

PERCEIVED FAMILY STRENGTHS  
OF PHILIPPINE WESLEYAN MINISTERS  
IN NORTHWESTERN LUZON AND CENTRAL LUZON DISTRICTS

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A Thesis  
Presented to  
the Faculty of the Graduate School  
Asia-Pacific Nazarene Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Religious Education

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by:  
ERLIE BANG-AS SAGUD

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WE HEREBY APPROVE THE THESIS

SUBMITTED BY:

ERLIE BANG-AS SAGUD

ENTITLED

PERCEIVED FAMILY STRENGTHS OF PHILIPPINE WESLEYAN MINISTERS IN  
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FOR THE DEGREE

MASTER OF ARTS IN RELIGIOUS EDUCATION

*Terry D. Clark*  
Thesis Adviser

4/25/07  
Date

*[Signature]*  
CHED Reader

5/10/07  
Date

*Rovina L. Halon*  
Faculty Reader

6/27/07  
Date

*[Signature]*  
Academic Dean

4/25/07  
Date

*Resurreccion C. Reyes*  
Faculty Reader

4/27/07  
Date

*[Signature]*  
President

4/26/07  
Date

## **ABSTRACT**

**Title: PERCEIVED FAMILY STRENGTHS OF PHILIPPINE WESLEYAN  
MINISTERS IN NORTHWESTERN LUZON AND CENTRAL LUZON  
DISTRICTS**

**Researcher: Erlie Bang-as Sagud**

**Adviser: Dr. Stanley Clark**

**School: Asia-Pacific Nazarene Theological Seminary**

The major problem deals with the family strengths of Wesleyan ministers in Northwestern and Central Luzon Districts of the Wesleyan Church of the Philippines.

From the two districts, twelve ministers (6 couples) were from Northwestern Luzon District and thirty ministers (15 couples) were from Central Luzon District.

The descriptive survey method was used with the questionnaire as the main instrument in gathering data. Interviews were also conducted to supplement the data that was gathered.

Based on the data gathered, the researcher found the following:

1. On the ministers' profile, the following were revealed: a) In terms of age, fifteen (15) are from twenty-one to thirty-five years old and two (2) are from sixty-six to eighty years old; b) As to their educational attainment, all the forty-two (42) respondents have finished a bachelor's degree; c) As to the number of years married, seven (7) couples have been married from one to ten years and one (1) couple has been married from forty-one to fifty years.

2. With regards to the family strengths of Wesleyan ministers, it was shown that spiritual well-being (SPWb) is regarded the most highly by the ministers, while time together (TIME) is considered the least important. All the six family strengths are rated as “Agree.”

3. As to the constraints, generally, lack of encouragement and support from superiors and problem pastor’s kid greatly affect the family of NWLD and CLD Wesleyan ministers from being strong, healthy and happy.

4. The Wesleyan ministers’ personal attributes like gender, civil status, educational attainment and number of years affect their family strengths. On the other hand, age greatly affects the Wesleyan ministers’ family strengths.

### Conclusions

1. Most (67%) of the married Wesleyan ministers in NWLD and CLD are still young in age and in family life as well.

2. All the married Wesleyan ministers in NWLD and CLD are bachelor’s degree holders.

3. Among the six family strengths, spiritual well-being (SPWb) is considered by the married Wesleyan ministers in NWLD and CLD as a strength that has been achieved in their family, while time together (TIME) is the strength that they are in the process of achieving.

4. Generally, the six family strengths are in the process of being achieved by the married Wesleyan ministers in NWLD and CLD.

5. The constraints that greatly affect the strengths of married Wesleyan ministers in NWLD and CLD are lack of encouragement and support from superiors and problem pastor's kid.

6. The NWLD and CLD married Wesleyan ministers' personal attributes like gender, civil status, educational attainment and number of years affect their family strengths.

7. Age greatly affects the NWLD and CLD married Wesleyan ministers' family strengths.

### Recommendations

1. Seminars, workshops and enrichment programs about family matters (both for ministers and members) should be included in the calendar of activities of The Wesleyan Church of the Philippines if growth is to be enhanced.

2. A family-focused conference should be done every two years for ministers together with their families to reevaluate their priorities and ministries.

3. A more meaningful way to encourage ministers should be adopted through the leadership of the Church.

4. The researcher recommends that further research be done on this topic since very little literature exists related to it.

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# CHAPTER I

## INTRODUCTION

“Home is the place where, when you have to go there, they have to let you in.”

- Robert Frost, “Death of the Hired Man”

It is generally accepted that the basic unit of society is the family. Since it is the basic unit of society, it is automatically the first place where we all learn our first lessons in life. It is where we learn many things that will prepare us to face more challenges in the outside world – our environment. It is the place where we acquire our values and where those values are molded. This research is mainly focused on the family of ministers of Jesus Christ, particularly the Wesleyan denomination wherein both husband and wife are in the full-time ministry, in selected districts in Luzon, which are La Union and Pangasinan. The researcher assessed the values especially the strengths of a minister’s family, which have the possibility of being adapted by other families. She has chosen this topic because of the fact that the focus, at least in her experience, is generally on the negative side of a minister’s family rather than the positive side. That is why in this research, she dealt more on the positive side, since she is now a minister’s wife. She strongly believes that even though ministers are busy in their calling and they seem not to have enough time for their families, they are still fulfilling their family responsibilities. Furthermore, they really strive to inculcate good values within their family. A friend who is also a minister once told her and her husband that no matter what happens, their family will always be their top priority. She thinks this is one indication that ministers value their families most before others.

Another factor that urged the researcher to pursue this topic is the situation of ministers' children, how they rear their children. She is also interested on how they care for and nurture their children. In her home church alone, every time a married pastor with children is assigned, church members always look up to their children as role models. Sad to say, some ministers' children are not providing the best role models for the youth in the church. Why is it that some ministers' children are the exact opposite of the expected model of ministers' children who are obedient, honest, and always good? Church members expect much from these children. However there may be other factors to consider as to why some ministers' children are not what they ought to be. It is not to say that they should be perfect without committing mistakes. One thing that should be considered is the values they have within the family or home. Another is the way their parents reared them. The last is their environment's influence on them. These are just some of the factors that have been considered in this research. The outcome of this research is hoped to be an eye-opener to all ministers' families and to other families who would like to strengthen their families in order to have a strong, healthy and happy home.

### **Theoretical Framework**

The Theoretical Framework of this study is based on Nick Stinnett and John DeFrain's 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".<sup>1</sup> 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.<sup>2</sup>

Stinnett and DeFrain believed that those family strengths make a family strong, healthy and happy. From here, the researcher considered the six category 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. All the six qualities were considered to assess Wesleyan Church ministers' families in Northwestern and Central Luzon Districts to see if it is also true in these families.

Moreover, in their book *Fantastic Families*, Nick and Nancy Stinnett and Joe and Alice Beam 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.

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<sup>1</sup> Nick Stinnett and John DeFrain, *Secrets of Strong families* (Boston: Little, Brown & Company, 1985), 12.

<sup>2</sup> Nick Stinnett and John DeFrain, *Secrets of Strong Families* (Boston: Little, Brown & Company, 1985), 13-14.

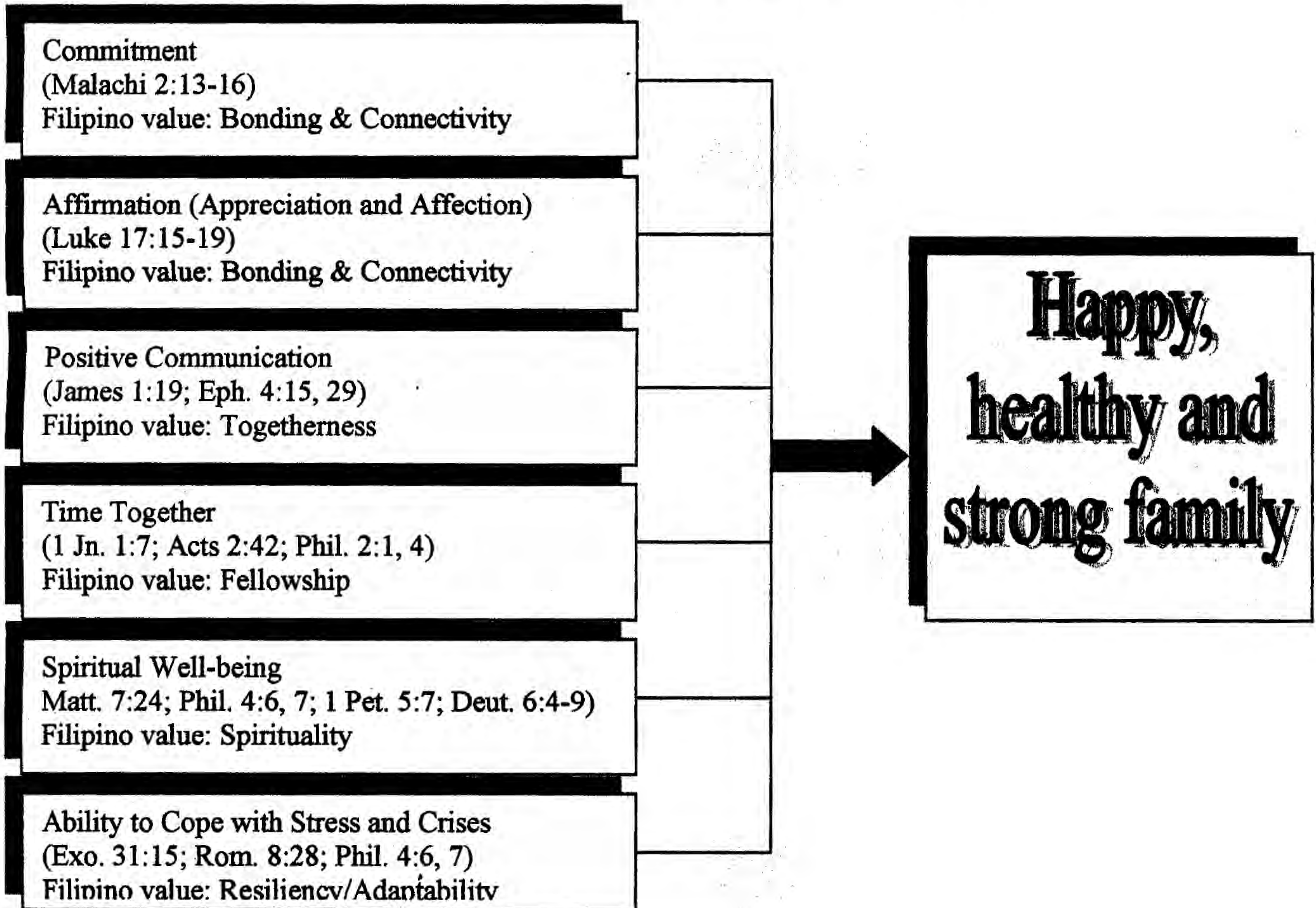
- **Positive Communication:** Members of good families have good communication skills and spend large amounts of time talking with each other.
- **Time Together:** Strong families spend time – quality time in generous quantities – with each other.
- **Spiritual Well-being:** Whether they go to formal religious services or not, strong families have a sense of a greater good or power in life. 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.<sup>3</sup>

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<sup>3</sup> Nick and Nancy Stinnett and Joe & Alice Beam, *Fantastic Families* (West Monroe, Louisiana: Howard Publishing Co., Inc., 1999), 10.



**Figure 1. Schematic Diagram of the Study**



The researcher adapted the tool (Assessing Family Strengths) that Stinnett and DeFrain used to see if it is applicable to Philippine groups. Some revisions were done in order to fit the Filipino Ilokano context. An ethnographic profile of the respondents was also added. Along with the theory of Stinnett and DeFrain are biblical foundations of each strength, which the researcher thinks makes the six family strengths Christian values (see schematic diagram of Theoretical Framework). Filipino values related with the family strengths are also included which the researcher believes that although they may

differ in terms the words used, the meaning is the same with the six strengths defined by Stinnett and DeFrain.

The Filipino values related to the six family strengths are Bonding and connectivity, Fellowship, Togetherness, Adaptability or Resiliency, and Spirituality. The Filipino value of bonding and connectivity, which is related to commitment and affirmation, is described as a “borderless feelings of affinity with each other, which goes beyond blood lines, whether the going be rough or smooth. It also makes Filipinos close to each other, to support and affirm each other.” The Filipino value of togetherness, related to communication between and within family, is described as “a family value that traverses distance of continents.” Some family members may be in different parts of the world but the spirit of togetherness in thoughts and prayers is there. 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 is also important for Filipino families and this is related to time together as a family strength. The Filipino value of adaptability or resiliency is related to the family strength, ability to cope with stress and crises. Adaptability is described as “adaptations to life’s threats which squeeze out the best of the Filipino family to adapt as a unit of strength, feeble as it may be.” Resiliency, on the other hand, is described as “a celebration of life regardless of social circumstances.” It is the Filipino family’s capacity to survive any challenge that comes to test each family member and as a unit.<sup>4</sup>

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<sup>4</sup> A Family Forum sponsored by the Family Life Institute of the Philippines in celebration of the 10<sup>th</sup> year of the International Decade of the Family with the theme “Resiliency of the Filipino Family: A Celebration of Life,” Available at [www.mb.com.ph/issues/2004/12/05/OPED2004120523852.html](http://www.mb.com.ph/issues/2004/12/05/OPED2004120523852.html) Date accessed: January 20, 2006.

## **Statement of the Problem**

This study investigates the family strengths of Wesleyan ministers in Northwestern and Central Luzon Districts of the Wesleyan Church of the Philippines.

Specifically, it seeks to answer the following problems:

1. What is the ministers' profile in relation to the following?
  - 1.1 Gender
  - 1.2 Age
  - 1.3 Civil Status
  - 1.4 Educational Attainment
  - 1.5 Number of Years Married
2. To what extent do the following factors influence the strengths of Wesleyan ministers?
  - 2.1 Commitment
  - 2.2 Affirmation
  - 2.3 Positive Communication
  - 2.4 Time Together
  - 2.5 Spiritual Well-being
  - 2.6 Ability to Cope with Stress and Crises
3. To what extent do the following constraints affect the strengths of Wesleyan ministers' family?
  - 3.1 Lack of encouragement and support from superiors
  - 3.2 Uncooperative family member
  - 3.3 Financial constraint

3.4 Low self-esteem

3.5 problem pastor's kid

### **Null Hypothesis**

There is no significant relationship between the six family strengths of Northwestern and Central Luzon Districts Wesleyan ministers and their personal attributes.

### **Definition of Terms**

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

**Central Luzon District (CLD)** – consists all Wesleyan churches in Pangasinan

**District** – a specified geographical area in the Philippines created by authority of the General Conference, within which the churches, ministers and members of The Wesleyan Church of the Philippines, are organized according to the DISCIPLINE and are under its governing authority (DISCIPLINE of The Wesleyan Church of the Philippines, Inc., par. 200)

**Family strengths** – the positive relationship and interaction between and among family members

**Northwestern Luzon District (NWLD)** – all Wesleyan churches in La Union, Ilocos Sur, and Ilocos Norte

**Wesleyan ministers** – those ministers (both husband and wife) who graduated from Wesleyan Bible College, Rosales, Pangasinan and are active in full time ministry of the

Wesleyan Church of the Philippines in Northwestern Luzon District and Central Luzon District

### **Significance of the Study**

The study shows whether the family strengths are being practiced in every family of the respondents. Moreover, it also shows whether the family strengths may serve as a guide and model not only to other ministers but to everybody who will be able to read this paper as well.

