

### 2019 APNTS Thesis and Dissertation Abstracts

**Fallaria, April Anne. “The Use of Mobile Apps by Selected Millennials of Victory Christian Fellowship Ortigas to Facilitate Religious Practices.” M.A.C.C. thesis, Asia-Pacific Nazarene Theological Seminary, 2019.**

This study seeks to answer the main question, how do millennial members of Victory Christian Fellowship Ortigas use religious mobile apps in facilitating religious practices? This study looks at the perceived knowledge and attitudes of these millennials toward the use of religious mobile apps, the factors they consider in choosing religious mobile apps, their expectations in using the apps, and the ways in which these religious mobile apps impact the spiritual lives of these respondents.

This study was guided by two theoretical frameworks, namely, the Uses and Gratifications Approach and the Religious Social Shaping of Technology. The Uses and Gratifications Approach was used to see how these millennials adopt the use of religious mobile apps in facilitating religious practices from the perspective of the users. In addition, the Religious Social Shaping of Technology was used to see how the core values and beliefs of Victory Christian Fellowship Ortigas, as a church, influence the way religious mobile apps are being adopted by these millennials.

The study is descriptive research that employs qualitative methods. The respondents engaged in a one-week recording of diary reports about their daily use of religious mobile apps. Semi-structured interviews were also conducted with the respondents to help provide clarification about the diary reports and also to gain additional data that were needed but not covered in the diary reports. Then, document analysis was used to know the core values and beliefs of Victory Christian Fellowship Ortigas. The responses from the diary reports and interviews were analyzed in light of Victory’s core values to know how they were reflected in the way millennials adapted religious mobile apps in facilitating religious practices.

Based on the findings of this research, the respondents use five kinds of apps: sacred textual engagement, religious media outlet, religious wisdom and leaders, devotional worship, and religious games. Among these types, the most used apps are Sacred Textual Engagement apps. In relation

to this, the activity that they mostly do with religious mobile apps involves engagement with the Scriptures—Bible reading, devotions, and in-depth study. They also employ religious mobile apps for evangelism, discipleship, and equipping themselves for ministry. All these activities reflect the core values of Victory. The study participants indicated that religious mobile apps have helped them in these aspects of their spiritual lives.

However, the core value of connecting with others was not reflected as much as the others in the activities that the respondents engage in when using religious mobile apps. Non-religious mobile apps were what the respondents commonly use to connect and communicate with others. The respondents also identified the risks in using religious mobile apps, which are distractions, technical errors, decreased use of a physical Bible, and security concerns. Despite these risks, the respondents kept on using the religious mobile apps because these apps satisfied their needs and expectations.

Based on the millennials' use of religious mobile apps, it can be concluded that they have developed certain degrees of dependency on apps in facilitating religious practices. Though their uses actually reflect this dependency, the respondents still project that they are not actually dependent on apps by incorporating traditional forms of media into their activities. This reflects the conflict within these millennial Christians who are inclined toward the use of digital technology but would still want to preserve traditions.

After conducting this research, the researcher proposed that further studies of the following areas need to be considered: (a) a qualitative study of how other denominations use religious mobile apps in conducting religious practices; (b) a qualitative study of how other age groups use religious mobile apps in conducting religious practices; (c) a qualitative study of how non-religious mobile apps are used for conducting religious practices; (d) a study comparing the use of the hardcopy of the Bible and the use of Bible apps; (e) a study comparing the use of religious mobile apps by different generations; (f) a study comparing the degree of use of different mobile apps among Christians; (g) a qualitative study of how computer-mediated communication could lead to monasticism; and (h) development of survey questions and scales based on the findings of this research for qualitative study.

**Gondra, Cathy Lee F. “Perceived Impact of Confirmation Classes on Selected United Methodist Members in the Manila Episcopal Area.”**

**M.A.R.E thesis, Asia-Pacific Nazarene Theological Seminary, 2019.**

This study examines the perceived impact of the confirmation classes on the selected United Methodist Church (UMC) members in the Manila Episcopal Area. The researcher studied how the confirmation classes affected the affective, behavioral, and cognitive experiences of the selected respondents.

The guide questions used in this study were based on the UMC vows, as well as the objectives of the confirmation classes cited in the *Book of Discipline of the United Methodist Church*. The study was anchored in Robert R. Pazmiño’s framework, “Integration of Developmental Concepts with Biblical Anthropology.” This research particularly focused on one of the six elements in the framework, namely, “Learning.” Under the Learning element were the three learning domains, namely, affective, behavioral, and cognitive, which according to Krathwool, Bloom, and Masia, are expected to develop as a result of the instructional process.

