

**STRENGTHS AND WORK PERFORMANCE
OF MINISTERS AMONG
WESLEYAN COMMUNITIES**

**A Dissertation
Presented to
The Faculty of the Graduate School
Pangasinan State University
Urdaneta City**

**In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Philosophy
Major in Development Studies**

**ERLIE BANG-AS SAGUD
April 2015**

APPROVAL SHEET

In partial fulfillment of the requirement for the degree of Doctor of Philosophy major in Development Studies, this dissertation entitled “**STRENGTHS AND WORK PERFORMANCE OF MINISTERS AMONG WESLEYAN COMMUNITIES**” has been prepared and submitted by **ERLIE BANG-AS SAGUD**, for acceptance and approval.



MELITON G. DASSUN, DPA
Critic Reader



CRISTETA C. DULOS, Ph. D.
Adviser

Approved by the Committee on Oral Examination



ARTEMIO M. REBUGIO, Ph. D.
Chairman



CECILIA G. JUNIO, Ed. D.
Member



ZENAIDA U. SUYAT, Ed. D.
Member



DOMINGO M. CABARTEJA, Ed. D.
Member



FE S. SORIANO, Ed. D.
Member

Accepted and approved in partial fulfillment of the requirements for the degree Doctor of Philosophy major in Development Studies.



ARTEMIO M. REBUGIO, Ph. D.
Dean

DEXTER R. BUTED, DBA
President

ACKNOWLEDGMENT

The researcher would like to give special thanks to people who encouraged and challenged her and made this research work possible.

Dr. Victoriano C. Estira, former PSU University President, for sharing invaluable knowledge and encouragements;

Dr. Zenaida U. Suyat, former PSU Graduate School Dean, for sharing her research skills and invaluable suggestions for improvement;

Dr. Artemio M. Rebugio, Program Adviser and present Graduate School Dean, for his insights in the conceptualization of the study and encouraging the researcher to pursue higher learning;

Dr. Cristeta C. Dulos, Dissertation Adviser, for her willingness to help and meaningful suggestions to make the study more substantial;

Dr. Meliton G. Dassun, Critic Reader, for giving time to read the paper and for giving constructive criticisms for its improvement;

The other Defense Panel members – **Dr. Domingo M. Cabarteja**, **Dr. Fe S. Soriano**, and **Dr. Cecilia G. Junio**, for their willingness to help with their in-depth ideas and suggestions;

The Rosales Wesleyan Bible College Faculty Members – **Rev. and Mrs. Robin S. Wag-e**, **Rev. and Mrs. Alexander T. Bermudez**, **Rev. and Mrs.**

Jan Ray S. Valdez, Mrs. Rebecca A. Pugongan, Ms. Aydee G. Gaoaen, missionaries Rev. and Mrs. Tsuneki Toyoda, and students, for their unending support/encouragement, friendship and prayers;

Rev. Dr. Buenaventura B. Bullagay, for sharing his knowledge on research, moral support, and prayers for the researcher to finish her paper;

The very able **District Superintendents** and **Pastors** of the participating Districts, for their cooperation and participation;

Rev. Dr. and Mrs. Johnny R. Guillermo, the Wesleyan Church of the Philippines Director for Educational Institutions and Sunday Schools, for their encouragement, prayers and support;

Rev. Amos Anteg, the Wesleyan Church of the Philippines Church Growth Director and **Rev. Mark M. Papey,** the National Capital District Superintendent, for their valuable inputs and information;

PSU-GS classmates, for their words of encouragement in pursuing this study and her “batch mates” in this endeavor – **Ma’am Gerlyn Bangis, Sir Joemel Calderon, Ma’am Cheryl Mendoza, and Sir Marc Darwin Ragojos,** for their support and friendship while doing this study;

Parents and twin sister, cousin Ryan Paul, in-laws, friends, and relatives, for all the love, support and encouragement;

Husband, **Rheynil**, for patiently and lovingly bearing with the researcher all the hardships incurred in the study;

Daughters – **Minchah Zoe, Shalom Grace, and Mattan Earl**, her “boosters” so she can go on and finish this study;

Most of all, **the Almighty God** for giving the researcher the needed wisdom, strength, grace under pressure, and determination to achieve another milestone in life.

E. B. S.

DEDICATION

***This study is lovingly dedicated
to all families
who sacrificed so much
in strengthening their relationships
with all the members
of the family and sharing
the love with
others around them.***

-erlie-

ABSTRACT

Researcher:	ERLIE BANG-AS SAGUD
Degree/Specialization:	Doctor of Philosophy Major in Development Studies
Institution:	Pangasinan State University Graduate School Urdaneta City, Pangasinan
Year Graduated:	April 2015
Title of the Study:	STRENGTHS AND WORK PERFORMANCE OF MINISTERS AMONG WESLEYAN COMMUNITIES
Adviser:	CRISTETA C. DULOS, Ph. D.

The problem dealt with the family strengths and work performance of Wesleyan ministers in the Wesleyan community, in the selected Luzon Districts of the Wesleyan Church of the Philippines.

From the selected Districts, seventeen couples (17) were from Central Plain of Luzon District, eleven (11) from Northwestern Luzon District, seventeen (17) from Northeastern Luzon District, ten (10) from Central Luzon District, nine (9) from North Central Pangasinan District, six (6) from South Skyline Luzon District, and eight (8) from North Skyline Luzon District. All in all, there were seventy-eight couples (78) that served as respondents.

The descriptive survey method was used with the questionnaire as the main instrument in gathering data with interview guide as a supplemental tool.

Based on the data gathered, the researcher found the following: The ministers have at least three children; majority have been married for 16 – 45 years already while some had been married for 1 – 15 years; most of them belong to the middle class family.

With regards to the family strengths influencing the work performance of Wesleyan ministers, spiritual well-being is the most influencing factor.

As to the ministry areas, the ministers performed well in visitation/soul-winning and preaching. Moreover, it was found out that there is a significant relationship between the ministers' family strengths and their work performance,

It is recommended therefore that a) If growth is desired, activities that would cater to the needs of families should be included in the plans of the Wesleyan Church of the Philippines; b) Strengthening of priorities within families is necessary to be able to rise above the society's degrading values like yearly family-focused conference and enrichment programs; c) There should be an implementation of a more concrete evaluation process or system on the work performance of Wesleyan ministers. Furthermore, more meaningful way/s to encourage the ministers in working better like standardization of accomplishment reports and monitoring to be administered by the church leaders; d) Ministers should find more time to balance family and work to be able to have a healthier family life and more productive ministry; e) Although it is not blatant, it is implied that the support of the ministers or remuneration should be increased in order to

compensate with what they are doing in the ministry; f) There should be activities that would easily help the church in reaching out to more people (feeding program, education for small children, evangelism through sports and literary activities, etc.); and g) There should be further research on this topic to encourage the use of the variables.

TABLE OF CONTENTS

	Page
TITLE PAGE	
APPROVAL SHEET	i
ACKNOWLEDGMENT	ii
DEDICATION	v
ABSTRACT	vi
TABLE OF CONTENTS	ix
LIST OF FIGURE	xii
LIST OF TABLES	xiii
CHAPTER	
1 THE PROBLEM	
Background of the Study	1
Statement of the Problem	5
Research Hypotheses	6
Significance of the Study	6
Scope and Delimitation of the Study	7
Definition of Terms	8
2 REVIEW OF RELATED LITERATURE AND STUDIES	
Related Literature	
Foreign	12
Local	16

	Related Studies	
	Foreign	21
	Local	28
	Synthesis of Research Studies	31
	Theoretical Framework	32
	Conceptual Framework	34
3	RESEARCH METHODOLOGY	
	Research Design	37
	Research Locale and Respondents of the Study	37
	Research Instruments and Its Validation	39
	Data Collection Procedures	40
	Statistical Treatment of the Data	41
4	PRESENTATION, ANALYSIS OF DATA AND INTERPRETATION OF FINDINGS	
	The Respondents' Profile	43
	The Strengths that Influence the Families	
	Of the Wesleyan Ministers	46
	Work Performance of the Wesleyan Ministers	59
	The Relationship of the Ministers' Family Strengths and Work Performance	69
5	SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	70

LIST OF FIGURE

Figure 1 The Research Paradigm	36
--------------------------------	----

LIST OF TABLES

1 Wesleyan Districts and Its Corresponding Married Ministers	38
2 Distribution of Respondents According to Number of Children	43
3 Distribution of Respondents According to Number of Years Married	44
4 Distribution of Respondents According to Socio-economic Status	45
5 Commitment as Family Strength of the Couples	46
6 Affirmation as Family Strength of the Couples	48
7 Communication as Family Strength of the Couples	50
8 Time Together as Family Strength of the Couples	51
9 Spiritual Well-being as Family Strength of the Couples	53
10 Ability to Cope With Stress and Crises as Family Strength of the Couples	55
11 Summary Table of the Six Family Strengths	57
12 Work Performance of the Ministers on Preaching Ministry	61
13 Work Performance of the Ministers on Teaching Ministry	63
14 Work Performance of the Ministers on Visitation/Soul-winning Ministry	65
15 Work Performance of the Ministers on Administrative Ministry	66
16 Work Performance of the Ministers on Special Ministry	68
17 Chi-Square Values on the Relationship of the Ministers' Family Strengths and Work Performance	69

Chapter I

THE PROBLEM

Background of the Study

Family is the basic unit of society and it is where one learns his or her first lessons in life. A strong family and the support of its family member drives a person determined to succeed in every task he or she is doing. According to The Family Code of the Philippines (1987), marriage is a special contract of permanent union between a man and a woman entered into in accordance with law for the establishment of conjugal and family life. It is the foundation of the family and an inviolable social institution whose nature, consequences, and incidents are governed by law and not subject to stipulation (Chapter 1, Article 1). It is in the family where one acquires the values needed to counterattack the challenges of life. The family serves as the booster so that the members will be able to reach their potentials and eventually, create their own family that is strongly-founded in values that promotes development of the society.

The Wesleyan Church of the Philippines admonishes that as its ministers go out to the world and proclaim the Good News to every people in this world, they should also do it first within their own family. The ministers' family is being looked upon by the Church members because they are expected to have high moral values. Though busy and dedicated to the full-time ministry, ministers are expected to be excellent managers at home as well as in their performance in the

ministry. If a minister's family has a good foundation with regards to values, it is most likely that his work performance will also be better if not best. With this observation, an important subject still needs to be recognized and must be given attention by the ministers and leaders of the Wesleyan Church. This is the family strengths of Wesleyan ministers in relation to their work performance.

Generally, it is a fact that even though ministers are doing their ministries towards other people, some ministers' family are doing the exact opposite. It is sad to say that they are doing things that destroy the ministry of the whole church. They are the exact opposite and they do not serve as role models to others. An instance is a child of a minister who was caught stealing valuables from their neighbors. It happened several times but the child never admitted that he was the one doing it. Another case is about a drug addict son of minister couple who had been a problem of the society they were assigned to. All the while the parents thought their child was doing well but they found out later that he was already involved in prohibited drugs. What could have been the cause of these children doing the opposite of what they should have been doing? Did the parents neglect their part to teach values to their children? However, there may be other significant factors that need to be considered as to why some children of the ministers are not what they ought to be. Some of their children are involved in unpleasant activities because they are influenced through peer pressure; they get involved in drug-related activities; they are dropping out of school due to personal and selfish reasons; and others stow away and that they are nowhere to

be found. Other children of ministers get marry at a very young age due to pregnancy or they impregnated someone so their parents have to do something to avoid putting everyone in a shameful situation and eventually destroys their ministry.

In the Wesleyan church, the ministry is a high and noble calling for the minister is not hired or called by man but by God. In John 15:16, Christ says “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, he may give it to you. Thus, from the beginning of the work in the Philippines, this Biblical conviction for the ministry has been carefully followed and the Lord has blessed the work for it.

A fulltime ministry has been one of the main foundation stones of The Wesleyan Church of the Philippines. The ministers have devoted themselves without reservation to the preaching of the Word of God and caring for the flock which God has entrusted to them. Therefore, the Wesleyan ministers should have no time to entertain any desire for sideline. A sideline in the ministry is anything that removes or hinders the minister from his God-given specific fulltime work (The Wesleyan DISCIPLINE, Part VII, Ministry and Missions). In this connection, some ministers and their spouse are involved in activities outside the church like being involved in business that consumes their time which they are supposed to be spending in the church. Some are involved in activities like

farming or hog-raising because for them, doing this will augment their income. These things are not bad but if it diverts the attention of ministers, then they should think better. Some are also involved in using church funds inappropriately and other unpleasant issues. These things destroy the credibility of ministers in proclaiming the Good News to non-believers.

The above cited observations prompted the researcher to pursue this study. It focused on the minister's family strengths and work performance because based in the experience of the researcher, the negative aspect of a minister's family has almost always been emphasized. Though there are positive things that were implemented and the ministers are performing well in their ministries, one negative incident can diminish all the positive and good things they have accomplished. Though ministers are performing their duties well, just one flaw that people see in the ministers' family can become an epidemic that destroys all the good things done.

It is hoped that eventually, church members and others will realize that no matter how busy ministers are, they still do their responsibility and inculcate good values to the family members. A minister once told the researcher that "family is always the top priority no matter what happens." This is a clear indication on how ministers value their family. Ministers and their families are not perfect, but they have a calling that they need to accomplish because this calling is from the Highest Good.

Statement of the Problem

This study determined the family strengths and work performance of Wesleyan ministers. Specifically, it sought to answer the following problems:

1. What is the profile of the ministers in relation to the following?
 - a. number of children;
 - b. number of years married; and
 - c. socio-economic status?
2. What are the family strengths of Wesleyan ministers?
 - a. commitment;
 - b. affirmation;
 - c. positive communication;
 - d. time together;
 - e. spiritual well-being; and
 - f. ability to cope with stress and crises?
3. What is the performance of the ministers along the following functions:
 - a. preaching ministry;
 - b. teaching ministry;
 - c. visitation/soul winning ministry;
 - d. administrative ministry; and
 - e. special ministry?

4. What is the relationship of the ministers' family strengths to work performance?

Research Hypothesis

There is no significant difference between the family strengths of Wesleyan ministers and their work performance.

Significance of the Study

Pursuing this study is considered significant, for it will provide some insights and information to the following:

Wesleyan Ministers. The results of this study will benefit foremost the Wesleyan ministers. It will help ministers enhance or discover their strengths within the family and strengthen the bond that ties each family member. Eventually, those family strengths will serve as their guide in leading their family and the church assigned to them.

Couples/Members. The results of this study will supplement the knowledge on couple relationship, family relationship, and minister-member relationship. The findings can be a useful reference for Wesleyans and other religious denominations to advance their marital and familial relationships, and spiritual relationships in the church. It can also be a useful tool for couples to assess and evaluate their own families in the area of moral values.

Children. The results of the study can serve as a barometer for the children in terms of their participation as a family member and as a child of a minister and hopefully it will be a useful guide in leading children to emulate whatever good they see from their parents. Moreover, it will also help them understand better how it is to be in a family that is in the full-time ministry.

Community. The results of the study can be a reference in the improvement of the community in terms of family strengths practiced in individual homes. The findings can also serve as a basis for community people to be more aware of what is happening in a minister's home and in this way, they can be more responsive to the complex challenges that are confronting the church.

The Wesleyan Church. Findings of the study may provide empirical data on the family strengths of ministers which will be a basis for the leaders in planning and formulating programs like seminars/workshops to strengthen the moral values within every Wesleyan family. Moreover, findings of the study can also serve as an eye-opener to Church leaders in formulating a valid, standard measurement of work performance of its ministers in order to help them achieve the best in the task they are called to do.

Scope and Delimitation of the Study

The study focused on determining of family strengths and work performance of ministers among Wesleyan communities. This study included all

the married ministers (both husband and wife) who have graduated at Rosales Wesleyan Bible College and are active in the full-time ministry.

All the married ministers from the selected Luzon Districts answered the survey questionnaire. Random interviews were also conducted among the respondents.

Definition of Terms

The following definition of terms is provided according to how terms are used in this study:

Ability to Cope with Stress and Crises. This means members of strong families are able to view stress or crises as opportunities to grow (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Administrative Ministry. This includes Local Church Board meetings, monthly, quarterly, and annual business meetings, and covenant meetings conducted by the minister.

Affirmation. This means members of strong families show appreciation for each other a great deal and they can feel how good a family is (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Commitment. This means members of strong families are dedicated to promoting each other's welfare and happiness and they value the unity of the

family (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Family. It is a group of people that compose the husband, the wife, and their children living under one roof having a positive relationship.

Family Strengths. The strong and positive behaviors between and among family members expressed in terms of commitment, affirmation, communication, time together, spiritual well-being, and ability to cope with stress and crises.

Happy, strong, and highly spiritual family. It is a family that has strong and positive behaviors between and among family members, practicing the family strengths, and has an influence to the Wesleyan community.

Number of Children. It refers to how many children the couple has in the span of their marriage.

Number of Years Married. This is the length of time the couple are married.

Minister. It refers to Wesleyan Bible College graduates who have degrees of either Bachelor of Theology/Bachelor of Arts in Theology, Bachelor of Religious Education/Bachelor of Arts in Religious Education, or Ministerial Course and are actively serving as pastors of a local church assigned by the District Conference. They are either licensed or ordained under the district

supervision (The Wesleyan Church of the Philippines DISCIPLINE, Part VII, par. 711-723).

Ministers' Profile. It deals with the number of children, number of years married, and socio-economic status of the respondents.

Positive Communication. It means members of good families have good communication skills and spends large amounts of time talking with each other (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Preaching Ministry. It is the proclamation of the Word of God applying the art and principles of homiletics. It includes Sunday worship services, prayer meetings and other special church services.

Socio-economic Status. It refers to the social and economic conditions of the family (e.g., lower, middle, upper class).

Special Ministry. It includes literature distributed, weddings, baptismal, dedication, funeral, and communion conducted by the minister.

Spiritual Well-being. Whether they go to formal religious services or not, strong families have a sense of a greater good or power in life which gives them strength and purpose (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Teaching Ministry. This ministry includes teaching Sunday schools, Vacation Bible Schools, converts training classes, discipleship training classes,

home and church Bible studies, Kindergarten classes, and Teachers' training classes.