This study also serves as an eye-opener for the Wesleyan Church of the Philippines' leaders to develop a program which will focus on the strengthening of moral values within the home in every Wesleyan family, especially among ministers' families. As it is at present, more often the negative side of family qualities is being observed especially among ministers' families, so the researcher believes it is a positive thing that this study focuses on the family strengths. This study shows that though the members of a minister's family have their weaknesses, they also have their strengths.

Moreover, the researcher hopes to encourage ministers of the Wesleyan Church of the Philippines to continue to model and to inspire anyone preparing to become a minister and a family person not only of the Wesleyan Church but a minister of God. It is also hoped that this study will encourage church leaders to uphold the good values for every Christian to follow.

### **Scope and Limitations of the Study**

The study focused on the assessment of family strengths among Wesleyan Church of the Philippines ministers in Northwestern Luzon District (La Union, Ilocos Sur, and Ilocos Norte) and Central Luzon District (Pangasinan). This study included all the married ministers with their wives who have graduated at Rosales Wesleyan Bible College, Pangasinan, from the two districts who are active in the full-time ministry.

All the twelve ministers (6 couples) from North Western Luzon District answered and returned the survey questionnaires. There are thirty ministers (15 couples) from Central Luzon District. All the thirty ministers answered and returned the survey questionnaires. From the gathered questionnaires, the researcher randomly chose to interview three couples from Northwestern Luzon District and three couples from Central Luzon District.

## CHAPTER II

### REVIEW OF RELATED LITERATURE AND STUDIES

Several studies have already been conducted about family relationships and the results showed that marital relationships and positive family values determine a healthy, happy and strong family.

#### A. Foreign Literature

In 1985, Nick Stinnett and John DeFrain conducted a study about family life in Oklahoma, USA. They mailed questionnaires to the “strong” families that they have contacted through an agency named Home Extension and a total of 130 families contributed information about their family life. In this study 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, how they dealt with crisis, religious orientation, and vital-total marital relationships among strong families were also gathered.<sup>5</sup>

This study resulted to the establishing of six major qualities of strong families, which were mentioned time and time again. These are Commitment, Appreciation,

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<sup>5</sup> Stinnett and DeFrain, *Secrets of Strong Families*, 9-10.

Communication, Time, Spiritual Wellness, and Coping Ability. These six qualities were seen in the families that the researchers contacted.<sup>6</sup> The researcher thinks these qualities are somewhat present in most families, but not all of the six. If we try to look at it, it seems so simple to achieve these qualities within our own family. But then, it takes effort and support from every family member in order to achieve a family that is strong enough to have a meaningful life.

In a research conducted by Jack and Jerry Schreur, they have discovered that one of the best things we can do to make a family a better place to be is to learn the magic of affirming and appreciating what one family member has done. This means that family life may not be perfect as one perceives but if every member of the family affirms and appreciates each other, then everybody will be happy and fulfilled. Families all across America are searching for the formula for good families. They are looking for the foolproof method to raise children and the perfect conflict free marriage. Well, researches may not have all the answers because there is no such thing as a perfect family or perfect marriage. However, if affirmation and appreciation are sprinkled generously on one's family, then it can make a make a huge difference.<sup>7</sup>

Motivational speaker Jack Canfield in his best-selling book, *Chicken Soup for the Soul*, illustrated the importance of appreciation in building relationships with family members through the following "Post-It Praise story. David writes a Post-It note to his daughter every night before he goes to bed. He puts it in a place where she will be sure to find it in the morning--on her mirror, in her lunch box, on her bedroom door, or in some other conspicuous place. On each note he writes something he appreciates about her. "I

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<sup>6</sup> Stinnett and DeFrain, *Secrets of Strong Families*, 14.

<sup>7</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005



appreciated your help with the dishes tonight," or "I was really inspired by how hard you worked on your math and got an A on your final." One day he went into her room looking for a lost hammer. On his way out he saw 250 post-it notes stuck on the back of her bedroom door. His daughter had kept every one of his notes. So now, every time she leaves her bedroom she sees 250 notes of appreciation that remind her that somebody loves her. What a powerful message! What wonderful therapy! All from a simple post-it note. William James, one of the founders of modern psychology said, "The most important human need is the need to be appreciated." Everyone wants to hear "Well done" or "Good job," or simply "I appreciate you."<sup>8</sup>

Other researches have been conducted regarding families. Dolores Curran did a study with 500 professionals who work with families and asked them to list the traits of a healthy family. The respondents listed appreciation second in a list of 56 traits.<sup>9</sup> The respondents listed fifteen traits commonly perceived in a healthy family. The healthy family...

1. communicates and listens.
2. affirms and supports one another.
3. teaches respect for others.
4. develops a sense of trust.
5. has a sense of play and humor.
6. exhibits a sense of shared responsibility.
7. teaches a sense of right and wrong.

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<sup>8</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

<sup>9</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

8. has a strong sense of family in which rituals and traditions abound.
9. has a balance of interaction among members.
10. has a shared religious core.
11. respects the privacy of one another.
12. values service to others.
13. fosters family table time and conversation.
14. shares leisure time.
15. admits to and seeks help with problems.<sup>10</sup>

David Mace, a marriage and family specialist, said that several studies suggested affirming one another is the basic cohesive factor in all happy families. He proved this by citing a study of good families in Oklahoma that sought to find out the source of strength in "well" families. The result of the study was that the members of these families liked each other and kept on telling each other that they liked each other. They affirmed each other, gave each other a sense of worth, and took every reasonable opportunity to speak and act affectionately. It only meant that very naturally, they enjoyed being together and reinforced each other in ways that made their relationships very satisfying.<sup>11</sup>

Dr. Jack Pascoe, a pediatrician at University of North Carolina School of Medicine, conducted another study among families of 80 children who were born sick or prematurely – children who had spent a length of time in intensive care units before they joined their parents. He found out that the children who were talked to, held, and praised tended to develop intellectually more rapidly than the children who did not receive as

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<sup>10</sup> Curran, *Traits of a Healthy Family* (Minneapolis: Winston Press), 23-24.

<sup>11</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

much warmth and affection.<sup>12</sup>

Most of the time, it is very hard for us to express appreciation or affirmation. Maybe there are certain factors that we need to consider. One is our family background. If we grew up in a family that seldom expresses appreciation and affirmation to any of the family members, naturally, we will also manifest that in our attitude. On the contrary, if the family that we grew up from is very open in expressing appreciation and affirmation to any family member, it is most likely that we will also demonstrate that characteristic.

Jack and Jerry Schreur suggested that there are three hallmarks of affirming, supportive families, according to family researchers. These are: 1) The parents have high self-esteem; 2) Every family member is expected to affirm and support other family members; and 3) The family's basic mood is positive.<sup>13</sup> We can also emulate these things in our own family so that everybody will be happy. Let us take time to let our own family know how we care for them and how incredible they are, so that our routine life will also be changed.<sup>14</sup> Jack and Jerry Schreur, to measure the level of affirmation and support that we give our family also suggested a checklist. The checklist is found below.<sup>15</sup>

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<sup>12</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005

<sup>13</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

<sup>14</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

<sup>15</sup> <http://www.gospelcom.net> Date accessed: August 27, 2005.

<b>Healthy Family Checklist</b> Check whether the following statements are true "Often," "Sometimes," or "Seldom."			
	<b>Often</b>	<b>Sometimes</b>	<b>Seldom</b>
I feel good about myself as a parent.			
Members of our family affirm and support other family members			
Our family's basic mood is positive			
Our family expresses appreciation to other family members			
Our family focuses on positive characteristics in each other			

Almost all the researches mentioned above have the same result. The families that have more positive values toward each member are happier than those who rarely show positive values toward every family member.

In the book of David H. Olson and John DeFrain, 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.<sup>16</sup>

In a study conducted by Olson et al., in 1999, they compared the major communication strengths of happy couples with those unhappy couples. The researchers found that happy couples were more than six times more likely (68%) than unhappy couples (10%) to agree that they are very satisfied with how they talk to each other. Moreover, happy couples had significantly less trouble (74%) than unhappy couples (23%) in believing things their partner tells them to be true. More than half (57%) of happy couples agreed that they do not make comments to put each other down, while only 11% of unhappy couples felt this way. Happy couples were also significantly less

<sup>16</sup> David H. Olson and John DeFrain, *Marriage and the Family: Diversity and Strengths*, 3<sup>rd</sup> Edition (Mt. View, California: Mayfield Publishing Company, 2000), 421.

afraid (57%) to ask their partner for what they want than were unhappy couples (12%), and happy couples found it easier (55%) to express all their true feelings than did unhappy couples (11%).<sup>17</sup>

Olson and colleagues also listed the top five communication issues reported by a majority of couples that they surveyed. The first was having a partner who does not understand how they feel (86%), second, seventy-eight percent (78%) indicated that they wished their partner would share his or her feelings more often, and third, seventy-five percent (75%) said they were afraid of sharing negative feelings more often that might anger their partner. About sixty-seven percent (67%) said that their partner gives them the silent treatment, and last, their partner makes comments that put them down (65%).<sup>18</sup> This survey shows that the communication patterns of husband and wife greatly affect their relationship and their satisfaction as a couple.

Another survey conducted by Olson 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

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<sup>17</sup> Olson and DeFrain, *Marriage and the Family: Diversity and Strengths*, 268-269.

<sup>18</sup> Olson and DeFrain, *Marriage and the Family*, 169.

(57%) than among unhappy couples (49%).<sup>19</sup> This only shows that even though we are saying that we are now in a modern world the gender-role stereotypes still exists in every society. Some still believe that there are specific women's roles and specific men's role. It seems to be unfair that some are very strict when it comes to roles of genders. The researcher believes that for a family to be strengthened there should be division of labor and team effort of the husband and wife and even the children if they have them. A family will never be happy if one is always domineering over the other.

A study conducted by Marie Peters in 1981 among African American families about family strengths resulted in identifying six strengths of African American families.

The six strengths are:

- **Strong kinship bonds:** The extended family is very important to many African American families, and they tend to take relatives into their households.
- **Strong work orientation:** Dual-job households are common among strong African American families.
- **Flexibility in family roles:** It serves as an effective coping mechanism because it has been necessary for many mothers to work outside the home. The typical African American family is not matriarchal or patriarchal but is equalitarian in style.
- **Strong motivation to achieve:** African American parents believe education is important, and many would like to see their children go to college.

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<sup>19</sup> Olson and DeFrain, *Marriage and the Family*, 236.

- Strong religious orientation: Churches provide emotional, spiritual, and intellectual satisfaction to African American families.
- Caring parenting: Research showed that African American parents are more caring than White parents. When faced with economic stress and social disadvantage, African American parents are better than White parents at staying cool.<sup>20</sup>

Researchers at Howard University in Washington, D. C, conducted a similar study with White families and found that similar strengths came out with what Peters found in her research. The only differences were religious values and kinship ties are somewhat more important in African American families than in White families.<sup>21</sup>

The researcher believes that no matter how families differ from each other, if there is one thing that binds each family together, then happiness will last and every family is able to maintain a relationship that satisfies every member.

## **B. Foreign Studies**

Phyllis Lan Lin and Jeaw-mei Chen conducted a cross-cultural study on the characteristics of a healthy family and family strengths among 336 students from three universities in Indiana (USA) and 313 students from three universities in Taiwan. The students ranged in age from under 19 to 23 years and over. Instructors administered questionnaires at the universities, completed during class time and returned through mail. The focus of the questionnaire is on the following categories: (1) attitudes toward

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<sup>20</sup> Olson and DeFrain, *Marriage and the Family*, 58.

<sup>21</sup> Olson and DeFrain, *Marriage and the Family*, 58.

different family lifestyles; (2) opinions of family problems and family life in America/Taiwan; (3) family strength measurement; (4) characteristics of a healthy family; (5) appraisal of childhood, parental marriage, religiosity, and other general demographic information. A tool (Family Inventories) designed by Olson, et al. was used to measure family strength. The processing and analysis of data was done through SPSS, frequency distribution, chi-square analysis, Pearson correlation coefficient analysis, ANOVA, and regression analysis.<sup>22</sup>

The results of the study showed sixteen (16) important factors selected by both Americans and Chinese, which are characteristics of a healthy family. The statements were as follows: (1) Family members possess a sense of "family feeling.", (2) Family members are supportive of each other through difficult times., (3) It is easy for everyone in the family to express his/her opinion., (4) Family members share household responsibilities., (5) Family members say what they think., (6) Family members feel very close to each other., (7) Family members like to spend time with each other., (8) Family members show respect for each other's opinion., (9) There is a sense of humor in the family., (10) Family members show respect for individual privacy., (11) There is concern for other family members' happiness., (12) Husband and wife are courteous to each other., (13) Family members affirm and support each other., (14) Children have a pleasant childhood to remember., (15) The family lets each child have a chance to grow., and (16) Family members show appreciation to each other. In connection with this, respondents were also asked to evaluate their families on a scale of one to ten, with one being unhealthy and ten being healthy. The result showed that the majority of the

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<sup>22</sup> Phylis Lan Lin and Jeaw-mei Chen, *Characteristics of a Healthy Family and Family Strengths: A Cross-Cultural Study* (University of Nebraska, 1987), 4-6.



respondents rated their families as being “healthy” (mean score-7.42 for American subjects and 7.30 for Chinese subjects). However, both rated families at large as less “healthy” than their own families (mean score- 5.49 for American subjects and 6.43 for Chinese subjects).<sup>23</sup>

It was also found out in the study that parents’ marital status at the present, the happiness of parents’ marriage, and the childhood happiness have a significant negative correlation with the evaluation of family life. Furthermore, religion is also significantly correlated with the evaluation of family life in a sense that the more that one thinks religion is important in life, the higher the rating of one’s family life on the evaluation continuum. Another important aspect that is significantly correlated to family life evaluation is the attitude towards having children wherein the higher the desire for having children, the higher the rating on the family life evaluation scale. Further results showed that social background variables have a significant correlation with family strengths. The social background variables are age, marital status, grades (evaluation) in school, parental marriage, childhood, desire for children, mother’s employment, and the respondents’ summer employment status. Contrary to these positive outcomes were the factors that block a family from being strong and healthy. These are: (1) this is the “me” generation (68.0%); (2) the trend toward the general acceptance of divorce (65.9%); (3) emphasis on career and success (60.9%); (4) poverty and unemployment (66.7%); (5) inflation (50.7%); (6) decreasing value on marriage and family life (60.1%); (7) emphasis on sexual diversity (56.2%) (8) the trend toward a general acceptance of cohabitation before marriage (53.5%); (9) poor communication (88.6%); (10) strain of child rearing (56.2%);

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<sup>23</sup> Lan Lin and Chen, *Characteristics of a Healthy Family and Family Strengths*, 7.

