "the holy and faithful brothers" in Christ.

Paul addresses the letter to all the Christians in Rome as saints (Rom 1:7, because Gentiles who, as wild olive branches have been grafted into the stem of Judaism, now share in the full relationship to that plant and are also saints), but the Jewish Christians in Rome, who are to be recipients of a special contribution Paul collected among Gentile churches, are called "the saints" in distinction (Rom 15:25-33).

It is informative in this regard that Paul refers to this same collection in 2 Corinthians 8:1-4 as a sharing by the Macedonian churches with "the saints," not with the "other" saints. Paul's apprehension over whether the Jerusalem saints would accept such a contribution was based on the fact that Jewish Christians were being asked to accept the offering from Gentile Christians. The entire discussion of the issue in Acts 21 when Paul arrived in Jerusalem makes this clear.

Thus, although Gentile Christians are saints, too, because they were given access to the faith of Abraham and the people of the Old Testament when redemptive history is discussed the Jews are specially designated the "saints" while the Gentiles are considered believers who were later admitted into this "holy" Jewish nucleus.

The word "saint" comes from the Greek word *hagios*, which means "consecrated to God, holy, sacred, pious" (Cross, 1963). It is almost always used in the plural, "saints." "…Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem" (Acts 9:13). "Now as Peter was traveling through all those regions, he came down also to the saints who lived at Lydda" (Acts 9:32). "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons …" (Acts 26:10). There is only one instance of the singular use, and that is "Greet every saint in Christ Jesus…" (Philippians 4:21). In Scripture, there are about 67 uses of the plural "saints" compared to only one use of the singular word "saint." Even in that one instance, a plurality of saints is in view: "…every saint…" (Philippians 4:21).

The idea of the word "saints" is a group of people set apart for the Lord and His kingdom (Duchet-Suchaux, & Pastoreau, 1994). Three references are referring to the godly character of saints: "that you receive her in the Lord in a manner worthy of the saints …" (Romans 16:2). "For the equipping of the saints for the work of service, to the building up of the body of Christ" (Ephesians 4:12). "But immorality or any impurity or greed must not even be named among you, as is proper among saints" (Ephesians 5:3).

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Therefore, scripturally speaking, the "saints" are the body of Christ, Christians, the church. All Christians are considered saints. All Christians are saints—and at the same time are called to be saints. First Corinthians 1:2 states it clearly: "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy…" The words "sanctified" and "holy" come from the same Greek root as the word that is commonly translated "saints." Christians are saints by virtue of their connection with Jesus Christ. Christians are called to be saints to increasingly allow their daily life to more closely match their position in Christ. This is the biblical description and calling of the saints (Richardson, 1958).

In the New Testament, both Catholic and Protestant scholars agree that the term hagios (saint) never refers to a perfect being. Rather the Church consists essentially of men and women who are kletoi hagioi — " called to be saints " (see Rom. 1:7; I Cor. 1:2; II Cor. 1:1; Eph. 1:1; Col. 3:12; I Pet. 1:16). The sole source of holiness is God, his Christ, and His Holy Spirit. For this reason, only those who are "in Christ" (incorporated into Christ) and "in the Spirit " [" sanctified by the Holy Spirit " (Rom 15:16)] can be holy. "The ' saint ' of NT theology," Alan Richardson (1958) rightly said, "is not a perfected being but a forgiven sinner"; the determining factor here is God's saving act in and through Christ Jesus and the Holy Spirit and through that alone (Conzelmann, 1969). Neither is the New Testament concept of the Church individualistic. Such images of the Church as the Body of Christ, the Temple, the Vine, etc. all have a corporate significance. Hence, the Church is always a koinonia — a fellowship — in the New Testament. Not only do Christians "have fellowship with one another" (I Jn. 1:7); theirs is, in the first place, a fellowship "with the Father and with His Son Jesus Christ" (I Jn. 1:3). The Corinthian Christians who are "called to be saints" (I Cor. 1:2) are also "called into the fellowship of his Son" (I Cor. 1:9). Elsewhere Paul refers to as *koinonia pneumatos* (Phil. 2:1). While it is true that in some of the New Testament texts *koinonia* carries the sense of participation, e.g., "in the gospel" (Phil. 1:5), in Christ's sufferings (Phil. 3:10), in the " body of Christ" and in " the blood of Christ" (I Cor. 10:16), we cannot, however, accept Stephen Benko's (1964) assertion that "koinonia in the New Testament means primarily participation in something, not fellowship… " The New Testament leaves us without any doubt that *koinonia* primarily refers to the Christian community: to those who "are one body in Christ, and individually members of one another" (Rom. 12:5). Such an understanding of *koinonia* helps us to understand what Paul meant when telling the Corinthians that "if one member suffers, all suffer together; if one member is honored, all rejoice together" (I Cor. 12:26). It was this fellowship in Christ that enabled the first Christians to have "all things in common" (Acts 2:44; 4:32). The most reasonable interpretation of both the Greek *koinonia ton hagion* and the Latin *Communio Sanctorum*, therefore, can only by the personal interpretation, it is the communion, i.e., the fellowship of saints (Masothoane, 1973).

