2023-24 APNTS Thesis and Dissertation Abstracts

delos Santos, Roldan. "Clothing to Cover Nakedness: A Comparative Analysis of Genesis 2:25, 3:7, 3:10-11, and Genesis 9:21-23." Master of Science in Theology Thesis, 2024.

The book of Genesis records the origin of human clothing. In the account of this book about the beginning of creation, Adam and Eve created clothing made of sewed fig leaves to cover nakedness. Likewise, a second instance is narrated in Genesis, where Shem and Japheth took a garment or piece of clothing to cover the nakedness of their father, Noah. From these two significant narratives, this study draws attention to the purpose of clothing to cover nakedness.

Nakedness is defined etymologically and contextually from the narrations. Shame, fear, and sin were the identified reactions to nakedness. These three associated effects are expounded in this study based on how the narrators and characters perceived them with God's illuminating revelations. An intertextual approach and narrative criticism were applied to analyze the components, usage, and replacement of clothing. The clothing or coverings used by Adam and Eve, Shem and Japheth, and God to cover nakedness were compared in this study to formulate not only a comprehensive but also a collaborative analysis of nakedness in relation to the feeling of shame, a sense of fear and the admission of sin. Comparative analysis is used to produce layered presentations of nakedness, shame, fear, and sin. The sewed fig leaves for Adam and Eve and the garment placed over Noah were initially used as coverings for shame and fear, respectively. But then, God altered the fig leaves with coats of skin to cover the body and deal with sin.

Hence, the conclusion of the study reveals that the purpose of clothing to cover nakedness is to cover shame, fear, and sin. It is finally discovered that determining the form of clothing, the function of clothing, and the ownership of the body are significant considerations in selecting the

appropriate and suitable clothing to cover nakedness.

Gique, Jeanoah Dulay. "Designing a Contextualized Reading Curriculum for the Adult Dumagat of Tala, Mamuyao, Tanay, Rizal." Master of Arts in Religious Education Thesis, 2024.

This thesis delves into the intricate process of designing a specialized reading curriculum tailored specifically for Adult Dumagats residing in Tala, Mamuyao, Tanay, Rizal. Through an in-depth exploration, it uncovers the multifaceted challenges hindering this demographic from acquiring reading literacy skills and underscores the imperative role literacy plays within their community. Moreover, the study thoroughly formulates learning competencies aligned with the Indigenous Peoples Education Curricular Framework (IPED) and to the available resources for the literacy of the adult Dumagats to ensure the curriculum resonates with the cultural context and educational aspirations of the adult Dumagats.

The Contextualized Reading Curriculum for Adult Dumagats aims to promote cultural relevance, empower learners through literacy, contribute to community development, preserve indigenous knowledge, and foster a lifelong love for learning. By addressing these objectives, the curriculum aims to facilitate positive educational outcomes and enhance the overall well-being of the Dumagat community.

By employing a participatory action research methodology, the study actively engaged with the community from September 2023 to April 2024 and utilized qualitative techniques such as focus group discussions and interviews. These methods are complemented by descriptive analysis techniques, enabling the researchers to glean rich insights and perspectives from the participants. The interpretation of gathered data went beyond mere observation, aiming to capture the nuances of the adult Dumagats' experiences through member check and peer review. Member check and peer review can significantly improve the credibility and dependability of a tailored reading program for adult Dumagats. Member check engages adult Dumagats in the curriculum creation, ensuring it suits their needs, cultural background, and language skills, thereby boosting its credibility. Peer

review involves experts evaluating the curriculum for accuracy, relevance, and efficacy, ensuring it meets educational standards and utilizes suitable teaching methods, thus enhancing its reliability. Integrating member check and peer review into the development process can make the reading curriculum more culturally sensitive, linguistically suitable, and educationally efficient, ultimately enhancing its credibility and dependability.

In crafting the curriculum, careful attention is paid to its organization, drawn upon the principles of Rigorous Curriculum Design, integrated with the K12 Curriculum Template, informed by the IPED, and the available resources for the literacy of the adult Dumagats. Furthermore, the curriculum's lesson plans are meticulously structured based on Gagne's Nine Events of Instruction and the Marungko Approach in Reading, integrating both pedagogical excellence and cultural relevance.

To evaluate the efficacy of the developed curriculum, a pilot study employing purposive sampling was conducted, involving adult Dumagat participants. This comprehensive evaluation process ensured that the curriculum not only met the educational needs but also resonated with the cultural values and aspirations of the target community. The culmination of this research endeavor was the emergence of a contextualized Reading Curriculum for adult Dumagats, accompanied by thirty-one crafted Session Guides with Learning Resources included. These educational resources were uniquely designed to address the distinctive educational requirements and cultural context of the adult Dumagat community, thereby fostering a sustainable and inclusive approach to literacy development.

