

2020 APNTS Thesis and Dissertation Abstracts

Bathula, Nehemiah. “Photovoice Empowerment of Young Women Rescued from Child Sex Trafficking in Rajamahendravaram, India: A Holistic Need Analysis.” Doctor of Philosophy in Holistic Child Development, 2020.

This dissertation was an exploration of the lives of survivors of sex trafficking who were rescued and reintegrated with their families and communities in Rajamahendravaram, India. The study examined the holistic needs and challenges of these survivors after their rescue, using Urie Bronfenbrenner’s ecological systems theory to provide a multi-layered lens for understanding the needs of survivors and the church’s role in meeting those needs. While many studies have examined the root causes of sex trafficking, research on the reintegration of survivors is relatively sparse, and there is a dearth of analysis regarding the church’s role.

The researcher used a homogeneous sampling strategy for Phase I to select eight female survivors who were trafficked and rescued as children. Their ages ranged between 18 and 20 years old. The study utilized photovoice methodology, analyzing photographs taken by the participants and applying both open coding and axial coding to focus group discussions.

Phase I of this study revealed the unifying themes that represent deeply felt needs and attain benefits for survivors. In the ecological systems theory, each level depicts the need and challenges of survivors. Ultimately, these assets become benefits for the survivors. On the individual level, survivors went through physiological and psychological needs. These assets result in benefits for survivors where they experience physical and psychological wellness. On the relational level, it is highly focused on the need for connections and identity in the families, friends, and companions, as well as continued favor from God/god. These assets result in a deep sense of belonging where survivors experience acceptance in their families, gain friends and companions to walk with them and develop a sense of belief in God/god/spiritual wellness.

On the community level, survivors need community connection, resources for education, employment, and advocacy. Moreover, they need brokers who can connect them with needed resources for them to thrive in the community. These assets result in a sense of belonging in a community where survivors feel accepted and receive needed resources in the community. On the societal level, justice should be ensured for survivors regardless of caste, color, gender, and economic background. Survivors should not be treated as criminals; rather, they should be treated with utmost dignity in society. Moreover, there is a need for raising awareness to eradicate the issue of stigma toward survivors in the society. These assets result in transforming the attitude of the public toward survivors in the society. Moreover, the government should be prepared to address the challenges of trafficked survivors by offering the necessary support system, including helping survivors to obtain justice.

For Phase II, the researcher employed a homogeneous sampling strategy to select seven pastors in Rajamahendravaram, India. This phase began with the researcher facilitating an educational forum presenting the findings of Phase I to raise awareness of the needs and challenges of survivors of sex trafficking. Then the researcher collected data from the Phase II participants using focus group discussions. The data analysis again relied on open and axial coding.

The church has a crucial role to play in addressing the challenges and facilitating healing for survivors of sex trafficking. Providing material resources is a critical component for survivors to concentrate on other aspects of their lives. Churches may not be well equipped to provide material assistance for survivors due to the size of the congregation and shortage of resources. Nevertheless, churches and pastors need to be aware of government and NGO resources to support survivors and ensure their wellbeing. At times, this may include advocacy with local government and NGOs resources.

Moreover, churches should create a connection to survivors through facilitating a deeper connection to family, God, church, and community. Churches should create positivity and a sense of belonging by incorporating

survivors in church services and providing them with needed assistance. In addition to this, churches should create a robust relationship with families of survivors to address the challenges and facilitate healing for survivors of sex trafficking. In connection to spiritual needs, pastors should lead them to have a deeper connection to God by offering healing sermons, prayers, forgiveness and emphasizing the need for accepting Jesus as their Lord and Savior. In addition to this, churches can be the means of grace for survivors by offering assurance and protection from the community.

Religious leaders/pastors should raise awareness in changing the stigma that is embedded in both churches and the community. Pastors can work to ensure acceptance in churches using the teachings of Jesus, especially breaking the barriers and ministering to survivors with love and compassion. To do this effectively, church leaders need additional training and the support of leadership teams who have the same calling, vision, and ministry philosophy.

Brombuela, Glenn B. “Organizational Commitment and Organizational Behavior: A Comparative Study of Grade 7 Teachers of Rizal High School.” Master of Arts in Religious Education (Educational Leadership), 2020.