(11) independence of each other (53.2%); (12) lack of respect for each other's privacy (63.5%); (13) pressure from society in general (60.1%).<sup>24</sup> If parents are happily married, then everything follows. Even the children will also be happy so that family life is healthy and strong. Parents who take time in rearing their children and give them real quality time, then the family is strengthened. Moreover, religion or being a God-fearing family makes it easier to face any problems that comes. And the socialization of a person is also important in making a strong, healthy, and happy family because if a person's socialization from childhood had been good until adulthood, it is more likely that a person will also have a happy disposition that could influence others. On the contrary, the negative side is also important to take note. The "me" generation implies that everybody in the family thinks only about himself or herself wherein the person is not really concerned about the situation of other family members. More and more people are becoming modernized in thoughts that people accept divorce as a solution to an unhappy married life. This acceptance makes it easy for anybody who is no longer contented or does not seem to be happy with his or her spouse to contemplate having a divorce. Having a career is also becoming a contributing factor to unhappy marriages and families due to the demands of the job that one has. Some people want to be successful to the point that they neglect the other more important needs of their families. Career is also becoming a social status in which somebody is looked up to when he or she has a job, especially a high-paying job. Another major factor that blocks a family from being strong and healthy is poverty and unemployment. Due to poverty, the basic needs are not met so that it creates conflict even inside the home. Poverty also leads young people astray,

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<sup>24</sup> Belen T. G. Medina, *The Filipino Family* (Diliman, Quezon City: University of the Philippines Press, 1991), 119 – 131.

which makes their parents unhappy and always worried. Unemployment and inflation on the other side pushes people to do bad things that can ruin their lives and even their families. Giving value to marriage has also decreased nowadays and cohabitation before marriage is also rampant, which makes the value of family low. Other factors include strain of child rearing wherein some parents feel that child rearing is a burden to them; poor communication of couples and maybe all family members can also loosen family bonding because family members can become strangers with each other even though they live under the same roof. Another factor is being independent of each other, which implies the one should mind his or her own business. Lack of respect of each other's privacy can also result into conflicts among family members because though persons belong to a family it does not mean that every member can just intrude into other member's privacy. A person also needs time to be with himself or herself alone and do things on his or her own. The pressures of society in general can also affect a family in a way that family members are expected to be somebody that sometimes they cannot cope with those expectations.

This study shows that there are several factors that contribute to a healthy family. It needs not only to be the parents who should build or inculcate family strengths within the family but it includes the children as well.

Phyllis Lan Lin further said that "the most important characteristic of a healthy family is its willingness to change and make changes. It does not mean healthy families do not have problems. Members of healthy families are able to endure together their hardships in life."

### C. Philippine Literature

To us Filipinos, our family is very important. It is because it is in our family that we get emotional, spiritual, financial, and moral support especially when there is no one else that we can go to. Even though sometimes we neglect our own family, in times of trouble and hardships and we need help, our family is the first that comes to our mind. We Filipinos also have close family ties that most of the time, even if a child is already married and has his or her own family, he or she still wants to live with his or her parents and siblings.

In this regard, this study is about family, particularly Wesleyan ministers' families. Several studies on families have already been conducted and let us see if the same pattern happens in every family. F. Landa Jocano stated that if the basic characteristics of Filipino families are examined, the similarities, rather than differences, stand out.

According to Belen T. G. Medina, in a Filipino household, there are certain roles that should be performed by the members. The traditional role of the husband is breadwinner or economic provider and the wife is domestic or the home manager.<sup>25</sup> But the problem nowadays with these traditional roles is that when either the husband or the wife changes role or exchange roles with each other, other people tend to criticize them. Some will agree and yet some will question the decision of the couple. When this happens, instead of having a happy family, conflict arises between the husband and the wife that might be due to role confusion.

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<sup>25</sup> F. Landa Jocano, cited in Belen T. G. Medina's *The Filipino Family* (Quezon City: University of the Philippines Press, 1991), 119-131.

Gonzales and Hollnsteiner noted that in Filipino families, patterns of authority tend to be egalitarian although it is emphasized that the husband is a symbol of authority.<sup>26</sup> In studies conducted on Filipino couples about decision-making, there are certain areas where decisions are made by the husband alone, by the wife alone, or both by the husband and wife. Gonzales and Hollnsteiner, Illo, and Porio, et al. said that household budgeting and expenditures is decided by the wife; Mendez and Jocano said that child-rearing and household management is for the wife; and Liu and Yu said that family health, food preparation, money control and child control is the task of the wife. On the other hand, Novero said that the husband has a significant role in acquiring a loan, entertaining at home, and extending major monetary help to relatives. Furthermore, Layo found out that the approval of the husband is critical in determining if a woman will work outside the home or not.<sup>27</sup>

These studies of marital power are very important in establishing an understanding a strong and happy family. If power is exercised well in the family, it is most likely that all the members will be benefited and satisfied in the long run because nobody will be dominated upon.

Another factor to be considered in having a strong and happy family is the adjustment of the couple. According to Medina, marriage is a union of two distinct individuals with different personalities, values, habits, attitudes, educational background, cultural backgrounds, and other things. So the adjustment should be done to have a harmonious relationship. If couples are not well-adjusted, the tendency is marital conflict.

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<sup>26</sup> Gonzales and Hollnsteiner, cited in Belen T. G. Medina's *The Filipino Family*, 143.

<sup>27</sup> Gonzales and Hollnsteiner, Illo and Porio, et. al. Mendez and Jocano, Liu and Yu, Novero, and Layo, cited in belen T. G. Medina's *The Filipino Family*, 145.

Moreover, Medina said that surveys indicate that most Filipino couples are adjusted, happy, and satisfied with their marriage and family life.<sup>28</sup>

Parenthood is also one aspect wherein a couple strengthens their relationship and family as a whole. According to Medina, Bulatao surveyed (1978) the value of children to parents and found out that children provide companionship, love and happiness, play and fun, and distraction from worries. In short, children are source of joy and entertainment. To Filipinos, a big family is a happy one while a house without children is lonely and empty.<sup>29</sup>

Bulatao also explained that psychologically, children are valuable to parents. Children are considered incentives for success, they satisfy the drive for achievement or power, and they provide a sense of fulfillment or meaning in life. Children are inspiration to parents to strive more to lead a good moral life for an honorable and untarnished name. Children also serve as "energizer" for parents to work harder to give their children the best in life. Some parents feel that their own character improves and they become more responsible. Furthermore, parents feel strong even when they have problems, during crises, because they have children to share their problems with.<sup>30</sup>

According to Jocano (1975), when a couple has children, the husband may think twice about leaving or deserting his family because he is also thinking of the welfare of their children. If ever the husband and wife have a serious quarrel, the children often help

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<sup>28</sup> Medina, *The Filipino Family*, 185.

<sup>29</sup> Belen T. G. Medina, *The Filipino Family: A Text with Selected Readings* (Quezon City: University of the Philippines Press, 1991), 194.

<sup>30</sup> Medina, *The Filipino Family*, 194.

for the reconciliation of the couple.<sup>31</sup> So, children have a great role too in strengthening not only the bonding of parents but also the family as a whole.

In his book *Filipino Values Revisited*, Vitaliano Gorospe mentioned three traditional values that resulted from closed family kinship system, namely: authoritarianism, personalism, and small-group centeredness. Gorospe said that it is in the family that one develops loyalty to his family and closeness with all the members of the family. This closeness and loyalty also strengthen permanence of marriage and stability of the family. Though there are families that are being broken, there are also certain factors that need to be considered. He explained the three factors in a negative sense, saying that these values hindered the growth of every family member. But in contrast, he also mentioned that these values, though they are negative, could also be looked at on the positive side. It will only happen if Filipinos will communicate with each other by means of discussion in a Christian way. In this way, all the family members will have a chance to speak up and air out their ideas and feelings. If this is done successfully, there will be a balance between the tradition and Christian values.<sup>32</sup>

Gorospe also mentioned other Filipino values such as *bahala na* (literally means "come what may," it conjures up utter helplessness in the face of difficult situations), *utang na loob* (specifically means debt of volition; it is an interior law which dictates that the recipient of a good act or deed behave generously towards his benefactor as long as he lives), *pakikisama* (it is rooted in the intrinsic Filipino value of *pakikipagkapwa-tao*. This core value refers to one's desire to be treated as an equal. *Pakikipagkapwa-tao* is

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<sup>31</sup> Medina, *The Filipino Family*, 194-195.

<sup>32</sup> Vitaliano R. Gorospe, *Filipino Values Revisited* (Manila: National Bookstore, Inc., 1988), 24-29.

translated into acts of helping, sharing and cooperating with others expecting that the consideration he shows to others will be reciprocated), and hiya (“shame” in English, has something to do with etiquette and ritual. It pertains to delicacy of feelings, propriety and manners; it is a concern for “saving face” which stems from Filipinos’ being “others-directed”), which all have a negative connotation not only to Filipinos but also to other races if they would have known about it. But then, these so-called negative values can also be used to promote action in a positive way. For instance, the value of pakikisama should also be checked. Sense of belonging can be felt even though we do not do what others have done or are doing.<sup>33</sup> In short, compromising must not be done just for the sake of pakikisama.

These studies have their positive side and negative side. It will just be up to the person or to the family to distinguish which ones should be followed and which ones should be discarded.

#### **D. Philippine Studies**

Paz Policarpio Mendez and F. Landa Jocano conducted a case study of the structures and organizations of the family in two communities: one rural (Baras, Rizal) and another urban (Project 2, Quirino District, Quezon City). In the rural area, Mendez and Jocano found out that decision making in the family is equalitarian or egalitarian. Under this system both husband and wife share in decision making like the choice of residence, improvements in the house, schooling of children, choice of vacation place, recreation, buying of appliances, and discipline of children. The husband may have a

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<sup>33</sup> Gorospe, *Filipino Values*, 30-37.



greater voice in some matters and the wife in others. Children are also included in decision making in matters that concern them. Moreover, Mendez and Jocano also found that a relationship between a couple is also egalitarian because they consult each other on important matters. However, the husband or the father still remains the symbol of authority.<sup>34</sup>

Relationships with older people of the family are also highly valued. The younger ones are expected to respect their elders whether they are their grandparents, siblings, or other relatives. As a sign of respect, certain terms of respect are practiced in rural areas.<sup>35</sup>

Mendez and Jocano also noted that as a family-oriented society, Filipinos look to the parents as the first trainers of their children in accepted values. Usually, it is the parents who teach their children how to behave well especially in front of others. Rewards and punishments are also given according to what the children have done and according to age and level of understanding. Praises or approvals are given to every good conduct. Obedience is also learned early in life through the parents. In contrast to this, discipline of younger children is delegated to older siblings because parents believe that their older children can already take care of their younger siblings. Most of the respondents of the study did not answer who really disciplines the children. From this, the researchers inferred that disciplining children in the rural area is not given so much attention. It means that life is freer and easier. Furthermore, outside the home, values can also be acquired through the people in one's environment like peers, neighbors, friends, and the whole community.<sup>36</sup>

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<sup>34</sup> Paz Policarpio Mendez and F. Landa Jocano, *The Filipino Family in its Rural and Urban Orientation* (Mendiola, Manila: Regal Printing Company, 1974), 48-49.

<sup>35</sup> Mendez and Jocano, *The Filipino Family*, 58-62.

<sup>36</sup> Mendez and Jocano, *The Filipino Family*, 178-182, 210.

In the urban area, different families live in the place of study (Project 2, Quezon City), that made it a "diverse culture." Every family has a different value, upbringing, and outlook on life. But then, Mendez and Jocano found out that there were also things where these families meet halfway and interact without much difficulty. They said that language is one strong factor that reduces the diverse background of the families in the urban area of study. Everybody is using the *lingua franca* that is Tagalog-Manila. Through this medium that people understand each other in handling day-to-day situations. Another factor that reduces diverse background is social activities. When one is already in Project 2, he or she eventually adjusts to the community activities to have a harmonious relationship with his or her fellowmen.<sup>37</sup>

In this area of study, the most common type of family is the household type, or commonly known as the nuclear family, which consists of the father, the mother, their child or children, and one or two househelps who may or may not be related to them but live with the family. But then, there are also extended families wherein two nuclear families live under one roof and are related to each other (usually the family of orientation and family of procreation). Another type of family that lives in Project 2 is the special type wherein married sibling with unmarried sibling living with the family, spinsters or bachelors taking care of their nephews or nieces, and grandparents supporting grandchildren. The fourth type is the "dual-worker" family wherein both husband and wife are working. All of these family types work hand in hand in resolving important matters, and not the individual members. There is some kind of unity in the community. Although at times, in other important decisions, it is the husband or wife who decides;

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<sup>37</sup> Mendez and Jocano, *The Filipino Family*, 261-262.

sometimes it is the parents of the married child; and sometimes the sibling especially the older one.<sup>38</sup>

This case study of two urban and rural families showed that even though all are Filipinos the culture is not the same. Urban families may have similarities with rural families but then, it cannot be denied that there are certain differences too.

Liza Claveria Lanuza conducted another 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.<sup>39</sup> 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 indicating an average mean of 3.1319; (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,

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<sup>38</sup> Mendez and Jocano, *The Filipino Family*, 264-276.

<sup>39</sup> Liza Claveria Lanuza, "The Working Conditions, Job Stress, and Coping Mechanisms of Working Mothers in Metro Dagupan: Basis for a Functional Stress Management Program" (Thesis, Pangasinan State University, May 2003).

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 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.

The results of this study shows that even though working mothers in Dagupan City are stressed due to their many responsibilities, they still make it as point that at the end of the day they are recharged. And no matter how busy they are, one of their priorities is their family so they really do whatever they can to have enough energy for their family after work. The researcher thought this is a positive thing because it will not only strengthen family bonds but it will strengthen the good relationship among family members.

## CHAPTER III

### RESEARCH DESIGN AND PROCEDURE

#### Method of Research

The researcher used the descriptive survey method of research with the questionnaire as the main instrument in the collection of data. The data is 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 this research study.

*Survey* is defined 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.”<sup>40</sup>

#### Subjects of the Study

The researcher chose to survey the married Wesleyan ministers of Northwestern Luzon District (NWLD) and Central Luzon District (CLD) of the Wesleyan Church of the Philippines. Among the six (6) couples in Northwestern Luzon District, all of them participated in the survey questionnaires. In Central Luzon District, all fifteen (15) couples participated in the survey questionnaires. For the interview, the researcher randomly selected three (3) couples from Northwestern Luzon District and three (3) couples from Central Luzon District.

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<sup>40</sup> Jose F. Calderon & Expectacion C. Gonzales, Coordinators, *Methods of Research and Thesis Writing* (Mandaluyong: National Bookstore, 1993), 64.

Table 1

## Population and Sample

District	Population	Sample	% of Sample
NWLD	30	12	40
CLD	41	30	74
Total	71	42	60

The population and sample is shown in Table 1. The ministers of both NWLD and CLD are seventy-one (71). Of these ministers, only forty-two (42) are married. 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.

It is projected in this study that one hundred percent participation is expected of the respondents.

### Research Instruments

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

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 that represent perceptions regarding the six family strengths. These statements were used to evaluate the perceptions of the married ministers regarding the family strengths.

The Structured Interview Guide used in this study 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.

In order to establish the validity of the questionnaire, the research instrument was pre-tested among three couples (both ministers) teaching at Wesleyan Bible College, Rosales, Pangasinan. The results of the pretest helped the researcher to identify and eliminate unnecessary and repetitive statements from the survey questionnaires. Furthermore, the researcher solicited suggestions and recommendations of her advisor, critic reader, and statistician before the questionnaire was finally adopted for use.

### **Data Gathering Procedure**

Data gathering procedure included several steps in order for this study to be completed. The researcher wrote a letter to the District Superintendents (DS) of the two 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 (see APPENDIX C for the researcher's letter).

