

**2021 APNTS Thesis and Dissertation Abstracts**

**Pring, Joy D. “Ugnayan: How the Christian Faith and Filipino Culture Build Relationships that Help Urban Poor Women Survive and Thrive.” Doctor of Philosophy in Transformational Development, 2022.**

This research explores the experiences of women living in urban poor communities. It aims to identify, understand, and articulate how the Christian faith and the Filipino culture enable them to create relationships for their survival and flourishing as human beings created after God’s image. It is also the goal of this study to provide an indigenous theoretical model of development that is both in line with the tenets of the Bible and in touch with the uniqueness and intricacies of the Filipino culture. Transformational grounded theory, a research design that combines principles from participatory action research and grounded theory methodology, was employed for this study. Fifty women from urban poor communities in Antipolo, Taytay, and Quezon City, Philippines, participated in the research. The data shows that women build relationships in two main loci: in their neighborhoods and in the Christian centers in their communities. Also, employing open coding, axial coding, and selective coding, the data shows that the Christian faith and Filipino culture are instrumental to what women consider to be true development. From the participants’ data, the interweaving of Christian and Filipino values creates relationships crucial for their progress. Christian values (faith, stewardship, harmony, generosity, wisdom, and love) and Filipino values (*damayan, kapwa, loob, pagkakaunawaan*) are the fiber or the threads to the relationships they share that serve as their organic safety net. An indigenous framework of development, “*Banig: Development as Building Relationships through the Interweaving of Christian Values and Filipino Values*,” was drawn from the analysis of the participants’ data. The definition development given by of women from urban poor communities of development is not limited to financial and economic bounds—their view of development as having good *ugnayan* (rela-

tionship) with God, with one's *kapwa* (neighbors), and with one's *loob* (inner self) is closer to the Biblical definition of development as *shalom*. This work offers research-based and empirical evidence that when the poor understand development from the finest of their culture together with the power of God's Word, they begin to perceive it as something beyond economics and live lives of meaningful transformation.

**Thang, Van Nun. "Happy are the People Whose God is the Lord: The הלע (Whole Burnt Offering) in Leviticus 1 as an Expression of the Greatest Commandment." Master of Science in Theology, 2022.**

There are five sacrifices mentioned in Leviticus, and the הלע is listed first. The significance of this offering is that it was one of the most frequently made sacrifices and one of the most important and only sacrifices completely belonging to God. The הלע was completely surrendered to God by the worshipper, and God completely accepted it. The most significant aspect of this הלע can be found in its being voluntary aspect. The difference between voluntary offering and mandatory offering is that the voluntary offering flows out of love, whereas the mandatory offering is offered because of the sin the person committed. Their purposes are also not the same; the voluntary offering is for expressing love, thanks, and paying homage and serves as a gift to God. The voluntary aspect of the הלע can be found in its center in the heart of the offerer. This is expressed by the desire of the offerer to present a costly offering rather than a cheap offering. By the sacrificial death of Jesus on the cross, believers are made holy and acceptable before God. Christ's death is a sacrifice made for all; all the sacrifices are fulfilled in Christ. There is, however, an ongoing aspect that can be drawn out from the הלע. The הלע helps us to understand the self-willingness of Christ to sacrifice himself for us all. As the הלע is burnt totally before God, Jesus asks us to give up everything for Him (Luke 14:33).

**Woolery, Brian. "Developing a Curriculum for Christlikeness Using Jesus's Sermon on the Mount (Matthew 5-7). A Ministry Research Project."**

**Doctor of Ministry in Transformational Ministry, 2022.**

The researcher developed a “Curriculum for Christlikeness” for Keystone Nazarene Church, an English-speaking international congregation in Okinawa, Japan, using Dallas Willard’s approach to Jesus’s Sermon on the Mount from Matthew 5–7 as a biblical foundation for congregant character development. The curriculum was developed to fulfill the church’s mission statement of “Making Christlike Disciples” and in response to the reality that Christians often do not obey the teachings of Jesus or reflect his character. The twenty-four-week “Curriculum for Christlikeness” was carried out in three curricular venues: the corporate worship service, a weekly guided reflection journal, and discipleship groups for discussion and accountability. The researcher used a mixed-method approach to evaluate whether congregant growth occurred and whether higher engagement in the various curricular venues brought more change than lower engagement. Research data showed that implementing the Curriculum of Christlikeness at Keystone Nazarene Church played a part in congregant character development in Christlikeness. The data also showed that higher participation across the three curricular venues generally led to greater perceived growth than lower participation.