This study aimed to determine how organizational commitment and organizational behavior (work values) differ between two groups of Grade 7 teachers from Rizal High School based on their years in service. Moreover, a test of the relationship between organizational commitment and organizational behavior of the teachers was also done. In addition, this research followed the attitudinal approach of Meyer and Allen’s Three-Component Model of Organizational Commitment as its theoretical framework.

This study employed the descriptive method of research, specifically a causal-comparative research design, and is purely quantitative. Three instruments were utilized in the present study to identify the teacher’s demographic characteristics, organizational commitment, and working values of the Grade 7 teachers of RHS, namely: Personal Data Sheet,

Organizational Commitment Questionnaire (OCQ) that supports the Three-Component Model of Organizational Commitment (Attitudinal Approach) for organizational commitment, and Portrait Values Questionnaire (PVQ-21) that was proposed by Shalom Schwartz for work values. This study used Slovin's Formula and a stratified random sampling procedure to determine the respondents. The respondents were composed of 15 males and 46 females, with a total of 61 out of 68 RHS Grade 7 Teachers for the school year 2019-2020. The quantitative data gathered were tabulated and analyzed statistically, employing both descriptive and inferential statistics, namely: sample mean, independent sample t-test, and Pearson-r Moment of Correlation.

The study revealed that most of the Grade 7 teachers are female with equal distribution when it comes to age and years in service. In terms of age, the findings show that younger teachers are more committed than their older counterparts. Furthermore, all the age groups for both sexes with 1-8 years in the service group are affectively committed, while those age groups for both sexes with 9 or more years are normatively committed. Comparing the sexes, male teachers obtained higher means compared to their female counterparts. Thus, males were more committed than females. Moreover, both sexes with 1-8 years in the service group are affectively committed while both sexes with 9 or more years are normatively committed. The comparative analysis of the two groups based on their years in service regarding their organizational commitment revealed that those who have been teaching for about 1-8 years are committed to their job and effective (they want to commit) while those who have been teaching for about nine years or more are normatively committed (they feel obligated to commit).

In terms of organizational behavior, both groups have the same ranking for the higher-order work values, having self-transcendence as the top-ranking and self-enhancement as the lowest rank. However, it can be observed that the means of the 1-8 years in the service group are higher compared to the other group, which might suggest that those who have been teaching for 1-8 years have higher work values than the nine and above years. For all age groups, the results show that as teachers increase in age, the way they value work in terms of the given variables seems to weaken.

All age groups show a very high remark for universalism and security, which are the top ranks. However, they least value power and achievement. Regarding sex, the results show that Rizal High School Grade 7 male teachers uphold higher importance for values than their female counterparts. Both sexes have a very high remark towards universalism and security, while hedonism, power, and achievement got the lowest ranks, respectively. The relationship between teachers' organizational commitment and organizational behavior reveals that their level of organizational commitment affects their work values. Therefore, the more committed the teachers are to their job, the higher the values they uphold. Some recommendations include developing a school atmosphere that challenges teachers to continue personal growth and development and trying to involve the teachers with seminars and workshops as part of the Continuing Professional Development (CPD).

Karumathy, Ponelyn D. "Proficiency Level of Selected Early Childhood Teacher-Education Graduates of Harris Memorial College: Implications to Curriculum Enrichment." Doctor of Philosophy in Holistic Child Development, 2020.

The present research was undertaken against the backdrop of the declared efforts of the Commission on Higher Education to improve the quality of education in the Philippines by setting the highest standards in regard to the objectives, components, and processes of the pre-service teacher education curriculum. The investigation put forward the following questions: Are graduates of HMC adequately equipped to serve as early childhood educators? How proficient are they in the four domains of (1) content knowledge and pedagogy; (2) learning environment; (3) diversity of learners; and (4) spiritual maturity and Christian witness?

A trifocal theoretical and scientific framework comprising the social constructivist theory of Lev Semenovich Vygotsky, the Philippine Professional Standards for Teachers (PPST) of DepEd, and Harold Burgess's Model for Analyzing Religious Education Curriculum served as the foundation for this research. Vygotsky's idea that highly proficient

teachers are essential in the educational ventures of children undergirded the theoretical framework of this work, whereas PPST and Burgess's model, through the discussion of Catherine Stonehouse, provided the bases of the four domains that were employed.