Upon the DS's approval, the researcher went to one of the reporting time schedules of the ministers of the two Districts to explain the research purpose and distribute the questionnaires with a letter attached to it for the respondents. The

respondents were given enough time to answer the questionnaires. After the respondents finished answering the questionnaires, the researcher collected it at a given date (during reporting time) and analyzed. The percentage of the results returned was sufficient to proceed with the study.

An interview was also scheduled to selected ministers from each District to gather sufficient information. The researcher contacted the selected ministers through mobile phone to confirm their willingness for interview and for schedules to be made. After the schedules were confirmed, the researcher personally conducted the interview in their places of assignment.

### **Research Locale**

The study was conducted in the two organized districts of the Wesleyan Church of the Philippines, specifically Northwestern Luzon District and Central Luzon District. It is due to the fact that the researcher is from one of the Districts, particularly Northwestern Luzon District. Furthermore, these two Districts are both Ilokano-speaking, and being an Ilokano herself, she believes she has a better knowledge of the Ilokano culture. It is her desire to help her own people especially her co-workers in the ministry of Jesus Christ, particularly in the area of family life. Another reason for choosing the locale of this study is the proximity of the places and accessibility to where she is assigned at the moment.

The two Districts are listed as follows including the number of respondent couples in each District.



Table 2

**WESLEYAN DISTRICTS AND ITS CORRESPONDING MARRIED MINISTERS**

Name of District	Number of Married Ministers
Northwestern Luzon District (NWLD)	6 couples (12 individuals)
Central Luzon District (CLD)	15 couples (30 individuals)
TOTAL	21 couples (42 individuals)

**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 to be given in the study.

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

For Problem 2 and 3, 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 – Undecided (U) – 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.

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

## CHAPTER IV

### PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

The data gathered from both the questionnaires and the interview are presented and analyzed in this section.

The first part deals with the Quantitative analysis. This section presents the statistical analysis consisting of the survey questionnaires that were distributed to assess the family strengths of Wesleyan ministers in Northwestern Luzon and Central Luzon Districts.

The second part explains the Qualitative analysis that supplements the responses of the respondents and describes the families of origin of the ministers who were interviewed for this study.

#### **A. Quantitative: Statistical Analysis (Survey Questionnaires)**

##### ***1. Respondents Profile***

This investigation discusses the profile of the respondents in relation to the following attributes: age, gender, civil status, educational attainment, and number of years married.

Table 3

## Frequency Distribution of Respondents According to Age and Gender

Age	Gender		Total	Percentage
	Male	Female		
71 – 75	1	0	1	2.38%
66 – 70	0	1	1	2.38%
61 – 65	1	0	1	2.38%
56 – 60	3	3	6	14.28%
51 – 55	2	2	4	9.52%
46 – 50	1	2	3	7.14%
41 – 45	3	1	4	9.52%
36 – 40	4	3	7	16.66%
31 – 35	3	4	7	16.66%
26 – 30	2	2	4	9.52%
21 – 25	1	3	4	9.52%
Total	21	21	42	99.96%

Table 3 shows the distribution of respondents in terms of age and gender. The largest number of respondents are between thirty-one and thirty-five and thirty-six and forty years of age or 16.66% of the total number of respondents in each age bracket. There are seven of them each category, for a total of fourteen. The largest number of male respondents is from thirty-six to forty years of age, while the largest number of female respondents is from thirty-one to thirty-five years of age. Between the ages forty-one and forty-five and fifty-six and sixty, there are three male respondents in each category. There are two males each from ages twenty-six to thirty and fifty-one to fifty-five. Between ages twenty-one and twenty-five, forty-six and fifty, sixty-one and sixty-five, and

seventy-one and seventy-five is one male respondent each. Among the female respondents, from ages twenty-one to twenty-five, thirty-six to forty and fifty-six to sixty are three females each. Between the ages twenty-six and thirty, forty-six and fifty, and fifty-one and fifty-five are two females each. From ages forty-one to forty-five and sixty-six to seventy, there is one female in each category. The table shows that among the forty-two respondents, the female respondents are younger than the male respondents.

The significance of this to the study is that the respondents are able to share and express their experiences regarding their family life since most of them are young in age and still actively doing their roles as a parent and as a spouse. Some of them are just starting to build a family, and so they could also impart some fresh ideas on their married life, wherein important lessons can be learned by others.

*Table 4*

Frequency Distribution of Respondents According to Civil Status

<i>District</i>	<i>Frequency</i>	<i>Percentage</i>
NWLD	6 couples	29%
CLD	15 couples	71%
TOTAL	21 couples	100%

Table 4 shows the distribution of respondents in terms of civil status. In Central Luzon District (CLD), there are 15 married couples or 71% of the total respondents. In Northwestern Luzon District (NWLD), there are 6 married couples or 29% of the total respondents.

Table 5

## Frequency Distribution of Respondents According to Number of Years Married

<i>No. of Years Married</i>	<i>Frequency</i>	<i>Percentage</i>
46 – 50	1	4.76%
41 – 45	0	0%
36 – 40	0	0%
31 – 35	4	19.04%
26 – 30	2	9.52%
21 – 25	1	4.76%
16 – 20	0	0%
11 – 15	6	28.56%
6 – 10	2	9.52%
1 – 5	5	23.8%
Total	21	99.96%

Table 5 shows the distribution of respondents according to number of years married. Among the twenty-one couples, five (23.8%) have been married between one and five years. There are two couples (9.52%) who have been married between six and ten years. Six couples (28.56%) have been married between eleven and fifteen years. There is one couple (4.76%) who has been married between twenty-one and twenty-five years. There are two couples (9.52%) who have been married between twenty-six and thirty years. Four couples (19.04%) have been married between thirty-one and thirty-five years. There is only one couple (4.76%) who has been married between forty-six and fifty years.

Among the twenty-one couples, six of them have been married between eleven and fifteen years. Five couples are very young in their married life since they have only been married between one and five years, while four couples have already been married

between thirty-one and thirty-five years. Based on the table above, most of the respondents have already been married for a long time. This means that they have already adjusted to their new status and to their married life as a whole. It is believed that they have already encountered several challenges in connection with married life. As stated in the review of literature, according to Belen T. G. Medina, one factor to be considered in having a strong and happy family is the adjustment of the couple. Furthermore, Medina said that adjustment should be done to have a harmonious relationship, otherwise, marital conflict arises. Moreover, Medina said that surveys indicate that most Filipino couples are adjusted, happy, and satisfied with their marriage and family life.<sup>41</sup>

*Table 6*

Frequency Distribution of Respondents According to Number of Years Married and Number of Children

Number of Years Married	Frequency	Ave. No. of Children
46 – 50	1	4
41 – 45	0	0
36 – 40	0	0
31 – 35	4	3.5
26 – 30	2	3
21 – 25	1	5
16 – 20	0	0
11 – 15	6	3.67
6 – 10	2	2.5
1 – 5	5	2

<sup>41</sup> Medina, *The Filipino Family*, 185.

Table 6, page 43, shows the distribution of respondents according to number of years married and their average number of children. One couple who has been married between twenty-one and twenty-five years has the highest number of children, which is five. Secondly, one couple married between forty-six and fifty years has four children. Six couples married between eleven and fifteen years have an average of three point sixty-seven children. Four couples married between thirty-one and thirty-five years have an average of three point five children. The two couples married between twenty-six and thirty years have an average of three children. Two couples married between six and ten years have an average of two point five children. There are five couples married between one and five years that have an average of two children. The number of children is also significant because children can serve as helps and boosters to parents especially when they are down or in a difficult situation. As Bulatao said, "Children are inspirations to parents to strive more to lead a good moral life for an honorable and untarnished name. Children also 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. Furthermore, parents feel strong even when they have problems, during crises, because they have children to share their problems with."<sup>42</sup>

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<sup>42</sup> Medina, *The Filipino Family*, 194.



## 2. Statistical Data of the Six Family Strengths

The following tables describe the distribution and analysis of the Northwestern and Central Luzon Districts ministers' family strengths on the survey questionnaires administered to them.

### Mean Score of Commitment as Family Strength

Table 7

Mean Score of Commitment as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We are dedicated to our marriage as the core of the family.	4.8	4.86	5	5	4.91	SA (Strongly Agree)
2. We share family goals and take care of each other.	4.4	4.33	4.33	4.33	4.35	SA (Strongly Agree)
3. We give priority to our family over outside activities such as work or church.	2.93	2.66	2.83	3	2.85	U (Undecided)
4. We mutually respect & trust each other.	4.53	4.33	4.83	4.66	4.59	A (Agree)
5. As parents, we show affection to each other in front of our children.	4.13	4.13	4.33	4.33	4.23	A (Agree)
6. We value each family member as a significant part of the family.	4.8	4.73	4.66	4.66	4.71	SA (Strongly Agree)
7. As a family, we are proud of our family heritage and lineage.	4.46	4.4	4	4.66	4.38	A (Agree)
8. We communicate unconditional love for each other.	4.4	4.2	4.16	4.33	4.27	A (Agree)
9. We make sacrifices for our family.	4.46	4.8	4.66	4.66	4.64	SA (Strongly Agree)
10. As parents, we consider getting an education a family priority for our children.	4.33	4.4	4.5	4.5	4.43	A (Agree)
TOTAL	43.24	42.84	43.3	44.13	43.36	A
Overall Mean	4.32	4.28	4.33	4.41	4.33	(Agree)

In order to have a clear understanding of the respondents' views on how commitment affects Wesleyan ministers' families in CLD and NWLD, the following scale was used:

4.6-5.0 – Strongly Agree (SA) – Strongly agree with this statement, 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 – Undecided (U) – Undecided, as you neither agree nor disagree with this statement and family strength

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

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

Table 7 on page 45 shows the mean scores of the districts on commitment as a family strength. From the data presented, the overall mean is 4.33 and is described as "Agree." This result indicates that both CLD and NWLD married ministers agree, and they are in the process of achieving commitment as family strength.

Further, the table reveals that there are four (4) sub-criteria that are described as Strongly Agree. These are marriage as a family core, family goals, valuing family members, and sacrificing for family. There is one (1) Undecided: giving priority to family over outside activities. However, this does not affect the perception of the respondents on commitment as a family strength, because the table shows that both husbands and wives of the two districts perceive that they are in the process of achieving this strength in their own families.

Mean Score of Affirmation as Family Strength

Table 8

## Mean Score of Affirmation as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We show appreciation to each other everyday & we feel deep & genuine affection for each other.	4.33	4.33	4.5	4.16	4.33	A (Agree)
2. We speak positively to each other.	4.13	4	4	4	4.03	A (Agree)
3. We look for the good in each other & we recognize each other's accomplishments.	4.13	4.13	4.16	4.16	4.14	A (Agree)
4. We practice good manners at home & with others, & we create a pleasant atmosphere at home.	4.13	4.13	4	4.33	4.14	A (Agree)
5. We cultivate humor that is gentle & positive.	4.13	4	4.16	4.16	4.11	A (Agree)
6. We accept compliments & kindness graciously.	4.33	4.2	4	4.16	4.17	A (Agree)
7. We enhance each other's self-esteem & we feel safe & secure in our interactions with each other.	4.13	4	4.16	4	4.07	A (Agree)
8. We do many things together as a family like having a family night each week.	3.8	3.8	4	3.83	3.85	A (Agree)
9. We praise our children (ren) when he/she loses as well as when he/she wins.	4.13	4.26	4.33	4.5	4.30	A (Agree)
10. We respect each other for who we are.	4.33	4.4	4.5	4.66	4.47	A (Agree)
<b>TOTAL</b>	41.57	41.25	41.81	41.96	41.61	A
<b>Overall Mean</b>	4.15	4.12	4.18	4.19	4.16	(Agree)

Table 8 shows the overall mean scores of the districts on affirmation as a family strength, which is 4.16. It is described as "Agree." All the ten sub-criteria of affirmation are also described as Agree. This result implies that the respondents show appreciation and affection to every family member and that they look for the good in each family member. It also indicates that the respondents are in the process of achieving this strength

in their own families. Giving affirmation is not an overnight process so the Wesleyan ministers are taking it one step at a time.

### Mean Score of Communication as Family Strength

*Table 9*

#### Mean Score of Communication Between & Within Family as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We allow time for communication, conversations & discussion during an evening meal.	4.26	3.93	3.1	4.16	3.86	A (Agree)
2. We listen to each other.	4.33	4.26	4.33	4.5	4.35	A (Agree)
3. We avoid criticizing or judging others.	4.2	4	4.5	4.16	4.21	A (Agree)
4. We deal with disagreements & conflicts promptly & one at a time.	4	4.13	4.16	4	4.07	A (Agree)
5. We are honest, truthful & kind with one another.	4.4	4.26	4.66	4.5	4.45	A (Agree)
6. We are available to answer questions as questions come from our child (ren).	4.26	4.46	4.16	4.33	4.30	A (Agree)
7. We associate the words "home" & "parents" with feelings of stability & security.	4.06	4.13	4.5	4.66	4.34	A (Agree)
8. Our child (ren) know (s) they (he/she) are/is loved unconditionally.	4.13	4.26	4.5	4.66	4.39	A (Agree)
9. Our son (s) looks to his parents as a role model & learn from us.	4.33	4.33	4.66	4.83	4.54	A (Agree)
10. Our daughter (s) looks to her parents as a role model and learn from us.	4	4	4.66	4.83	4.37	A (Agree)
11. We seek to understand & accept our differences.	4.46	4.33	4.5	4.66	4.49	A (Agree)
12. We respect the right of each child to privacy.	4.2	4.13	4.33	4.66	4.33	A (Agree)
TOTAL	50.63	50.22	52.06	53.95	51.7	A
Overall Mean	4.22	4.2	4.34	4.49	4.31	(Agree)

Table 9 shows the mean scores of the districts on communication within the family. The overall mean (4.31) is described as "Agree."

From the data presented, Wesleyan ministers believe that communication within the family is an essential in making or building a strong, healthy and happy family. Although the descriptive rating means that they are still in the process of achieving

communication as a family strength, the result clearly shows that this factor is given importance in the Wesleyan minister's home.

### Mean Score of Time Together as Family Strength

*Table 10*

#### Mean Score of Time Together as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We do things together like eating meals, household chores, playing sports & attending school and/or social activities.	3.86	4.13	3.83	4.33	4.04	A (Agree)
2. We take time together before going to bed to read to our child (ren) and talk with them.	4.13	4.13	4.16	4	4.10	A (Agree)
3. We celebrate holidays together with our family & extended families.	3.93	3.86	3.83	3.83	3.86	A (Agree)
4. We take time as a family to enjoy outings that include historical & cultural events in the country.	3.6	3.46	3.33	4	3.60	A (Agree)
5. We enjoy each other's company.	4.33	4.2	4.5	4.5	4.38	A (Agree)
6. As parents, we are able to spend time with our son/daughter individually and as a family.	4.46	4.33	4.33	4.16	4.32	A (Agree)
7. We work together as a family to develop skills needed to perform a task well.	4.06	4.13	4.16	4.33	4.17	A (Agree)
8. As parents we do things with our child (ren), but not for them.	4.33	4.13	4	4.33	4.20	A (Agree)
9. We have good times together that are unplanned & spontaneous.	3.6	3.73	3.83	4.16	3.83	A (Agree)
10. Our child (ren) invites(s) their friends to join in some family fun time.	3.66	3.6	4.33	4.16	3.94	A (Agree)
11. We enjoy visiting grandparents & relatives regularly.	3.93	3.6	3.16	4	3.67	A (Agree)
TOTAL	43.89	43.3	43.46	45.8	44.11	A
Overall Mean	3.99	3.93	3.95	4.16	4.01	(Agree)

Table 10 shows the mean scores of the districts on time together as a family strength. The overall mean for time together is 4.01 and is described as "Agree." The eleven sub-criteria also have Agree descriptive rating. The result implies that the respondents give and take time to be with their families. Though some of the means are lower, time together is still important for Wesleyan ministers' families because they see this is a time for bonding with family members no matter how busy they are.