Table 2
Foundational Components of the New Testament View About the Saints

Foundational Components	New Testament View
Meaning	Saints are living individuals who have dedicated themselves to the worship and service of the one true God as revealed through his Son, Jesus Christ
Method	Christians are saints by virtue of their connection with Jesus Christ and everyone who has received Him and has been forgiven from his sin by faith is a saint.
Manner	The imputation of Christ's righteous character through the ministry of the Holy Spirit upon his conversion.
Moment	Upon his/her acceptance of Christ as Savior and Lord, he is declared by Jesus as sinless while living a life of victory from sin.
Miracle	The person is forgiven and declared righteous through the merit of Christ atoning sacrifice in faith as though he has never sinned.

Contrasts on the Roman Catholic and the New Testament Views of a Saint

The cult of saints was a key expression of popular piety and Christian doctrine in pre-modern Europe. While holy people strove to transcend the sinfulness of the world, after their death, their remains were sought out to satisfy worldly needs. This paradox lay at the heart of the Protestant or Bible-believing Christians' rejection of the cult of saints, which prompted the Catholic hierarchy to institutionalize profound changes in approved models of holiness and in the canonization procedure aimed at recognizing true sanctity after the Council of Trent (1545–1563).

In the aforementioned discussion from the New Testament, several contrasting beliefs by Filipinos are rooted in the traditional faith brought by the Catholic missionaries to the local residents of the Philippine archipelago. Table 1 presents the different areas of understanding from the two views.

Table 3
Contrasting Areas of Difference From the Filipino Catholic View and that of the New Testament Perspective

Areas of Contrast	Roman Catholic View	New Testament View
Moment	The person is named at least five years after his or her death by the bishop of the place where the person died.	Upon the person's acceptance of Christ as Savior and Lord, he is declared by Jesus as sinless while living a life of victory from sin.
Manner	The Pope's decree publicly declares the nominee is holy and in heaven with God.	The imputation of Christ's righteous character through the ministry of the Holy Spirit upon the person's conversion.
Method	The candidate for sainthood goes to a process of veneration, beatification, and canonization and	Christians are saints by virtue of their connection with Jesus Christ and everyone who has received Him and has been forgiven from his sin by faith and not by their pious deeds.
Miracle	The erection of an altar over the saint's tomb or transferring the saint's relics to a church were preceded by formal inquiries into the sanctity of the person's life and the miracles attributed to that person's intercession	The person is forgiven and declared righteous through the merit of Christ atoning sacrifice in faith as though he has never sinned. This is the miracle of conversion and justification by faith.
Means	The Congregation for the Causes of the Saints recommends to the pope that he proclaim the Servant of God "Heroic in Virtue," meaning that he has exercised to a heroic degree the virtues of faith, hope, and charity.	The person surrenders his sinful life to Christ by accepting Him as Lord and Savior and claims the atoning sacrifice to cover his unrighteousness by the righteousness of Christ.