Time Together. Strong families spend quality time with each other in generous quantities (*Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam, 1999).

Visitation/Soul Winning Ministry. This includes visiting people in their homes, hospitals, jails, and even their workplaces. It is a time to deal with their spiritual needs; a time of prayer and counseling.

Wesleyan Communities. These are the Wesleyan Church members under the care and supervision of a Wesleyan minister in a certain place of assignment.

Work Performance. It refers to the accomplishment reports of a minister in his/her various ministries.

Chapter 2

REVIEW OF RELATED LITERATURE AND STUDIES

There have been studies conducted about family relationships and results showed that marital relationships and positive family values determine a family's well-being.

RELATED LITERATURE

Literature done abroad or within the country show that relationship within and among family members matter a lot and can change a family or improve the treatment of each family members with each other.

Foreign

Family Strengths. Stinnett and DeFrain (1985) conducted a study about family life in Oklahoma, USA wherein they mailed questionnaires to "strong" families they have contacted through an agency named Home Extension and a total of 130 families contributed information about their family life. Several types of information were gathered namely, demographic characteristics of strong families, communication in these strong families, how they spent their time and marital need satisfaction. Furthermore, information about their life philosophies, personality characteristics of strong families, power structure, parent-child relationships, family commitment, relationship patterns, how they dealt with conflict/crisis, religious orientation, and vital-total marital relationships among

strong families were also gathered. This study led to the establishment of six major qualities of strong families and these are Commitment, Appreciation, Communication, Time, Spiritual Wellness, and Coping Ability. These six qualities were seen in the families that the researchers have contacted.

The book *Strong Families Around the World: Strengths – Based Research and Perspectives* edited by DeFrain, Asay (2012) emphasized that one “universal” family strength is appreciation and affection wherein most families around the globe have ways of fostering cohesiveness in their relationships by expressing behavior and emotions that communicate appreciation, affection, warmth, nurturance, or similar ideas. It is demonstrated in various ways due to differences in cultures but it binds individuals together to in making their families strong.

In the book *Marriage and the Family: Diversity and Strengths* written by Olson and DeFrain (2000), they cited a survey of married couples on handling parenting. Happy couples agreed that parenting is a shared responsibility, and both husband and wife also agree upon disciplining children.

Another survey conducted by Olson (2008) and colleagues focused on the strengths of married couples in gender roles. The survey revealed that happy couples agreed more often (51%) than unhappy couples (30%) that the husband’s occupation should not be regarded as more important than the wife’s occupation. More happy couples (66%) than unhappy couples (54%) believed

that the woman should be able to work outside the home, even if it was not financially necessary. Happy couples agreed more often (60%) than unhappy couples (49%) that women's roles should not be restricted. Happy couples also agreed more often (35%) than unhappy couples (24%) that women should be allowed to work outside the home even if there are young children in the family. And finally, the survey found that there is more sharing of housework among happy couples (57%) than among unhappy couples (49%).

Berlyn, Wise, and Soriano (2008) reported findings of a study conducted in the context of the emergence of involved fathering as a social value, and in light of research indicating the positive outcomes for children associated with father involvement, family and child-centered services are called upon to include a greater focus on fathers in their activities. The study found: fathers were involved in a diverse range of services, programs and activities across the SFCS, although their level of participation was far lower than that of mothers; there were a number of sociocultural, service and other factors that acted as barriers to fathers' access to services and vice versa; by their very nature, services that were most successful at engaging with fathers were specifically tailored for men and were exclusive to fathers. While service providers acknowledged ongoing challenges in engagement, they had put in place strategies to improve father participation. These included: introducing flexible hours of operation; employing male facilitators; developing father-specific services; marketing services to men

in male spaces; using male-friendly language and advertisements; and creating service venues where men felt comfortable.

In the research of Glotzer and Federlein (2007) entitled *Miles That Bind: Commuter Marriage and Family Strengths*, they said that successful commuter marriages require both preconditions and continual adjustments. Put in terms of family strengths, the authors' interviews with commuters suggest the minimal underpinnings for a successful commuter marriage is a stable egalitarian relationship with open family-wide communication and agreement on the goals and parameters of commuting. Other important strengths are flexibility in family roles and the ability to grow with and through one's children. Love for one's children and their well-being and future often serves as an inner thermostat regulating the emotional climate for family members and the commuting spouse in particular.

Work Performance of Ministers. According to Sustaining Pastoral Excellence group of the Christian Reformed Church in North America, in their book *Evaluation Essentials for Congregational Leaders* (2010), the "practice of visitation is done by competent and experienced pastors and/or elders. Their role is to encourage, to advise, to assist and, if necessary, to admonish. In the church of Jesus, accountability is a regular spiritual discipline that fosters the health of the body. Holding each other accountable by way of encouragement and admonition is a practice that can be traced all the way back to the apostle Paul as he suggested to Barnabas, "Let us go back and visit the believers in all the

towns where we preached the word of the Lord and see how they are doing” (Acts 15:36). Paul later “went through Syria and Cilicia, strengthening the churches” (15:41). And of course the apostles wrote letters to the churches and to individuals when face-to-face visits were not possible.”

Thompson (2000) said that once a month or so the pastor should meet with the deacons, bishops, and/or those who work beneath him for his own counsel and advise (1 Timothy 6:12).

Local

To Filipinos, the family is very important. It is in the family that they get emotional, spiritual, financial, and moral support especially in times of needs. They have a close family ties that really bond each family member to one another.

According to Licuanan (1992), in the study which she spearheaded sponsored by the Philippine Senate and was headed by Senator Leticia Shahani, they were able to find out the Filipinos strengths. The findings were based on bibliographic surveys and interviews and consultations with researchers and practitioners in the behavioral and social sciences, education and social welfare, journalists and social analysts; a nationwide survey of 2000 respondents; and, focus group discussions among residents of an urban poor resettlement area in Bagong Bayan, Dasmariñas, Cavite. From the study was developed “A Moral Recovery Program – Building a People, Building a Nation” submitted to the Philippine Senate. The strengths of the Filipino character are as follows:

pakikipagkapwa-tao (regard for others) wherein Filipinos are open to others and feel one with others with dignity and respect, and deal with them as fellow human beings which is manifested in a basic sense of justice and fairness, and in concern for others, and demonstrated in the Filipino's ability to empathize with others, in helpfulness and generosity in times of need (*pakikiramay*), in the practice of *bayanihan* or mutual assistance, and in the famous Filipino hospitality that results in camaraderie and a feeling of closeness one to another and it helps promote unity as well a sense of social justice; *family orientation* wherein Filipinos possess a genuine and deep love for the family, which includes not simply the spouses and children, parents, and siblings, but also grandparents, aunts, uncles, cousins, godparents, and other ceremonial relatives because to the Filipino, one's family is the source of personal identity, the source of emotional and material support, and the person's main commitment and responsibility and this is manifested in the honor and respect given to parents and elders, in the care given to children, the generosity towards kin in need, and in the great sacrifices one endures for the welfare of the family, which results in a feeling of belonging or rootedness and in a basic sense of security; *joy and humor* wherein Filipinos have a cheerful and fun-loving approach to life and its ups and downs in that they have a pleasant disposition, a sense of humor, and a propensity for happiness that contribute not only to the Filipino charm, but to the indomitability of the Filipino spirit which is manifested in the Filipino love for socials and celebrations, in the Filipino's capacity to laugh even in the most trying

of times, and in the appeal of political satire which result in a certain emotional balance and optimism, a healthy disrespect for power and office, and a capacity to survive; *flexibility, adaptability and creativity* wherein Filipinos have a great capacity to adjust, and to adapt to circumstances and to the surrounding environment, both physical and social and even unplanned or unanticipated events are never overly disturbing or disorienting as the flexible Filipino adjusts to whatever happens which is manifested in the ability to adapt to life in any part of the world; in the ability to make new things out of scrap and to keep old machines running; and, of course, in the creative talent manifested in the cultural sphere and is seen likewise in the ability to accept change that result in productivity, innovation, entrepreneurship, equanimity, and survival; *hard work and industry* wherein Filipinos have the capacity for hard work, given proper conditions due to the desire to raise one's standard of living and to possess the essentials of a decent life for one's family, combined with the right opportunities and incentives, stimulate the Filipino to work very hard which is manifested most noticeably in a willingness to take risks with jobs abroad, and to work there at two or three jobs and this result in productivity and entrepreneurship for some, and survival despite poverty for others; *faith and religiosity* wherein Filipinos have a deep faith in God because innate religiosity enables Filipinos to comprehend and genuinely accept reality in the context of God's will and plan thus, tragedy and bad fortune are accepted and some optimism characterizes even the poorest lives and prayer is an important part of life, which is related to *bahala na*, which may be considered

positively as a reservoir of psychic energy, an important psychological support on which Filipinos can lean during difficult times and seen as *pampalakas ng loob* that allows Filipinos to act despite uncertainty, which is also manifested in the Filipino's capacity to accept failure and defeat without the self-concept being devastated since they recognize forces external to themselves as contributing to the unfolding of events in their lives, and this results in courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death; and the *ability to survive* wherein Filipinos have an ability to survive which is manifested in their capacity for endurance despite difficult times, and in their ability to get by on so little thus, Filipinos make do with what is available in the environment, even, e.g., by eking out a living from a garbage dump which is related to the Filipinos who bravely carry on through the harshest economic and social circumstances.

A Business Process Outsourcing firm (2015) found out that the Filipino core values influence how they behave in any situation. They emphasized that the Philippines is recognized in having "collectivist" culture indicated by close family ties and community ties in society. Filipino values are centered at preserving social harmony, motivated mainly by the desire to be accepted within a group. This makes a Filipino a reliable person that can easily integrate and work with anyone, anytime, anyhow & anywhere.

Asuncion (2015), a Bulan Observer, in his article *Strengths and Weaknesses – The Filipino Character*, identified four strengths of Filipinos

namely, Strong Family Orientation (family ties) wherein he considered the strongest strength for it is the reason behind why the Philippines is still existing even in the face of high migration, internal conflicts, political and economic crises; Utang na Loob (debt of gratitude) wherein it is a strength when kept in proper place (private life), hence does not rob Filipinos of objectivity and correct performance of duty or public service because this shows thankfulness- or looking back- to people and situations that have touched one's life positively; Pakikisama (social flexibility) that is closely related to Pakikiramdam or Pakikipagkapwa-tao is translated as social flexibility for this what is all about being a Filipino in a social setting – that of striving for harmony in interpersonal relationships which makes Filipinos attractive to other nationalities for we can easily connect with them and give them the feeling that we understand and accept them; and Endurance which is a product of difficult historical struggles (extreme social, political and economic problems) that have molded the Filipinos into a strong people when it comes to dealing with difficult situations over an extended period of time and this is the foundation of the Filipino's patience that enables Filipinos to survive difficult situations at home or away from home.

The book entitled *Filipino Pride*, authored by David, Tañada, Co, Pitlo, Cuyco, Bautista, and Brul (2009) enumerated several points that Filipinos can be proud of. To mention some of the strong Filipino values are: winning attitude, honesty, instilling respect and close family ties, and resiliency. The authors

believed that at the back of overemphasized negative traits are the positive ones that the whole nation can be proud of.

RELATED STUDIES

There have been studies conducted abroad or within the country and results showed that family is very important in one's outlook on family life and one's own disposition in life.

Foreign

Xu, Xie, Liu, Xia, and Liu (2007) in their research entitled, *Chinese Family Strength and Resiliency*, marriage and family strengths identified by Chinese include harmony, affection, the ability to adapt to changes, equity in marriage, mutual trust, compatibility, and family support. The majority of couples report a satisfactory relationship. In terms of support, with the high female labor force participation rate, families are still responsible for child care and child socialization. Without a universal social security system, they are also responsible for elder care. Chinese culture, being collective in nature, still emphasizes that family needs take precedence over individual needs.

In a qualitative nursing research study, Sittner, DeFrain, and Hudson (2005) examined the effects of high-risk pregnancies using a family strengths framework. Previous family relationships had a major impact on the women's ability to cope with the fluctuating circumstances of high-risk pregnancies. Six qualities of strong families emerged from the interview question "Tell me about yourself and your family." The ability to cope with stress and crisis during a high-

risk pregnancy was the most common strength identified. The importance of family support and resilience was essential: one participant stated she has a "great family support group" and they were "always there." Another said, "We have a very close knit family on both sides and so they jumped right in there to help. It's made a huge impact on how well everything has gone." Most participants felt very fortunate to have families who were committed to help balance responsibilities during their high-risk pregnancy. Maintaining ongoing communication was very important so "everybody's informed" and then they would have "help if you needed it." Family members were kept current by attending prenatal visits, telephoning each other, and receiving frequent hospital or home visits. Families enjoyed spending time together by celebrating special occasions and "carving out time" to be with each other. The women appreciated the assistance they received from their family, friends, church, and healthcare providers. One mentioned that to help her cope she would "debrief by calling a good friend." Another mentioned her church was "taking care of them" by "checking up on us" and arranging meals for the family while she was on bed rest. Spiritual well-being was identified as a major source of strength for the families by statements such as the church is "a very, very big part of who we are as individuals and a family." One woman mentioned that "we have so many people praying for us" and another said "[we] are very strong in what we believe."

Moore, Chalk, Scarpa, and Vandivere (2002) in their research study entitled *Family Strengths: Often Overlooked, But Real*, showed important results.

They focused on a sampling of family strengths indicators that are measured in two surveys: The initial round of the 1997 National Longitudinal Survey of Youth (NLSY97) – an in-person survey of more than 9,000 U.S. adolescents 12-16 years of age in 1997, who continue to be surveyed annually and The National Survey of America's Families (NSAF) – a telephone survey of U.S. parents (usually the child's mother) or parent-figures conducted in 1997, 1999, and 2002 by the Urban Institute and Child Trends as one component of the "Assessing the New Federalism" project. From the data in 1999, which yielded information for almost 36,000 randomly selected children under age 18, five of the measures analyzed relate to positive family processes: (1) parental positive mental health; (2) household routines; (3) time use; (4) communication and praise; and (5) monitoring, supervision, and involvement. The sixth – parent-child warmth and supportiveness – relates to positive family relationships.

Asay (2003) in her multiple case studies "Family Strengths in Romania" used a multiple site design in which she observed and interviewed three Romanian families, found out common themes among Romanian families. The themes of perseverance, respect, and unity were identified as useful characteristics of a strong family.

Xie, DeFrain, Meredith, and Combs (1996) conducted the first study of family strengths in China. They found that besides loyalty, family support, enjoying time together, families in China perceived a sense of harmony being an important aspect of family strengths. This may be related to the collectivist

culture of the Chinese that emphasizes unity and togetherness in the family. One example to illustrate this is that Chinese culture, like most other Asian cultures, tends to put the family name before first name, implying that families' needs take precedence over individuals' needs.

Silberberg et al. (2000) conducted a study in coordination with the Family Action Centre of Australia wherein they developed an Australian Inventory of Family Strengths and a Family Strengths Survey. The inventory consisted of 85 strength statements to which the respondent indicated the degree to which he or she agreed with the statement. The survey consisted of 14 open-ended questions inviting the respondents to write stories and their views on a range of issues relating to family strengths. Furthermore, an interview schedule was developed adopting a format similar to the survey. Families who identified themselves as strong were invited to participate and they were asked to fill out the inventory and/or survey, or alternatively to participate in an interview: 605 volunteers filled out the Australian Inventory of Family Strengths, 177 completed the Family Strengths Survey, and 33 families participated in an interview. As a result majority of the respondents (60–100 per cent) agreed with the 85 statements. As high as 98–100 per cent agreed with 33 of the 85 statements. Some of these statements were: We feel strongly connected to each other; We allow each other to be ourselves; We enjoy simple inexpensive family activities; It is easy to share our values and ideas with each other; We love one another; We often laugh with each other; and We enjoy helping each other. The interviews

conducted were also analyzed. The study found eight family strengths of the Australians which were identified as Communication, Togetherness, Sharing Activities, Affection, Support, Acceptance, Commitment, and Resilience.

Asay and DeFrain (2012) conducted several studies about family strengths in different countries and came up with the result that although families are unique in their own ways, there are similarities. Asay and De Frain found out these strengths: appreciation and affection, commitment, positive communication, enjoyable time together, spiritual well-being, and ability to manage stress and crisis effectively.

Consistent findings over decades have reinforced the family strengths framework from culture to culture, finding that no matter the culture, family strengths are more similar than different (DeFrain et al, 2006).

In a study conducted by Valladares and Moore (2009) entitled "The Strengths of Poor Families," they found out that poor families have characteristics that they may also share with more affluent families. The results suggested that although poor families experience socioeconomic disadvantages, these families may be enriched by the strengths found in their family routines and relationships. Specifically, they found that poor families do not differ from more affluent families in many ways, such as in the closeness of their relationships and the frequency of outings together or attending religious services. Also, while parents in poor households express concerns about neighborhood safety in general, they

are just as likely to report feeling that their child is safe at home or at school as are parents who are better off. Moreover, they found that families in poverty are somewhat more likely to eat meals together.

According to Raising Your Children Network (2010), good family relationships help your child feel secure and loved. This is what children need to learn and grow. This is done when families spend quality time together, communicate in positive ways, work together as a team, and appreciate each other.