This investigation had a descriptive survey design that employed a combination of quantitative and qualitative methodology in gathering data through the self-evaluation of alumni, the evaluation by peers of alumni, and the supervisors of alumni. There were 90 respondents taken as samples through the sequential nested nonprobability-probability sampling method. Quantitative data were subjected to frequency distribution, weighted mean computation, Chi-square Test of Independence, and one-way ANOVA or Analysis of Variance. Qualitative data were processed through MAXQDA software for coding, clustering, and thematic analysis and interpretation. Results for the demographic characteristics of respondents revealed that the majority of the alumni had fewer than three years of teaching, while the majority of the peers and supervisors had four years or more of teaching and administration service. The majority of the alumni and peer respondents serve as preschool teachers, while exactly half of the supervisors function as principals, and the remaining half have the title of school administrators. Findings through the Chi-square Test of Independence established that there is no significant relationship between the number of years in the institution or the position of the respondents when tested against the proficiency ratings they conferred. The evaluation of the alumni, peers, and supervisors consistently indicated that the HMC graduates have high proficiency levels in the domains of content knowledge and pedagogy, learning environment, diversity of learners, spiritual maturity, and Christian witness, which means that the alumni are adequately equipped to serve as early childhood educators. The overall ranking of results showed that the HMC graduates were rated highest in spiritual maturity and Christian witness, second in the domain of learning environment, third in content knowledge and pedagogy, and fourth in the diversity of learners. The one-way Analysis of Variance confirmed that there is not any notable statistical variation between and among the evaluation of the alumni, the peer, and the supervisor respondents.

Lian, Ning Ngaih. “**Toward Developing a Biblically Sound, Spiritually Formative, Contextually Appropriate Curriculum for Theological Schools in Myanmar.**” **Doctor of Philosophy in Transformational Learning, 2020.**

This study was conducted to examine the effectiveness of the spiritual formation practices in two selected theological schools (TSTS) in Yangon, Myanmar. It sought to understand the spirituality of the students and to propose a curriculum that is Biblically sound, contextually appropriate, and spiritually formative for the theological school students in Myanmar. The ultimate goal of theological school students is to develop a Christ-like character by loving God and loving others.

The descriptive study used a mixed-methods research approach involving survey questionnaires, semi-structured interviews, and document analysis. Based on the transformational learning theory of Jack Mezirow and the experiential learning theory of David A. Kolb, the study examined the spirituality of the students in TSTS. The Christian Spiritual Participation Profile (CSPP), developed by Jane O. Thayer, was utilized to examine the spiritual growth of the students. The profile includes fifty survey questions under ten spiritual discipline categories. The interview questions were developed by the researcher based on the research questions.

The statistical analysis yielded the following conclusions in relation to the null hypotheses. The first null hypothesis (“There are no significant differences between men and women for spiritual practices”) was accepted. Therefore, there were no significant differences when the participants were grouped according to gender. The second null hypothesis (“There are no significant differences in spiritual practices by the number of years of faith”) was rejected. There were three areas of spiritual practices that showed significant differences. Older Christians are more practiced in terms of prayer, repentance, and worship than newer Christians. The third null hypothesis (“There are no significant differences in practice across the ten areas of spiritual practices”) was rejected because prayer, repentance, and worship were used more among the ten spiritual practices. Stewardship, evangelism, and meditation were used less among the ten spiritual

practices. The fourth null hypothesis (“There is no significant difference between participants from the two different theological schools”) was rejected. There were significant differences in the four areas of spiritual practice between the two schools. Theological School A (TSA) used prayer, meditation, Bible reading, and study less frequently than Theological School B (TSB). TSA showed more frequent use of service than the TSB.

The qualitative data shared the most-used spiritual formation practices in the two selected schools and their effectiveness. The interview data demonstrated that the spiritual formation course contributed to the spiritual life and vitality of the students by providing understanding and meaning of spiritual practices. Moreover, the spiritual emphasis week helped them to become stronger in their spiritual lives through the solid and powerful messages preached by the speakers. The interview responses pointed out the most helpful practices for the spiritual formation of the students in TSTS as Bible reading and study, prayer, fellowship, worship, discipleship, fasting, examen of conscience, and service.

Further study needs to be done in three areas: developing a Christian Spiritual Participation Profile in the context of Myanmar Christian churches; a review and comparison of the spiritual formation curriculum of theological schools of different faith traditions in Yangon; and a study on how to help students with different learning styles grow through their spiritual formation classes of theological schools in Yangon.