Implications of the New Testament Concept of a Saint

Beatification and canonization are rites and traditions of the Roman Catholic Church and are based on a misunderstanding and/or misinterpretation of Scripture. Saints are the body of Christ, Christians, the church. All Christians are considered saints. All Christians are saints—and at the same time are called to be saints. In Roman Catholic practice, the saints are revered, prayed to, and in some instances, worshipped although this is vehemently denied by Catholics. In the New Testament, saints are called to revere, worship, and pray to God alone.

First, saints are not freaks or exceptions. They are the standard operating model for human beings. In fact, in the biblical sense of the word, all believers are saints. "Sanctity" means holiness.

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Second, saints are not the opposite of sinners. There are no opposites of sinners in this world. There are only saved sinners and unsaved sinners. Thus, holy does not mean "sinless" but "set-apart:" called out of the world to the destiny of eternal ecstasy with God. A saint is one who knows he is a sinner. A saint knows all the news, both the bad news of sin and the good news of salvation.

Third, a saint is a servant of Christ. A saint is also a conqueror greater than Alexander, who only conquered the world. A saint conquers himself. What does it profit a man if he conquers the whole world but does not conquer himself?

Fourth, a saint is a sworn enemy of the world, the flesh, and the devil. He is locked in mortal combat with principalities and powers. A saint declares God's war on this world, sinking the cross into the enemy-occupied earth like a sword, the hilt held by heaven.

Fifth, a saint is Christ's bride, totally attached, faithful, and dependent. A saint is also totally independent, detached from idols and other husbands.

Sixth, a saint takes his hands off the steering wheel of his life and lets God steer. A saint also has hands that move the world. He has feet that move through the world with a sure step.

Seventh, the saints are our family. We are one Body. They are our legs and we are theirs.

Conclusion

Saints, broadly speaking, are all people who follow Jesus Christ and live their lives according to His teaching. Catholics, however, also use the term more narrowly to refer to especially holy men and women who, by persevering in the Christian Faith and living extraordinary lives of virtue, have already entered Heaven. The word saint comes from the Latin *Sanctus* and literally means "holy." Throughout the New Testament, saint is used to refer to all who believe in Jesus Christ and who followed His teachings. Saint Paul often addresses his epistles to "the saints" of a particular city (see, for instance, Ephesians 1:1 and 2 Corinthians 1:1), and the Acts of the Apostles, written by Paul's disciple Saint Luke, talks about Saint Peter going to visit the saints in Lydda (Acts 9:32). The assumption was that those men and women who followed Christ had been so transformed that they were now different from other men and women and, thus, should be considered holy. In other words, sainthood always referred not simply to those who had faith in Christ but more specifically to those who lived lives of virtuous action inspired by that faith.

To sum it up, in Filipino Roman Catholic theology, the saints are in heaven. In the Bible, the saints are on earth. In Roman Catholic teaching, a person does not become a saint unless he/she is "beatified" or "canonized" by the Pope or prominent bishop. In the Bible, everyone who has received Jesus Christ by faith is a saint. In Roman Catholic practice, the saints are revered, prayed to, and in some instances, worshipped. In the Bible, saints are called to revere, worship, and pray to God alone. The Filipino understanding about the saints is influenced by the traditional concepts introduced by the Roman Catholics which is far from the model of the New Testament Scriptures.

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From Individual to Corporate Worship: A Narrative Study of Daniel 6

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Abstract

Though several themes are argued from the narrative of Daniel 6, this article analyses the passage through narrative analysis to unearth the theme of worship. This narrative study reveals worship as a central theme in Daniel 6, which should not be relegated to other theological values in Daniel. True worship practiced by individual progress to a corporate stage where all citizens come to render their sincere homage to God. Through genuine worship, Daniel seems to be identified as God's faithful servant. The narrator shows Daniel as God's servant, who serves Him persistently. While in exile, God's steward is identified as a servant who holds on to his faith and worships Him no matter the consequences.