The methodology used in the study is the multiple-case study approach. Semi-structured interviews facilitated data gathering. The six respondents were active members of the UMC and were currently between the ages of 23 and 40 years old. They were chosen using the purposive sampling method. Data were analyzed using a multiple-case comparison.

Based on the research findings, confirmation classes can provide opportunities for holistic growth among the participants if delivered in ways that cater to the needs of the students. The following are some of the conclusions this study yielded. In terms of the affective aspect, the confirmation classes the respondents had were too doctrinal and too academic, especially for 12-year-old learners. The respondents indicated that there were elements in confirmation like the culminating activity, the re-affirmation of faith, and the Love Feast that were memorable instances that helped them think about their commitment to Christ.

In terms of the behavioral aspect, confirmation lessons helped the respondents see the big picture of their commitment to God. The presence of other activities like summer camps, Christmas Institute, Bible studies, and other church activities helped them as they processed their faith. Finally, in

terms of the cognitive domain, confirmation led the learners to an understanding of their Christian faith through learning and reflecting the Four Pillars of Faith and their faith's relevance to their lives. Confirmation also allowed them to re-affirm their faith and prepared them to become professing members of the UMC.

The researcher proposes further studies in the following areas: (a) a survey on what activities in the youth camp can provide the most impact on the youth's learning experiences, especially if the confirmation could be conducted in a camp; (b) a qualitative study of the impact of confirmation vis-à-vis spiritual nurturing of the youth; (c) a qualitative and quantitative study about the Christian education programs that most help the youth in nurturing their Christian faith; (d) a project thesis creating an interactive curriculum on the lessons of confirmation; and (e) a case study of best practices on how to teach confirmation lessons to children 12 years old.

**Macabuhay, Rogelio Yalung. "Doctrinal Beliefs and Practices of Selected 15–18-Year-Old Youth in the Philippine Church of the Nazarene: Do They Understand, Believe, and Apply the Articles of Faith in Their Lives?" Ph.D. dissertation, Asia-Pacific Nazarene Theological Seminary, 2019.**

This study has been conducted with selected youth in three districts of the Church of the Nazarene in the Philippines, identified as Districts A, B, and C. Six churches from each district were selected to participate in the study. The purpose of the study was to discover how well 15–18-year-old youth in selected Nazarene Churches from the three districts understand the Articles of Faith of the Church of the Nazarene, whether they believe them, and how those beliefs are manifested in their practices.

Data was gathered using a fifty-item questionnaire completed by the youth in the selected churches. The questionnaire provided biographical information on the respondents and measured the level of their agreement with the Articles of Faith.

Focus Group Discussions (FGD), one in each of the three districts, provided qualitative data. Each focus group had one youth from each of the six selected churches in that district. Three scenarios were employed to stimu-

late a structured conversation with the focus group participants. The scenarios were prepared using the Tagalog dialect, spoken by most of the participants. Video and audio recordings were made of the three focus group discussions and transcribed for analysis.

The findings show a range of abilities on the part of the 15–18-year-old youth to articulate what they know about the Articles of Faith of the Church of the Nazarene. A few struggled to give a response to the scenario questions, others shared an insight or two, while still others were able to more fully respond to the questions, giving an indication of their ability to appropriately bring together their grasp of insights from several Articles of Faith.

The quantitative data indicated that the three Articles with the lowest agreement scores were Article 13 (The Lord's Supper), with a score in the Disagree range, and Article 1 (The Trinity) and Article 3 (The Holy Spirit), each with a score in the No Opinion range. These findings suggest that the 15–18-year-old youth throughout the Church of the Nazarene in the Philippines could benefit from an examination of how the Articles of Religion are being presented to the youth in their local churches.

This study recommends that youth leaders and pastors from the Church of the Nazarene in the Philippines gather together to review the findings of this research and discuss the implications of the study for their ministries with youth in the Church of the Nazarene in the Philippines.

**Naomi Ni Em. "The Influence of the Family upon the Development of Children in St. John Baptist Church, Kalaymyo, Myanmar." M.A.RE. thesis, Asia-Pacific Nazarene Theological Seminary, 2019.**

This case study explored the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, regarding the influence of their families upon their holistic development. Specific factors were investigated to explore the respondents' experiences and perceptions. The respondents were 10- to 12-years old from families who have been regular members of the St. John Baptist Church. They were chosen using the purposive sampling method. Three research methodologies were used to gather data, namely, semi-structured interviews, observation, and drawings of the children. These avenues provided information about the influence of the families upon the spiritual, intellectual, physical, and social development of the children.