Montecastro, Gilbert P., II. “Filipino Pastors’ Kids as Digital Natives: A Documentary Film.” Master of Arts in Christian Communication, 2020.

This production thesis was geared towards producing a short documentary of Generation Z Pastors’ Kids vis-a-vis their identities online and offline. This documentary exhibited the dynamics between their virtual life and physical life in accordance with their identity as pastors’ kids. In addition, this short documentary aimed to serve as a ministerial and evangelical tool to better minister to Generation Z Pastors’ Kids and Generation Z Christians as well.

This documentary adapted the contribution of Anthony Giddens' approach of Modernity and Self-Identity as the framework. This approach was employed to better demonstrate the identity influences and formation elements that contribute to the presentation of the pastors' kids' identity online and offline. The researcher selected three out of ten prospective pastors' kids in Baguio City without any specific denomination. This documentary applied the "Day in the Life" perspective wherein the researcher was equipped with an unobtrusive camera filming what a day looks like for the Generation Z pastors' kids. Subsequently, the researcher also conducted an interview with each participant. The researcher also utilized a reflexive journal where the researcher kept a log of the social media activity of the selected pastors' kids over a period of a month each. Moreover, the researcher handed out questionnaires that added to the log about the kids' social media accounts.

Therefore, the produced film of Generation Z or the Digital Natives exhibits the social media influences and socio-physical factors that contribute to their identity representation online and offline. The art of documentary filming proved to be a clear and effective medium to engage in ways to provoke taboo conversations in the Christian community. Thus, documentary filming is a feasible and distinct platform for creating dialogue. Hence, the following are suggested for a further documentary on this topic: 1) parental responsibility of the PKs must be the focal point in understanding and acknowledging that there is a known difference in worldview. Parents must be intentional in comprehending the worldview of their children to better attend to them; 2) church leaders and mentors must be proactively and constantly calibrating their ministerial methods and approaches to these PKs and individuals in this generation. Consequently, the researcher proposed the following: 3) extend research on the parents' or family's insight regarding the value of the family as a key factor in the respondent's development; and 4) expand the number of respondents for a wider pool of information with even number of gender identity.

Palosa, Sarah. “A Photovoice Documentation on the Observation and Perspective of the Youth about Online Sexual Exploitation of Children in Dasmariñas Community.” Master of Arts in Christian Communication, 2020.

Online Sexual Exploitation of Children refers to a new form of sexual exploitation of children that threatens many young Filipinos today. Abusers and operators of this crime are hidden in the anonymity of technology. Identifying and investigating offenders is difficult. According to Interpol, an organization that tracks down criminals across borders, interventions against this crime are still few. There is a great need for awareness to reduce the number of cases in this country and the world. This study aimed to partake in the intervention against OSEC through raising awareness by means of youths’ observations and perspectives in their communities, which are rising hotspots for this crime.

The method used in the study was photovoice, which also aims to empower the youth even more. The photos and narratives collected were compiled in a photobook that reached more than thirty-one people. The feedback from the respondents showed that the photobook achieved the goal of awareness, especially for those respondents who did not have any prior idea about OSEC.

Perez, Lorraine Llagas. “Engaging Readership with Christian Literary Narrative on Wattpad.” Master of Arts in Christian Communication, 2020.

This production thesis was designed for writing a Christian narrative on Wattpad that was based on the Sexual Touch Boundaries and Scripture, a devotional on romantic relationships. Furthermore, the study aimed to initiate audience engagement with the uploaded chapters and document the process of the production.

This research followed the theoretical contribution of Stewart Hoover’s idea on the Mediation of Meaning. The approach was used to initiate uncoerced engagement by merely presenting the narrative to the platform while the audience naturally engaged and made negotiations when urged.

A fictitious romance story with twenty chapters, prologue, and epilogue was uploaded on Wattpad and was promoted in Taytay First Church of the Nazarene Generation Congregation. As the chapters were uploaded, the readers engaged through reading, voting, and leaving comments or suggestions. The engaged audiences made negotiations by stating their opinions in the comment box at the end of each chapter. Negotiations made were addressed by the author making changes to the flow of the story. While in the process of uploading and writing, the researcher documented the process and maintained a version history log that could be used in future research. After posting the epilogue, the researcher released the version history and revealed herself as a researcher. As soon as the researcher was identified, the evaluation began.