Keywords: *God, narrative analysis, worship, Daniel, faithfulness, service*

The book of Daniel is a challenging Old Testament (OT) book. It has faced many criticisms from scholars (Hill, 2010; Moskowitz, 2010), yet the book has themes that shape the understanding of God's work in history. The book has two literary genres: historical narrative and apocalypse (Hasel, 1986; Tanner, 2003; Walvoord, 2008). This study focuses on the narrative analysis of Daniel 6 to bring out the significance of the narrative.

While most debates in the scholarly circles in the book of Daniel has long centered on authorship as well as the date of composition (Tanner, 2003; Hasel, 1986), "it remains a perplexing phenomenon that the theological insights into the book of Daniel have not increased proportionately" (Childs, 1979, p. 613, cited in Goldingay, 1989, p. xxxix.) in the treatment of the book. This development has led Childs (1979) to question, "Could it be that an important dimension of the book has been overlooked?" (Childs, 1979, p. 613) as this relates to the issues of the theology espoused in it. However, a careful look at the book of Daniel shows a widespread of several "intertwining theological, prophetic, and eschatological-apocalyptic themes" (Hasel, 1981, p. 177) which has to do with the daily devotional and religious well-being of the reader. This calls for a closer examination to bring out the prevailing theological issues in the book.

In the OT, worship has been one of the most important theological interest, and the book of Daniel is not an exception to this. Worship "plays a crucial role in the unfolding drama of God's people" (Moskala, 2010, p. 20). Moskala (2010) posits that the issue of worship is "brought up in different stories describing events that happened in the Babylonian and Medo-Persian empires, and is mentioned as well as one of the main problems . . . the end of the world history" (p. 20). There are a variety of texts that bear witness to worship in the book of Daniel (Daniel 3:12, 14, 17, 18, 28; 6:16, 20 [Hebrew Masoretic Text]; 6:17, 21; 7:14, 27). Worship is what the whole struggle for dominance of the world dwells on rising to its climax in world history (Revelation 13-17; Paulien, 1994). As worship has to do with a sincere lifestyle relationship with the Creator, a true affiliation with Him is envisaged (Davies, 1970; Peterson, 1992). Over the interplay of true and false worship which is revolving in and around the book of Daniel, worship to the object of proper worship, God is deemed justly suitable. This justifies a comprehensive look at how the narrative of Daniel 6

projects the theme of worship for a common theological insight that pervades the book. This paper studies the subject matter in Daniel 6 at this point using narrative analysis.

Purpose of the Study

This study attempts to analyze the narrative in the context of Daniel 6. It is also to draw out the implications and significance of the passage in relation to worship. The study gives more attention to the narrative devices the narrator uses in the context within which the narration is expressed. The study will help a better reading and understanding of the passage in the book of Daniel to unleash the power of biblical stories for personal and corporate transformation.

Statement of the Problem

While the book of Daniel has had many discussions, an area left unexplored is its analysis of the narrative itself. The passage under review in this narrative analysis, Daniel 6, has received considerable scholarly discussion, yet a detailed narrative analysis and how it informs the readers and structure of the periscope has not been undertaken. Because of this, a meaningful narrative analysis of Daniel 6 will be employed to unearth the significance of worship in the passage.

Research Questions

1. What is the overall picture of the narrative which the study demonstrates?
2. How does the narrator project worship through characterization in the narrative?
3. What are the significance and implications of the narrative about worship?

Methodology

Methodologically this study seeks a comprehensive understanding of the issues the narrative presents before making drawing out the implications concerning leadership prowess and qualities in this matter. Thus, the methodology employed in this study is narrative analysis (Powell, 1999; Walsh, 2009). The text of Daniel 6 stands as the primary source for this research.

Results and Discussion

Research Question One: What is the overall picture of the narrative which the study demonstrates?

The overall picture of the narrative is demonstrated through the plot. The narrative encompasses the whole chapter and it centralizes on worship (Barton, 2001). In the plot, a problem arises when Darius planned to set Daniel above the other administrators and satraps (Daniel 6:3). Due to Darius' intentions towards Daniel (Daniel 6:3), the other administrators and satraps see their positions threatened. This presents a narrative problem for the administrators and satraps that begs to be solved. They plan to find charges against Daniel (Daniel 6:4), and want to eliminate him. This development of the plot progresses in deepening the problem. The administrators and satraps deceive Darius to sign a decree to prevent worshipping and praying to any other being except him.

