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The Culture of the Charismatic Activities:
An Assessment

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Abstract: **In the present study, the variety of themes that emerged from the immersion was used to create a Maxwell inspired researcher-made instrument which was administered to Church leaders. Concerning the themes that emerged, a validation through Schein's Cultural Assessment among selected focus group discussants of the Charismatic Community was made. The output of the study was a servant-leadership education dovetailing it to the findings of the study which are as follows: (1) There is no significant difference in the self-assessment of the Charismatic church leaders, community leaders and members in the aspect of the thematic areas that encompass their language usage; promotion of gender-sensitivity and equality; and management function practices. (2) The community's cultural aids are the following shared tacit assumptions: A leader is a servant-leader (a), Personal sharing is an essential element in building up our relationship with tour brothers and sisters, as more and more we open our lives to them, they become an intimate part of our lives (b), the past does not determine our future (c, and "Fellowship (sports, outings, picnic, etc.) can increase the bonding of the group. (3) The community's cultural hindrances are the two shared tacit assumptions: The Charismatic Community can only grow in number to the extent that our leadership resources allow (a), Only with continuity and one's personal commitment can the purpose of household groups be achieved (b).**

Keywords: **Charismatic Activities, Culture.**

1. Introduction

Servant leadership is biblically based. There are lots of wisdom about leadership that can be learned from the Bible and Maxwell in his *Leadership Bible* (2014) as reviewed by Cameron, acknowledges this fact. The Bible for the individual who either is in a leadership position or plan on being in a leadership position one day and wants God's perspective on how to live and do their work in such a way as to glorify God. Dr. Maxwell offers a comprehensive variety of "21 laws" as he refers to them in his Bible, a couple of examples being, "Rehoboam and the Law of Connection - Leaders Touch a Heart before They Ask for a Hand," (I Kings 12: 1-24), or "Deborah and the Law of Respect -People Naturally Follow Leaders Stronger than Themselves." (Judges 4:1-16).

In Maxwell's 21 irrefutable laws of leadership, what appeared as number 18 is the Law of Sacrifice – A leader must give up to go up. According to him, if one desires to become the best leader that person can be, then that individual needs to be willing to make sacrifices in order to lead well. There are four principles embedded in this; first, there is no success

without sacrifice – Every person who has achieve any success in life has made sacrifices to do so. Effective leaders sacrifice much that is good in order to dedicate themselves to what is best. Second, leaders are often asked to give up more than others – The heart of leadership to putting others ahead of yourself. It's doing what is best for the team. For that reason, leaders have to give up their rights. The cost of leadership: Leaders must be willing to give up more than the people they lead. Leadership means sacrifice. Third, one must keep giving up to stay up – Leadership success requires continual change, constant improvement, and ongoing sacrifice. And fourth, the higher the level of leadership, the greater the sacrifice – The higher one goes, the more it's going to cost that person. And it doesn't matter what kind of leadership career one picks. One will have to make sacrifices. One will have to give up to go up.

The law of sacrifice indeed is very true to the servant leaders of the Charismatic community. They sacrifice their time, talent, and treasure for the furtherance of the mission.

Those who become members of the community composed of people from all walks of life from high school graduates to professionals, from low-income to high-income wage earners, are made part of a small cell group called a household. The household members meet regularly for mutual support and encouragement in the Christian life. The household meetings, normally held in the homes of the group members on rotation basis, would normally involve some time for prayers, a time for sharing or discussion, and finally some time for fellowship. All members undergo continuing formation both in the Christian life and also in the life and mission of the community. Members of the community are related to one another as brothers and sisters in Christ. As such, their relationship is not to be functional but should reflect the intimacy of Christian love, caring and sharing.

After graduating from Christian life Seminar in 2012, attending regular household meetings, and undergoing Covenant Recollection, what made me to further continue in the community was its Core Values that describe who the members are and what the members are called to do in the world. They provide parameters and constant guideposts in the moving on in the life and mission of the community. Members, should be centered on Christ - in everything that they do, and they look to Jesus, as Savior and Lord. Being the model in obedience to the Father, in our faithfulness to His call, and to total submission to

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His divine will.

Having this concept of servant leadership which entails a lot of sacrifice for the members of the Charismatic Community in mind, I have entertained the idea that there might be something in the organization which the academe may try and learn from.

The present study intended to:
1. Determine the self-assessment ratings of the charismatic church leaders, community leaders and members in the aspect of the domains of the thematic areas:
   a. language usage
   b. promotion of gender-sensitivity and equality
   c. management function practices.
2. Find out if there is a significant difference in the self-assessment of the charismatic church leaders, community leaders and members in the aspect of their:
   a. language usage
   b. promotion of gender-sensitivity and equality
   c. management function practices.
3. Evaluate the charismatic community practices through a cultural assessment.

In similar manner, the study intended to test the following hypotheses:

Ho #1: There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their language usage.

Ho #2: There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their promotion of gender-sensitivity and equality.

Ho #3: There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their management function practices.

In general, the results of this study can be utilized as a guide and motivation for educational administrators in promoting the implementation of servant-leadership education program. Specifically, the findings of the present study may serve as an eye-opener which deemed significant to the following:

In the present study, which is an offshoot of the dissertation of the researcher entitled, *The Culture of Charismatic Activities: An Implication to Servant Leadership*, the researcher utilized as its subjects the members of a Charismatic Community in Caloocan City that has 115 active members whom he has lived with and lived like since 2012.

A researcher-made instrument was created based on the themes gathered from the language usage, promotion of gender-sensitivity and equality, and management function practices of the Charismatic community. The themes were derived from aforementioned dissertation.

The researcher-made instrument was administered to 35 church leaders, 35 community leaders, and 45 plain members of the Charismatic Community.