Recommendations play a crucial role in guiding the implementation and future directions of the Contextualized Reading Curriculum for Adult Dumagats of Tala, Mamuyao, Tanay, Rizal. They offer practical strategies for effectively integrating the curriculum within the Dumagat community's cultural context and advocate for broader policy changes to promote culturally responsive pedagogy in education. Furthermore, recommendations highlight the importance of continuous research to assess the curriculum's impact and identify areas for improvement, such as exploring

additional Dumagat cultural materials and translating resources into Filipino for broader accessibility. Future researchers are encouraged to delve deeper into the Dumagat language, literacy rates, and literature and develop additional Indigenous Peoples Education (IPED) curricula tailored to Indigenous communities' specific needs. Ultimately, the impact of the curriculum extends beyond professional satisfaction, fostering a profound sense of purpose and empowerment within the researcher and the Dumagat community as they collectively strive for positive change and celebrate their cultural heritage.

Grijaldo-Pantano, Mary Jubelyn. "The Beliefs of Selected Filipino Christian Nurses Working in Norway on Integrating Prayer in Giving Medical Care to Patients." Master of Arts in Intercultural Studies Thesis, 2024.

This study's primary goal is to explore the beliefs of the selected Filipino Christian nurses regarding the integration of prayer in giving medical care to their patients. The respondents believe that prayer helps patients meet their biological, psychological, social, and spiritual needs, and despite challenges, there are factors encouraging this integration. The study involved ten Christian nurses from the Philippines working in Norway. It investigated the integration of prayer into patient care.

The study utilized Florence Nightingale's holistic person framework (Nightingale 1860; adapted from Dossey et al. 1995) and Beebe, Beebe, and Ivy's self-concept components (2016), employing both qualitative and quantitative data as its design principle. It used focus group discussions (FGD) and survey questionnaires to address four research questions, along with member checks and triangulation to ensure validity and reliability. The survey questionnaire data was analyzed using a weighted arithmetic mean, and MAXQDA software was used to analyze the FGD interview.

Research question one provided the respondents' demographic profile. The study involved six females and four males, aged between thirty and fifty, with a range of employment in Norway spanning two to eleven years.

Research question two examined respondents' beliefs about prayer and patients' biological, psychological, social, and spiritual needs. Respondents believe integrating prayer into patient care will help meet their patients' biological needs, improve the nurse-patient relationship, and fulfill their duty to pray for patients.

Research question three explored the challenges nurses face in integrating prayer in clinical settings. The respondents indicated that religious differences, language barriers, inadequate spirituality training, unanswered prayers, spiritual dryness, and time constraints are some challenges they face in integrating prayer into patient care.

Research question four investigated factors influencing prayer integration in clinical settings. The research participants identified personal testimony, patient appreciation, spiritual training, religious surroundings, and workplace rules and regulations as factors that influence prayer integration into patient care.

Finally, based on the findings of the study, the following recommendations were formulated: (1) To the nurses: respect patients' cultural and religious beliefs, respect professional boundaries, understand workplace ethical guidelines, and use translation tools for effective communication. Nurses should also learn the local language, understand Norwegian culture, and use translation apps when interacting with non-native speakers; (2) To the academic community: integrate spirituality and prayer into the nursing curriculum, provide faculty training, and offer spiritual support services for students, including opportunities for prayer, meditation, and reflection; (3) To missions agencies: offer training programs for Christian nurses interested in mission work, focusing on cross-cultural communication and spiritual care, and pair them with experienced mentors for guidance and practical advice; (4) To local churches: facilitate prayer groups for nurses, offer individual or group prayers before or after shifts, and facilitate sessions where nurses can come together to pray for patients, colleagues, and the community.

Grunwald, Sheryl Mae. "Participation, Empowerment, and Spirituality in Armenian Early Adolescents Involved in Community-Based Service Projects: A Case Study." Doctor of Philosophy Dissertation, 2024.

This research explores the interrelationships of participation, empowerment, and spirituality when ten- to thirteen-year-old children who are part of a Nazarene Compassionate Ministries Child Development Center (CDC) in Yerevan, Armenia, engage in community-based service projects. Thirty-two children from one CDC participated in this qualitative research study. Child participation includes involvement in an activity, giving children a voice, or including them in decision-making. The children collaboratively chose, planned, and implemented a community-based service project while the research team observed the process. Then, the children evaluated the projects and their roles in them through focus groups and interviews.