The plot reaches a crisis that can be seen as the crucial epochal event or central conversation about the problem in Daniel 6:10. Daniel prays to his God facing west towards Jerusalem. This action by Daniel is seen as disobedience to the decree of Darius. The action of Daniel praying can be seen as the central and most memorable part of the narrative, as it contradicts the edit of Darius (Daniel 6:7-8).

A complication then opens another problem in the narrative in v. 16. Daniel is thrown into the lion's den on the charge that he had prayed to God. In the narrative, the plot comes to a resolution when Daniel is rescued by God and God is worshipped in the kingdom (Daniel 6:21, 26-27). The other administrators and satraps together with their families are cast into the lion's den (Daniel 6:24). They are overpowered by the lions even before they get to the bottom of the den. The resolution also presents a call to worship the living God. The problem and the resolution are central in the narrative and it is mainly about the worship of God.

The plot serves as a source of inspiration and comfort for the original as well as the modern readers of the narrative who find answers to the quest for their faith as to whom to worship. The king who is to be worshipped now calls on his subjects to rather direct their prayers and worship to the God of Daniel. Darius acknowledges that his supremacy is limited. The pattern of the narrative plot is what Resseguie called a U-Shaped plot (comic plot) (Resseguie, 2005). The narrative begins with the notion of authority and power vested into Darius who cannot use this authority to deliver Daniel because he is limited with the authority vested in him. He then acknowledges that there is a God who cannot be limited by His authority and power but uses His power to deliver those who are faithful to him. And in Daniel 6:6-9 special powers and privileges are given to Darius to be a deity through a decree and the requirement of the decree is given, which is followed by the endeavor of the citizenry to meet the requirement. In Daniel 6:10, the readers find that it is hard for Daniel to obey the decree to worship man rather than God. He chooses to worship God instead. The only God, whom he loved, has been disregarded. This marks the beginning of the downturn.

The verses that follow (Daniel 6:12-16) are falling actions, where the administrators and satraps report all the actions of Daniel and pressed on Darius to execute him. The bottom of the U of the narrative is found in Daniel 6:21-23, where Daniel finally is delivered from the hands of the lions in the den, pulled out of the den, and Darius orders the execution of the plotters. Darius greatly astonished by the great deliverance of Daniel, and how humanly with all his power could not stop him from performing that act. He wholeheartedly acknowledges and thereby issue a decree to the effect of how powerful and mighty God is. At this very point, the resolution of the plot is reached with the intervention from the God of Daniel, which is found in Daniel 6:22 onwards. And finally, in Daniel 6:26-27 the people are called to worship and exalt God with Darius leading in the exaltation of God.

Research Question Two: How does the narrator project worship through characterization in the narrative?

The narrator projects the theme of worship through his characterization of the characters. In narratives "the characters and their portrayal are an essential part of the narrative. Narrative analysis not only looks at who is represented in the narrative but how the author presents them" (Mueller, 2015, p. 64). The narrator, through a reader elevating method of storytelling, introduces the main characters as Darius, Daniel, and the administrator and satraps. The other character is God who belongs to the background characters.

Darius

The narrator is omniscient by default since his knowledge, intrusion, distance, and ideology strongly affect the narration. He sees beyond the physical. The emotional state of Darius and simultaneous actions are reported at the same time. The story opens with the narrator showing that Darius decided to appoint 120 satraps and above them three administrators. Darius as one of the main characters is seen right from the beginning of the narrative. The narrator shows Darius as powerful and a man in charge of affairs with the power to appoint.