Work Performance. According to DeShon and Quinn (2007), they cited in their study that a surprisingly large amount of work has been devoted to the identification of the major task clusters performed by local church pastors. This work has largely focused on the variety of roles served by pastors. Roles typically represent a collection of tasks and, as such, they are highly relevant to the focus of the current investigation. Blizzard (1955, 1965, 1958, 1985) was an early pioneer in this area and identified the six (6) clergy roles of administrator, organizer, pastor, preacher, teacher, and priest. Nelsen, Yokley and Madron (1973) identified five (5) roles described as traditional, counseling, administration, community problem solving, and Christian education. Reilly (1975) classified clergy activities into the seven (7) roles of priest, teacher, prophet, pastor, administrator, organizer, and priest-ritual. Ransom, Bryman, and Hinings (1977) identified seven (7) clergy functions as pastor, celebrant, preacher, counselor, leader, administrator, and official/representative. Towler and Coxon (1979)

focused on the seven roles of administrator, celebrant, leader of local community, preacher, official, pastor, and counselor. Tiller (1983) focused on the eight (8) roles of leader, pastor, focus of the community, public spokesman, guardian of the tradition, professional minister, enabler of the laity, and church builder. Bunting (1990) initially focused on the taxonomy of priest, master, preacher, builder, manager, therapist, and practical theologian and later added enabler, evangelist, Church servant, social activist, prophet, continual learning, missionary, witness, and pioneer. Davies, Watkins, and Winter (1991) focused on clergy function rather than roles and identified the seven (7) functions as sacerdotal or priestly, pastoral work, administration, private devotions and study, diocesan and deanery duties, traveling between events, and other duties. Francis and Rodger (1994) focused on seven roles: administrator, celebrant of sacraments, community leader, leader of public worship, pastor/counselor, preacher and teacher. Nauss (1994, 1995) identified the ten (10) primary ministerial activities as evangelist, youth minister, spiritual model, community minded minister, preacher, personal enabler, administrator, teacher, equipper, and visitor/counselor. Robbins and Francis (2000) identified the ten (10) clergy roles of Job Analysis 4 administrator, sacraments, community leader, evangelist, leader of public worship, pastor, counselor, preacher, spiritual director, teacher, and visitor.

Local

Studies have also been conducted in the Philippine setting regarding family and family values and significant findings have been observed.

De Leon (2002), in her study entitled *Resiliency in Filipino Families*, focused on the families' capacity to cultivate strengths in the face of adversity by imploring hermeneutic phenomenology to describe the inner world of the families and unveil their experience of rebounding from their crises. The findings of the study revealed four subthemes of family strengths and these were: 1) faith in God, 2) close family bonds and social support, 3) sense of service to others, and 4) self-reliance and family pride.

De Torres (2002) in her research entitled *Understanding Persons of Philippine Origin: A Primer for Rehabilitation Service Providers*, asserted that generally, Filipinos flock to rehabilitation service providers who truly listen to them because Filipinos value relationships. They are accustomed to having a supportive network of family and friends, especially during difficult situations. Many Filipinos may be poor but most have a steady supply of relatives and friends who help them cope with their problems. Sometimes, Filipinos simply survive through their family and friendship network. Jocano (1999) adds that Filipinos' lives revolve around their families. All family members are involved in what is happening to every other member. Major decisions are usually decided by the whole family and not only by the head of the family. De Torres added that Filipinos are family-centric. Their immediate family shapes their values and

behaviors. The husband and the wife share responsibility in major decisions like finances, education of the children and social activities. If there are problems, the whole family will discuss it, but the parents will finally decide what to do. All members are expected to help and support one another. Furthermore, De Torres said that one common value of Filipinos is their high regard for education. Many think that a college diploma is a passport to a better life, not only for the graduate, but for the whole family. Parents invest in their children's education in the hope that when they finish schooling, they will secure a lucrative job and provide income for the family. In order to fund the children's education, one or both parents may work abroad. They willingly suffer isolation, homesickness and hard work in order to give a better life to their children. Another important relationship that Filipinos care about is among their peer groups or *barkada*. They are concerned with maintaining harmonious relationships within their groups. Filipinos are seldom seen alone and are usually found in clusters especially in public places. But in the end, if Filipinos have to choose between peers and family, they usually choose to be with family, especially during family occasions and holidays.

Lanuza (2003) conducted a study to determine the working conditions, job stress, and coping mechanisms of working mothers in Metro Dagupan with respect to their age, type of employment, occupation of husband, family size, accessibility of the workplace, and family budget. The study also determined the relationship between job stress and the combination of the working condition and

coping mechanism, the significant predictors of job stress among profile variables and working condition, the proportion to the variance in job stress contributed by the significant predictors, and the linear regression equation. The result of the study was used as the basis for the formulation of a functional stress management program.

The findings of the study were: (1) Majority of the working mothers are middle-aged (115 or 56.1%), most of them are support staff (76 or 37.1%), their husbands are mostly manual laborers (108 or 52.7%), they have a medium-sized family (152 or 74.1%), the workplace is accessible, and their family budget is average; (2) The mothers have good working conditions; (3) In terms of the type of job stress experienced by the working mothers, 32.61% experienced behavioral stress, 37.11% experienced emotional stress, and 42.11% experienced physical stress, which means their job stress is moderate; (4) The working mothers often use confrontive coping, distancing, self-controlling, seeking social support, accepting responsibility, planful problem solving, and positive reappraisal in coping with their job stress; (5) The better the working conditions of the working mothers are, the lesser their job stress is; (6) The combination of the working conditions and coping mechanism of the working mothers are related to their job stress; and (7) Only the constant of prediction and working conditions of the working mothers are significant predictors of job stress.

Reyes (2008) in her study *Migration and Filipino Children Left-Behind: A Literature Review*, said that parents who go abroad and leave their children greatly affect their relationship. She further emphasized that the strength of family relationship particularly the children's closeness to their parents, is reflected in the children's choice of their parents as role models.

Durban, Pabayos, Alontaga, Arreza, Salazar (2012) cited in their study entitled *Coping Strategies of Parents of Children with developmental Delay: A Quantitative Analysis* that in the study of Pasana (2011), she found out that interpersonal relationship, economic adjustment and professional growth were significant mechanisms in the coping adjustments of parents of children with Autism Spectrum Disorder who were enrolled in a SPED Center in Poblacion, Calliparan in Caloocan, Metro Manila. Filipino's religiosity was also observed wherein the parents sought the Almighty's guidance by praying a lot prior to the undertaking of the said mechanisms. Specifically, they were successful in managing their stress by trying the strategies in each type of coping mechanisms, to wit, giving children equal love and attention; creating close relationship with the child; and creating close relationship with the family.

Synthesis of Research Studies

The similarities and differences of the present study and the previous studies were examined.

All past studies and the present have one commonality. That is, the family and its strengths were used as variables in relation to other variables.

The studies of Stinnett and DeFrain (1985); Olson and DeFrain (1999;2000); Asay (1998); Lanuza (2003); Silberberg et al (2000); Xie, Xia, and Zhou (2004); Xu, Xie, Liu, Xia, and Liu (2007); Sittner, DeFrain, and Hudson (2005); Asay and DeFrain (2012); and De Leon (2002) are in some way similar to the present study in the sense that all studies used the family in determining a strong and happy family .

As observed the differences lie on the following:

1. The family strengths behavioral indicators in the present study are different.
2. The focus of the present study is ministers of a particular religious denomination.
3. The variable, work performance, is different from past studies.

Theoretical Framework

The study was based on Nick Stinnett and John DeFrain's (1985) theory on family strengths. Nick Stinnett and John DeFrain described family strengths as "those relationship patterns, interpersonal skills and competencies, and social and psychological characteristics which create a sense of positive family identity, promote satisfying and fulfilling interaction among family members, encourage the development of the potential of the family group and individual family

members, and contribute to the family's ability to deal effectively with stress and crises." In this regard, they mentioned that there are six general family strengths: (1) Commitment, (2) Appreciation and affection, (3) Positive communication, (4) Time together, (5) Spiritual well-being, and (6) Ability to cope with stress and crises.

Stinnett and DeFrain believed that those family strengths make a family strong, healthy and happy. The researcher considered the six categories of family strengths in order to search if these strengths apply to Filipino families, particularly Wesleyan ministers' families, since Stinnett and DeFrain's study was conducted abroad. The six family strengths were used to assess the respondents' families and were correlated with their work performance.

Moreover, in their book *Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam (1999) defined the family strengths as

- **Commitment:** Members of strong families are dedicated to promoting each other's welfare and happiness. They value the unity of the family.
- **Appreciation and Affection:** Members of strong families show appreciation for each other a great deal. They can feel how good a family is.
- **Positive Communication:** Members of good families have good communication skills and spend large amounts of time talking with each other.

- **Time Together:** Strong families spend time – quality time in generous quantities – with each other.
- **Spiritual Well-being:** Whether they go to formal religious services or not, strong families have a sense of a greater good or power in life, and that belief gives them strength and purpose.
- **Ability to Cope with Stress and Crises:** Members of strong families are able to view stress or crises as opportunities to grow.

Conceptual Framework

The family is the basic unit of society and it is where an individual gains the strength he needs in order to face life's challenges and overcome every endeavor.

The family is a place where one seeks support face all adversities in this life. It is the special love that each member has for the whole family that knits them together. This special love is manifested in their commitment with one another; thus no matter what life may bring, they will stick together. It is in the family where a person primarily learns to bond and connect with the members. Bonding makes all family members close to each other, to support and affirm each other. Such family bonding also builds connectivity that even if family members are far from each other, they still feel the closeness and attachment with each other.

The family is also a place where a person learns to communicate his thoughts and ideas. Communication within the family and between family

members fosters harmonious relationship that traverses distance. Even if some family members maybe in different parts of the world, they can still communicate with each other not only through electronic systems but in thoughts and in prayers. More so when all family members are living together, they find time to gather and communicate with each other by discussing and expressing their feelings and ideas. A time of fellowship and a time to gather as one are also important for family members to be strengthened especially in tough times. Family members may have individual differences but it has always been a fact that when times get rough, it is the family where a person runs to for support and comfort. On the brighter side, having family fellowship means having fun and enjoying one another's presence, to celebrate a family member's achievement or just being together to enjoy the day. The family also serves as the way to a person's adaptability wherein every member of the family becomes a unit of strength no matter what life may bring. Resiliency is also developed within the family when the members act as a unit to survive any challenge that comes. The family is where all the members learn to fear and trust the Almighty God. It is in the family where a person learns and develops his spirituality. This is first taught by the parents by modeling to their children in their everyday living. As children grow older and mature, the Biblical principles inculcated to them will become their compass as they journey through life.

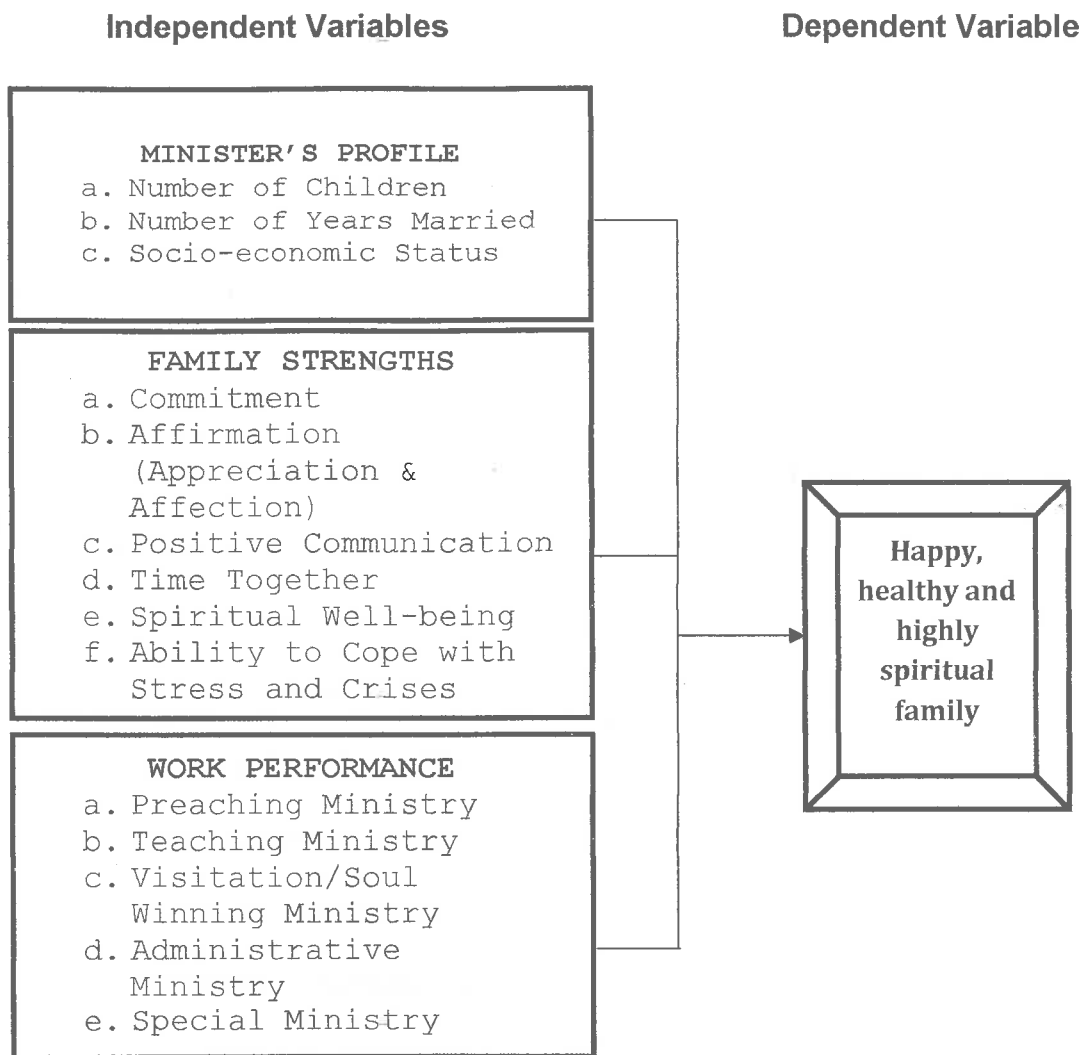


Figure1. The research paradigm showing the relationship of the variables used in the study

Chapter 3

RESEARCH METHODOLOGY

The study conducted used the research methodology described below for proper and faster facilitation of the data gathered.

Research Design

The researcher used the descriptive survey method of research with the questionnaire as the main instrument in the collection of data. The data were supplemented by informal interviews and observation to verify some of the responses to the items in the questionnaire and to gain additional information needed to give substance to the study.

Survey is defined by Calderon and Gonzales (1993) as “fact finding study with adequate and accurate instruction. It collects demographic data about people’s behavior, practices, intentions, beliefs, attitudes, opinions, judgments, interests, and perception, then such data are analyzed, organized, and interpreted.”

Research Locale and Respondents of the Study

The researcher chose the respondents through purposive sampling method. She chose the married Wesleyan church ministers of the selected Districts of which are seventy-eight (78) couples: Northwestern Luzon (NWLD) - eleven (11), Northeastern Luzon (NELD) - seventeen (17), Central Luzon (CLD) - ten (10), North Central Pangasinan (CPLD) - nine (9), Central Plain of Luzon

(CPLD) - seventeen (17), North Skyline Luzon (NSKLD) - eight (8), and South Skyline Luzon (SSKLD) – six (6). The proximity of the places and accessibility to where she is assigned at the moment is one reason for choosing the respondents and so with the locale of the study. The researcher only selected the married ministers as respondents on the belief that their responses are more dependable and credible than those who are not married yet.

All the respondents answered the survey questionnaires. For the interview, the researcher selected randomly representative couples from the seven districts. There were two (2) couples each from the different districts.

Table 1 shows the list of participating districts and the number of married ministers from each district.

Table 1

Wesleyan Districts and Its Corresponding Married Ministers

Name of District	Married Ministers	Percentage
Northwestern Luzon District (NWLD)	11 couples	14.10
Northeastern Luzon District (NELD)	17 couples	21.79
Central Luzon District (CLD)	10 couples	12.82
North Central Luzon District (NCPD)	9 couples	11.54
Central Plain of Luzon District (CPLD)	17 couples	21.79
South Skyline Luzon District (SSKLD)	6 couples	7.69
North Skyline Luzon District (NSKLD)	8 couples	10.26
TOTAL	78 couples	100

Research Instruments and Its Validation

In collecting the data, the researcher used two instruments for this study: (1) survey questionnaire and (2) interview.

The Survey Questionnaire used in this study is adapted from Nick Stinnett and John DeFrain's and Carol Herrmann's survey questionnaire on "Assessing Family Strengths." In the questionnaire, there are several statements regarding the six family strengths. These statements were used in evaluating the married ministers' family strengths. The researcher adapted the tool to see if it is applicable to Philippine groups. There were some revisions done in order to fit the respondents of the study.

The Structured Interview Guide used is also adapted from Carol Herrmann's ethnographic information questions and used it in interviewing the randomly selected respondents. The interview schedule was divided into several questions, which included family of origin of the minister, spiritual experiences, important family values practiced in the home and cultural values respected by the family, well-being, and education.

A questionnaire on work performance was formulated based on the different ministry areas of the ministers in the Wesleyan Church of the Philippines and used in the study. Due to non-existence of a standard measurement of work performance in the Wesleyan Church, the researcher devised a measurement for the purpose of this study.

In order to establish the validity of the family strengths questionnaire, the research instrument was pre-tested among couples teaching at the Wesleyan Bible College, Rosales, Pangasinan. The result of the pre-test helped the researcher to identify and eliminate unnecessary and repetitive statements from the survey questionnaires.

Data Collection Procedures

Data gathering procedure included several steps in order for the study to be completed. The researcher wrote a letter to the District Superintendents (DS) of the different Districts asking for permission to do her study in their respective districts. Moreover, the District Superintendents were informed of the researcher's purpose, and they were requested to encourage their ministers to participate in the study.

Upon the DS's approval, the researcher went to one of the reporting time schedules of the ministers in the participating districts to explain the purpose and distributed the questionnaires with a cover letter for the respondents. The respondents were given enough time to answer the questionnaires. After answering the questionnaires, the researcher collected it at a given date and analyzed the responses.

An interview was also scheduled to randomly selected ministers from the participating districts to gather sufficient information. The researcher contacted the selected ministers through mobile/cellular phone to confirm their willingness for interview. After which, the researcher personally interviewed the ministers in

their places of assignment. Due to the distance of the ministers' places of assignment, some were interviewed through social network.

Statistical Treatment of the Data

All the data was consolidated and analyzed in order to answer the research problem. Analysis and interpretation were done on the results, which were the basis of the conclusions and recommendations given in the study.