Based on the findings of this research, the following conclusions were drawn. Spiritually, this study found that there is less intentionality on the part of the parents and siblings to conduct devotions, read Bible stories, and discuss spiritual matters in the context of the home. Intellectually, the family affected a very positive influence upon the selected children. In fact, in the study, this is the most positive area where the selected children indicated the family really helped them through supporting their educational needs. Physically, the study revealed that the height and weight of the selected children were not up to the standards set forth by the World Health Organization (WHO). Socially, the family has helped the children's development by fostering right relationships with others through their encouragement and guidance. The respondents have learned how to show respect toward the elderly, as well as how to help and love others in their school, church, and community.

Based on the findings of the study, the following recommendations are offered to the parent. First, for the spiritual needs of the children, the parents need to be aware that the home is a place of parental teaching and child learning. Second, for the intellectual needs of the children, the parents need to be commended on a job well done in the area of helping their children with their intellectual pursuits. Third, since the study revealed that the height and weight of the selected children in the study was not up to the standards set forth by World Health Organization (WHO), the family can help the children by providing meals, clothes, health care, enough sleep and regular exercise, and time to play with other children. Finally, for their social needs, the parents need to exercise equality in their treatment of each child, as the respondents indicated they felt there is favoritism in the family.

Finally, the following are recommendations for further study: (1) a qualitative study of the perceived influence of the church upon parenting in Myanmar; (2) a quantitative study of the differences of the self-perceptions of holistic development between boys and girls; and (3) a qualitative study of the impact of grandparents upon children's holistic development in Myanmar.

**Olumbe, Roseline Shimuli. "Effects of Children's Political Awareness, Affiliation, and Participation on Inter-Personal Relationships among 10-13-**

**Year-Olds in a Multi-Ethnic Kenya.” Ph.D. dissertation, Asia-Pacific Nazarene Theological Seminary, 2019.**

Children learn about politics from their early years, forming affiliations to political parties. Kenyan politics have been known to divide people ethnically, leading to political tensions which have an effect on children. In 2013 and 2017, children were observed to closely follow political issues and hold strong views regarding political candidates. This study sought to investigate how children’s political awareness, affiliation, and participation affect their interpersonal relationships.

The study used Albert Bandura’s theory to explain how socialization impacts children’s learning, Henri Tajfel and John Turner’s theory of social identity to discuss interpersonal relationships, and Urie Bronfenbrenner’s ecological systems theory to explain environmental influences on children’s political awareness, affiliation, and interpersonal relationships. The interplay among independent variables (children’s political awareness, political affiliation, and political participation) affect the dependent variable (children’s interpersonal relationships). This outcome was influenced by intervening variables: child’s age, gender, teachers, media, parents, religion, educational level, and tribe.

A mixed-methods design was adopted, and multi-stage sampling was used to select 363 children aged eight to thirteen years out of a population of 4,368. Data from children was collected using questionnaires uploaded onto Online Data Kit (ODK) and focus group discussions (FGDs), while key informant interviews (KII) were used to collect data from purposively selected teachers. SPSS version 24 and NVIVO 10 were used for data analysis.

Results revealed that children are aware of politics. They get political information from electronic and print media, parents, friends, teachers, and political rallies. Religious institutions were the least contributors to children’s political awareness. Most children had no party affiliation, but some had preferred political parties. A positive relationship was established between children’s political awareness and political affiliation. Findings also revealed that children participate in political activities; however, most do so at manipulation and decoration levels, which are non-participation. Chil-

dren's political affiliation had a direct effect on their interpersonal relationships as some expressed hostility, mistrust, and ethnocentrism towards friends. Finally, political outcomes in Kenya affect children in all development domains.

This study recommends that teachers, parents, government agencies, and religious institutions provide appropriate political information to children, model good citizenship, teach values that promote inclusive relationships and offer psychosocial support to children who are affected by political outcomes.

**Ramos-Pajaron, Evelyn. "A Mixed-Methods Filipino Parenting Education Project towards Evidence-Based Practice." Ph.D. dissertation, Asia-Pacific Nazarene Theological Seminary, 2019.**

Parental beliefs and practices have an influence and deep impact on children's identity, development, and outcomes. In view of this, parent education programs have become significant endeavors in developed countries to intervene and support families, especially those at risk. These parenting programs have become evidence-based with repeated randomized controlled studies that show effectiveness. Parenting realities in the country and the absence of evidence-based parenting programs to date show the necessity and importance of a Filipino parenting education program that meets standards to show effectiveness.