The method of writing applied was effective since the readers were able to comprehend the story's flow of thought, considering the evaluations made. However, the plot was partly vague, making it lacking and unrealistic. Meanwhile, the kind of audiences the story had were binge readers and silent readers, thus making engagement inconsistent and affecting the negotiations. Nevertheless, the story had adequate engagements that were apparent with the number of reads, votes, and comments. It could be claimed that the production was successful in its aim to engage readership; however, it could be enhanced for better interaction with the audiences. Therefore, writing a Christian narrative on Wattpad is feasible. The following were proposed to be considered in future studies: 1) Wattpad stories generally use less than two thousand words per chapter to highlight plot and constrain excessive writing, 2) story promotion should be done continuously in Wattpad in order to acquire a wider audience, and 3) implementing a similar study, promotion should be emphasized as these have an effect on the resulting negotiation.

Thawn, Cing Sian. "The Concept of Self-liberation in Theravada Burmese Buddhism." Master of Science in Theology, 2020.

This thesis explored the self-liberation concept of Theravada Buddhism, with the hope that it can provide a foundation towards a dialogical exchange

between Buddhists and Christians in Myanmar. In order to provide a better understanding of the context, the thesis offered a brief historical background of Buddhist-Christian relations in Myanmar. By relying mainly on the translation of the Pali Tipitaka, along with a number of secondary sources from prominent Buddhist scholars, the self-liberation concept of Theravada Buddhism was discussed, beginning with the personal experience of Gotama, the Buddha.

The thesis was descriptive in nature. The research employed a basic qualitative method, integrated with the analytical and interpretive methods. Correlation and synthesis were performed and are presented in the final chapter with an emphasis on implications for interfaith dialogue.

The study produced some significant findings. Firstly, it discovered the true nature of self-liberation in Theravada Burmese Buddhism. It is neither focused on merit-making nor ritual performances. Rather, it is the attempt to fulfill the requirements for self-liberation in seeing all things as they are, which destroys all the defilements from one's mind to become an Arahant, a perfect one. Secondly, despite the differences in the means towards liberation between Christianity and Buddhism, and the seeming impossibility for a common ground to begin a theological dialogue, there are common doctrinal grounds as well as practical implications that will not only allow us to appreciate each other's religions but also share our divergences respectfully. Thirdly, it discovered the possibility of Buddhist-Christian dialogue concerning liberation through shared experiences as a means to make our dialogue clearer. Overall, it uncovered relevant and feasible ways to bring peace and make dialogue possible in the context of Buddhist-Christian dialogue through soteriological engagement.

Toyoda, Tsuneki. "Lot as Supporting Character: The Lot-Abraham Relationship in the Narrative of Sodom and Gomorrah (Genesis 18–19)." *Master of Science in Theology (Biblical Studies—Old Testament)*, 2020.

Lot plays a significant role as a supporting character in his relationship with Abraham, specifically in the narrative of Sodom and Gomorrah (Genesis

18–19). The researcher employed narrative criticism, focusing on stories in biblical literature. Through the stylistic and aesthetic literary structure, the author designed an approach to these stories with insights drawn from the secular field of modern literary criticism. This methodology aims at determining the effect that the narrative texts are expected to have on their readers and thereby reconstructing the meaning.

The study justified the significance of Lot's role as a supporting character in his relationship with Abraham in the narrative of Sodom and Gomorrah (Genesis 18–19) as follows: Lot's autonomous and active actions as a principal character, as a result, bore testimony for (1) the efficacy of Abraham's intercession with the LORD (18:23–32), (2) the fact that Abraham had already commanded Lot "to keep the way of the LORD by doing righteousness and justice" (18:19), and (3) a partial fulfillment of God's promise with Abraham (18:19 [cf. 12:3], "all the nations of the earth shall be blessed in him"). The author, through such dramatic irony, represented the significance of Lot's role as a supporting character.

This study included recommendations for future related studies from narrative criticism as follows: (1) Sarah's role as a supporting character, (2) patriarchal supporting characters' roles, (3) Pentateuchal supporting characters' roles, and (4) the role of each supporting character in the Old Testament in the narrative.