For Problem 1, for the profile of the respondents in the study, frequency counts and percentage were used.

For Problem 2, frequency counts and overall means were used to treat the responses. The Likert scale used to describe the family strengths is as follows:

4.6 – 5.0 – Strongly Agree (SA) – Strongly agree with this family strength, and feel this strength has been achieved in your family.

3.6 – 4.5 – Agree (A) – Agree with this statement and see that within your family, you are in the process of achieving this family strength.

2.6 – 3.5 – Moderately Agree (MA) – Undecided, as you neither agree nor disagree with this family strength.

1.6 – 2.5 – Disagree (D) – Disagree with this family strength as not necessary in your home.

0.5 – 1.5 – Strongly Disagree (SD) – Strongly disagree with this family strength, as it does not apply in your family.

For Problems 3 and 4, frequency counts and mean scores were used to treat the responses. The Likert scale that was used to describe the work performance is as follows:

0 - .99 - Poor (P) – Performs job poorly and tends to neglect ministerial duties and has a family which has a poor influence in the Wesleyan community.

1.00 – 1.99 - Fair (F) – Performs job fairly and sometimes neglect some tasks, has a family that is achieving the six strengths, and fairly influences the Wesleyan community.

2.00 – 2.99 - Satisfactory (S) – Performs job well in most aspects, has a family that is achieving the six strengths, and somehow influences satisfactorily the Wesleyan community.

3.00 – 3.99 - Very Satisfactory (VS) - Performs job very well in most aspects, has a family that has almost achieved all the six strengths, and influences very satisfactorily the Wesleyan community.

4.00 – 5.00 - Excellent (E) - Performs job excellently in all aspect, has a happy, healthy and spiritually strong family, and greatly influences the Wesleyan community.

The null hypothesis of the study was subjected to Chi-square statistical treatment.

Chapter 4

PRESENTATION, ANALYSIS OF DATA AND INTERPRETATION OF FINDINGS

This chapter presents the necessary gathered data, analyzed, and interpreted in answer to the specific questions of this study. The data gathered were organized, tabulated, statistically treated, and analyzed.

THE RESPONDENTS' PROFILE

This investigation discusses the profile of the respondents in relation to the following attributes: number of years married, number of children, and socio-economic status.

Table 2 shows the distribution of respondents according to the number of their children.

Table 2

Distribution of the Couples According to Number of Children

Respondents	Couples (0-3 Children)	Percentage	Couples (4-above Children)	Percentage
North Central Pangasinan District (NCPD)	9	100	0	0
North Eastern Luzon District (NELD)	15	88.23	2	11.76
Central Plain of Luzon District (CPLD)	17	100	0	0
South Skyline Luzon District (SSKLD)	6	100	0	0
North Western Luzon District (NWLD)	9	81.82	2	18.18
North Skyline Luzon District (NSKLD)	6	75	2	25
Central Luzon District (CLD)	10	100	0	0
TOTAL	72	92.15	6	7.85

It can be noted from Table 2 that most (92.15 percent) of the respondent couples either have no child or they have at least three children. The rest (7.85 percent) either have four children or more.

The number of children among Wesleyan ministers is significant because they serve as helps and boosters especially when the family is in difficult situation. As Bulatao (1991) said, "Children serve as energizers for parents to work harder to give their children the best in life. To some parents, they feel that their own character improves and they become more responsible. Moreover, parents feel strong even when they have problems, during crises, because they have children to share their problems with."

Table 3 shows the distribution and percentage of respondents according to number of years married.

Table 3

Distribution of Couples According to Number of Years Married

Number of Years Married	Frequency	Percentage
41 – 45	1	1.28
36 – 40	4	5.13
31 – 35	2	2.56
26 – 30	6	7.70
21 – 25	19	24.36
16 – 20	13	16.67
11 – 15	11	14.10
6 – 10	11	14.10
1 – 5	11	14.10
Total	78	100

Based on the table, thirty-three (33) or 42.31 percent have been married for 1 – 15 years; nineteen (19) were 21 – 25 years; and thirteen (13) were 16 – 20 years.

In the Wesleyan context, ministers are encouraged to get marry after, or a year after graduation from the Bible school especially when they already have a partner who is also a minister so that they will work together in advancing the different ministries of the church, thus, the long years of marriage.

Table 4 shows the frequency distribution of the respondents according to their socio-economic status.

Table 4

Distribution of Couples According to Socio-economic Status

District	Lower Class	%	Middle Class	%
NCPD	3	3.85	6	7.69
NELD	5	6.41	12	15.38
CPLD	0	0	17	21.79
SSKLD	5	6.41	1	1.28
NWLD	4	5.13	7	8.97
NSKLD	6	7.69	2	2.56
CLD	1	1.28	9	11.53
Total	24	30.77	54	69.23

Legend: CLD-Central Luzon District; NELD-North Eastern Luzon District; NWLD-Northwestern Luzon District; SSKLD-South Skyline Luzon District; NSKLD-North Skyline Luzon District; NCPD-North Central Pangasinan District; CPLD-Central Plain of Luzon District

It could be gleaned on the table that of the 78 couple respondents, there are fifty-four or 69.23 percent of them who belong to the middle class and twenty-four or 30.77 percent are on the lower class. On the other hand, it is noted that in CPLD, all the respondents belong to the middle class.

According to National Economic Development Authority (NEDA), in coordination with Philippine Statistics Authority (PSA), the latest Family Income and Expenditure Surveys (2015) rate households with an income of Php 9,061.00 per month as “low class” and households with an income of Php 36,934.00 per month as “middle class.” Those households with an income of Php 200,000.00 per month belong to the “high class or the elites.”

The Strengths That Influence the Families of the Wesleyan Ministers

The following tables describe the distribution and analysis of the different Districts ministers’ family strengths on the survey questionnaire administered to them.

Table 5 shows the mean scores of all the respondents on commitment as a family strength. It shows ten (10) indicators, where the respondents are made to rate their answers.

Table 5

Commitment as Family Strength of the Couples

Indicator	AWM	Descriptive Equivalence
Commitment		
1. Sends children to school until they finish.	4.48	Agree
2. Be with the family during special occasions (birthdays, anniversaries, thanksgiving/family reunion).	4.37	Agree
3. Take care of sick family member (giving medicine, telling him/her to rest, bringing him/her to the hospital)	4.35	Agree
4. Shows that every member of the family is important (equal treatment, allots time to talk to each child at the end of the day).	4.30	Agree
5. Spouses ask forgiveness from each other when they hurt each other.	4.17	Agree
6. Saves account for the family (basic needs, education, emergency).	4.15	Agree
7. Avoids jealousy when spouse talks to the opposite sex.	4.04	Agree
8. Attends reunion regularly to remember family heritage and lineage.	4.02	Agree
9. Celebrate wedding anniversary and birthdays even in simple ways (Have a special family devotion, prepare special food for the family, and eat in a favorite restaurant).	4.01	Agree
10. Displays affection to spouse in front of the children (Kiss on the cheeks, Embrace/hugs, Hold hands/Put arms on spouse's shoulders).	4.00	Agree
Overall AWM	4.19	Agree

From the data presented, the overall average weighted mean is 4.19 and is described as "Agree." This result indicates that the respondents agree and they see to it that within their family, they show commitment in this strength. As cited by Lucuanan (1992), in her study regarding the Filipino people, Senator Shahani (1988) mentioned one characteristic of Filipinos is being family-oriented because it is their source of strength especially in difficult situations. Among Wesleyan ministers, no matter how busy they are in their ministry, they value their family too much because it gives them the strength to go on everyday. As what Asay and DeFrain (2012) said in their study, commitment is a special love between family members that is steady and sure even at hard times.

The couple respondents gave a high rating to the sub-criterion about sending children to school until they finish (4.48) which indicates that they value education because they believe that having a good education leads to a brighter future. Having a good education also strengthens the bond between family members since both parents and children will be responsible in a way that children will study well and parents in turn will provide the needs of the children. According to the interview conducted by the researcher, the respondents give value to education because their own parents also valued education and so they did what they can to send their children to school amidst the hardships in life. De Torres (2002) said that one common value of Filipinos is their high regard for education. Many think that a college diploma is a passport to a better life, not

only for the graduate, but for the whole family. Parents invest in their children's education in the hope that when they finish schooling, they will secure a lucrative job and provide income for the family. In order to fund the children's education, one or both parents may work abroad.

The couple respondents rated lowest the sub-criterion about displaying affection to spouse in front of the children (4.00). Though couples agree that this is strength, in the Wesleyan culture, ministers are expected to act modestly and in a proper manner at all times so that others will not stumble because of them.

Table 6 shows the overall mean scores on affirmation as a family strength of all the respondents from the different districts. It also shows the indicators wherein the respondents are made to rate their answers.

Table 6

Affirmation as Family Strength of the Couples

Indicator	AWM	Descriptive Equivalence
Affirmation		
1. Accept compliments and kindness (saying "thank you", smiling sincerely, nodding as a sign of acceptance).	4.48	Agree
2. Practice good manners that create a pleasant atmosphere at home.	4.45	Agree
3. Accept each other for who he/she is (Not making fun of each family member's weaknesses, Appreciate each spouse' talents by praising him/her, Willing to help in any way if needed).	4.41	Agree
4. Manifest genuine affection through embracing, hugging, and kissing each other.	4.27	Agree
5. Praise the children when they lose as well as when they win.	4.27	Agree
6. Enhance each other's self-esteem("Job well done," giving a pat on the shoulder, treat him/her to a favorite restaurant).	4.19	Agree
7. Practice gentle and positive humor.(Humor dose not attack one's person, Humor is not about malicious topics, Humor is done to have fun and relaxation).	4.18	Agree
8. Speak good things to each other as a sign of appreciation.	4.16	Agree
9. Do many things together as a family (family night each week, do household chores together, conduct outreach ministry together).	4.06	Agree
10. Gives reward to spouse for any good accomplishment done (praise, money or clothing, food treat or "pasyal").	3.97	Agree
Overall AWM	4.24	Agree

The overall average weighted mean on affirmation as a family strength is 4.24 and is described as “Agree.” This result indicates that all the respondents show appreciation and affection to their family members and they look for the good in each member. The highest sub-criterion is about accepting compliments and kindness by saying “thank you,” smiling sincerely, and nodding as a sign of acceptance (4.48). They believe that practicing good manners creates a pleasant home atmosphere thus, they accept compliments and kindness.

According to Raising Your Children Network (2010), good family relationships help children feel secure and loved. This is what children need to learn and grow. This is done when families spend quality time together, communicate in positive ways, work together as a team, and appreciate each other.

Giving reward to spouse for any accomplishment done with a mean of 3.97 (Agree) is the lowest among the criterion because material and financial rewards though important, are not the sole basis of affirming one another.

This is also evident in the study of Asay and DeFrain (2012) about surveys of family strengths wherein they concluded that “The best things in life are not things”; sincerity of words matters.

Table 7 shows the mean scores of all the couples on communication as a family strength. It also shows the indicators wherein the couples are made to rate their answers.

Table 7**Communication as Family Strength of the Couples**

Indicator	AWM	Descriptive Equivalence
Communication		
1. It is a must that each family member tells the truth always.	4.49	Agree
2. Practice what is taught to children so as for them to learn from parents.	4.42	Agree
3. Children feel stable and secure in the home.	4.39	Agree
4. Shows unconditional love for children by forgiving their misconducts.	4.37	Agree
5. Respect children's privacy.	4.33	Agree
6. Seek to understand and accept differences.	4.27	Agree
7. Available to answer questions (As it comes from the children; Not putting off for tomorrow what you can explain clearly today; Answer questions as to the level of the children).	4.23	Agree
8. Listen to each other (By dealing with disagreements/conflicts promptly and one at a time, Share one another's accomplishments/achievements, Ask one another's concerns/problems if any, and seek solution to it).	4.21	Agree
9. Converse and discuss during an evening meal.	3.94	Agree
10. Avoid criticisms (Comparing one child from other siblings; Saying "You're not good enough," or "You know nothing.").	3.92	Agree
Overall AWM	4.26	Agree

From the data presented, the overall average weighted mean of communication as a family strength is 4.26 (Agree) and indicates that the respondents are communicating positively within the family.

Based on the table, telling the truth has the highest AWM (4.49) in the Wesleyan minister's home. The couples believe in honest and open communication in order to cultivate good relationship within the family and within the church as well. Lying is definitely not good in the minister's home and everyone is always reminded that telling the truth will make a family happy and strong. This result corresponds with the study of Sittner, DeFrain, and Hudson (2005) wherein the respondents in their study emphasized "maintaining ongoing

communication was very important” so that every member of the family will have the chance to open up or be listened to. In a similar study conducted by Silberberg et al. (2000), they found out that one of the strengths of Australian families is positive communication because it is easy for them to share their values and ideas with each other.

Table 8 shows the mean scores of the respondents of the different districts on time together as a family strength. It also shows the indicators which the respondents are made to rate their answer.

Table 8
Time Together as Family Strength of the Couples

Indicator	AWM	Descriptive Equivalence
Time Together		
1. Enjoy doing things together (Eating meals; Do household chores; Playing sports and attending school and/or social activities).	4.34	Agree
2. Involve all family members in cleaning the house (To develop sense of responsibility; For everyone to learn house management; bond even in work).	4.25	Agree
3. Take time together for the children (Read with the children/Talk with the children before going to bed; Watch a movie or a tv program on weekends).	4.1	Agree
4. Celebrate holidays together with the family and extended families.	4.08	Agree
5. Do things with the children but not for them (Help them make a project/requirement; Guide them where to look for things they are not familiar with; Assist when they are hard up with lessons or personal problem).	4.03	Agree
6. Enjoy visiting grandparents and relatives.	4.02	Agree
7. Spend time with the children individually and as a family is done at least twice a week.	3.88	Agree
8. Unplanned and spontaneous activities are enjoyed by each family member (Going to the mall or to the park; Swimming or hiking; Eating outside and playing sports).	3.75	Agree
9. Children invite their friends to join in some family fun time once a month.	3.57	Agree
10. Enjoy family outing such as going to historical and cultural events in the country.	3.52	Moderately Agree
Overall AWM	3.95	Agree

The overall average weighted mean for time together is 3.95 and is described as “Agree” which indicates that this strength is in the process of being achieved in the respondents’ family.

The highest sub-criterion is about the family members’ enjoyment of doing things together (4.34), like eating, do household chores, playing sports, and attending social activities. Most of the time ministers are busy so they do things as a family and enjoy the opportune time at home; they take time for their children. Children need their parents’ attention especially when they are young so the respondents believe that taking time to be with children is just as important. Berlyn, Wise, and Soriano (2008) emphasized that men are as capable as women of providing children with sensitive, responsive, nurturing and stimulating parenting, and this is favourable for child development thus, ministers make sure that they have time together as a family.

As Bulatao (1991) said, “Children are inspirations to parents to strive more to lead a good moral life for an honorable and untarnished name; energizers for parents to work harder to give their children the best in life; and some parents feel that their own character improves and they become more responsible.”

In a study conducted by Valladares and Moore (2009) entitled “The Strengths of Poor Families,” results suggested that although poor families experience socioeconomic disadvantages, they too have the closeness of their relationships and the frequency of outings together or attending religious

services; let their child feels safe at home or at school as are parents who are better off; and are somewhat more likely to eat meals together. According to Raising Your Children Network (2010), good family relationships help your child feel secure and loved. This is what children need to learn and grow. This is done when families spend quality time together, communicate in positive ways, work together as a team, and appreciate each other.

Table 9 shows the mean scores of the respondents on spiritual well-being as a family strength. It also shows the indicators wherein the respondents are made to rate their answers.

Table 9

Spiritual Well-being as Family Strength of the Couples

Indicator	AWM	Descriptive Equivalence
Spiritual Well-being		
1. Encourage children to have personal devotion or a quiet time everyday (Tell them that personal devotion is important for spiritual growth; personal devotion is one on one talk with God; personal devotion is for the cultivation of their relationship with God).	4.63	Strongly Agree
2. Every family member is present during Sunday worship services (Attending Sunday worship is a must; Family members participate in Sunday program of activities; There is no outside church appointment every Sunday).	4.58	Agree
3. Praying for God's guidance in making important decisions (Personal; Family; Ministry).	4.52	Agree
4. Relationship with God gives peace in difficult times (Having a calm attitude – no panicking or worrying; Praying as the first resort in solving and managing problems; Reading God's Word for assurance).	4.55	Agree
5. Spiritual songs are enjoyed by each family member (Spiritual songs are played and listened to at home; Family members can memorize/they know spiritual songs; Family members sing spiritual songs as a family).	4.41	Agree
6. Biblical principles are observed in the home (Respecting one another through polite greetings; Being responsible in the assigned tasks; Giving back to God all the glory whatever the accomplishment is).	4.39	Agree
7. Explain the Word of God at the level of learning of the children (Use visual aids for better understanding; Use personal life experiences so children can better relate to it; Use family experiences for children to internalize it).	4.36	Agree
8. Each spouse spends time each day in prayer.	4.25	Agree
9. Family devotion is done at least once a week.	4.19	Agree
10. Extreme arguments over heavy doctrinal issues are avoided in the presence of the children.	4.13	Agree
Overall AWM	4.4	Agree

The overall average weighted mean for spiritual well-being is 4.4 and is described as “Agree” which indicates that the respondents are in the process of achieving spiritual well-being as a family strength. The respondents have a mean of 4.63 in the sub-criterion about encouraging children to have personal devotion or a quiet time everyday for spiritual growth and deeper relationship with God. This relationship with God gives a person the peace needed in difficult times (4.55) manifested in having a calm attitude, praying as the first resort in solving problems, and reading God’s Word for assurance. A healthy spiritual well-being must be maintained for a family to be strong and for the ministers to effectively perform their duties and responsibilities.