This mixed-methods study employing randomized controlled trial (RCT) and quasi-experimental research (nonRCT) examined the effectiveness of a parenting curriculum named P4S (pronounced Pforce, *Pagsasanay sa Pagiging-magulang tungo sa Pinagpalang Pamilya*) in bringing about transformation in perspectives and practice of parents in two public schools in Quezon City, Philippines. The P4S curriculum was developed after a literature review of (a) research made from the year 2000 onwards on Filipino parenting studies to identify needs and issues; (b) Biblical and theological perspectives on these identified needs and issues; and (c) lessons learned from effective evidence-based parenting programs. Using the transformative learning framework, the research-based curriculum had a pilot study in two public schools. The RCT results of the experimental group ( $NE = 56$ , where only 38 attended P4S) indicated an improvement from pre- to post-



test in terms of parental consistency, coercive parenting, positive encouragement, parental teamwork, and religious well-being, but the change was not significant enough. There was only a significant improvement in terms of parental adjustment and family relationships. The nonRCT results ( $n = 52$ ), which included all program attenders, rejected the null hypothesis on all the variables except for RWB. When both RCT and nonRCT groups were combined ( $N = 108$ ), thereby increasing the samples of those who actually went through the parenting program, a significant effect was evident on the variables that were targeted. Increasing sample size showed evidence of significant effects on the variables being studied except for the RWB. One possible explanation for the RWB results could be the innate religiosity and spirituality of Filipinos. The questions regarding belief in God's love and care and relationship with God are accepted beliefs common among Filipinos, thereby registering high scores already even at pretest and not much change at posttest.

The qualitative data, where 82.1% of the program's attendance in the RCT classes ( $N = 32$ ) were included in the interviews and triangulated by the children's FGD ( $n = 26$ ), showed the effectiveness of the intervention. Parents shared the following changes: (1) talking calmly (90.6%) with their children; (2) refraining from spanking and saying curses (65.6%) and practicing self-control and patience (56.3%); (3) spending time to play (43.8%) and bond with their children (40.6%); (4) giving more praise (68.8%) and rewards (25%); and (5) indicating a deepening trust in God and specifically saying that Christ should be at the center of all they do (71.9%). As participants shared with their families the P4S lessons and applied them in their lives, more cooperation and partnership between spouses were taking place (65.6%). The family members felt happier (81.2%), were showing more affection to each other (71.3%), communicated more (53.12%), and felt closer as a family (43.8%). Key recommendations included: A follow-up study on changing the Religious Well-being (RWB) instrument to suit the specific changes P4S program is trying to address; a quasi-experimental study of the P4S program in a barangay composed of informal settlers to see if community transformation is possible; and a multiple case study of best practices in Biblical parenting among selected pastors' families.

**Woehrl, Kathrin S. “An Approach to Enhance the Creative Bible Lessons Curriculum (Hong Kong) with Multimedia.” M.A.RE. thesis, Asia-Pacific Nazarene Theological Seminary, 2019.**

The intention of this production thesis was to enhance the Creative Bible Lessons (CBL) with multimedia. This curriculum is published in Hong Kong and provides weekly Sunday School lessons to teach children. The CBL curriculum provides detailed lesson outlines and printed visual aids. The product of this thesis was a set of 26 PowerPoint presentations to complement the lessons of one volume of the CBL curriculum. The material used was the original artwork owned by the publisher in Hong Kong. The different pictures and figures were prepared for digital use, arranged, and animated according to the narrations in the respective volume. The presentations are intended to be used either in addition to or instead of the printed visual aids. The 26 multimedia files were designed as prototypes for the publisher to prepare an avenue for further exploration into this field, as educational technology is an increasingly used tool in children’s spiritual formation.

The product was developed based on the literature review in the three areas of the Technological Pedagogical Content Knowledge (TPACK) framework by Punya Mishra and Matthew J. Koehler. To validate the product, a test group of twenty churches in the Philippines was provided with hard copies of the CBL curriculum and asked to implement the lessons. For a period of six months, the churches received the developed multimedia on a weekly basis. The researcher used observations, interviews, and questionnaires to collect feedback concerning the implementation of the curriculum and the thesis product over a period of three months. Based on the findings, the product was evaluated and amended according to the Eternal, Synergistic Design Model by Caroline Crawford. It is recommended that the publisher initiate further research to explore the effectiveness of multimedia for the spiritual formation of children.