### Mean Score of Spritual Well-being as Family Strength

Table 11 shows the mean scores of the districts on spiritual well-being as a family strength. The overall mean is 4.48 and is described as "Agree."

*Table 11*  
Mean Score of Spritual Well-being as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We read the Bible & pray together regularly as a family.	4.2	4.13	4.33	4.16	4.20	A (Agree)
2. As parents we seek to be an example in the things we teach our child(ren).	4.46	4.4	4.83	4.83	4.63	SA (Strongly Agree)
3. Our child(ren) know(s) our faith in God has top priority in our home & in our decisions.	4.46	4.4	5	4.83	4.67	SA (Strongly Agree)
4. We have an inner peace even in difficult times because of our relationship with God.	4.73	4.66	4.83	4.66	4.72	SA (Strongly Agree)
5. We encourage/s our child(ren) to have personal devotions or a quiet time.	4.4	4.46	4.5	4.16	4.38	A (Agree)
6. When we study God's Word as a family we select passages at the level of learning of our child(ren).	3.6	4.33	4.83	4.16	4.23	A (Agree)
7. As a family we enjoy worship & singing with musical tapes/CDs accompaniment.	4.26	4.26	3.5	3.83	3.96	A (Agree)
8. We attend worship services as a family.	4.8	4.66	5	4.5	4.74	SA (Strongly Agree)
9. We spend time each day in prayer & meditation on God's Word.	4.06	3.93	4.33	4	4.08	A (Agree)
10. We believe that God watches over & guides our family.	4.86	4.8	5	4.83	4.87	SA (Strongly Agree)
11. As Christian parents we guide our child(ren) in understanding God's Word.	4.66	4.53	5	4.66	4.71	SA (Strongly Agree)
12. In the presence of our child(ren) we avoid extreme or ongoing arguments over beliefs or heavy doctrinal issues.	4.46	4.4	4.5	4.33	4.42	A (Agree)
13. We set the example in family worship.	4.53	4.46	4.83	4.5	4.58	A (Agree)
TOTAL	57.48	57.42	60.48	57.45	58.19	A
Overall Mean	4.42	4.42	4.65	4.42	4.48	(Agree)

From the data presented, it is interesting that six out of the thirteen sub-criteria have a descriptive rating of Strongly Agree and seven have a descriptive rating of Agree. The six are parents being an example to their children, God having the top priority in the parents' faith, having an inner peace even in difficult times, attending worship services as a family, believing that God watches over the family, and parents guiding their children in understanding God's Word. Thus, the Wesleyan ministers of CLD and NWLD really have a high level of spiritual well-being, which is expected since they are ministers and really looked upon as spiritual leaders. Though the ministers' overall mean score implies that they are in the process of achieving spiritual well-being as a family strength, it is clearly seen from the table that they give importance to this factor.

Mean Score of Ability to Cope with Stress and Crises as Family Strength

Table 12

## Mean Score of Ability to Cope with Stress and Crises as Family Strength

Sub-criteria	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. We believe that daily struggles/challenges are just a part of reaching a bigger goal.	4.33	4.33	5	4.33	4.50	A (Agree)
2. We are able to ignore petty irritants & minor stresses.	3.8	3.86	4.33	4.16	4.04	A (Agree)
3. We don't give lots of attention or energy to worry.	3.93	3.86	4.33	4	4.03	A (Agree)
4. We take life one day at a time.	4.06	3.86	4.33	4.33	4.14	A (Agree)
5. We use humor to relieve stress & tension.	3.86	3.8	4.33	4.16	4.04	A (Agree)
6. We give attention/energy to the most important things first.	4	4.06	4.33	4.5	4.22	A (Agree)
7. We engage in recreational activities, hobbies & regular exercise.	3.93	3.73	3.5	3.83	3.75	A (Agree)
8. We manage to see some good in bad situations.	4	3.93	4.5	4.16	4.15	A (Agree)
9. When confronted with a problem we are able to find several solutions.	4.13	4.13	4.5	4.33	4.27	A (Agree)
10. We are flexible & adaptable.	3.8	3.86	4.5	4.5	4.16	A (Agree)
11. We support each other emotionally in crisis situations & we seek godly help through friends, church, or professionals in crisis situations.	4.33	4.2	4.5	4.33	4.34	A (Agree)
12. We see opportunities for personal & family growth in crisis situations.	4.2	4.2	4.16	4.33	4.22	A (Agree)
13. We are able to remain calm in crisis situations.	4.13	4.2	4.5	4.33	4.29	A (Agree)
14. We are able to stick to our aims & accomplish our personal & family goals.	4	4	4	4.33	4.08	A (Agree)
15. We are attuned to our own limits for giving & receiving & relating to others.	3.93	4.13	3.83	4.16	4.01	A (Agree)
16. We are realistic about leaving one place & going to another place.	3.73	3.93	4	4.33	3.99	A (Agree)
<b>TOTAL</b>	64.16	64.08	68.64	68.11	66.23	A
<b>Overall Mean</b>	4.01 (A)	4.00 (A)	4.29 (A)	4.26 (A)	4.14 (A)	(Agree)



Table 12, page 52, shows the mean scores of the districts on ability to cope with stress and crises as a family strength. The overall mean is 4.14 with a descriptive rating of “Agree.” This rating means that the respondents are in the process of achieving this factor as a family strength.

Although the data presented show that some of the mean scores of the responses are in the 3-point area, the mean scores are still high enough to say that, even in stress and crises, the Wesleyan ministers and their families do whatever they can to overcome those situations. The result implies that no matter how hard, Wesleyan ministers still see stress and crises as opportunities for growth and family closeness. Further, they believe that when they are confronted with problems, they are able to find solutions. Though they may not find solutions instantly, they seek godly help to be able to do it.

#### Summary Table of the Mean Scores of the Six Family Strengths

*Table 13*

Summary Table of the Mean Scores of the Six Family Strengths

Family Strengths	CLD	NWLD	Mean Score	Descriptive Rating	Rank
Commitment	4.3	4.37	4.33	A (Agree)	2
Affirmation	4.13	4.18	4.16	A (Agree)	4
Communication	4.2	4.41	4.31	A (Agree)	3
Time Together	3.96	4.05	4.01	A (Agree)	6
Spiritual Well-being	4.42	4.53	4.48	A (Agree)	1
Ability to Cope with Stress and Crises	4.00	4.27	4.14	A (Agree)	5
TOTAL	25.02	25.83	25.43	A	
Overall Mean	4.17 (A)	4.30 (A)	4.24 (A)	(Agree)	

Based on Table 13, page 53, spiritual well-being has the highest computed mean score of 4.48. Second in rank is commitment, which has a mean of 4.33. Communication is the third with a mean of 4.31. The fourth is affirmation with a mean of 4.16. The fifth is ability to cope with stress and crises with a mean of 4.14. The sixth in rank is time together with a mean of 4.01. In the overall mean score for both districts, CLD has a mean score of 4.17 while the NWLD has a mean score of 4.30. The overall mean score of CLD and NWLD is 4.24.

Wesleyan ministers in Northwestern Luzon and Central Luzon Districts are all in the process of achieving the six family strengths as shown in the table by the descriptive rating of "Agree." The results show that spiritual wellbeing is very important to the respondents, which is expected since they are all ministers. It is expected that they be spiritually fit. This means that their relationship with God is a priority in their homes and in their decisions. They also spend time in prayer and meditation on God's Word, and the ministers believe that God watches over and guides their families. The ministers together with their families also enjoy worship together.

Commitment is the second family strength that these Wesleyan ministers are in the process of achieving. It is interesting that this strength ranked second because the respondents are ministers. Many church members assume that since ministers are busy in their ministry, they will not have much time with their families. But the result shows that Wesleyan ministers in the two districts are as much committed to their families as to their ministry. Besides, their family is also one of their ministries. The Wesleyan ministers show commitment by being dedicated to their marriage as the core of the family. They mutually respect and trust each other, and they communicate unconditional love for each

other by making sacrifices for their family. As parents, they show affection to each other in front of their children and they consider getting an education for their children a priority.

Third in rank is communication between family members, which is also very important in making a strong, happy and healthy family. The respondents give importance to this factor by allowing time for conversations and discussions among members and dealing with disagreements and conflicts promptly and one at a time. Every family member is also honest and truthful with one another (parents and children), and they respect, understand and accept one another's differences.

The fourth family strength that the respondents are in the process of achieving is affirmation. To Filipinos, appreciation and affection are not generally expressed through words but are seen and felt through one's actions. That is very typical even of Wesleyan ministers, though, at times, they also affirm their spouse and children by praising or appreciating things done to them and for them. As a couple, they affirm each other by speaking positively to each other, by looking for the good in each other and recognizing each other's accomplishments, and respecting each other for who she/he is. Moreover, they practice good manners at home and with others, they cultivate gentle and positive humor, they accept compliments and kindness graciously, and they enhance each other's self-esteem and feel safe and secure in interacting with each other.

The fifth family strength in rank is ability to cope with stress and crises. This does not mean that the respondents cannot cope with stress and crises, rather it means that they are in the process of achieving it as a family strength. They do this by believing that daily struggle and challenges are just a part of reaching a bigger goal, supporting each other

emotionally in crisis situations and seeking godly help, remaining calm in crisis, and finding solutions when confronted with problems. Moreover, even though the Wesleyan ministers are faced with difficult situations, they are able to stick to their aims and accomplish their goals. They do not give lots of attention to minor stresses, and they take life one day at a time.

Time together is the sixth family strength that Wesleyan ministers are in the process of achieving. It is very typical of Filipinos to be always together not only with our friends but also with our families. Since the respondents are all Filipinos, they also give value to spending time with their family especially when they are not busy doing ministry outside. The respondents spend time together by doing things together like household chores, eating meals, playing sports, attending social activities or school activities of their children, and other things that they enjoy doing as husband and wife and as a family. They not only do things together to have fun, but they also work together in order to develop skills needed for them to perform a task well. Sometimes as a family, they also have good times together that are unplanned and spontaneous.

The findings have a similarity with the study of Paz Policarpio Mendez and F. Landa Jocano about the structures and organizations of the family in rural and urban areas as stated in the review of literature. Mendez and Jocano said that not only the parents but also the children have great roles in strengthening the family as a whole. Though the husband and wife consult each other first when there are problems, still the voices of the children especially the older ones are also given importance. Furthermore, praises and approvals are also given for every good conduct. The Filipinos are a family-

oriented society, so even when there are difficulties, the family is the strength of every member in order to cope with different situations in life.

### Mean Scores of Constraints

*Table 14*

Mean Score of Constraints that Affect the Strengths of the Wesleyan Ministers' Family

Constraints	CLD		NWLD		Mean Score	Descriptive Rating
	H	W	H	W		
1. Lack of encouragement & support from superiors	4.93	5	5	5	4.98	SA (Strongly Agree)
2. Uncooperative family member	4.47	4.4	4.17	4.17	4.30	A (Agree)
3. Financial constraint	4.6	4.67	4.5	4.5	4.57	A (Agree)
4. Low self-esteem	4.53	4.67	4.67	4.33	4.55	A (Agree)
5. Problem pastor's kid	5	4.93	5	5	4.98	SA (Strongly Agree)
TOTAL	25.53	23.67	23.34	23.00	23.38	A
Overall Mean	4.71 (SA)	4.73 (SA)	4.67 (SA)	4.6 (SA)	4.68 (SA)	(Strongly Agree)

Table 14 shows the mean score of the districts on the constraints that affect the strengths of the Wesleyan ministers' family. The overall mean is 4.68, which is described as "Strongly Agree." This implies that the respondents strongly agree that the five constraints mentioned in the table greatly affect the strengths that each family is trying to achieve.

From the data presented, the two topmost constraints are having a problem pastor's kid and lack of encouragement and support from superiors, each with a mean score of 4.98. Many factors could cause these two constraints to be on the top of the list, but time together is the sixth in rank on the summary table of the six family strengths. One reason perhaps is that, though the respondents give time for their families, it may not

be enough since they are in the full-time ministry. They are more focused on their outside ministry due to the call of service. Another reason is their ability to handle difficult situations, since it ranked fifth. This is not to say that married Wesleyan ministers from CLD and NWLD are not doing their responsibilities. These just might be some of the factors contributing to a problem pastor's kid. The issue on lack of encouragement and support from superiors may be due to Filipinos not being very showy when it comes to appreciation or affirmation. Affirmation as a family strength ranked fourth among the six family strengths. The ministers' superiors perhaps are affirming their good deeds more through action and than through words. At times, though, words are important too so that everybody can clearly understand what is being implied through action

The third highest constraint is financial matters. It is a fact that, in the Wesleyan Church, a minister's support is called as such because it is not like the salaries being received by other employees, for instance, those working in the government. The support is so meager that, most of the time, it is not enough to purchase all that a minister's family needs. Thus, Wesleyan ministers are always told to "live by faith." The respondents also acknowledge the fact that sometimes it affects family relationships. What others do to augment their income is to have a "sideline," though this against church policy, or some of the children go abroad for a better income for the family.

The last two constraints are low self-esteem and an uncooperative family member. These two are not much of a problem for the ministers from CLD and NWLD but the ministers still think that it affects a family's strength, health and happiness. It may be due to some pastors stopping going to school or educating themselves after they have finished their Bachelor of Theology or Religious Education degree. Thus, they think they are not

capable enough to do greater things for God's glory. Another reason may be due to some family members, either children or a brother or sister, who are not willing to cooperate with the ministers especially in their ministry assignments. This reason alone already hinders a minister from functioning effectively and efficiently.

### Mean Scores of Family Strengths in Relation to Gender

*Table 15*

Mean Scores of Family Strengths in Relation to Gender

Gender	N	COMM'T	AFFIRM	COMM'N	TIME	SPWb	AbCSC	Total
Male	21	4.12	3.97	4.89	4.16	5.62	6.32	29.08
Female	21	4.14	3.96	4.96	4.24	5.47	6.29	29.06
Total	42	8.26	7.93	9.85	8.4	11.09	12.61	58.14
Overall Mean		4.13 (A)	3.96 (A)	4.92 (SA)	4.2 (A)	5.54 (SA)	6.30 (SA)	4.84 (SA)

Table 15 presents the five family strengths, namely: 1) commitment (COMM'T), 2) affirmation (AFFIRM), 3) communication between and within family (COMM'N), 4) time together (TIME), 5) spiritual well-being (SPWb), and 6) ability to cope with stress and crises (AbCSC). It also presents the mean scores on family strengths in relation to gender.

The table above shows that the highest family strength among male and female ministers in CLD and NWLD is ability to cope with stress and crises with a mean score of 6.32 and 6.29 respectively. This indicates that both husband and wife are capable of managing or coping in difficult situations though sometimes it is hard. Since both male and female respondents have high mean scores in spiritual well-being, there is no reason

for them not to be able to resolve crisis situations and other challenges that come their way as ministers.

Further, the table also shows that the family strength that has the lowest mean score in both genders is commitment. This result does not mean that husband and wife are not committed to each other and to their family, because the mean scores of both are high with a descriptive rating of "Agree." It just implies that both genders are working on this area to strengthen it.