The result of the study corresponds with the study of Sittner, DeFrain, and Hudson (2005), spiritual well-being was identified as a major source of strength for the families by statements such as “the church is a very, very big part of who we are as individuals and a family,” “we have so many people praying for us,” and “[we] are very strong in what we believe.” In her study *Resiliency in Filipino Families*, De Leon (2002) found that faith in God as one of the strengths why Filipinos survive challenges. Xie, Xia, and Zhou (2004) conducted an in-depth interview study with 40 Chinese immigrants in the US to delineate major family strengths and challenges. Several family strengths were identified: family/social support from friends and community; positive communication; balancing host and heritage cultures, and spiritual wellbeing. Asay and DeFrain (2012) also conducted several studies on family strengths and came up with a result that

although families are unique in their own ways, there are similarities, wherein one is spiritual well-being.

The respondents agree that extreme arguments over heavy doctrinal issues should be avoided in front of the children (4.13) because their children see them as role models and the home is expected as stable and secure place. Reyes (2008) said that the strength of family relationship particularly the children's closeness to their parents is reflected in the children's choice of their parents as role models.

Table 10 shows the mean scores of the respondents on ability to cope with stress and crises as a family strength.

Table 10

Ability to Cope with Stress and Crises as Family Strength of the Couples

Indicator	AWM	Descriptive Equivalence
Ability to Cope with Stress & Crises		
1. Always see some good in bad situations (blessings in disguise).	4.47	Agree
2. Realistic about living one place and going to another place (Accepts designated area after every Church conference; Go to the designated church without sour-grapes; Conduct a turn-over service before leaving and going to the assigned place).	4.44	Agree
3. Asking the help of God and Godly people in difficult times.	4.43	Agree
4. Attention is given to the most important things (Family and their needs are provided; Ministry tasks are performed with one's best; Personal needs and development is taken cared of).	4.31	Agree
5. Knows limitations and yet doing the best (Doing whatever task is assigned; Study and prepare well so that everything is ready for the ministry; Ask help from people who are more knowledgeable).	4.29	Agree
6. Solve problems as it come (Dealing with problems at hand immediately by discussing; Spouses exchange ideas and opinions; Do the necessary measures to solve the problem).	4.21	Agree
7. Get rid of worry by taking life one day at a time (Occupies mind with present situation; Avoid thinking of "what-might-be"; Go out and visit members to show care for them).	4.17	Agree
8. Crisis situations are stepping stones for growth.	4.14	Agree
9. Use humor to be calm in crisis situations.	3.95	Agree
10. Engage in recreational activities/hobbies (Cooking pastries, cross-stitch; Scrapbook making, painting, drawing; Fellowship games with other pastors and members, and regular exercise).	3.7	Agree
Overall AWM	4.21	Agree

Ability to cope with stress and crises as a family strength has an average weighted mean of 4.21 described as "Agree" which indicates that the respondents are in the process of achieving this factor as a family strength.

Based on the table, the respondents see that even in stressful situations and crises there is something good in it (4.47). They see those situations as blessings in disguise and stepping stones for growth. Difficult times are also bearable for the respondents because they always seek help from God and from Godly people they know who are more knowledgeable about the situation they are in. They also give attention to the most important things first.

According to Licuanan (2012), in her research that was spearheaded by Senator Shani, Filipinos are flexible, adaptable, and creative wherein Filipinos have a great capacity to adjust, and to adapt to circumstances and to the surrounding environment, both physical and social and even unplanned or unanticipated events are never overly disturbing or disorienting as the flexible Filipino adjusts to whatever happens which is manifested in the ability to adapt to life in any part of the world.

De Torres (2002) found out in her research asserted that Filipinos have a steady supportive network of family and friends especially during difficult situations who help them cope with their problems. In relation to this is the study of Lanuza (2003) who found out in her study that seeking social support is one of the coping mechanisms of working mothers.

The studies of Asay and DeFrain (2012) and Sittner, DeFrain, and Hudson (2005), respondents emphasized the importance of family support and resilience in crises situations. Furthermore, they emphasized that strengths are often developed in response to challenges. A couple and family's strengths are tested by life's everyday stressors and as well as significant crises. Another study related to this was conducted by Xie, Xia, and Zhou (2004) through in-depth interview with 40 Chinese immigrants in the US to delineate major family strengths and challenges and they found out that some of the strengths of Chinese immigrants were family support and social support from friends.

Regarding their place of assignment, they are realistic about it (4.44) due to the fact that church conferences are conducted yearly wherein one of the agenda is the assignment of ministers. They are called to preach the Good News anywhere as stated in the Bible which is found in the book of Matthew 28:19-20, so ministers are always ready to go where they are assigned.

Table 11 shows the summary of the mean scores of the six family strengths of the respondents and the rank of each of the strength.

Table 11

Summary Table of the of the Family Strengths

Family Strengths	AWM	Rank
Spiritual Well-being	4.40 (Agree)	1
Communication	4.26 (Agree)	2
Affirmation	4.24 (Agree)	3
Ability to Cope with Stress & Crises	4.21 (Agree)	4
Commitment	4.19 (Agree)	5
Time Together	3.95 (Agree)	6
TOTAL	4.21	Agree

Based on Table 11, spiritual well-being has the highest computed mean score of 4.40. The result shows that spiritual well-being is very important to the respondents, which is expected since they are ministers. It is proper that they be spiritually fit first and foremost in order to accomplish their mission in this world. In all their relationships and decisions, God is the top priority. In-depth spirituality is needed to have a strong, happy and spiritually strong family.

Communication is the second strength that the respondents are in the process of achieving with a mean score of 4.26. Conversing and listening with each other helps a lot in establishing harmonious relationships and at the same time avoiding conflicts since it is being dealt with promptly. Truthfulness and honesty are some of the virtues that the respondents hold on to in having a constant and open communication between and within the family in order to gain respect and understand one another's differences.

The third in rank is affirmation, with a mean score of 4.25. The respondents believe that actions are important in appreciating and in showing affection, yet they also believe that words are equally important to confirm and affirm those actions. Since they are sharing God's love to their families and to others, it is essential for them to practice affirmation through words and deeds at the same time.

Ability to cope with stress and crises is the fourth strength that the respondents are in the process of achieving, with a mean score of 4.21. They

always see stress and crises as opportunities to grow, no matter how difficult it is. They solve problems as it come by asking God's help through prayers and Godly people whom they know could help them in times of troubles, not worrying too much because they are confident that the help will come just in time, in God's perfect timing.

Commitment ranked fifth among the six family strengths that the respondents are achieving, with a mean score of 4.19. Based on their answers, the ministers are committed to their own families by taking care of them, providing their needs and being with them especially during important occasions. This is manifested in their unconditional love to their families and by treating each member equally which eventually manifests in their ministry.

Sixth in rank is time together with a mean score of 3.96 which means they are in the process of achieving this strength in their own families. With the life of service ministers have, time together to do things as a couple and as a family is given importance, but then, due to ministry schedules, family bonding is postponed at a later time wherein all the family members spend quality time.

Work Performance of the Wesleyan Ministers

In the Wesleyan community, the Church recognize those whom God has called to preach, set them apart for the ministry, and assist them in preparing for effectiveness. Church leaders carefully examine candidates for the ministry in accordance with the Wesleyan Church DISCIPLINE provisions, and commission

them along with their duties as ministers. Ministers perform various roles in the ministry. They have to serve in the community in order to fulfill their purpose in five ministry areas.

First among the ministry areas is preaching, which is the proclamation of the Word of God to spiritually feed and nurture the church members and unbelievers, by applying the art and principles of homiletics. This is done during Sunday worship services, prayer meetings, and other special church services. The minister preaches different types of sermons, like evangelistic, holiness, Christian growth, or stewardship, depending on the theme set by the program committee of the church. An evangelistic sermon is about the presentation of Jesus Christ as the Savior, and Biblical passages such as John 3:16 and Ephesians 2:8-9 are used as texts. Holiness sermon is about entire sanctification, a Wesleyan distinctive doctrine about the cleansing of the sinful nature of man and Biblical passages such as 1 Thessalonians 5:23-24 and 1 Peter 1:15-16 are used as texts. Christian growth sermons is about growing as a Christian after a person has already accepted Jesus Christ as his or her Lord and Savior, and Biblical passages such as I Peter 2:1-3 and Ephesians 4:14-16 are used as texts. A Stewardship sermon is about management of treasure, time and talent and scriptures such as Malachi 3:10 and Matthew 25:14-30 are used as texts.

Table 12 shows the work performance of the couple respondents in preaching ministry.

Table 12**Work Performance of the Ministers on Preaching Ministry**

PREACHING MINISTRY	AWM	Descriptive Equivalence
Number of Christian growth sermons preached	3.32	VS
Number of Stewardship sermons preached	2.46	S
Number of Holiness of sermons preached	2.12	S
Number of Evangelistic sermons preached	2.10	S
Preaches 4-5 times a month/or more than 5 times	1.26	F
Total	2.25	S

Legend: Poor (P); Fair (F); Satisfactory (S); Very Satisfactory (VS); Excellent (E)

Based on the table, the overall rating is Satisfactory with an average weighted mean of 2.25. The couple respondents got “Very Satisfactory” (3.32) rating in the number of Christian growth sermons preached in preaching ministry which means that they perform their work very well in most aspects, has a family that has almost achieved all the six strengths, and influences very satisfactorily the Wesleyan community. As ministers, it is their duty to feed and nurture their members in order for them to grow and mature spiritually.

The respondents got “Fair” (1.26) in the fifth sub-criterion which is the number of times they preach in a month due to the reason that in the Wesleyan Church, the usual frequency a minister preaches is four times a week. There are even times that preaching is delegated to faithful church members whom they have taught to preach, or they have invited other ministers to preach.

According to Owen (2001), the first and principal duty of a minister is to feed the flock by diligent preaching of the Word. The care of preaching the

gospel was committed to Peter, and in him unto all true pastors of the church, under the name of "feeding" (John 21:15-17). According to the example of the apostles, they are to free themselves from all encumbrances, that they may give themselves wholly unto the word and prayer (Acts 6:1-4). Their work is "to labour in the word and doctrine (I Tim. 5:17); and thereby to "feed the flock over which the Holy Ghost hath made them overseers" (Acts 20:28); and it is that which is everywhere given them in charge.

Ministers are also involved in teaching ministry wherein they conduct Discipleship and Converts training classes in which they teach Biblical teachings and the doctrine of the Wesleyan Church to old and new members; they conduct Sunday school classes to children, youth, and adults; conduct Vacation Bible School during summer to children and teens; conduct home Bible study in members' homes and even in non-members' homes if requested, and church Bible study to nurture the spiritual life of the members; conduct Kindergarten classes if the church has established a school; and they conduct teachers' training to enhance and update members who are involved in Sunday schools and other teaching ministry.

Table 13 shows the work performance of the couple respondents in teaching ministry.

Table 13**Work Performance of the Ministers on Teaching Ministry**

TEACHING MINISTRY	AWM	Descriptive Equivalence
Sunday school classes & Converts training	3.23	VS
Home Bible study & Church Bible study conducted	2.85	S
Discipleship training classes & Converts training	2.12	S
Kindergarten classes conducted	1.15	F
Teacher's training classes conducted	1.51	F
Total	2.17	S

Legend: Poor (P); Fair (F); Satisfactory (S); Very Satisfactory (VS); Excellent (E)

Based on the table, the overall rating is Satisfactory with an average weighted mean of 2.17. The respondents got “Very Satisfactory” (3.23) in teaching ministry which means that the ministers perform their work well in most aspects, has a family that has almost achieved all the six strengths, and influences very satisfactorily the Wesleyan community. Sunday school classes are conducted every Sunday and sometimes Sunday afternoon in the outreaches or Sunday school extensions. The ministers are the ones teaching, unless they have trained some members, to teach the different societies of the church which is being done in Wesleyan churches that have big congregations. Converts training classes are also conducted by the ministers because topics are about the teachings and doctrine of the Wesleyan Church.

The respondents got a “Fair” rating in teachers’ training classes conducted because most of the time, they invite lecturers and speakers from the Education department of the Wesleyan Church to conduct trainings and seminars.

According to Grace to You Ministry (2015), “one mark of an excellent pastoral ministry is teaching with authority. The Bible says in 1Timothy 4:11, “command and teach these things...” were the words of the Apostle Paul when he was instructing Timothy on what to do. Moreover, ministers are not just sharing thoughts and ideas but to converse with people, command them to repent and believe the gospel, and to teach them whatsoever Christ has commanded. So preaching must be filled with commands, charges, calls, orders, and directives because Authority comes from God through the Scriptures.”

Thirdly, ministers visit their members at home, in the hospital, and even in the workplace. They also visit non-members in the community they are in. They encourage them, pray for them, and strengthen their faith in God. This is a time to deal with the spiritual needs of the people being visited and a time to counsel them. Visitation ministry is also the time for ministers to witness and win souls.

Table 14 shows the work performance of the couple respondents in visitation/soul-winning ministry.

Table 14**Work Performance of the Ministers on Visitation/Soul-winning Ministry**

VISITATION/SOUL-WINNING MINISTRY	AWM	Descriptive Equivalence
Homes of members visited	4.05	E
Homes of non-members administered	3.60	VS
Souls counseled & prayed with	3.54	VS
Souls won for Christ & Seekers of holiness	2.58	S
Jails/Hospitals visit	2.56	S
Total	3.27	VS

Legend: Poor (P); Fair (F); Satisfactory (S); Very Satisfactory (VS); Excellent (E)

Based on the table, the overall rating is Very Satisfactory (3.27) which means the respondents perform their work well in most aspects, has a family that has almost achieved all the six strengths and influences very satisfactorily the Wesleyan community. They got an Excellent rating (4.05) in home visitation which means the ministers frequently visit their members to encourage and pray for them. In the Wesleyan church, ministers visit their members for spiritual nurture and cultivate good relationship between members and ministers.

According to Sustaining Pastoral Excellence group of the Christian Reformed Church in North America, in their book *Evaluation Essentials for Congregational Leaders*(2010), the “practice of visitation is done by competent and experienced pastors and/or elders wherein they encourage, advise, assist and, if necessary, to admonish. In the church of Jesus, accountability is a regular spiritual discipline that fosters the health of the body. Holding each other accountable by way of encouragement and admonition is a practice that can be traced all the way back to the apostle Paul as he suggested to Barnabas, “Let us

go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing” (Acts 15:36). Paul later “went through Syria and Cilicia, strengthening the churches” (15:41). And the apostles wrote letters to the churches and to individuals when face-to-face visits were not possible.”

Fourthly, ministers are administrators too. They conduct regular Local Board meetings wherein they discuss important concerns of the church with the church officials; they also administer regular business meetings to the church as a whole; and they administer covenant meetings too wherein they discuss the loyalty and commitment to the Wesleyan Church and its Discipline.

Table 15 shows the work performance of the couple respondents in administrative ministry.

Table 15

Work Performance of the Ministers on Administrative Ministry

ADMINISTRATIVE MINISTRY	AWM	Descriptive Equivalence
Local Board (LBA) meeting administered	2.08	S
Monthly business meeting administered	1.55	F
Quarterly business meeting administered	1.26	F
Covenant meeting administered	1.26	F
Annual business meeting administered	1.13	F
Total	1.45	F

Legend: Poor (P); Fair (F); Satisfactory (S); Very Satisfactory (VS); Excellent (E)

The overall rating of respondents in the Administrative ministry is Fair with an average weighted mean of 1.45 which indicates that the respondents perform

their work fairly and sometimes neglect some tasks, has a family that is achieving the six strengths and fairly influences the Wesleyan community. They got a Satisfactory (2.08) rating in administering Local Board meetings because this type of meeting can be done monthly or if there is an urgent matter regarding the Church that needs to be discussed immediately, while the other categories are “Fair” because of its frequency (the number of times these meetings are administered).

Biblically, in 1 Peter 5:2, Apostle Peter challenged his fellow elders to “shepherd the flock of God among you” by “exercising oversight”. Moreover, God entrusted them with the authority and responsibility of leading the flock. Pastors are accountable for how they lead and the flock for how they follow.

Thompson (2000) said that “once a month or so the pastor should meet with the deacons, bishops, and/or those who work beneath him for his own counsel and advise (1 Timothy 6:12).

Myles (2015) emphasized that churches should have a leadership structure wherein the minister is the head so that ministers can work with them to identify and nurture the core goals of the congregation. It should be composed of spiritually mature members in order for the vision of the church to be achieved

Lastly, ministers are involved in special ministry wherein they solemnize marriage; dedicate children; they conduct Communion service; they baptize new converts; they conduct funeral service; and distribute literature like gospel tracts

(4 Spiritual laws, salvation and Christian growth), pamphlets about Biblical teachings, and the Bible.

Table 16 shows the work performance of the couple respondents in special ministry.

Table 16

Work Performance of the Ministers on Special Ministry

SPECIAL MINISTRY	AWM	Descriptive Rating
Marriage Solemnized & Children dedicated	1.83	F
Funeral service conducted	1.67	F
Communion service conducted	1.64	F
Literature distributed	1.63	F
New converts baptized	1.44	F
Total	1.64	F

Legend: Poor (P); Fair (F); Satisfactory (S); Very Satisfactory (VS); Excellent (E)

Special ministry as it is called is a type of ministry that is seldom performed by the ministers due to its nature. The overall rating of the respondents is "Fair" with an average weighted mean of 1.64, which indicates that the respondents perform their work fairly and sometimes neglect some tasks, has a family that is achieving the six strengths and fairly influences the Wesleyan community. It can be noted that the categories of special ministry are not the usual work or routine of ministers. These are performed occasionally, hence the Fair rating. This may be due to few occasions like wedding, dedication of children, funeral services, baptism of new converts, and communion services conducted by the ministers.

In the Wesleyan Church DISCIPLINE, some of the duties of ministers are: to administer the sacraments of communion and baptism, solemnize marriage, preside over Local Board meetings and officiate other special occasions (Wesleyan DISCIPLINE, par. 157, 752, 753, 754).

The Relationship of the Ministers' Family Strengths and Work Performance

This research study sought the existence of significant relationship between the family strengths of ministers and their work performance.

Table 17 shows the Chi-Square values computation of the family strengths of the couple respondents and their work performance.