The data showed that when the children were given the opportunity for self-determined community service projects, they were able to participate both by having a voice and being actively involved in every step of the project planning process: choosing the problem, designing the action plan, implementing the plan, and evaluating their work. Using Shier's Centro de Servicios Educativos en Salud y Medio Ambiente (CESESMA) model (CESESMA-UNN 2010; Shier 2015; 2017) as the theoretical framework for empowerment, the study looked at how the research participants perceive empowerment in three areas: development of capabilities and knowledge, creation of conditions and opportunities for empowerment, and personal attitudes and self-esteem.

The children identified capabilities, including practical skills, teamwork, and surprise at what they could accomplish. Conditions included friendships and the support of leaders as they gave the children a voice, guided and redirected them during discussions, encouraged them, and gave them practical support when asked. The children described the changes in their behavior and attitudes and identified the attitudes of happiness, eagerness, initiative, confidence, responsibility, and

accomplishment. Results affirmed the theoretical framework for empowering children in this age group.

Children's spirituality was measured according to Hay and Nye's (2006, 65) categories of spirituality as relational consciousness: awareness sensing, mystery sensing, and value sensing. Awareness sensing was noted through the children's language as they spoke about God's character and their response to God. Mystery sensing was seen as the children spoke of dreams, wishes, or things beyond their comprehension. The children demonstrated value sensing through expressing compassion, kindness, goodness, generosity, gratitude, and love. All three concepts—participation, empowerment, and spirituality—were shaped by doing community service projects. Whether the children spoke of helping others, helping the environment, helping themselves, or helping God, active participation, true empowerment, and spiritual awareness were all present. Cause-effect, rationale, means-end, and attribution relationships were identified. However, the interrelationships were multi-directional, demonstrating there is no simple way to describe them. The concepts co-exist, at times acting independently of one another but at other times woven together.

The study recommends that Nazarene Compassionate Ministries, CDCs, faith communities, and educators be more intentional in including child participatory activities and service opportunities in their programming as a part of holistic development, building awareness, and encouraging children's spirituality in those activities. NGOs and FBOs involved in child participation are encouraged to consider that children are spiritual beings and incorporate spirituality into their conversations.

Thompson, Bradley Gabriel Mark. "Reducing Vulnerability of Young Women Survivors Of Child Sex Trafficking In Kolkata, West Bengal India: A Case Study Analysis." Doctor of Philosophy Dissertation, 2024.

This study aimed to understand the vulnerability of young women survivors of child sex trafficking in Kolkata, West Bengal, India, and to identify effective strategies that prevent re-trafficking and exploitation.

Bronfenbrenner's socio-ecological framework was used to understand what factors influence young women survivors to be vulnerable to re-trafficking or re-exploitation and to identify effective intervention approaches to prevent re-trafficking and exploitation of trafficked women. A case study design was used to understand the vulnerabilities of young women survivors of trafficking.

Seven young women aged eighteen to twenty-five years were selected by purposive sampling from in and around Kolkata. In-depth interviews with survivors were triangulated with key informant interviews of NGO leaders and church leaders engaged in anti-trafficking efforts. Interview data was transcribed, translated, coded in NVIVO, and analyzed to provide insight and answer the research questions.

The factors that lead to vulnerability and the trafficking of girls and young women for sexual exploitation include extreme poverty and hardship, a history of early marriage, a history of child labor, lack of safety in the home, lack of education and vocational skills, lack of access to sustainable livelihoods, living in a red-light district, and feeling pressured. In addition, factors like violence in the home, loss of a parent, having a parent in the sex trade, being sold by a parent or family member, and pressure from the family to earn an income by any means. Other community and societal factors add to the vulnerability of being trafficked for sexual exploitation. The COVID-19 pandemic had a severe impact on survivors and their families. Survivors experienced a lack of food, loss of income, loss of jobs, and increased debt bondage, and some were pushed back into engaging in prostitution and were sexually exploited.

Programs need to be prepared for disasters and ready to support survivors in emergency situations. Interventions that survivors said benefited them include vocational training, access to livelihoods, counseling services, family counseling, prosecution of traffickers, community awareness activities to address worldviews and stigma, and efforts to ensure that survivors have access to justice and compensation. There is a need to strengthen access to jobs and post-integration counseling services, organize effective awareness programs, address stigma and

discrimination, sensitize law enforcement, and ensure access to compensation and prosecution of traffickers. There is also a need for ongoing counseling and support groups. Churches and faith-based organizations are engaged in various interventions, including building awareness, rescue efforts, vocational training, job placements, building faith, hope, and resilience among survivors, strengthening their identity and self-worth, and enabling supportive relationships. The organizations are engaged in both spiritual nurture and providing practical support.