The overall mean score is 4.84, which is described as "Strongly Agree." All in all, both male and female respondents are working together to build a strong, healthy and happy family.

#### Mean Scores of Family Strengths in Relation to Age

*Table 16*  
Mean Scores of Family Strengths in Relation to Age

Age	H	W	COMM'T	AFFIRM	COMM'N	TIME	SPWb	AbCSC	Total (Mean)
66-80	1	1	4.33	4.16	4.31	4.01	4.48	4.14	25.43 (4.24)
51-65	6	5	3.94	3.78	4.7	4.01	5.29	6.02	27.74 (4.62)
36-50	8	6	3.10	2.97	3.69	3.15	4.16	4.73	21.8 (3.63)
21-35	6	9	2.89	2.77	3.45	2.94	3.88	4.41	20.34 (3.39)
Total	21	21	14.26	13.68	16.15	14.11	17.81	19.3	95.31
Overall Mean			3.56 (U)	3.42 (U)	4.04 (A)	3.53 (U)	4.45 (A)	4.82 (SA)	3.97 (A)

Table 16 shows the division of respondents into age groups. The oldest age group among the respondents is 66-80 and the youngest age group is 21-35.



The above table shows the mean scores of family strengths in relation to age. It shows the age group with the most respondents which are as follows: 21-35 with fifteen and 36-50 with fourteen. The age bracket between 66-80 has the least with only two.

Table 16 on page 60 shows the three family strengths that have the highest mean scores: first is ability to cope with stress and crises (AbCSC) with a mean score of 4.82; second is spiritual well-being (SPWb) with a mean score of 4.45 and third is communication within family (COMM'N) with a mean score of 4.04.

Looking at the family strengths in relation to age, ability to cope with stress and crises (AbCSC) is described as "Strongly Agree," and spiritual well-being (SPWb) and communication within family (COMM'N) are described as "Agree." These are indications that if the family is to be strengthened and really to experience happiness, then the husband and wife must do something to give a lift to the factors which strengthen the whole family.

In the overall total of the mean scores of the family strengths in relation to the age groups, the following are shown: from age 51 to 80, the mean scores are high. This indicates that as a minister gets older, he/she seems to be more responsible not only to his/her ministry but to his/her family as well. This may be due to the fact that uncertainties and challenges in life are already overcome or well-taken care of and he/she is more focused at this stage. Age group 21-35 has the lowest mean score, which indicates that ministers at this stage are in the prime of their lives and constantly dealing with realities of the ministry and that they are still establishing a strong, healthy and happy family.

Mean Scores of Family Strengths in Relation to Civil Status

*Table 17*  
Mean Scores on Family Strengths in Relation to Civil Status

Civil Status	N	COMM'T	AFFIRM	COMM'N	TIME	SPWb	AbCSC	Total
Married	42	4.33 (A)	4.16 (A)	4.31 (A)	4.01 (A)	4.48 (A)	4.14 (A)	25.43
Overall Mean,								4.24 (A)

Table 17 presents the mean scores on family strengths in relation to civil status. As seen in the table, the mean scores of the married respondents are high and are described as "Agree." This indicates that being bonded together in marriage really contributes to building a strong, healthy and happy family. There may be problems and difficulties but, if the whole family has a good relationship, as shown in the previous discussions, then all things will fall into the right place.

Mean Scores of Family Strengths in Relation to Educational Attainment

*Table 18*  
Mean Scores on Family Strengths in Relation to Educational Attainment

Educ'l Attainment	N	COMM'T	AFFIRM	COMM'N	TIME	SPWb	AbCSC	TOTAL
BTh/BRE	42	4.13 (A)	3.97 (A)	4.92 (SA)	4.20 (A)	5.54 (SA)	6.31 (SA)	29.07
Overall Mean								4.84 (Strongly Agree)

While being called to preach is very important in being a minister of the Gospel, educational attainment or formal training in a seminary or Bible College is also of importance. These modern days demand all ministers must be trained and equipped in the

different ministries of the Church. If a minister has undergone formal training, he/she is a more capable family person because he/she has a broader understanding of the realities of life.

Table 18 on page 62 presents the mean scores on family strengths in relation to educational attainment. The table shows that all the minister-respondents have finished a bachelor's degree. This result indicates that the education they have finished is already sufficient to equip them with the knowledge expected of pastors in the different ministries of the local church and in the management of their families. This is not to say that they should stop there, because several of them have gone for further study. However, the training they have undergone is a significant factor that should be considered as to why ministers of CLD and NWLD have strong, healthy and happy families despite many challenges.

#### Mean Scores of Family Strengths in Relation to Number of Years Married

*Table 19*

Mean Scores of Family Strengths in Relation to Number of Years Married

# of Years Married	N	COMM'T	AFFIRM	COMM'N	TIME	SPWb	AbCSC	Total	Overall Mean
41-50	1	4.33	4.16	4.31	4.01	4.48	4.14	25.43	4.24 (A)
31-40	4	4.34	4.16	4.31	4.01	4.48	4.14	25.44	4.24 (A)
21-30	3	5.78	5.55	5.75	5.34	5.97	5.52	33.91	5.65 (SA)
11-20	6	2.89	2.77	2.87	2.67	2.98	2.76	16.94	2.82 (U)
1-10	7	2.48	2.38	2.46	2.29	2.56	2.36	14.53	2.42 (D)
Total	21	19.82	10.02	19.7	18.32	20.47	18.92	116.2 5	19.37
Mean		3.96 (A)	3.80 (A)	3.94 (A)	3.66 (A)	4.09 (A)	3.78 (A)	3.87	3.87 (A)

Table 19 shows the mean scores on family strengths in relation to number of years married. The respondents are divided into the number of years they have been married. There are seven couples who have been married from 1-10 years.

In the overall total of the mean scores of the family strengths in relation to the number of years married, the following are shown: from 21-30 years, the mean score is 5.65 with a “Strongly Agree” description. This indicates that couples who have been married from 21-30 years are still actively parenting their children and managing their families as a whole. This result shows that the couples are still building a family that is strong, healthy and happy. It can also be seen that couples who have been married from 31-40 and 41-50 years both have the same mean score of 4.24, which is described as “Agree.” This result does not mean that couples who have been married for this many years have weaker, unhealthier and sadder families than those who have been married from 21-30 years. It only indicates that couples who have been married this number of years have already established a strong, healthy and happy family. Their children are already grown up, so they are not very busy rearing them, since the children have their own decisions now. Maybe some of them have even left home for work, and some already have their own families. The lowest mean score is 2.42, and it is the score of the couples who have been married from 1-10 years. This indicates that couples who belong to this group have just started a family. So it is no doubt that they are in the process of achieving the six family strengths and they may still be figuring out their priorities.

#### Significant Relationship Between the Respondents’ Family Strengths and their Personal Attributes

This research study sought the existence of significant relationship between the respondents’ family strengths and their personal attributes.

Table 20, page 65, shows the Chi-Square values on the relationship between the CLD and NWLD Wesleyan ministers’ family strengths and their personal attributes. The

table shows the ministers' personal attributes like gender, civil status, educational attainment, and number of years married affect the ministers' family strengths. On the other hand, age extensively influences the family strengths of the ministers at .01 level of significance.

This means that those who are mature in age are likelier to have stronger families than those who are not. This may be due to the fact that they have more experiences than the younger ones. The computations of the Chi-Square values appear in the appendix.

### Chi-Square Values on the Relationship of Personal Attributes and Family Strengths

*Table 20*

#### Chi-Square Values on the Relationship of Personal Attributes and Family Strengths

Personal Attributes	Degree of Freedom	$\chi^2$ Observed Value	$\chi^2$ Table Value
Gender	1	10.5 s.	6.64
Age	1	110.25 s.	6.64
Civil Status	1	11.84 s.	6.64
Educ'l Attainment	1	29.66 s.	6.64
No. of Years Married	1	10.5 s.	6.64

alpha level of significance = .01

Legend:

s. = highly significant

n. s. = not significant

## **B. Qualitative: Ethnographic Analysis (Interview)**

### **1. Demographic Information of the Selected Ministers**

*Table 21*

#### Frequency Distribution of the Interviewed Respondents by Age

AGE	FREQUENCY	PERCENTAGE
71 – 80	1	8.33%
61 – 70	1	8.33%
51 – 60	4	33.3%
41 – 50	2	16.7%
31 – 40	4	33.3%
20 – 30	0	0%
TOTAL	12	99.96%

Table 21, page 65, shows the frequency distribution of the interviewed respondents by age. From the twelve interviewed respondents, four (33.3%) are between ages thirty-one and forty, and four (33.3%) are between ages fifty-one and sixty. Two (16.7%) are between ages forty-one and fifty. One (8.33%) is in the retiring stage, ages sixty-one to seventy. One (8.33%) is already retired but still active in the ministry. Generally, most of the respondents are in their middle adulthood and very eager and active in the full-time ministry.

Frequency Distribution of the Interviewed Respondents by the Number of Children

*Table 22*  
Distribution of the Interviewed Respondents by the Number of Children

Respondents(By Couple)		Number of Children
# 1		4
# 2		6
# 3		4
# 4		3
# 5		3
# 6		3
Total ,	6	23

Table 22 presents the distribution of the interviewed respondents by their number of children. Three of the six couples have three children each. Two couples have four children each, while one of them has six children. All the respondents believed that children are blessings from God so they do not see their children as hindrances in doing their ministry. Instead, their desire for children was high because they knew that their

children could help them in the future not only in having a happy family but also in terms of giving their time for the advancement of God's Kingdom. This is related to Phyllis Lan Lin and Jeaw-mei Chen's cross-cultural study, which said that "the higher the desire for having children, the higher the rating of parents on the family life evaluation scale, which indicates a healthy family."

Furthermore, in the survey of Bulatao on the value of children to parents, he found out that "children provide companionship, love and happiness, play and fun, and distraction from worries. In short, children are a source of joy and entertainment. To Filipinos, a big family is a happy one while a house without children is lonely and empty." Aside from thinking that children are gifts from God, Wesleyan ministers may also had these thoughts in mind, which encouraged not limiting their children to one or two only.

## **2. Family of the Interviewed Respondents**

The family in which the respondents grew up and their experiences are also important factors to consider in this study. This is because they may have had other experiences that contributed to their outlook about what a family should be now that they have their own families. The respondents related their stories about their family of origin, the values taught to them by their parents and guardians, the cultural values respected in their homes, their spiritual growth and experiences, their moral and social development, and what their parents' attitude were toward obtaining an education.

*a. Family of Origin*

Most of the respondents came from poor families wherein their parents are farmers. Some came from average families but still their source of income was farming and buying and selling of rice (palay). Rachel said, "We lived in poverty." Rachel's grandparents raised some of them. Rachel stayed with her grandmother from Grade IV until she finished high school because there were nine children in the family and their parents could not support all of them. Joseph was an only child but when his father died, his mother remarried and had three more children. Eventually, his mother also died and so his grandmother lived with them. When he got married, he left their home and lived with his wife. Rebecca lived with her grandmother too because her parents could not support all their six children.

Four of the respondents said that their parents were forced to leave their hometowns to look for a "greener pasture." So during his adolescence, Isaac, his parents and his brothers and sisters went to a place where they did not know anybody. During earlier times, it was common and somewhat a tradition for people to go to a place and work in the farms, especially during harvest time, in order to earn money. In Ilokano, it is termed "innammoyo," which is the same as the Filipino term "bayanihan." Isaac, together with his parents, experienced how it is to work really hard just to have food on the table. Another respondent, Jacob, said that his parents were forced to emigrate from Luzon to Mindanao due to poverty. However, it was interesting to note that Jacob could have escaped poverty because he said that during his teenage years, a Datu wanted to adopt him, but he declined because his family was more important to him than riches. The same case happened to Aaron and Elizabeth's parents. Due to poverty, they immigrated to



other places just to look for something that would improve their economic status. One of the respondents, Noah, said that his parents were so poor that he was only able to taste and eat rice when he was already in elementary, particularly Grade Six.

Though most of them came from poor families, some also came from average families. This means that they were not very poor and not very rich either. Deborah said, "During my childhood, we had a helper at home because even though my parents were farmers they were blessed to have plenty of harvest every harvest season. The people in our place believed they had good luck in farming." Due to this, almost all her older brothers and sisters were able to go to school and finished high school. However, the time came when her parents were bankrupt in their harvest, and their costly or easy lifestyle also began to decline.

Most of them also came from big families because several of the respondents' families included nine brothers and sisters, some had seven, some had six, and the least had four. One of the respondents said that an illegitimate nephew even lived with them, so there were ten children in their home. Most of the parents of the respondents only reached elementary level in their education because of the war during their time and lack of finances. Some had not even gone to school at all but they knew a bit of Spanish and English language. The parents of Isaac were uneducated due to their being poor. The parents of Noah were uneducated but he is proud of his mother because, even though she could not read or write she was able to read her Bible and hymnal. All of the respondents are from the rural area in different parts of the Philippine Islands. One of them said that living in a remote place made him develop an inferiority complex such that when he came to Bible school, he had a hard time battling and overcoming his shyness. Isaac

expressed that, "Before, the people in our community had concern for each other, and we always helped each other. But now, our place is so modernized that almost nobody cares for anybody." One couple grew up in a Muslim area but were not very much affected with the culture because their parents were already Christians who had strong faith even before they immigrated to Mindanao.

Most of the respondents' parents were going to church but not all of them were Christians. Some of the parents of the respondents are original Wesleyan Church members, so automatically the respondents also grew up with a Wesleyan religious orientation. Joseph's religious orientation was Seventh-day Adventist but when he grew up he hopped from one church to another without really understanding anything about the doctrines and teachings. The parents of Isaac were both going to and members of the Wesleyan Church, as were with the parents of Solomon, Esther, Jacob, Mary, Elizabeth and Aaron. On the other hand, Deborah's parents were devout Roman Catholics. The parents of Noah had both been attending UCCP.

All the respondents have different family backgrounds and yet they also have similarities. One observation about their family of origin is that no matter how big their family was and no matter how difficult life had been to them, their parents managed to bring them all up by doing their responsibilities as parents. Though some were separated from their parents at a young age, the researcher observed that the family bonding is still there. This affirms what Vitaliano Gorospe mentions in his book *Filipino Values Revisited* that "it is in the family where one develops loyalty to his family and closeness with all the members of the family."<sup>43</sup>

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<sup>43</sup> Vitaliano R. Gorospe, *Filipino Values Revisited* (Manila: National Bookstore, Inc., 1988), 24-29.

The researcher believes that the kind of family from which the respondents came molded them into better persons. The hardships they underwent taught them to be strong and flexible no matter what life would bring. Their parents' relationship amidst poverty and other problems is a vivid expression of commitment. Moreover, it is a picture of commitment of the respondents' parents to do their responsibilities to their children even though at times, it was hard for them. It is also an evidence of having the ability to cope with any stress and crises that tried their marriages and family life, which the researcher believes that all the respondents have learned and are most likely applying in their lives. Though the respondents have different religious orientations, it is also clear that, starting from their parents, the importance of having a good spiritual life had already been emphasized. Since the parents had already planted the "seed," as the respondents grew up, other concerned people nurtured that seed and influenced their spiritual growth. This could also be one reason that made the respondents' mean scores in the questionnaire high.