Table 17

Chi-Square Values on the Relationship of Strengths and Work Performance

Variables	Degree of Freedom	χ^2 Observed Value	χ^2 Table Value
Family Strengths & Work Performance	16	334.62	26.296

Alpha level of significance = 0.05

Based on the table, the computed value, χ^2 , of all the respondents is equal to 334.62, at alpha level of significance 0.05 which is equal to 26.296. This indicates that there is a significant difference between family strengths and work performance of the respondents which implies that the family strengths of the ministers are related to their work performance.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of significant findings, conclusions generated from the findings and recommendations based from the conclusions.

Findings

The following are the significant findings of this study:

1. On the profile of the respondents, most (92.15 percent) of them either have no child or they have at least three children; majority (45 or 57.69 percent) of the couples have been married for 16 – 45 years already while thirty-three (33) or 42.31 percent have been married for 1 – 15 years; and fifty-four or 69.23 percent of them belong to the middle class while twenty-four or 30.77 percent are on the lower class.
2. Strength on spiritual well-being is the most influencing factor to the ministers' work performance.
3. Most of the ministers performed well in preaching with an overall rating of Satisfactory and visitation/soul-winning ministries with an overall rating of Very Satisfactory.
4. As to the significant relationship of the ministers' family strengths and their work performance, it is significant.

Conclusions

Based from the findings of this study, the following conclusions were generated:

1. Most of the Wesleyan ministers in the selected Districts in Luzon are married for a long time and indicates how long they are in the church ministry; have children of at least three; and belong to the middle class.
2. Spiritual well-being has the greatest influence to the work performance among Wesleyan ministers.
3. The ministers performed well in preaching and visitation/soul-winning ministries.
4. The family strengths are related to the work performance of the Wesleyan ministers.

Recommendations

Based from the conclusions generated, the researcher recommends the following:

1. If growth is desired, activities that would cater to the needs of families should be included in the plans of the Wesleyan Church of the Philippines.
2. Strengthening of priorities within families is necessary to be able to rise above the society's degrading values like administering yearly family-

focused conference and enrichment programs. To attain this, the following should be done:

- a. Spiritual Well – being – Ministers should maintain their healthy spiritual well-being by regularly reading God's Word and seeking guidance from godly people who could help them.
- b. Communication – Church activities that aim to develop the process of telling and listening wherein couples and even children are involved so that communication between them will be more open;
- b. Affirmation – Couples and their children should not just affirm each other but it is also good to give material or financial rewards once in a while to motivate one another
- c. Ability to Cope with Stress and Crises – Enhance crisis management skills by being more critical of the situation, focus on the important things, communicate with family members honestly, and decide fast putting into practice the Biblical principles on solving crises.
- d. Commitment – Strengthen it by planning a Family Day once a week or once a month so that all family members can just be together.
- e. Time Together – Ministers should balance their time wisely between church activities and family by carefully scheduling church and family activities. Moreover, Wesleyan Church leaders should also evaluate the programs of the church so as not to overload in order for ministers to have enough time for their own families too.

3. There should be an implementation of a more concrete evaluation process or system on the work performance of Wesleyan ministers. Furthermore, more meaningful way/s to encourage ministers in working better like standardization of accomplishment reports and monitoring to be administered by the church leaders. In the ministry areas, the following should be done:

- a. Preaching Ministry – Trainings/Workshops initiated by church leaders should be done on a regular basis to update the ministers on the latest development, if any, of strategies in delivering sermons in order for them to develop their skills and talents.
- b. Teaching Ministry – Enhance the Theological Education by Extension program of the church so that more leaders will be trained to equip them for the ministry.
- c. Visitation/Soul-winning Ministry – Ministers should continue visiting their members but they should also include the members who have stopped going to church or those who have backslided in order to reintegrate them to the church.
- d. Administrative Ministry – Ministers should develop the process of decision-making and the process of mobilizing and deputizing in order to create a force within the church; and improvement of human skills, for a greater productivity.
- e. Special Ministry – Ministers should familiarize themselves with the order/process of conducting the different “special occasions” so that it

will be properly administered and they should be available if their ministerial service is needed.

4. Ministers should find more time to balance family and work to be able to have a healthier family life and more productive ministry.

5. Although it is not blatant, it is implied that the support of ministers or remuneration should be increased in order to compensate with what they are doing in the ministry.

6. There should be activities that would easily help the church in reaching out to more people (feeding program, education for small children, evangelism through sports and literary activities, etc.).

7. There should be further research on this topic to encourage the use of the variables.

BIBLIOGRAPHY

A. BOOKS/MAGAZINES

- Andres, Tomas D. (1999). **Positive Filipino Values**. Quezon City, Philippines: New Day Publisher.
- Andres, Tomas D. and Ilada-Andres, Pilar B. (1987). **Understanding the Filipino Values and Culture**. Quezon City, Philippines: New Day Publisher.
- Atkinson, Richard C., Atkinson, Rita L., Smith, Edward E., and Bem, Daryl J. (1993). **Introduction to Psychology**, 11th Edition. Florida, U.S.A.: Harcourt Brace & Company.
- Burgess, Ernest, Locke, Harvey J., and Thome, Mary Margaret. (1971). **The Family**, 4th edition. New York, New York: Van Nostrand Reinhold Company.
- Curran, Dolores. **Traits of a Healthy Family**. U.S.A. Winston Press.
- Dobson, James. (2002). "Solid Answers." **Focus on the Family Magazine**, 5.
- DeFraen, J., & Asay, S. M. (Eds.). (2007) **Strong Families Around the World: Strengths-based Research and Perspectives**. New York and London: The Haworth Press / Taylor & Francis.
- Feliciano, Evelyn Miranda. (1990). **Filipino Values and Our Christian Faith**. Mandaluyong City, Metro Manila: OMF Literature, Inc.
- Hollnsteiner, Mary Racelis, editor. (1975) **Society, Culture and the Filipino**, Vols. 1 & 2. Quezon City: Ateneo de Manila Press.
- Huizenga, Betty. (2002). "Talking with Carly." **Focus on the Family Magazine**, 7.
- Jocano, F. Landa. (1982). **The Ilocanos**. Diliman, Quezon City: University of the Philippines Press.
- Leman, Kevin. (1992). **Keeping Your Family Together When The World Is Falling Apart**. Colorado Springs, Colorado: Focus on the Family Publishing.

- McConnell, James V. (1980). **Understanding Human Behavior**, 5th edition. New York, New York: Holt, Rinehart and Winston.
- McCoy, Alfred W. (1993). **An Anarchy of Families**. Wisconsin: University of Wisconsin Center for Southeast Asian Studies.
- Medina, Belen T. G. (1991). **The Filipino Family**. Diliman, Quezon City: University of the Philippines Press.
- Olson, David H. and John DeFrain. (2000). **Marriage and the Family: Diversity and Strengths**. Mt. View, California: Mayfield Publishing Company.
- Pablo, Alfonso Sr. G. (2014). **Transforming Households**. Valenzuela, Metro Manila: CLC Publications.
- Panopio, Isabel S., MacDonald, Felicidad V., and Raymundo, Adelisa A. (1994). **Sociology: Focus on the Philippines**. Quezon City, Philippines: Ken Incorporated.
- Reiss, David. (1981). **The Family's Construction of Reality**. U.S.A.: Harvard University Press.
- Shahani, Leticia-Ramos. (1988). **Building a People, Building A Nation** (A Moral Recovery Program). Philippines: Instructional Materials Corporation.
- Sibelberg, Simone. (2001). **Family Matters** . Australian Institute of Family Studies No.58.
- Stinnett, Nick and DeFrain, John. (1985). **Secrets of Strong Families**. U.S.A.: Little, Brown & Company Limited.
- Stinnett, Nick & Nancy and Joe & Alice Beam. (1999). **Fantastic Families**. U.S.A.: Howard Publishing Co., Inc..
- Treybig, David. (2005). **Marriage & Family: The Missing Dimension**. Cincinnati, OH, U.S.A.: Thomas Nelson, Inc.
- _____. (2005). "Family Matters." **Newsweek Magazine**.

B. THESES/DISSERTATIONS/RESEARCH PAPERS/JOURNALS

- Bulatao, Arsenio P. (1997). **“Gender Equity in Governmental and Non-governmental Institutions in Region I.”** Ed. D. Dissertation, Pangasinan State University.
- Bullagay, Buenaventura B. (1995). **“Motivational Factors Related to Job Performance Among Wesleyan Ministers in Luzon, 1994-1995.”**Ed. D. Dissertation, Pangasinan State University.
- De Leon, Caroline S. (2002). **“Resiliency in Filipino Families”**, LEAPS: Miriam College Faculty Research Journal, Vol. 21, No. 1.
- Edwards, Rodney Loveday. (1989). **“A Descriptive Study of Selected Aspects of Parental Attitudes and Practice in Evangelical Filipino Families in Metro Manila.”** Thesis, Asia Graduate School of Theology.
- Fernandez, Resie G. (2003). **“Self-efficacy of Ministers’ Wives of The Wesleyan Church of the Philippines in Luzon.”** MARE Thesis, Asia-Pacific Nazarene Theological Seminary.
- Lan Lin, Phyllis and Chen, Jeaw-mei. (1987). **“Characteristics of a Healthy Family and Family Strengths: A Cross-Cultural Study,”** A Research Paper, University of Nebraska.
- Lanuza, Liza Claveria. (2003). **“The Working Conditions, Job Stress, and Coping Mechanisms of Working Mothers in Metro Dagupan: Basis for a Functional Stress Management Program.”** MAEd Thesis, Pangasinan State University.
- Luquingan, Gideon A. (1998). **“Mid-Life Marital Relationship Among Members of The Wesleyan Church in Selected Districts of Luzon, 1998-1999.”** Ph. D. Dissertation, Baguio Central University.
- Sangrose, Taveesak. (1993). **“Common Difficulties Met by Nazarene Pastors in their Ministerial Life and Work in the Metro Manila District.”** Thesis, Asia-Pacific Nazarene Theological Seminary.

C. ON-LINE SOURCES

<http://www.uwyo.edu/ces/FAMILY/strength.htm>

<http://www.jetlink.net/-rogers/filtraits.html>

[http:// www.gospelcom.net](http://www.gospelcom.net)

www.psdn.org.ph/agenda21/unity.htm

www.xs.edu.ph/unstuck/php

Unnamed author. "Filipino Family Life Education in this Millenium," Available at www.mb.com.ph/issues/2004/12/05/oped2004120523852.html

www.up.edu.ph/form/2002/Apr02/nicole.html

<http://www.gnmagazine.org./litreq/>

<http://www.amazon.com/Traits-Healthy-Family-Epiphany-Dolores/dp/0345317505>

<http://congresomundial.es/wp-content/uploads/Sylvia-Asay-The-International-Family-Strengths-Model-ENGLISH.pdf>

<http://digitalcommons.unl.edu/famconfacpub/53> ASIA Chinese Family Strengths and Resiliency

<http://account-master.com/index.php/benefits/amgsfeatures/34-filipino-values>

<https://bulanobserver.wordpress.com/2008/04/24/your-journey-to-a-better-society/>

<http://ejournals.ph/index.php?journal=FRJ&page=article&op=viewArticle&path%5B%5D=768>

http://www.nursingcenter.com/lnc/journalarticle?Article_ID=750759#sthash.RThMhc6T.dpuf

www.childtrends.org

<http://www.filipinomatters.org/filipinopride/PDF/Filipino%2520Pride%2520Lite%2520Version.pdf>

<http://cirrie.buffalo.edu/culture/monographs/philippines/>

http://www.unicef.org/philippines/Synthesis_StudyJuly12008.pdf

[http://www.ajssh.leena-luna.co.jp/AJSSHPDFs/Vol.1\(4\)/AJSSH2012\(1.4-23\).pdf](http://www.ajssh.leena-luna.co.jp/AJSSHPDFs/Vol.1(4)/AJSSH2012(1.4-23).pdf)

http://www.crcna.org/sites/default/files/Evaluation_Essentials.pdf

<http://www.uu.edu/personal/rvannest/SMPPhilosophy20%20Pastoral%20Ministry.htm>

http://www.gbhem.org/sites/default/files/documents/bom/bom_jobanalysisdeshon_0.pdf

Appendix A

LETTER TO THE RESPONDENTS

Wesleyan Bible College
Rosales, Pangasinan
July 2014

Beloved Co-Worker in Christ,

Greetings in the Name of our Lord Jesus Christ!

I am presently enrolled at Pangasinan State University Graduate School, Urdaneta City, Pangasinan with the course Doctor of Philosophy, major in Development Studies. I am currently writing my dissertation entitled, "MINISTERS' FAMILY STRENGTHS AND WORK PERFORMANCE AMONG WESLEYAN COMMUNITIES."

In this regard, I humbly come to you to ask for help in order for me to finish my paper. I would like to ask for your cooperation by answering the questionnaires given to you. I hope that you will answer it with all honesty.

Thank you for your help and cooperation. Rest assured that whatever will be the result of this study is for the glory of God. It is my prayer that God will shower you more blessings in your ministry and in your family.

Your Co-Worker,

ERLIE BANG-AS SAGUD
Researcher

Appendix B

A QUESTIONNAIRE ON WESLEYAN CHURCH MINISTERS' FAMILY STRENGTHS

Part I. Profile of the Respondents

This part deals with the profile of the church ministers as the subject of the study. Please provide the data being asked for or simply put an "X" mark on the space provided for in every variable below.

Number of Years Married: _____ Number of Children: _____

Socio-economic status:

Lower Class _____

Middle Class _____

Upper Class _____

Part II. Family Strengths of Church Ministers

Below are the statements representing the indicators of each of the variables used to determine the family strengths of Wesleyan Church Ministers. Please indicate your answer by putting a "check mark" on the space provided for after each indicator to determine the degree of your choice after reading the statement.

Rating Scale

Descriptive Equivalence

5	Strongly Agree
4	Agree
3	Moderately Agree
2	Disagree
1	Strongly Disagree

INDICATORS	5	4	3	2	1
COMMITMENT					
1. Saves for the family.					
Basic needs _____					
Education _____					
Emergency _____					

2. Takes care of sick family member <ul style="list-style-type: none"> • by giving medicine, • telling him/her to rest, or • bringing him/her to the hospital. 					
3. Sends children to school until they finish. Number of children in school: Elem_____ HSch_____ College_____ College grad_____ Postgrad_____					
4. Attends reunion to remember family heritage and lineage. Occasion Frequency 1. 2. 3.					
5. Displays affection to spouse in front of the children. <ul style="list-style-type: none"> • Kissing (on the cheeks) • Embrace/Hugs • Holding hands/Putting arm on spouse's shoulder 					
6. Spouses ask forgiveness from each other when they hurt each other. <ul style="list-style-type: none"> • Say "I'm sorry" or "I apologize". • "I am sorry and I will do my best not to hurt you again". • "Please forgive me. I love you". Usual Conflicts: 1. making decisions for children's school 2. what to buy for house needs like washing machine, cabinet, car 3. clothing style, and the like					
7. Avoids getting jealous when spouse is talking to the opposite sex. <ul style="list-style-type: none"> • Does not nag spouse. • Does not give a bad or hurting look at spouse. • Does not pout at spouse. 					
8. Stays with the family during special occasions. <ul style="list-style-type: none"> • birthdays, • anniversaries, • Thanksgiving/family reunion. 					
9. Celebrates wedding anniversary and birthdays even in simple ways. <ul style="list-style-type: none"> • Have a special family devotion. 					

<ul style="list-style-type: none"> • Prepare special food (lunch or supper) for the family at home. • Eat in a favorite restaurant/eating place. 					
<p>Ensures every member of the family is very important.</p> <ul style="list-style-type: none"> • Everyone is treated equally, no favoritism. • Allots time to talk to each child at the end of the day. • Asks schedule of family members for the whole week. 					

INDICATORS	5	4	3	2	1
AFFIRMATION					
<p>1. Gives reward to spouse for any good accomplishment done.</p> <ul style="list-style-type: none"> • Praise • Money or clothing • Food treat or "Pasyal" 					
<p>2. Speaks good things to each other as a sign of appreciation.</p> <ul style="list-style-type: none"> • "You look beautiful in that dress" or "Your haircut suits you" • "You are an excellent speaker." • "Your presence make me more confident" 					
<p>3. Enhances each other's self-esteem by</p> <ul style="list-style-type: none"> • Saying "Job well done, keep it up". • Give him/her a pat on the shoulder. • Treat him/her to a favorite restaurant. 					
<p>4. Praises the children when they lose as well as when they win.</p> <ul style="list-style-type: none"> • "You made it! Great job." • "Excellent!" • "Good try! Do your best next time." 					
<p>5. Delivers humor that is gentle and positive.</p> <ul style="list-style-type: none"> • Humor does not attack one's person. • Humor is not about malicious topics. • Humor is done to have fun and relaxation. 					
<p>6. Accepts compliments and kindness by</p> <ul style="list-style-type: none"> • Saying "Thank you." • Smiling sincerely • Nodding as a sign of acceptance 					
7. Manifests genuine affection through					

<ul style="list-style-type: none"> • Embracing each other • Hugging each other • Kissing each other 					
8. Do many things together as a family <ul style="list-style-type: none"> • Like having a family night each week. • Do household chores together. • Conduct outreach ministry (feeding) together. 					
9. Practices good manners at home. <ul style="list-style-type: none"> • Respect the older ones by obeying them. • Family members ask permission when going out/somewhere. • Children follow rules implemented by parents. 					
10. Accept each other for who he/she is. <ul style="list-style-type: none"> • Not making fun of each family member's weaknesses. • Appreciate each spouse' talents/skills by praising him/her. • Willing to help in any way if needed. 					