**Yun, Ae-Sun. “The Influence of Maternal Responsiveness on Emotional Health as Perceived by Grade 10 Students in Cupang, Antipolo City in the Philippines.” Doctor of Philosophy in Holistic Child Development, 2022.**

This study is quantitative descriptive research regarding perceived maternal responsiveness (acceptance/rejection) and adolescents’ emotional expressiveness. It investigates the perceived maternal responsiveness and its influence on the emotional health, particularly emotional expressiveness, of Grade 10 students in Cupang, Antipolo City in the Philippines by answering the following sub-research questions: 1) What is the demographic of this group of participants in terms of age, gender, the relationship of the residing female parent/caregiver, and the number of years residing with a significant female caregiver? 2) Do the mothers of Cupang, Antipolo City in the

Philippines demonstrate either acceptance or rejection as measured by CHILD Parental Acceptance-Rejection Questionnaire (PARQ): Mother (Short Form)? and 3) Does the perceived maternal responsiveness, as measured in selected adolescent participants, influence youth's emotional health? The current study utilized the 'Child Parental Acceptance-Rejection Questionnaire (PARQ): Mother (Short Form)' to measure perceived maternal responsiveness and the 'Emotional Expressive Scale' to measure the participants' emotional health, particularly emotional expressiveness. For data collection, 250 Grade 10 students participated in the current study both online (79 students) and offline (171 students).

Data gathered from the two survey questionnaires yielded the following findings: For the first sub-research question on demographics, there are no significant differences in the response in terms of age and gender. However, in terms of the relationship of the residing female parent/caregiver, those who live with their biological mothers perceived a higher maternal acceptance than those who live with their stepmothers or other female caregivers. For the demographics pertaining to the number of years residing with a significant female caregiver, those living with their significant female caregivers were emotionally more expressive than those not living with any.

For the second sub-research question on whether the mothers of Cupang, Antipolo City in the Philippines demonstrate either acceptance or rejection as measured by CHILD PARQ: Mother (Short Form), the majority response revealed maternal responsiveness styles as acceptance in a target area. According to the participants' demographic profile, 211 of the respondents (84%) live with their biological mothers, while five students (2%) reside with their stepmothers and 34 students (14%) with other female caregivers. The researcher focused on the maternal responsiveness of significant female caregivers. Thus, the relationship between respondents and their fathers was excluded as it may be a mediating factor.

For the third sub-research question on whether the perceived maternal responsiveness, as measured by the Grade 10 students, influences youth's emotional health, the perceived maternal responsiveness was correlated with the perceived emotional expressiveness.

Hence, to answer the main research question ‘How does the perceived emotional responsiveness of a mother/primary female caregiver, as gauged by the responses of the Grade 10 students, influence the adolescents’ personal perceived emotional in the Cupang, Antipolo City in the Philippines?’, the findings conclude that participants who perceived a higher level of maternal acceptance showed a higher level of emotional expressiveness than those with a lower level of perceived maternal acceptance. These findings might indicate the importance for significant female caregivers, especially biological mothers, to reside with their sons and daughters, particularly adolescents, as this study focuses on promoting emotional expressiveness as one of the components of emotional health. Furthermore, teachers, counselors, social workers, church, government, and private companies should likewise acknowledge the importance of a strong mother-son/daughter relationship to promote emotional health. With that being said, it is highly recommended for these institutions to consider thoughtful intervention programs that will encourage and empower mothers to practice warm and supportive acceptance and increase the adolescents’ emotional expressiveness that will nurture their emotional health. For this purpose, the researcher developed a curriculum that trained practitioners can use (see Appendices R and S).