By contrast, Darius is a round, dynamic character. The narrator uses dialogue, displeased, emotion (spend the night fasting), suspense, dramatic irony, recognition, commanding, and commissioning in showing the reader about Darius. Darius has several traits: he is deceived, powerful, firm, caring, concern, perplexed, and receptive. He is swindled and disconsolate, yet persistent in his quest to set Daniel free. He believes that Daniel is set up and knows that the God of Daniel will save him. He leaves him with these words "may your God, whom you serve continually, rescue you" (Daniel 6:16) before Daniel is placed in the lion's den. Darius develops in the narrative. Although he seeks for the release of Daniel, he found Daniel safe in the den. Although he holds onto power and authority, he could not use his power to save Daniel. Although he serves a different god, He comes to worship "the living God," the God of Daniel. This lively narration makes Darius a more memorable character in Daniel 6.

Through telling, the narrator informs the implied reader that Darius planned to set Daniel over the whole realm (Daniel 6:3), He is displeased of the state of Daniel (Daniel 6:14), and he set to rescue Daniel.

Darius also encourages Daniel (Daniel 6:16), he seals the lion's den with his signet ring (Daniel 6:17), he fasts and spends the night sleepless (Daniel 6:18). In Daniel 6:23, the narrator informs the reader that Darius rejoices over the safety and rescue of Daniel. He issues two orders at that time: for Daniel to be released and for the accusers of Daniel to be thrown into the lion's den (Daniel 6:24).

Through showing, Darius has authority. He appoints 120 satraps and three administrators over the satraps (Daniel 6:1). He orders Daniel to be thrown into the lion's den (Daniel 6:16). He signs a decree first for him to be worshipped (Daniel 6:9) and later for God to be worshipped in the kingdom (Daniel 6:25-26). These show how powerful Darius is. Darius is also shown as a caring, concern, and empathic. He shows concern when Daniel is brought before him and tries to save Daniel (Daniel 6:14) and at the first light of dawn, he goes to the lion's den (Daniel 6:19) and cries in anguish (Daniel 6:20). Again Darius is shown as receptive. He gives the audience to the satraps and administrators (Daniel 6:6, 9, & 13) and in his reception to his officials; he is deceived to sign a decree seeking to elevate him into a god to be worshipped. The narrator shows that Darius who defends and sticks to the law of the Medes and Persians (Daniel 6:12) is the same person who issues another decree to nullify the earlier one.

There is a contradiction that occurs between what Darius does or expresses and what he implies. Darius signs the decree "as a law of the Medes and Persians" which he knows cannot be changed (Stefanovic, 2007, p. 215). To Young (1949), "the action of Darius was both foolish and wicked. What led him to yield to the request of the ministers can only be conjectured, but probably he was greatly influenced by the claim of deity which many of the Persian kings made" (p. 134). But he "set his mind on rescuing Daniel and makes every effort to deliver him" (Daniel 6:14). This shows a sharp disparity between what he signs and what he does. This irony can be seen to play upon the innocence of Darius. Either Darius "is confidently unaware of the possibility of there a point view that invalidates his own, or an ironist pretends not to be aware of it" (Muecke, 1969, p. 20). This irony heightens the narrator's ideological point of view. The irony accents the misunderstanding and, more important, Darius' limited point of view. His hope of redeeming Daniel was dashed with his being thrown in the lion's den, for Darius is not expecting Daniel to be the person to go contrary to the decree he signs. But it is Daniel's casting into the lion's den that makes possible his redemption and leads to the worship of God in the kingdom. The two decrees from Darius all "leads to worship" (Nelson, 2010, p. 55).

God

The narrative opens with the narrator showing that Daniel prayed to God, "three times a day . . . just as he had done before" (Daniel 6:10). The narrator shows Daniel as a prayerful person from the start of the narrative. Daniel directs his worship to God (Daniel 6:10). God is seen as a passive character right from the beginning of the narrative.