### *b. Family Values*

The most common values the parents of the respondents taught them are fear of God, going to church always, and the value of prayer. Rachel said, "My parents taught me the value of going to church every Sunday." Elizabeth said, "My parents taught all their children to pray, to fear God, and taught all of us to read the Bible." According to Isaac, "My mother's example of prayer life really touched my heart and I believe that it was one of the reasons why I am what I am now." The parents of Mary and Solomon also

taught them the value of going to church every Sunday and taught them God's Word when they were small children.

In addition to the above-mentioned values, being compassionate, faithfulness to religion, doing well in God's sight, strict discipline, the value of patience, and being workaholic are other important values that their parents passed on them. Solomon's parents taught him from childhood to do well in God's sight. During his adolescence, though, he was influenced by his friends to engage in drinking and smoking until he neglected his studies. He was always absent in his classes until the school principal asked his parents to come to school because of the conduct of their son. After the talk Solomon realized his mistakes but it was almost too late; he almost did not make it to graduation due to very low grades. By God's mercy, he was able to graduate from high school. After that, he realized his mistakes and truly repented from them. Eventually, he came to Bible school, and now he is one of the leaders of the church. Isaac said, "My parents were so workaholic that there were times they would not even eat just to finish their work."

Getting together as a family as a way of family bonding is also a value of importance. For Rachel, one of the ways her family can get together is during town fiesta. It has been a tradition in the Philippines that during fiestas, people go home and celebrate with their family. In the case of Rachel, they use fiesta time to have a family reunion because all her brothers and sisters make it a point to come home together with their own families no matter where they are. Noah also said that they usually have family reunions in order to see each other and fellowship with one another as a family. Some of the respondents get together and strengthen their bonding as a family during Christmas,

anniversaries, memorials, and other holidays in which every family member makes an effort to come home and be with the whole family.

Strict discipline is also a family value that the respondents have carried from their family of origin into their own families now. One respondent said that his father whipped him and the other children whenever they committed mistakes. Some said that their father was more loving and nice than their mother. At any rate, these family values learned by the respondents from their parents have been inculcated in their minds and, as a result, are now also being practiced in their own family.

The family values from the family of origin of the respondents are values that cannot be neglected by any child of the family. The different values mentioned could enhance a person's ability to communicate the things and ideas in his mind and heart, and affirm the things that need affirmation. The experiences of the respondents in learning these values from their families most likely formed their inner being and their spiritual well being as well. Some of them went astray during their adolescence but then later on, they chose to walk in the right path. And the researcher believes that these values are also one of the major contributors to why the respondents chose their vocation of being a minister of God. Moreover, these family values also impressed in the respondents' mind the importance of gathering together and having time together as a family despite the busy schedule of each member. This spending of time together strengthens the family bond and is also a time for each member to reevaluate their relationships and mend strained ones should there be any. Another importance of their getting together is to have fun and relaxation from their tiresome jobs and demanding responsibilities.

### *c. Cultural Value/s Respected in Your Family*

The fear of God, respect for other people especially the elderly, respecting others' opinion, honesty, unity and dealing with others in a good way are cultural values respected and practiced in the homes of the respondents. One way wherein respect is manifested is honoring someone who is older as in the case of brothers and sisters. The younger ones should respect the older ones especially when it comes to decision-making. According to Deborah and Esther, "When we were young, we showed respect to others by keeping quiet when somebody is talking. Another is when we have visitors at home, our parents would tell us to go to the room and stay there until the visitors are gone, so as not to distract them." Another manifestation of respect is the practice of blessing someone who comes to the house (Filipino culture of "Mano po"). Having a word of honor and honesty was what Elizabeth's parents taught her. They believed that having "one word" in all their dealings with others would not just bring them respect but also credibility. Other cultural values that the respondents learned from their parents are not shouting when talking to somebody but going near the person and speaking properly with him/her, and asking permission first before going somewhere or before leaving a house with people. The parents of Joseph also taught the Filipino culture of *pakikisama* to him. His parents believed that cultivating a good and harmonious relationship with others is important so that there will be no conflicts; in difficult times they will also extend their help, and unity is also fostered. As Evelyn Miranda-Feliciano writes, "*pakikisama* is rooted in the intrinsic Filipino value of *pakikipagkapwa-tao*. This core value refers to one's desire to be treated as an equal. *Pakikipagkapwa-tao* is thus translated into acts of helping, sharing, and cooperating with others. A Filipino would like to think that he lives

and moves with his co-equals. He would also expect that the consideration he shows to others will be reciprocated."<sup>44</sup> These cultural values that are respected in the family of origin of the respondents are also being practiced in their own families now.

Parallel to the studies cited in the review of literature, having the cultural values mentioned above in one's family is a sign that a family is healthy. Although it is not specifically named as the six family strengths, it can be inferred from the values that commitment, affirmation, time together, positive communication, spiritual well being and ability to cope with stress and crises are all embodied into the cultural values taught them by their parents.

#### ***d. Factors that Influenced Moral and Social Development***

Morally, their parents have influenced most of the respondents, especially their mothers. An article entitled, "Bringing Up a Moral Child," states that two of the simple and yet most effective things that married couples can do to successfully rear responsible, moral children are to stay married to the person with whom one had the children and to take care of their own children rather than letting others watch them while the parents go to work.<sup>45</sup> Other factors that influenced some of the respondents were the church where they were attending and the pastor of the church, and their Christian friends. Though some of the respondents' parents are non-Christians, they are morally good. Some believe that they have been influenced morally by the school where they have gone and by looking up to people in their place who have attained a high level of education. Some of

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<sup>44</sup> Evelyn Miranda-Feliciano, *Filipino Values and our Christian Faith* (Manila: OMF Literature, Inc., 1990), 21.

<sup>45</sup> David Treybig, *Marriage and the Family: The Missing Dimension* (Cincinnati: Thomas Nelson, Inc., 2005), 25.

the respondents have Christian parents and so they were greatly influenced by their parents' biblical advice and teachings. Rebecca said, "Being raised by Christian parents and being a Christian myself and knowing the will of God made me wiser in making moral decisions." It is interesting, however, that one of the respondents said, "I think nobody influenced me in my moral development, just myself. I mean, my parents died young so I had to mature at a very young age, and made my own decisions without the guidance of my parents."

Socially, most of the respondents said that their friends, the church they were attending, the pastor, the school to which they went, the youth organization of their barangay, themselves, and their parents have greatly influenced them. One of them said that she was with her friends most of the time so they really had a big part in her social development. Another said, "When I went to school, particularly in Bible school, it was then that I learned to mingle with other people and eventually overcame my shyness." Others said that their participation in youth activities in the church in the barangay helped them much in their social development. Other respondents said that their parents were their first socialization agents and they were thankful that they were taught how to deal with others. The other respondents said that their pastor was also a great influence in their social development because the pastor taught and modeled for them how to deal and mingle with other people.

#### *e. Experience of Spiritual Growth/ Training in the Family*

Most of the respondents experienced spiritual growth and development through the help and guidance of their parents, especially their mothers' example of being a good



Christian and the church they attended when they were young. One of them experienced spiritual growth through a ten-day revival that was held in their village (barangay), after which, he responded to God's call by going to Wesleyan Bible College along with his wife and obeying God's will in his life. Another said, "By watching somebody teaching Sunday school, I was also able to learn the truth about God." Deborah said that it was in the church where she experienced spiritual growth. She said, "I was the first one in our family to be converted." After conversion, she decided to go to Wesleyan Bible College and followed God's will in her life even though her parents were against her plan. Eventually, all the rest of her family were also converted to Christianity through her ministry to them. One of the respondents said that her family taught her to pray, read the Bible and led her to receive Jesus Christ. It was her family that influenced her and guided her in her spiritual growth. Mary and Solomon both have Christian parents so it was their own parents who first planted the seed of Truth in them and it was nurtured inside the church. The same is true of Rebecca, Esther, Elizabeth, Joseph, Aaron, and Jacob. The patience of the parents of Noah really touched his heart, and he decided to straighten out his spiritual life. He said, "When I remembered my father and mother's patience in carrying me for how many kilometers just to bring me to church every Sunday, it melted my heart. And when I recalled the times when my mother used to sing hymns before I went to sleep, I really cried and decided to change my old ways." He got converted when he was twenty years old. He eventually went to Bible school and is now a successful pastor.

With regard to training in the home, all the respondents said that their parents were very strict in training and disciplining them. One respondent said that whatever his

father said could not be broken. If he said something, that was final and not even the mother could contradict it. One respondent said that his father was cruel whenever he got angry with his children, so that he threw whatever he was holding or whatever he saw. Almost all of them experienced whippings by their father whenever they committed mistakes or did something wrong. One of them said that whatever her parents told her to do, she should obey at once. Another said, "When one of them is talking, the other one is silent to avoid confusion by the children being scolded." The mothers of the respondents are more tenderhearted and gentle, because the mothers spoke with love. Another said that his mother embraced him when he did not understand something that has been said to him or something instructed for him to do. One said that her mother had a list of do's and don'ts that needed to be followed by the children. When they committed mistakes or did wrong, her mother made them work. However, one of them said that her mother always spoke harsh words toward her children when they committed mistakes. She said that her mother would always say, "Nagsadutka! Matuturogka!" which means, "You're very lazy! You're always sleeping!" Nevertheless, all these experiences from their family of origin taught the respondents to be more responsible and more loving to their own families now. As couples, their experiences also serve as a guide for them to be more sensitive to the roles they fulfill now.

The respondents' experiences of spiritual growth and training inside the home are an example of how they were molded in the spiritual aspect of their lives and in how to be disciplined and responsible in the things that they do. They may not have been aware when they were younger but all those things told them by their parents and those examples set by the people with whom they have been are important in their future

undertakings. Truly, at present the respondents realize the significance of those encounters and training through which they have gone. Their personal experiences made them stronger in their spiritual lives at present.

Additionally, the experiences of the respondents imply their parents' commitment to them. Their parents were committed to mold their children in the way God wanted them to be. Some of the respondents were stubborn at first but then, they came to realize later on that their parents just wanted the best for them.

#### *f. Parents' Attitude Toward Obtaining an Education*

A majority of the respondents' parents had a positive attitude toward obtaining education even though they themselves had not even finished the elementary level of education due to poverty. All the twelve respondents wanted very much to give their children the education that they needed. They were very supportive of their children's schooling no matter how poor they were because they did not want their children to suffer the same thing that they had suffered because of lack of education. Elizabeth said, "My parents did a good job though great sacrifices were made in order to send us all to school. Most of the children finished high school. My parents value education very much amidst a very limited income." Most of the parents did their best just to send all their children to school to finish a degree. In the case of Deborah, her parents wanted to send all their children to school; but, when their farm became bankrupt, the studies of their children were sacrificed. Upon graduating from high school, Deborah wanted very much to continue, but her parents told her to stop for some time until they could produce money for her. She was very insistent, so she decided to go to Bible school. Her parents were

against her decision, but she pursued her plan. One respondent said that her parents told her that education is an inheritance that cannot be taken away by anybody. Some of the parents toiled more farms just to subsidize their children's needs in their studies but no matter how persistent their parents were in sending them to school, one of the respondents was too lazy to study. She was not interested in going to school, instead she got married at an early age. Unfortunately, she married a man who was a drunkard. By God's grace, though, her husband was transformed and so, later on, they went to Bible school to obey God's call in their lives. The parents of Joseph were also persistent in sending him to school, but he was stubborn and did what he wanted to do. He got involved with bad company and did several bad things. Thus, he was not able to finish his studies. He got married early; but, when God transformed him, he obeyed God's call and came to Bible school to study.

The parents of one of the respondents were not very supportive of their children in obtaining an education. The respondent's father did not send her siblings to school because of poverty, and he did not see the importance of education. Her parents were not interested in education. Because she wanted so much to finish her studies after graduating from high school, she insisted on coming to Bible school immediately. This was also due to her feeling called of God to be in the full-time ministry. But now that her parents see how important education is, they are regretful; to make up for what they have not done for their own children, they encourage their grandchildren to get an education. Another respondent said that his parents were not able to study because they did not see the importance of education.

Aside from the parents of one of the respondents that were mentioned in the preceding paragraph, all the parents had the same attitude as their parents (grandparents of the respondents) toward obtaining an education. At present, all the respondents said that they would like all their children to get an education. One couple said, "We would like all our children to finish their studies because we believe that having an education is very important in a person's life and so that our children will have a better future." Isaac stressed, "It is my desire for my children to send them all to school and get a degree because aside from the fact that is the only thing that we can give them as an inheritance, they will have a better future too." Deborah said, "Education is important because if you have no education, you have no place in the society." The respondents said that they will do everything just to send all their children to school though it is hard at times due to the meager support of ministers. They also see the value of education not only in the society in which they live but in the ministry as well. To some of the respondents, having an education also means gaining respect from other people. One couple said, "We told our own children when they were younger to study well. We will do whatever we can to provide your needs." By God's help, all their children reached college. Another couple said, "Obtaining an education is vital in our family. We call it an inheritance that cannot be taken away. It was hard to send our children to school but we raised pigs to subsidize our meager support to pursue their schooling. With all our sacrifices and with God's help, our children were able to finish their studies."

These experiences show how most of the parents of the respondents have been committed to their obligations to their children. With this attitude, they have done whatever they could to fulfill those obligations and responsibilities. Though some parents

were not able to do it earlier when it was really needed, they tried to make up for it. They also show how each of the family members communicated with each other. At some point, the parents of the respondents may have been a bit hard on their children, but then, the lines of communication opened. The respondents' reaction of wanting their own children to have education is also an evidence of being committed to their responsibilities as parents.

## CHAPTER V

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

In this final chapter, the whole investigation is presented briefly. The first chapter introduces the study; the second provides past studies related to the study; the third outlines the procedures used to achieve the goal; and the chapter immediately preceding includes the details of the investigation.

#### Summary

It was the purpose, of this study to investigate the family strengths of Wesleyan ministers in Northwestern and Central Luzon Districts of the Wesleyan Church of the Philippines. Specifically, it sought responses to the following questions:

1. What is the minister's profile in relation to the following?

1.1 - Gender

1.2 – Age

1.3 – Civil Status

1.4 – Educational Attainment

1.5 – Number of Years Married

2. To what extent do the following factors influence the strengths of Wesleyan ministers?

2.1 - Commitment

2.2 - Affirmation

2.3 – Communication between and within Family

2.4 – Time Together

2.5 – Spiritual Well-being

2.6 – Ability to Cope with Stress and Crises

3. To what extent do the following constraints affect the strengths of Wesleyan ministers' family?

3.1 - Lack of encouragement and support from superiors

3.2 – Uncooperative family member

3.3 – Financial constraint

3.4 – Low self-esteem

3.5 – Problem pastor's kid

### Null Hypothesis

There is no significant relationship between the six family strengths of Northwestern Luzon District (NWLD) and Central Luzon District (CLD) Wesleyan ministers and their personal attributes.

At the time the questionnaire was floated, there were forty-two (42) respondents from the two districts in Luzon. The time frame encompassed by the study was the school year 2005-2006.

The method used was the descriptive survey method of research with the questionnaire as the main instrument in the collection of data. An informal interview among randomly selected respondents was conducted on different occasions to supplement the questionnaire.



## Findings

The findings follow the same sequence as the specific questions:

1. On the ministers' profile, the researcher found out the following:

a. In terms of age, fifteen (15) are from twenty-one to thirty-five years old and two (2) are from sixty-six to eighty years old; as to their educational attainment, all the forty-two (42) respondents have finished a bachelor's degree.

b. As to the number of years married, seven (7) couples have been married from one to ten years and one (1) couple has been married from forty-one to fifty years.