Based on the synthesis of the findings from this study and grounded in established theory, the researcher proposed an integrated framework to reduce the vulnerability of girls and young women survivors, building on Bronfenbrenner's socio-ecological model. The framework articulated interventions across individual, relational, community, and societal levels. The study highlighted the fact that survivors are vulnerable following the trauma experienced as a result of being trafficked and exploited. They require specific and individually tailored interventions across the various levels of the socio-ecological framework for effective reintegration. Stakeholders must collaborate well to ensure that survivors are protected and thrive.

Tsang, Nonette Garcia. "In Or Out?: Belonging Of Families And Their Children With Special Needs In A Hong Kong Chinese Church—A Case Study." Doctor of Philosophy Dissertation, 2024.

Hong Kong is a fast-paced, densely-populated city where families who have children with disabilities struggle to survive a stressful life with little emotional support. A faith community is a source of help, comfort, and hope for these families. This study examines how a Chinese Hong Kong church with a Special Needs Ministry accepts families and their children with disabilities. The study explores three areas of focus: 1) the qualities of a welcoming church; 2) the understanding of belongingness by parents, their children with disabilities, and ministry workers; and 3) the impact of belongingness in the quality of life on families who have children with special needs.

This qualitative single-case study has three subunits: 1) Parents of children with disabilities; 2) Children with disabilities, all of them with autism, and some with varying co-occurrences; and 3) Ministry Workers (pastor, ministry leaders, and volunteer teachers). The instruments used for data gathering are survey questionnaires, World Café, direct observation, and semi-structured interviews. Qualitative data analysis software was used to analyze the data and find themes and sub-themes.

Belonging is a basic human need. It does not happen spontaneously. The findings of this study showed the factors that foster belongingness: 1) An accepting church where people have a positive attitude towards families who have children with disabilities; 2) The presence of ministry workers who are experienced with or trained in disability, committed, caring, and called by God; 3) Programs that support the needs of parents and their children; 4) Participation of families in church activities to consistently engage with the congregation and establish a lasting relationship so that their presence is felt; 5) Opportunities for families to serve in the faith community that give them a sense of purpose and belonging. A belonging framework was conceptualized (The Stages of Belonging - The 5 P's of Belonging) as a recommendation for churches that want to start a disability or special needs ministry or improve their current one.

Na Daw Sha Pun. "Designing a Christian Education subject for the Master of Divinity program of the Lahu Theological Seminary in Eastern Myanmar." Doctor of Philosophy Dissertation, 2024.

This research aims to design a Christian Education (CE) subject for the Master of Divinity (M.Div.) program of Lahu Theological Seminary (LTS) in Eastern Myanmar. In view of this, it intends to find out, "What is the key approach that should be considered in designing a CE subject for the M.Div. program at LTS in Eastern Myanmar to effectively equip future CE Directors with the necessary knowledge and skills?" In order to answer this main research question, after the research sub-questions, utilizing the framework of Kolb's Experiential Learning Theory, were formulated: (1) What are the experiences of the alumni of the LTS alumni serving as CE Directors in the churches; (2) What are the reflections of the alumni of LTS

on their experiences as CE Directors in churches?; (3) What concepts can the alumni of LTS abstract from their experiences as CE Directors in churches?; (4) What learning experiences or activities can these alumni recommend to be included in the CE subject of LTS that will equip its M.Div. students to become efficient CE Directors in churches?; and (5) What syllabus and lessons will be appropriate for designing a CE subject for M.Div. students of LTS to prepare them to become efficient CE Directors in churches? The answer to the fifth sub-research question is the final output that answers the main research question.

This qualitative study employed the phenomenological research method to answer the research questions and used a semi-structured interview protocol to collect data. The sample consisted of eight alumni of the M.Div. program of LTS who are serving as CE Directors in churches within the jurisdiction of the Lahu Baptist Convention (LBC). Eight Senior Pastors from the churches where the eight alumni are serving as CE Directors were also interviewed to validate the data collected. The data was collected, transcribed, coded, and analyzed in Lahu. The researcher looked for emerging themes employing thematic analysis with reference to the literature in Chapter II. Finally, the presentation and analysis of data were translated into the English language.

Findings from this research reveal that there is a need to include the praxis in both formal and non-formal training to equip participants and students to serve efficiently as CE teachers and CE Directors. Hence, it was recommended that theological seminaries provide opportunities for students to integrate and actively experiment or apply their classroom learning in real life or their ministry contexts. Integration tasks and active experimentation can allow the students to have firsthand experience of the theories, principles, and concepts in real time, leading them to engage in reflective observation and abstract concepts from their learnings and conclusions. This will make their classroom learning more meaningful and will lead to transformation through the progress of their class performance. This research led to the conception of a fourth CE subject, "Teaching Methodology for Transformation." The output is a syllabus and lesson plan for one semester consisting of twelve sessions.