God is shown as merciful and caring for and towards His faithful ones. He sends His angel to shut the mouth of the lions when Daniel is placed into the lion's den (Daniel 6:22). In this narrative, He is portrayed as a God who does not want His people to suffer from the evil plots of people and therefore rescues anyone who stands for Him and His commandments. He proves to Darius that power and authority are His (Daniel 6:26, 27). He also has the authority to send an angel (Daniel 6:22). God is shown also as the object to direct our prayers and worship (Daniel 6:10). When Daniel is rescued miraculously, He becomes an active character who deserves all the worship of man. Goldingay (1987) states that "earthly might asserts its authority to acknowledge the power of God; one who rules for a while as king acknowledges one whose kingship is unconstrained by time" (p. 110).

Daniel

The reader is informed that Daniel is to be appointed as an administrator among the other two administrators who will oversee 120 satraps over the whole realm of the kingdom (Daniel 6:1, 2). However, before the appointment, the narrator shows that he prays even before the narrative starts (Daniel 6:10). The implied reader is told that Daniel distinguished himself above the administrators (v. 3). He has some

qualities that made him so. He has "an excellent spirit" (Daniel 6:3), "not corrupt/no corruption was found in him" (Daniel 6:4), and "trustworthy" (Daniel 6:4). White (2002) points out that "Daniel was faithful in his work. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God" (p. 254).

Daniel is portrayed as prayerful. He prays three times a day (Daniel 6:10, 13) to God, and even when an edict is passed to direct all prayers to Darius, he continues to go to God in prayers and worship. The narrator indicates though Daniel prays in his upper room, it is to the full sight of his plotters. Pfandl (2015) also observes that "Daniel's refusal to stop praying to his Lord, and his willingness to face death was not the result of a sudden decision. It was because he had developed a lifelong habit of saying no to evil that he was able to do it again when he faced the lion's den" (p. 62). Daniel is faithful to his God. When he hears of the signing of the edict he continues with his worship to God. Even in his trial and cast into the lion's den, he does not deny his faith nor complained above the treatment meted out to him. He has faith in his God and he stands for Him. Deliverance is brought to Daniel in the lion's den when the angel of God shut the mouth of the lions. His deliverance from the narrator's point of view is a miraculous work of God. That leads to his God to be worshipped in the kingdom.

Administrators and Satraps

The other administrators and satraps with Daniel are two and 120 respectively. Darius plans to appoint them (Daniel 6:1, 2) to help so that he will not be defrauded. The implied reader is told together with their wives and children are thrown into the lion's den (Daniel 6:24) by the command of Darius, and they were devoured by the lions (Daniel 6:24). Their destruction follows the deliverance of Daniel whom they conspired to get rid of.

The narrative shows the implied reader that the administrators and satraps are jealous. Due to jealousy and envy of the position Daniel is about to occupy, they plotted against him (Daniel 6:4). In their quest to find fault against Daniel, they "could not find fault or charge against Daniel" (Daniel 6:4). After several deliberation and consideration, they arrive at a point that unless they find something against Daniel concerning the law of God, their plot for Daniel will be in vain. The administrators are also shown as cunning, deceitful, and very convincing. They coil the king to accept elevating him into a god to be worshipped, equalling him to God. They convince the king to sign the decree to see him worshipped (Daniel 6:6-9). They are also shown as policing (Daniel 6:11). They follow Daniel closely to make sure that he prays to his God. It is not surprising that in their policing they found Daniel praying and reported the matter to the king (Daniel 6:12-13). When the king sought to free Daniel, they are shown to have reminded the king to exercise the punishment towards disobedience to the law of the Medes and Persians.

In the narrative, Daniel is named while the other administrators and satraps remain anonymous. The naming of Daniel is a way of bestowing identity and elevating Daniel from his unseen position just as he is elevated from the depth of the lion's den to a celebrated position in the kingdom. The anonymity of the other administrators and satraps works oppositely. Their unnamed identity parallels their loss of position and lives. "The anonymity allows us to identify with the character's traits, for we can inhabit the locus of the nameless character, identifying with the character's success or . . . failure" (Resseguie, 2005, p. 130). The negative traits of the other administrators and satraps may be a compelling critique of a self-absorbed life and the positive traits of Daniel may inspire for change.

Research Question Three: What are the significance and implications of the narrative concerning worship?