2. With regards to the family strengths of Wesleyan ministers, it is shown that spiritual well-being (SPWb) is regarded the most highly by the ministers, while time together (TIME) is considered the least important. All the six family strengths are rated as "Agree."

3. As to the constraints, generally, lack of encouragement and support from superiors and problem pastor's kid greatly affect the family of NWLD and CLD Wesleyan ministers from being strong, healthy and happy.

4. The statistical treatment of the null hypothesis shows that the null hypothesis is rejected at .01 alpha level of significance. It shows that:

a. the Wesleyan ministers' personal attributes like gender, civil status, educational attainment and number of years affect their family strengths;

b. age greatly affects the Wesleyan ministers' family strengths.

## Conclusions

From the findings, pertinent conclusions were drawn:

1. Most of the married Wesleyan ministers in NWLD and CLD are still young in age and in family life as well.
2. All the married Wesleyan ministers in NWLD and CLD are bachelor's degree holders.
3. Among the six family strengths, spiritual well-being (SPWb) is considered by the married Wesleyan ministers in NWLD and CLD as a strength that has been achieved in their family, while time together (TIME) is the strength that they are in the process of achieving.
4. Generally, the six family strengths are in the process of being achieved by the married Wesleyan ministers in NWLD and CLD.
5. The constraints that greatly affect the strengths of married Wesleyan ministers in NWLD and CLD are lack of encouragement and support from superiors and problem pastor's kid.
6. The NWLD and CLD married Wesleyan ministers' personal attributes like gender, civil status, educational attainment and number of years affect their family strengths.
7. Age greatly affects the NWLD and CLD married Wesleyan ministers' family strengths.

### Recommendations

Based on the findings, the following recommendations are indicated to improve the deficiencies that were disclosed:

1. Seminars, workshops and enrichment programs about family matters (both for ministers and members) should be included in the calendar of activities of The Wesleyan Church of the Philippines if growth is to be enhanced.
2. A family-focused conference should be done every two years for ministers together with their families to reevaluate their priorities and ministries.
3. A more meaningful way to encourage ministers should be adopted through the leadership of the Church.
4. The researcher recommends that further research be done on this topic since very little literature exists related to it.

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**APPENDIX A****A Questionnaire on Wesleyan Church Ministers' Family Strengths**

The following survey focuses on the family strengths found in a Christian marriage and in a couple's home in the Philippine setting particularly among ministers in Northwestern and Central Luzon Districts. The criterion for filling out this questionnaire includes: (1) Being a happily married couple and committed to family, (2) Having positive communication within and between family members, and (3) Being a Wesleyan minister.

Name (Optional): \_\_\_\_\_ Gender: \_\_\_ Male \_\_\_ Female

Number of years married: \_\_\_\_\_

Number of Children:

Son(s) \_\_\_\_\_

Daughter(s) \_\_\_\_\_

Place of Destination: \_\_\_\_\_

**Direction:**

The following statements represent opinion regarding family strengths. Your agreement or disagreement will be determined on the basis of your particular convictions. Indicate what you believe rather than what you think you should believe. Please write your answer (SA, A, U, D, or SD) on the space provided for.

**Legend:**

5 = "SA" – strongly agree with this family strength, and feel this strength has been achieved in your family

4 = "A" – agree with this statement and see that within your family, you are in the process of achieving this family strength

3 = "U" – undecided, as you neither agree nor disagree with this family strength

2 = "D" – disagree with this family strength as not necessary in your home

1 = "SD" – strongly disagree with this family strength, as it does not apply in your family

**COMMITMENT**

1. \_\_\_\_\_ We are dedicated to our marriage as the core of the family.
2. \_\_\_\_\_ We share family goals, take care of each other.
3. \_\_\_\_\_ We give family priority over outside activities such as work or church.
4. \_\_\_\_\_ We mutually respect and trust each other.
5. \_\_\_\_\_ As parents, we show affection to each other in front of our children.
6. \_\_\_\_\_ We value each family member as a significant part of the family.



7.  As a family, we are proud of our family heritage and lineage.
8.  We communicate unconditional love for each other.
9.  We make sacrifices for our family.
10.  As parents, we consider getting an education a family priority for our child (ren).

### AFFIRMATION

1.  We show appreciation to each other everyday and we feel deep and genuine affection for each other.
2.  We speak positively to each other.
3.  We look for the good in each other and we recognize each other's accomplishments.
4.  We practice good manners at home and with others, and we create a pleasant atmosphere at home.
5.  We cultivate humor that is gentle and positive.
6.  We accept compliments and kindness graciously.
7.  We enhance each other's self-esteem and we feel safe and secure in our interactions with each other.
8.  We do many things together as a family like having a family night each week.
9.  We praise our child (ren) when he/she loses as well as when he/she wins.
10.  We respect each other for who we are.

### COMMUNICATION BETWEEN AND WITHIN FAMILY

1.  We allow time for communication, conversations and discussions during an evening meal.
2.  We listen to each other.
3.  We avoid criticizing or judging others.
4.  We deal with disagreements and conflicts promptly and one at a time.
5.  We are honest, truthful and kind with one another.
6.  We are available to answer questions as questions come from our child (ren).
7.  We associate the words "home" and "parents" with feelings of stability and security.
8.  Our child (ren) know (s) they (he/she) are loved unconditionally.
9.  Our son (s) looks to his parents as a role model and learn from us.
10.  Our daughter (s) look to her parents as a role model and learn from us.
11.  We seek to understand and accept our differences.
12.  We respect the right of each child to privacy.

### TIME TOGETHER

1.  We do things together like eating meals, household chores, playing sports, and attending school an/or social activities.
2.  We take time together before going to bed to read to our child (ren) and talk with them.
3.  We celebrate holidays together with our family and extended families.
4.  We take time as a family to enjoy outings that include historical and cultural events in the country.
5.  We enjoy each other's company.
6.  As parents, we are able to spend time with our son/daughter individually and as a family.
7.  We work together as a family to develop skills needed to perform a task well.
8.  As parents we do things with our child (ren), but not for them.
9.  We have good times together that are unplanned and spontaneous.
10.  Our child (ren) invite(s) their friends to join in some family fun time.
11.  We enjoy visiting grandparents and relatives regularly.

**SPIRITUAL WELL-BEING**

1. \_\_\_ We read the Bible and pray together regularly as a family.
2. \_\_\_ As parents we seek to be an example in the things we teach our child (ren).
3. \_\_\_ Our child (ren) know(s) our faith in God has top priority in our home and in our decisions.
4. \_\_\_ We have an inner peace even in difficult times because of our relationship with God.
5. \_\_\_ We encourage/s our child (ren) to have personal devotions or a quiet time.
6. \_\_\_ When we study God's Word as a family, we select passages at the level of learning of our child (ren).
7. \_\_\_ As a family we enjoy worship and sing with musical tapes/CDs accompaniment.
8. \_\_\_ We attend worship services as a family.
9. \_\_\_ We spend time each day in prayer and meditation on God's Word.
10. \_\_\_ We believe that God watches over and guides our family.
11. \_\_\_ As Christian parents we guide our child (ren) in understanding God's Word.
12. \_\_\_ In the presence of our child (ren) we avoid extreme or ongoing arguments over beliefs or heavy doctrinal issues.
13. \_\_\_ We set the example in family worship.

**ABILITY TO COPE WITH STRESS AND CRISES**

1. \_\_\_ We believe that daily struggles/challenges are just a part of reaching a bigger goal.
2. \_\_\_ We are able to ignore petty irritants and minor stresses.
3. \_\_\_ We don't give lots of attention or energy to worry.
4. \_\_\_ We take life one day at a time.
5. \_\_\_ We use humor to relieve stress and tension.
6. \_\_\_ We give attention/energy to the most important things first.
7. \_\_\_ We engage in recreational activities, hobbies and regular exercise.
8. \_\_\_ We manage to see some good in bad situations.
9. \_\_\_ When confronted with a problem we are able to find several solutions.
10. \_\_\_ We are flexible and adaptable.
11. \_\_\_ We support each other emotionally in crisis situations and we seek godly help through friends, church, or professionals in crisis situations.
12. \_\_\_ We see opportunities for personal and family growth in crisis situations.
13. \_\_\_ We are able to remain calm in crisis situations.
14. \_\_\_ We are able to stick to our aims and accomplish our personal and family goals.
15. \_\_\_ We are attuned to our own limits for giving and receiving and relating to others.
16. \_\_\_ We are realistic about leaving one place and going to another place.

Below is a list of constraint that affect the strength of Wesleyan ministers' family. Please rate the following statements as to your conviction (e.g., SA if you strongly agree, etc.).

- \_\_\_ 1. Lack of encouragement and support from superiors
- \_\_\_ 2. Uncooperative family member
- \_\_\_ 3. Financial constraint
- \_\_\_ 4. Low self-esteem
- \_\_\_ 5. Problem pastor's kid

Thank you!!!

**APPENDIX B****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 brothers and sisters. 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 C**

**Letter to the District Superintendent**

Wesleyan Bible College  
Rosales, Pangasinan  
January 20, 2006

Dear Rev. \_\_\_\_\_:

Warm Christian greetings!

I have the honor to ask permission to float my questionnaire to the married ministers (both husband and wife) in your district. This is in connection with my masteral courses for Master of Arts in Religious Education degree at Asia-Pacific Nazarene Theological Seminary, Kaytikling, Taytay, Rizal.

The title of my thesis is "FAMILY STRENGTHS OF PHILIPPINE WESLEYAN MINISTERS IN NORTHWESTERN LUZON DISTRICT AND CENTRAL LUZON DISTRICT".

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

### Letter to the Respondents

Wesleyan Bible College  
Rosales, Pangasinan  
February 2, 2006

Beloved Co-Worker in Christ,

Greetings in the Name of our Good Lord Jesus Christ!

At present, I am enrolled at Asia-Pacific Nazarene Theological Seminary, Kaytikling, Taytay, Rizal with the course Master of Arts in Religious Education. I am currently writing my thesis entitled, "FAMILY STRENGTHS OF PHILIPPINE WESLEYAN MINISTERS IN NORTHWESTERN LUZON DISTRICT AND CENTRAL LUZON DISTRICT."

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

## APPENDIX E

## Chi-Square Values Computation

Family Strengths and Gender

$$X^2 = \sum \frac{(O-E)^2}{E}$$

$$= \frac{(21 - 10.5)^2}{10.5}$$

$$= \frac{(10.5)^2}{10.5}$$

$$X^2 = 10.5$$

$\alpha .01 = 6.64$  DR: Reject Ho  
df = 1

Family Strengths and Age

$$X^2 = \sum \frac{(O-E)^2}{E}$$

$$= \frac{(6 - 10.71)^2}{10.71}$$

$$= \frac{(4.71)^2}{10.71}$$

$$= \frac{22.18}{10.71}$$

$$X^2 = 2.07$$

$$= \frac{(15 - 1.71)^2}{1.71}$$

$$= \frac{(13.29)^2}{1.71}$$

$$= \frac{184.99}{1.71}$$

$$X^2 = 108.18$$

$$X^2 = 2.07 + 108.18 = 110.25$$

$\alpha .01 = 6.64$  DR: Reject Ho  
df = 1

Family Strengths and Civil Status

$$\begin{aligned}
 X^2 &= \sum \frac{(O-E)^2}{E} \\
 &= \frac{(42 - 71)^2}{71} \\
 &= \frac{(29)^2}{71}
 \end{aligned}$$

$$X^2 = 11.84$$

$$\alpha .01 = 6.64 \quad \text{DR: Reject Ho}$$

$$df = 1$$

Family Strengths and Educational Attainment

$$\begin{aligned}
 X^2 &= \sum \frac{(O-E)^2}{E} \\
 &= \frac{(12 - 49.03)^2}{49.03} \\
 &= \frac{(37.03)^2}{49.03} \\
 &= \frac{1371.22}{49.03}
 \end{aligned}$$

$$= \frac{(30 - 23.68)^2}{23.68}$$

$$X^2 = 27.97 + 1.69 = 29.66$$

$$= \frac{(6.32)^2}{23.68}$$

$$\alpha .01 = 6.64 \quad \text{DR: Reject Ho}$$

$$df = 1$$

$$= \frac{39.94}{23.68}$$

$$X^2 = 27.97$$

$$X^2 = 1.69$$

Family Strengths and Number of Years Married

$$\begin{aligned}
 X^2 &= \sum \frac{(O-E)^2}{E} \\
 &= \frac{(6 - 3)^2}{3} \\
 &= \frac{(3)^2}{3} \\
 &= \frac{9}{3}
 \end{aligned}$$

$$\begin{aligned}
 &= \frac{(15 - 7.5)^2}{7.5} \\
 &= \frac{(7.5)^2}{7.5}
 \end{aligned}$$

$$= \frac{56.25}{7.5}$$

$$X^2 = 3$$

$$X^2 = 7.5$$

$$X^2 = 3 + 7.5 = 10.5$$

$$\alpha .01 = 6.64 \quad \text{DR: Reject Ho}$$

$$df = 1$$

## APPENDIX F

### Transcription of Interview

Question # 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 brothers and sisters. Include possibly members of your extended family living in your home at the time.

RESPONDENTS	FAMILY OF ORIGIN
Esther	Poor, farmer parents, church goers, parents-elementary level, 6 children
Rebecca	Poor, farmer parents, lived with grandmother, church goers, parents-elementary level, 7 children
Rachel	Poor, farmer parents, lived with grandparents, 9 children, church goers, parent-elementary level
Elizabeth	Poor, Christian, parent-elementary level, 7 children
Mary	Average, Christian, parent-elementary level, 6 children
Deborah	Average, church goers, parents-elementary level, 9 children
Aaron	Poor, Christian, parents-elementary level, 6 children
Joseph	Poor, 4 children, church goers, parents-elementary level
Jacob	Poor, church goers, parents-elementary level, 6 children
Noah	Poor, farmer parents & uneducated, Christian, 7 children
Solomon	Average, church goers, parents-elementary level, 6 children
Isaac	Poor, farmer parents & uneducated, church goers, 7 children

Question # 2) Can you give and describe a family value that you have carried from your family of origin into your own family?

Family Values	Respondents
Fear of God	12
Going to church always	10
Value of Prayer & Bible reading	11
Being compassionate	12
Faithfulness to religion	12
Doing well in God's sight	11
Strict discipline	12
Value of patience	12
Being workaholic	10
Getting together	12



Question # 3) What are the cultural values respected in your family?

Cultural Values	Respondents
Fear of God	12
Respect for others, especially elderly	6
Respecting others' opinion	9
Unity	7
Good way of dealing with others	12
Not shouting when talking	10
Asking permission-going or leaving	11
Pakikisama	12

Question # 4) What do you believe influenced your development morally (making moral decisions) and socially?

Influence	Respondents
Parents' biblical advice & teaching	10
Mother	12
Church	10
Pastor	8
Christian friends	9
School	10
Educated people	5
Self	1

Question # 5) In your family how did you see/experience spiritual growth/training by your parents? Give example(s).

Spiritual Growth/Training	Respondents
By the help of parents, especially mother	12
Church	9
Revivals	4
Sunday school	10
Strict discipline	12

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.

Parents' Attitude	Respondents
Positive (interested)	10
Negative (not interested)	2

Respondents' Attitude	Number
Positive (interested)	12
Negative (not interested)	0