INDICATORS	5	4	3	2	1
COMMUNICATION BETWEEN AND WITHIN FAMILY					
1. Converse and discuss during an evening meal. <ul style="list-style-type: none"> • School activities • Work schedule • Ministry 					
2. Listen to each other <ul style="list-style-type: none"> • By dealing with disagreements/conflicts promptly one at a time. • Share one another's accomplishments/achievements. • Ask one another's concerns/problems if any, seek solution to it. 					
3. Avoid criticisms <ul style="list-style-type: none"> • Like saying "You're not good enough," or "You know nothing" • Comparing one child from other siblings • Comparing your experiences to your children's experiences. 					
4. Available to answer questions <ul style="list-style-type: none"> • As questions come from the children. • Not putting off for tomorrow what you can explain 					

<p>clearly today.</p> <ul style="list-style-type: none"> • Answer questions as to the level of the children. 					
<p>5. Tells the truth which is a must for each family member.</p> <ul style="list-style-type: none"> • Always tell children that being untruthful or lying is not good. • Everyone is encouraged to tell everything he/she knows when asked. • Everyone is reminded that the truth will make a family happy and strong 					
<p>6. Respects children's privacy.</p> <ul style="list-style-type: none"> • By providing them room of their own. • Avoid being nosy with their personal belongings. • Giving them time for themselves when they have problems/issues. 					
<p>7. Feels stable and secure at home.</p> <ul style="list-style-type: none"> • Family members feel they will not be harmed in any aspect. • Family members feel that they can express opinions freely. • Family members feel that they are loved no matter what happens. 					
<p>8. Shows unconditional love for children by forgiving their misconducts.</p> <ul style="list-style-type: none"> • Accepting their "sorry" when they ask for forgiveness. • Embracing them as a sign of forgiveness. • Telling them "I will give you another chance because I love you." 					
<p>9. Practices what is taught to children so as for them to learn from parents.</p> <ul style="list-style-type: none"> • Parents' being prompt in actions when children are being taught to be on time. • Being consistent with house rules and regulations. • Parents are available every time the children need them. 					
<p>10. Seeks to understand and accept differences.</p> <ul style="list-style-type: none"> • Comparing a family member with other family members is avoided. • Know each family member's abilities and capabilities. • Encouraging family members by saying "do your best in everything." 					

INDICATORS	5	4	3	2	1
TIME TOGETHER					
1. Enjoy doing things together <ul style="list-style-type: none"> • Eating meals • Household chores • Playing sports and attending school and/or social activities. 					
2. Take time together for the children <ul style="list-style-type: none"> • Read with the children before going to bed. • Talk with the children before going to bed. • Watch a movie or a tv program with the children on weekends. 					
3. Celebrate holidays together with the family and extended families. <ul style="list-style-type: none"> • Being with them every summer vacation. • Celebrate Christmas and New Year with them. • Being with them during special family get-together. 					
4. Enjoy family outing such as going to historical and cultural events in the country. <ul style="list-style-type: none"> • Family excursion when children are on vacation from school. • Attending fiestas when family is at the hometown. • Visiting scenic and historical spots. 					
5. Spend time with the children individually and as a family is done at least twice a week. <ul style="list-style-type: none"> • Talk with them about school activities • Play and have fun with them to foster closer relationship • Ask them about their future plans 					
6. Involve all family members in cleaning the house. <ul style="list-style-type: none"> • To develop sense of responsibility • For everyone to learn "house management" • To bond even in work 					
7. Do things with the children but not for them. <ul style="list-style-type: none"> • Helping them make a project or requirement • Guide them where to look for things they are not familiar with • Assist them when they are hard up with lessons at school or personal problem 					
8. Enjoy unplanned and spontaneous activities by each					

family member.					
<ul style="list-style-type: none"> • Going to the mall or to the park • Swimming or hiking • Eating outside and playing sports 					
9. Children invite their friends to join in some family fun time once a month.					
<ul style="list-style-type: none"> • Outing • Food trip • Camping, hiking, or sports 					
10. Enjoy visiting grandparents and relatives.					
<ul style="list-style-type: none"> • During school vacation • On holidays • Surprise or impromptu visit 					

INDICATORS	5	4	3	2	1
SPIRITUAL WELL-BEING					
1. Do family devotion at least once a week.					
<ul style="list-style-type: none"> • Bible reading and prayer to start the day right. • Each family member recites his/her memory verse. • The Word of God is explained by the father or mother. 					
2. Observes Biblical principles in the home.					
<ul style="list-style-type: none"> • Respecting one another thru polite greetings (ex., good morning pa/ma/anak). • Being responsible in the assigned tasks (ex., household chores, church activities) • Giving back to God all the glory whatever the accomplishment is (ex., To god alone be the glory, Praise God). 					
3. Pray for God's guidance in making important decisions.					
<ul style="list-style-type: none"> • Personal • Family • Ministry 					
4. Relationship with God gives peace in difficult times.					
<ul style="list-style-type: none"> • Having a calm attitude – no panicking or worrying. • Praying as the first resort in solving and managing problems. • Reading God's Word for assurance. 					
5. Encourage children to have personal devotion or a quiet time everyday.					
<ul style="list-style-type: none"> • Tell them that personal devotion is important for 					

spiritual growth. <ul style="list-style-type: none"> • Tell them that personal devotion is one on one talk with God. • Tell them that personal devotion is needed for the cultivation of their relationship with God. 					
6. Explain the Word of God at the level of learning of the children. <ul style="list-style-type: none"> • Use visual aids for better understanding. • Use personal life experiences so children can better relate to it. • Use family's experiences for children to internalize it. 					
7. Enjoy spiritual songs as a family. <ul style="list-style-type: none"> • Spiritual songs are played and listened to at home. • Family members can memorize/know spiritual songs. • Family members sing spiritual songs as a family. 					
8. Present during Sunday worship services. <ul style="list-style-type: none"> • Attending Sunday worship is a must. • Family members participate in Sunday program of activities. • There is no outside church appointment every Sunday. 					
9. Spouse spends time each day in prayer. <ul style="list-style-type: none"> • 15-30minutes • 30minutes-1hour • 1-2hours 					
10. Extreme arguments over heavy doctrinal issues are avoided in the presence of the children. <ul style="list-style-type: none"> • High-toned or loud voice in discussing doctrinal issues is avoided. • Discusses gently when spouses are alone. • Heavy doctrinal issues are not discussed with children who are still considered minors. 					

INDICATORS	5	4	3	2	1
ABILITY TO COPE WITH STRESS AND CRISES					
1. Solve problems as it come. <ul style="list-style-type: none"> • Dealing with problems at hand immediately by discussing it. • Spouses exchange ideas and opinions about the 					

<p>problem.</p> <ul style="list-style-type: none"> • Do the necessary measures to solve the problem. 					
<p>2. Always see some good in bad situations (blessings in disguise).</p> <ul style="list-style-type: none"> • When finances are low – trust God to provide needs • If parents have a wayward child – parents' wisdom is being challenged • When there is lack of support/encouragement from superiors – serve until the end 					
<p>3. Get rid of worry by taking life one day at a time.</p> <ul style="list-style-type: none"> • Occupies mind with the present situation. • Avoid thinking of "what-might-be" as much as possible. • Go out and visit members to show care for them. 					
<p>4. Use humor to be calm in crisis situations.</p> <ul style="list-style-type: none"> • Crack jokes that are related to the situation (jokes about earthquakes). • Tell humorous stories to lessen the stress felt by family members. • Act out funny things to lighten the heavy feelings & moods of family. 					
<p>5. Gives attention to the most important things</p> <ul style="list-style-type: none"> • Family and their needs are provided. • Ministry tasks are performed with one's best. • Personal needs and development is taken cared of. 					
<p>6. Engage in recreational activities/hobbies</p> <ul style="list-style-type: none"> • Cooking pastries, cross-stitching • Scrapbook making, painting, drawing • Fellowship games with other pastors & member and regular exercise. 					
<p>7. See crisis situations as stepping stones for growth.</p> <ul style="list-style-type: none"> • Church/ministry problems • Family problems; Hospitalizations • Accidents; Natural calamities 					
<p>8. Asks the help of God and Godly people in difficult times.</p> <ul style="list-style-type: none"> • Earnest praying for God's guidance. • Asking advice from church leaders and superiors. • Asking guidance and help from relatives and friends who understand the situation. 					
<p>9. Knows limitations (physical, emotional, social, spiritual, intellectual) and yet doing the best.</p>					

<ul style="list-style-type: none"> • Doing whatever task is assigned (clean the house, babysit, encode some programs). • Study and prepare well so that everything is ready for the ministry. • Ask help from people who are more knowledgeable. 					
10. Realistic about leaving one place and going to another place. <ul style="list-style-type: none"> • Accepts designated area after every Church conference. • Go to the designated church without sour-grapes. • Conduct a turn-over service before leaving and going to the assigned place. 					

Part III. Minister's Work Performance Evaluation

PERFORMANCE	HUSBAND	WIFE	TOTAL
PREACHING MINISTRY			
Number of Evangelistic sermons preached			
Number of Holiness sermons preached			
Number of Christian growth sermons preached			
Number of Stewardship sermons preached			
Preaches 4-5 times a month/or more than 5 times			
TEACHING MINISTRY			
Discipleship training classes & Converts training classes conducted			
Sunday school classes conducted & Vacation Bible School conducted			
Home Bible study & Church Bible study conducted			
Kindergarten classes conducted			
Teachers' training classes conducted			
VISITATION/SOUL WINNING MINISTRY			
Homes of members visited			
Homes of non-members visited			
Jails/Hospital visit			
Souls counseled & prayed with			
Souls won for Christ & Seekers of holiness			
ADMINISTRATIVE MINISTRY			

Local Board (LBA) meeting administered			
Monthly business meeting administered			
Quarterly business meeting administered			
Annual business meeting administered			
Covenant meeting administered			
SPECIAL MINISTRY			
Marriage solemnized & Children dedicated			
Communion service conducted			
New converts baptized			
Funeral service conducted			
Literature distributed			

Appendix C

LETTER TO THE DISTRICT SUPERINTENDENT

Wesleyan Bible College
Rosales, Pangasinan
July 2014

Dear Rev. _____:

Warm Christian greetings!

I have the honor to ask permission to float my questionnaire to the married ministers in your district. This is in connection with my doctoral course for Doctor of Philosophy, major in Development Studies degree at Pangasinan State University, Urdaneta City, Pangasinan.

The title of my dissertation is "MINISTERS' FAMILY STRENGTHS AND WORK PERFORMANCE AMONG WESLEYAN COMMUNITIES."

Rest assured that the information gathered will be held confidential.

Your kind understanding, encouraging your ministers to participate in this undertaking and approval of this request is highly appreciated.

Respectfully yours,

ERLIE BANG-AS SAGUD
Researcher

Appendix D

Ethnographic Information (Interview Guide Questions)

1. Give a brief description of your family of origin. This includes where you were born and where you grew up, your father and mother, and your siblings. Include possibly members of your extended family living in your home at the time.
2. Can you give and describe a family value that you have carried from your family of origin into your own family?
3. What are the cultural values respected in your family?
4. What do you believe influenced your development morally (making moral decisions) and socially?
5. In your family, how did you see/experience spiritual growth/training by your parents? Give example(s).
6. Describe your parent(s)' attitude toward obtaining an education. Was it the same/different from their parents' attitude? Compare your attitude toward education now with that of your parents.

APPENDIX E

Mean Scores of the Respondents On the Six Family Strengths

Table 18

Commitment as Family Strength of the Male Respondents

Indicator		Males											
Commitment		5	Mean	4	Mean	3	Mean	2	Mean	1	Mean	Total	
1.	Having a savings account for the family (basic needs, education, emergency).	27	1.73	37	1.90	10	.38	1	.02	3	.04	4.08	A (Agree)
2.	Take care of sick family member (giving medicine, telling him/her to rest, bringing him/her to the hospital)	39	2.5	30	1.54	7	.27	2	.05	0	0	4.36	A (Agree)
3.	Children must finish college.	45	2.88	24	1.23	7	.27	2	.05	0	0	4.44	A (Agree)
4.	Regular reunion to remember family heritage and lineage.	20	1.28	40	2.05	14	.54	3	.08	1	.01	3.96	A (Agree)
5.	Affection to spouse is displayed in front of the children.	27	1.73	31	1.58	17	.65	3	.08	0	0	4.05	A (Agree)
6.	Spouses ask forgiveness from each other when they hurt each other.	25	1.60	37	1.89	16	.61	0	0	0	0	4.12	A (Agree)
7.	Not to get jealous when spouse is talking to the opposite sex.	23	1.47	37	1.89	11	.42	1	.02	6	.08	3.90	A (Agree)
8.	Being with the family during special occasions (birthdays, anniversaries, thanksgiving/family reunion).	31	1.99	33	1.69	13	.50	1	.02	0	0	4.21	A (Agree)
9.	Celebrate wedding anniversary and birthdays even in simple ways.	19	1.22	30	1.54	27	1.04	2	.05	0	0	3.85	A (Agree)
10.	Every member of the family is important.	38	2.43	22	1.13	15	.58	2	.05	1	.01	4.21	A (Agree)
Total		294	1.88	321	1.64	7	.53	17	.04	11	.14	4.12	A

Table 19

Affirmation as Family Strength of Male Respondents

Indicator Affirmation	Males										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Giving reward to spouse for any good accomplishment done.	18	1.15	37	1.89	21	.80	1	.02	1	.01	3.90	A (Agree)
2. Speak good things to each other as a sign of appreciation.	20	1.28	47	2.41	11	.42	0	0	0	0	4.12	A (Agree)
3. Enhance each other's self-esteem ("Job well done," giving a pat on the shoulder, treat him/her to a favorite restaurant).	20	1.28	45	2.30	10	.38	2	.05	1	.01	4.03	A (Agree)
4. Praise the children when they lose as well as when they win.	29	1.85	39	2	8	.30	1	.02	1	.01	4.21	A (Agree)
5. The family's humor is gentle and positive.	22	1.41	41	2.10	14	.53	1	.02	0	0	4.08	A (Agree)
6. Accept compliments and kindness (saying "thank you", smiling sincerely, nodding as a sign of acceptance).	45	2.88	27	1.38	4	.15	1	.02	1	.01	4.46	A (Agree)
7. Genuine affection is manifested through embracing, hugging, and kissing each other.	32	2.05	31	1.58	13	.50	0	0	2	.02	4.17	A (Agree)
8. Do many things together as a family.	22	1.41	38	1.94	17	.65	1	.02	0	0	4.04	A (Agree)
9. Good manners create a pleasant atmosphere at home.	36	2.30	33	1.69	7	.26	1	.02	1	.01	4.31	A (Agree)
10. Accept each other for who he/she is.	45	2.88	25	1.28	6	.23	0	0	2	.02	4.42	A (Agree)
Total	289	1.85	363	1.86	111	.42	8	.02	9	.01	4.17	A (Agree)

Table 20

Communication as Family Strength of Male Respondents

Indicator Communication	Males										Total
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean	
1. Converse and discuss during an evening meal.	22	1.41	33	1.69	16	.61	6	.15	1	.01	3.88 A (Agree)
2. Listen to each other.	22	1.41	45	2.30	8	.30	1	.03	2	.03	4.08 A (Agree)
3. Avoid criticisms.	23	1.47	30	1.53	11	.42	13	.33	1	.01	3.78 A (Agree)
4. Available to answer questions.	22	1.41	40	2.05	13	.50	2	.05	1	.01	4.02 A (Agree)
5. Telling the truth is a must for each family member.	42	2.69	27	1.38	7	.26	0	0	2	.03	4.37 A (Agree)
6. Respect children's privacy.	30	1.92	37	1.89	9	.34	1	.03	1	.01	4.21 A (Agree)
7. The words "home" and "parents" connote feelings of stability and security.	42	2.69	22	1.12	11	.42	3	.08	0	0	4.32 A (Agree)
8. Unconditional love for children is shown by forgiving their misconducts.	34	2.17	36	1.84	8	.30	0	0	0	0	4.33 A (Agree)
9. Practice what is taught to children so as for them to learn from parents.	43	2.75	25	1.28	9	.34	0	0	1	.01	4.40 A (Agree)
10. Seek to understand and accept differences.	31	1.98	35	1.79	11	.42	0	0	1	.01	4.22 A (Agree)
Total	311	1.99	330	1.69	103	.39	26	.07	10	.01	4.16 A (Agree)

Table 21

Time Together as Family Strength of Male Respondents

Indicator Time Together	Males										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Enjoy doing things together.	40	2.56	26	1.33	9	.35	2	.05	1	.01	4.31	A (Agree)
2. Take time together for the children.	18	1.15	39	2	17	.65	2	.05	2	.02	3.88	A (Agree)
3. Celebrate holidays together with the family and extended families.	28	1.79	28	1.44	15	.8	4	.10	3	.04	3.95	A (Agree)
4. Enjoy family outing such as going to historical & cultural events in the country.	10	0.64	27	1.38	29	1.11	8	.20	4	.05	3.40	MA (Moderately Agree)
5. Spending time with the children individually and as a family is done at least twice a week.	13	0.83	41	2.10	18	.69	5	.13	1	.01	3.77	A (Agree)
6. Involve all family members in cleaning the house.	31	1.99	31	1.59	14	.54	2	.05	0	0	4.17	A (Agree)
7. Do things with the children but not for them.	29	1.86	33	1.69	13	.50	2	.05	1	.01	4.12	A (Agree)
8. Unplanned and spontaneous activities are enjoyed by each family member.	19	1.22	29	1.49	20	.77	9	.23	1	.01	3.72	A (Agree)
9. Children invite their friends to join in some family fun time once a month.	24	1.54	20	1.02	22	.85	10	.26	2	.02	3.69	A (Agree)
10. Enjoy visiting grandparents and relatives.	29	1.86	21	1.08	20	.77	8	.20	0	0	3.91	A (Agree)
Total	241	1.54	295	1.51	177	.68	52	.13	15	.02	3.89	A (Agree)