The implications of the narrative are related to worship which moves from an individual level to a corporate dimension. The worship experience of the characters in the book of Daniel helps to elucidate the principles and theology of true worship. The narrative has indicated a theme of worship in Daniel 6. The study points out that worship is due to God alone, the God of Daniel. God's people maintain their loyalty to

the God of Israel, not to men. From this perspective, the theology of worship in Daniel 6 is that worship is due only to God (Berchie & Marfo, 2012).

The narrative study observes that through worship Daniel seems to be identified as God's faithful servant. He is shown as God's servant, who serves Him persistently (Daniel 6:16, 20). While in exile, God's steward is identified as a servant who holds on to his faith and worship to Him no matter the consequences. Also, the narrator's portrayal of worship in local and universal settings indicates the significance of worship in Daniel 6. Daniel distinguishes himself in a foreign land. Although he is the only individual involved in this setting, his faithfulness and worship to God introduce the Medo-Persians to God's true God. Therefore, God needs His people to be faithful worshippers as Daniel is so that they may be prepared in introducing others to His true worship (Berchie & Marfo, 2012).

When worshipers go before God in silence and with humility of heart, the affectionate voice of God is heard revealing things of the future. In this state of serene environment and atmosphere of silence, the worship of God is faithfully carried out. This helps the worshipers to reflect, confess, and intercede in prayer for themselves and well as for others. This creates a time of loneliness with the Lord where the heart is poured out to Him. As shown in the case of Daniel, God hears His people and act swiftly for their favor. Daniel's experience in this condition of worship is worth and appealing to emulation.

The fundamental theological concepts of worship can be said to stem from God's sovereignty in history. The way human beings ascribe God's divine nature is a very important issue in worship. These show that Daniel calls on his readers to join him in the worship and praise of God for His might and wisdom and to understand the significance that it carries. The worship of God brings transformation and purification into His likeness to those who follow Him daily while those who keep wickedness in their hearts remain impious. This act of wickedness leads to destruction.

The struggle seen in the book over who should be worshiped is one that requires thoughtful consideration. Should human beings worship God or gods, the Most High or the little horn, YHWH or man? How does true worship address the problem of syncretism, especially at the end time? The study in Daniel observes that in true worship, worshipers express total loyalty to God that leads to the gift of everlasting life in the presence and kingdom of God Himself. Total allegiance is to be given to God only. Daniel's worship is accepted by God due to his commitment to Him and his reliance on His providence above all other things. Daniel and the Hebrew men do not reduce their worship to please men, to deny the genuineness of worship that emanated from their hearts. Thus, worship should be strongly God-centered. In this case, true worship should be executed only according to the commandments of God, not based on human creativity or preference. This is especially true when the latter contradicts the former.

Findings

The research found that God uses occasions in bringing deliverance to His people, as in the case of Daniel in the narrative. God is presented as the overall hero whose worship brings salvation. The reader is therefore called to worship and exalt God with a progression from an individual stage to a corporate level. Also, God's intervention in human history, both in local and universal settings, is imminent and the believer should be determined to stand for Him no matter the cost.

Conclusion

At the heart of the narrative is the role of worship by God's people. The narrator informs the reader who God is, a God that Daniel worships and he does what is right in His sight. God's actions to Daniel emphasize His authority, power, and supremacy. The narrative focuses on the role and work of God with His people who are faithful to Him. God's deliverance of Daniel in the lion's den and His worship by Darius and the command for citizens to do the same shows the point of view the narrator wants the implied reader to note. The story is a worship story. God moves from a passive character to an active character who delivers His people. True worship progresses from an individual to the corporate level. The story shows how He carefully watches and works through people to deliver His people. He alone is to be worshipped. True

worship, which is practiced by an individual, progresses to a corporate stage where all the citizens come to render to the God of Daniel. This conclusion is reached by support in the book of Daniel.

Recommendations

This study has arrived at some conclusions. Readers of this article may apply the conclusions reached on the study in the present context of their relationship to God and His true worship. Also to have a total picture, it is recommended that similar theological themes should be studied in the other chapters of the Book of Daniel.

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