Table 22

Spiritual Well-being as Family Strength of Male Respondents

Indicator	Males										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Family devotion is done at least once a week.	25	1.60	36	1.85	16	.61	0	0	1	.01	4.07	A (Agree)
2. Biblical principles are observed in the home.	37	2.37	30	1.54	9	.35	1	.02	1	.01	4.29	A (Agree)
3. Praying for God's guidance in making important decisions.	44	2.82	24	1.23	8	.31	1	.02	1	.01	4.40	A (Agree)
4. Relationship with God gives peace in difficult times.	50	3.20	19	0.97	7	.27	1	.02	1	.01	4.49	A (Agree)
5. Encourage children to have personal devotion or a quiet time everyday.	44	2.82	24	1.23	7	.27	2	.05	1	.01	4.64	SA (Strongly Agree)
6. Explain the Word of God at the level of learning of the children.	36	2.31	31	1.59	8	.31	1	.02	2	.02	4.26	A (Agree)
7. Spiritual songs are enjoyed by each family member.	41	2.63	25	1.28	11	.42	0	0	1	.01	4.35	A (Agree)
8. Every family member is present during Sunday worship services.	52	3.33	18	0.92	6	.23	2	.05	0	0	4.54	A (Agree)
9. Each spouse spends time each day in prayer.	37	2.37	26	1.33	13	.50	1	.02	1	.01	4.24	A (Agree)
10. Extreme arguments over heavy doctrinal issues are avoided in the presence of the children.	24	1.54	39	2	11	.42	3	.08	1	.01	4.05	A (Agree)
Total	390	2.50	272	1.39	96	.37	12	.03	10	.1	4.33	A (Agree)

Table 23

Ability to Cope with Stress and Crises as Family Strength of Male Respondents

Indicator	Males										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Solve problems as it come.	29	1.86	34	1.74	9	.35	5	.13	1	.01	4.09	A (Agree)
2. Always see some good in bad situations (blessings in disguise).	40	2.56	29	1.49	6	.23	3	.08	0	0	4.36	A (Agree)
3. Get rid of worry by taking life one day at a time.	27	1.73	40	2.05	9	.35	2	.05	0	0	4.18	A (Agree)
4. Use humor to be calm in crisis situations.	15	0.96	44	2.26	15	.58	2	.05	2	.02	3.87	A (Agree)
5. Attention is given to the most important things.	33	2.11	38	1.95	5	.19	1	.02	1	.01	4.29	A (Agree)
6. Engage in recreational activities/hobbies.	11	0.70	38	1.95	24	.92	3	.08	2	.02	3.68	A (Agree)
7. Crisis situations are stepping stones for growth.	22	1.41	44	2.26	11	.42	1	.02	0	0	4.11	A (Agree)
8. Asking the help of God and Godly people in difficult times.	44	2.82	25	1.28	7	.27	1	.02	1	.01	4.41	A (Agree)
9. Knows limitations and yet doing the best.	32	2.05	39	2	4	.15	1	.02	2	.02	4.26	A (Agree)
10. Realistic about living one place and going to another place.	45	2.88	28	1.43	4	.15	1	.02	0		4.5	A (Agree)
Total	298	1.91	359	1.84	94	.36	20	.05	9	.01	4.18	A (Agree)

Table 24

Commitment as Family Strength of Female Respondents

Indicator Commitment	Females										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Having a savings account for the family (basic needs, education, emergency).	33	2.12	32	1.64	12	.46	0	0	1	.01	4.23	A (Agree)
2. Take care of sick family member (giving medicine, telling him/her to rest, bringing him/her to the hospital)	41	2.63	27	1.38	7	.27	2	.05	1	.01	4.35	A (Agree)
3. Children must finish college.	50	3.21	21	1.08	5	.19	2	.05	0	0	4.53	A (Agree)
4. Regular reunion to remember family heritage and lineage.	27	1.73	35	1.79	13	.5	1	.03	2	.03	4.08	A (Agree)
5. Affection to spouse is displayed in front of the children.	19	1.22	40	2.05	16	.62	2	.05	1	.01	3.95	A (Agree)
6. Spouses ask forgiveness from each other when they hurt each other.	33	2.12	35	1.79	7	.27	1	.03	2	.03	4.23	A (Agree)
7. Not to get jealous when spouse is talking to the opposite sex.	36	2.31	25	1.28	14	.54	1	.03	2	.03	4.18	A (Agree)
8. Being with the family during special occasions (birthdays, anniversaries, thanksgiving/family reunion).	51	3.27	20	1.02	6	.23	0	0	1	.01	4.54	A (Agree)
9. Celebrate wedding anniversary and birthdays even in simple ways.	30	1.92	35	1.79	10	.38	2	.05	1	.01	4.17	A (Agree)
10. Every member of the family is important.	47	3.01	18	0.92	11	.42	1	.03	1	.01	4.40	A (Agree)
Total	367	2.35	288	1.48	101	.39	12	.03	12	.02	4.26	A (Agree)

Table 25

Affirmation as Family Strength of Female Respondents

Indicator	Females										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Giving reward to spouse for any good accomplishment done.	26	1.67	33	1.69	17	0.65	1	.03	1	.01	4.05	A (Agree)
2. Speak good things to each other as a sign of appreciation.	29	1.86	39	2	8	0.31	1	.03	1	.01	4.20	A (Agree)
3. Enhance each other's self-esteem.	35	2.24	36	1.85	7	0.27	0	0	0	0	4.36	A (Agree)
4. Praise the children when they lose as well as when they win.	34	2.18	36	1.85	8	0.31	0	0	0	0	4.33	A (Agree)
5. The family's humor is gentle and positive.	37	2.37	27	1.38	13	0.5	1	.03	0	0	4.28	A (Agree)
6. Accept compliments and kindness.	53	3.40	19	0.87	6	0.23	0	0	0	0	4.5	A (Agree)
7. Genuine affection is manifested through embracing, hugging, and kissing each other.	44	2.82	21	1.08	12	0.46	1	.03	0	0	4.38	A (Agree)
8. Do many things together as a family.	23	1.47	42	2.15	11	0.42	1	.03	1	.01	4.09	A (Agree)
9. Good manners create a pleasant atmosphere at home.	53	3.40	19	0.97	5	0.19	1	.03	0	0	4.59	Agree
10. Accept each other for who he/she is.	39	2.5	32	1.64	7	0.27	0	0	0	0	4.41	A (Agree)
Total	373	2.39	304	1.55	94	0.36	6	.015	3	.003	4.32	A (Agree)

Table 26

Communication as Family Strength of Female Respondents

Indicator	Females										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Converse and discuss during an evening meal.	17	1.09	47	2.41	12	0.46	2	0.05	0	0	4.01	A (Agree)
2. Listen to each other.	34	2.18	38	1.95	5	0.19	1	0.03	0	0	4.35	A (Agree)
3. Avoid criticisms.	33	2.12	29	1.49	8	0.31	4	0.0	4	0.05	4.06	A (Agree)
4. Available to answer questions.	34	2.18	37	1.90	8	0.31	2	0.05	0	0	4.44	A (Agree)
5. Telling the truth is a must for each family member.	56	3.59	15	0.77	6	0.23	1	0.03	0	0	4.62	SA (Strongly Agree)
6. Respect children's privacy.	45	2.88	24	1.23	8	0.31	1	0.03	0	0	4.45	A (Agree)
7. The words "home" and "parents" connote feelings of stability and security.	42	2.69	32	1.64	3	0.12	1	0.02	0	0	4.47	A (Agree)
8. Unconditional love for children is shown by forgiving their misconducts.	40	2.56	31	1.59	7	0.27	0	0	0	0	4.42	A (Agree)
9. Practice what is taught to children so as for them to learn from parents.	45	2.88	24	1.23	8	0.31	1	0.02	0	0	4.45	A (Agree)
10. Seek to understand and accept differences.	35	2.24	34	1.74	8	0.31	1	0.02	0	0	4.32	A (Agree)
Total	381	2.44	311	1.59	73	0.28	14	0.04	4	0.05	4.36	A (Agree)

Table 27

Time Together as Family Strength of Female Respondents

Indicator	Females										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Enjoy doing things together.	40	2.56	28	1.44	9	.35	1	.03	0	0	4.37	A (Agree)
2. Take time together for the children.	40	2.56	26	1.33	10	.38	1	.03	1	.01	4.32	A (Agree)
3. Celebrate holidays together with the family and extended families.	31	1.99	37	1.90	6	.23	4	0.10	0	0	4.22	A (Agree)
4. Enjoy family outing such as going to historical & cultural events in the country.	13	0.83	37	1.90	18	.69	8	.21	2	.03	3.65	A (Agree)
5. Spending time with the children individually and as a family is done at least twice a week.	15	0.96	51	2.62	10	.38	1	.03	1	0.01	4	A (Agree)
6. Involve all family members in cleaning the house.	38	2.44	29	1.49	10	.38	1	.03	0	0	4.33	A (Agree)
7. Do things with the children but not for them.	16	1.02	49	2.51	6	.23	6	.15	1	.01	3.94	A (Agree)
8. Unplanned and spontaneous activities are enjoyed by each family member.	16	1.02	42	2.15	10	.38	7	.18	3	0.04	3.78	A (Agree)
9. Children invite their friends to join in some family fun time once a month.	7	0.448	39	2	21	.81	5	.13	6	.08	3.46	A (Agree)
10. Enjoy visiting grandparents and relatives.	39	2.5	16	0.82	18	.69	5	.13	0	0	4.14	A (Agree)
Total	255	1.63	354	1.82	128	.45	39	0.1	14	.02	4.02	A (Agree)

Table 28

Spiritual Well-being as Family Strength of Female Respondents

Indicator Spiritual Well-being	Females										Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean		
1. Family devotion is done at least once a week.	35	2.24	34	1.74	8	.31	1	.03	0	0	4.32	A (Agree)
2. Biblical principles are observed in the home.	42	2.69	32	1.64	4	.15	0	0	0	0	4.49	A (Agree)
3. Praying for God's guidance in making important decisions.	57	3.65	14	0.72	7	.27	0	0	0	0	4.64	SA (Strongly Agree)
4. Relationship with God gives peace in difficult times.	54	3.46	18	0.92	6	.23	0	0	0	0	4.62	SA (Strongly Agree)
5. Encourage children to have personal devotion or a quiet time everyday.	54	3.46	19	0.97	5	.19	0	0	0	0	4.63	SA (Strongly Agree)
6. Explain the Word of God at the level of learning of the children.	44	2.82	27	1.38	6	.23	1	.03	0	0	4.46	A (Agree)
7. Spiritual songs are enjoyed by each family member.	43	2.76	30	1.54	4	.15	1	.03	0	0	4.47	A (Agree)
8. Every family member is present during Sunday worship services.	54	3.46	19	0.97	4	.15	1	.03	0	0	4.62	SA (Strongly Agree)
9. Each spouse spends time each day in prayer.	30	1.92	40	2.05	7	.27	1	.03	0	0	4.27	A (Agree)
10. Extreme arguments over heavy doctrinal issues are avoided in the presence of the children.	29	1.86	38	1.95	10	.38	1	.03	0	0	4.22	A (Agree)
Total	442	2.83	271	1.39	61	.23	6	.02	0	0	4.47	A (Agree)

Table 29

Ability to Cope with Stress and Crises as Family Strength of Female Respondents

Indicator	Females											Total	
	5	Mean	4	Mean	3	Mean	2	Mean	1	Mean			
1. Solve problems as it come.	32	2.05	41	2.10	5	.19	0	0	0	0		4.34	A (Agree)
2. Always see some good in bad situations (blessings in disguise).	51	3.27	22	1.13	5	.19	0	0	0	0		4.59	A (Agree)
3. Get rid of worry by taking life one day at a time.	25	1.60	43	2.21	8	.31	2	.05	0	0		4.17	A (Agree)
4. Use humor to be calm in crisis situations.	21	1.35	42	2.15	13	.5	1	.03	1	.01		4.04	A (Agree)
5. Attention is given to the most important things.	32	2.05	40	2.05	6	.23	0	0	0	0		4.33	A (Agree)
6. Engage in recreational activities/hobbies.	12	0.77	38	1.95	26	1	0	0	2	.03		3.74	A (Agree)
7. Crisis situations are stepping stones for growth.	24	1.54	43	2.21	11	.42	0	0	0	0		4.17	A (Agree)
8. Asking the help of God and Godly people in difficult times.	43	2.76	27	1.38	8	.31	0	0	0	0		4.45	A (Agree)
9. Knows limitations and yet doing the best.	33	2.12	37	1.90	8	.31	0	0	0	0		4.32	A (Agree)
10. Realistic about living one place and going to another place.	39	2.5	31	1.59	7	.27	1	.03	0	0		4.38	A (Agree)
Total	312	2	364	1.87	97	.37	4	.01	3	.003		4.25	A (Agree)

CURRICULUM VITAE

PERSONAL INFORMATION

NAME: ERLIE PELINGEN BANG-AS SAGUD

BIRTHDAY: SEPTEMBER 17, 1976

BIRTHPLACE: SAN FRANCISCO SUR, SUDIPEN, LA UNION

PARENTS: EFRAIM VALDEZ BANG-AS (+)

BENILDA SINGSON PELINGEN

CIVIL STATUS: MARRIED (DECEMBER 20, 2003)

SPOUSE: RHEYNIL AMBONI SAGUD

CHILDREN (All Female):

MINCHAH ZOE – (October 22, 2004)

SHALOM GRACE – (July 27, 2007)

MATTAN EARL – (March 9, 2009)

RELIGION: Protestant (THE WESLEYAN CHURCH OF THE PHILIPPINES)

EDUCATIONAL BACKGROUND

- **PANGASINAN STATE UNIVERSITY-GRADUATE SCHOOL**
URDANETA CITY, PANGASINAN
DOCTOR OF PHILOSOPHY (Major in DEVELOPMENT STUDIES)
(2015)
- **ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY**
(APNTS), KAYTIKLING, TAYTAY, RIZAL
MASTER OF ARTS IN RELIGIOUS EDUCATION (2006)
- **ROSALES WESLEYAN BIBLE COLLEGE, INC.**
ROSALES, PANGASINAN
BACHELOR OF ARTS major in THEOLOGY (2014)



- **UNIVERSITY OF THE PHILIPPINES-VISAYAS**
MIAG-AO, ILOILO
BACHELOR OF ARTS major in **PSYCHOLOGY** (1998)
- **SAN FRANCISCO NATIONAL HIGH SCHOOL** (1993)
SUDIPEN, LA UNION
- **SAN FRANCISCO ELEMENTARY SCHOOL** (1989)
SUDIPEN, LA UNION

ELIGIBILITY

- **PRC Licensure Exam for Teachers (LET) Passer, August 2014**

Baguio City Testing Center

Rating: **80.40%**

- **Career Service Professional Examination, May 1999**

San Fernando City, La Union

Rating: **83.51%**

- **Career Service Sub-Professional Examination, August 1997**

Iloilo City

Rating: **85.63%**, Rank 6th in the whole Region VI

WORK EXPERIENCES

- **FACULTY MEMBER**(2004-PRESENT) - ROSALES WESLEYAN BIBLE COLLEGE, INC.(RWBCI), ZAMBRANO ST., SAN PEDRO WEST, ROSALES, PANGASINAN
- **RESEARCH ANALYST (JUNIOR TECHNICAL RESEARCHER)** – DON MARIANO MARCOS MEMORIAL STATE UNIVERSITY-NLUC, BACNOTAN, LA UNION (2003)
- **GUIDANCE COUNSELOR** – OSIAS EDUCATIONAL FOUNDATION (OEF), BALAOAN, LA UNION (SY 1999-2001)

SEMINARS/WORKSHOPS ATTENDED

- International Seminar on Teaching and Writing Research with the theme “Teaching and Writing Research Towards a Globally Competitive Education” - (SEAIETI)
February 8-10, 2013; Teachers’ Camp, Baguio City
- “2nd Region I Association of Guidance Counselors (RIAGC) Annual Conference with the theme “Enhancing the Competency of Guidance Counselors in the Delivery of Guidance Services”
September 6, 2013; University of Pangasinan, Dagupan City
- Cultural Writeshop for Print and Online Student Publications (PSU-Lingayen in cooperation with National Commission for Culture & the Arts)
December 17-18, 2012; The President Hotel, Lingayen, Pangasinan
- “1st Region I Association of Guidance Counselors (RIAGC) Annual Conference with the theme “Magnifying Counselors Capabilities in the Delivery of Guidance services”
September 7, 2012; DMMMSU-OUS, San Fernando City, La Union
- Regional Seminar on Leadership and Governance in Education with the theme “Educational reforms Toward an Empowered and developed Academe” – APCAS Region 1
August 31, 2012; CHED-RO1, San Fernando City, La Union

- PAFTE Mid Year Zonal Convention with the theme “Revisiting the Teacher Education Curriculum in the Light of the K to 12 Curriculum”
May 11-12, 2012; Development Academy of the Philippines, Tagaytay City
- International Conference on “Migration and the Creation of Multi-Cultural Society of Japan: Workers, Women and the Next Generation”
January 27-28, 2012; Ateneo de Manila University, Quezon City, Philippines
- Research Forum and Workshop on Enabling An Environment for the University Community Towards Multidisciplinary Collaborative Research (Philippine Association of Graduate Education-Region I in partnership with the Educational Mentoring Resources, Inc.)
July 15-16, 2011; Panpacific University North Philippines, Urdaneta City, Pangasinan
- Regional Conference on Student Affairs and Services (CHED-RO1)
September 1, 2011; Bauang, La Union
- Gender and Development (GAD) Seminar (CHED-RO1)
DMMMSU-MLUC, San Fernando City, La Union
November 26, 2010
- International Symposium on Asian Mission
January 28, 2002; Manila Galleria Suites, Pasig City, Manila
- Prevention, Detection, and Management of Child Abuse in the Classroom
Regional Trainers’ Training
August 15-17, 2000; San Fernando City, La Union
- School-Based Guidance and Counseling Seminar Workshop (Children in Especially Difficult Circumstances) – by Behavioral Dynamics, Inc.
August 10-12, 2000; San Fernando City, La Union
- Living Values Education Program Seminar-Workshop
May 7-9, 2000; Oasis Hotel, San Fernando City, La Union
- Drug and Crime Prevention Seminar – PNP Balaoan, La Union
October 1999; Osias Educational Foundation, Balaoan, La Union

MEMBERSHIP IN ORGANIZATIONS

- Region 1 Association of Guidance Counselors (R1AGC)
2012 - Present
- Philippine Association of Graduate Education-Region 1 (PAGE 1)
Regular Member, 2012 - Present
- UPV Samahang Sikolohiya
University of the Philippines, Miag-ao, Iloilo
1993 - Present