As far as the use of a researcher-made questionnaire is concerned, the study adopted the descriptive quantitative method of research. The questionnaire was formulated by the researcher and was appropriately validated by school administrators in the tertiary level who bear similar characteristics of the prospective respondents. The questionnaire was administered, and other data gathering techniques were employed during September 23 until October 2, 2016.

The responses of the Charismatic church leaders, Charismatic community leaders and Charismatic members as regards their self-assessment were based on individual perceptions and such responses maybe inaccurate and / or self-serving because individuals often see themselves different than the observers.

2. Conceptual framework

What serves as a major inspiration in the present study is the paper: "Gender *in Schools: A Qualitative Study of Students in Educational Administration*" of Andrews and Ridenour (2006) of the University of Dayton.

The results of their study suggest that the important dimensions of gender equity can be influenced by the educational administration curriculum, and specifically, by a course in cultural diversity.

Their paper developed its rationale from three sources: (a) a theoretical conceptualization of developmental stages toward socially just perspectives on diversity that people experience over time, (b) data suggesting that gender fairness has not yet been achieved in schools, and (c) the need to prepare men and women for leadership positions in schools.

They have anchored the concept of their study on two theories. One holds that a developmental perspective on diversity indicates that people can change. That theoretical framework indicates that individuals can move along a continuum toward heightened awareness and toward socially just and fair professional practices. This is what Helms (1992), Lindsey, Robins, and Terrell (1999), as cited by the researchers, believe.

The second theory is that of Lindsey and colleagues (1999) as cited by Ramos (2010) who suggested a theoretical continuum from cultural destructiveness to cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and finally, to cultural proficiency.

The authors claimed that in both developmental models, the ideal to which one aspires is the endpoint of the model – to engage in knowing oneself and one's heritage well and to engage eagerly with others, those like, and unlike oneself. As Lindsey and colleagues stated, "culturally proficient educators must understand the 'cacophony of diverse cultures each person experiences in the school setting'"; the author's view that those individuals, although not knowing each culture in depth, know that they need to continually learn about others.

The authors have discussed in the two examples of growth and development in awareness a suggestive pattern of growth

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and development may also exist in gender awareness.

The authors made use of a qualitative design specifically participant observation with field notes and documents analysis. After which, they examined holistically the changing levels of students' attitudes toward gender issues. Their assumption is that, such perspective would allow them to capture the ways in which students naturally express their attitudes, values, and beliefs about gender. Within the regular classroom activities, the instructor (first author) reflected on and recorded the manner in which students (a) interacted with each other and her, (b) approached the learning activities, and (c) related over time, to the education program designed to raise their awareness.

The purpose of the authors is similar to several of those that Marshall and Rossman (1989) suggested, a research that delves into complexities and processes, research for which relevant variables have yet to be identified; research that seeks to explore where and why policy, folk wisdom, and practice do not work; research on innovative systems; research on informal and unstructured linkages and processes in organization.

Evidence of gender issue awareness was analyzed in the journals by the authors. They assumed that the weekly reflective entries would provide some student-generated empirical evidence of the impact of the course. The first author kept notes intended to capture the key dimensions of meaning in each student's journal. After the authors have read and reread all the 122 journals and analyzed researcher notes through an iterative process of categorization, four themes emerged: gender stereotypes became blatantly obvious ; two distinct changes in behavior occurred stating that students reflect on their professional practice and sometimes changed their practice in the classroom and elsewhere toward more gender fairness; students showed greater awareness of gender discrimination and power differences based on gender; and students exhibited heightened sensitivities concerning the importance of gender-biased language.

Concerning the present study, the major contributory factors in the conceptualization of this present work first came from Genzuk's (2003) Ethnographic process wherein an ethnographic understanding is developed through close exploration of several sources of data. Using these data sources as a foundation, the ethnographer relies on a cultural frame of analysis of language issues, gender sensitivity, and management function processes among the members of a Charismatic Community in Caloocan City.

The second contributory factor is Schein's (2004) *Organizational Culture and Leadership* which gave guidelines on how to do assessment in the area of cultural dimensions of an organization so as to validate the observed language issues, gender sensitivity and management practices present in the Charismatic Community.

The third contributory factor is Maxwell (2011) *The 360 Leader* which inspired the researcher to create a self-made assessment instrument that will be based on the themes that

would emerge out of the immersion in the Charismatic Community taking into account their language issues, gender sensitivity and management practices. The said instrument will be utilized to create a leadership program.

As mentioned by Gosetti and Rusch as cited by Andrews and Ridenour (2006), discussions of gender, race and class as applied to the act of leading, were seldom deliberately addressed in the formal education and certification of school leaders.

Kelly (2015) argued that we all can do our share to improve the gender equality situation, and it has to do with one of the foundations of conversation: language. He added that one thing that managers and leaders within work groups must do is to help employees and co-workers understand this and make it the norm, by personal example and, where necessary, through appropriate correction or even consequences.

Such aforementioned needs were addressed by Chairperson Remedios I. Rikken in her (PCW) Philippine Commission on Women Memorandum Circular No. 2014-06: Promoting the Use of Gender-Sensitive Language in the Drafting and Review of Legislative Measures. In the said memorandum, she gave an instruction to all heads of agencies to ensure that their GAD Focal Point Systems shall coordinate with and assist their legislative liaison officers in enhancing the gender-sensitivity of legislative measures by observing the use of gender-sensitive or non-sexist language in the drafting and review of their priority legislative measures and implementing rules and regulations of laws.

In support of the said memorandum, this present study entitled *The Culture of Charismatic Activities: An Assessment,* employed an ethnographic exploratory research design utilizing an interdisciplinary method thereby using qualitative and quantitative method and operates on immersion, interview, focused group discussions, and self-made questionnaire as its research techniques.
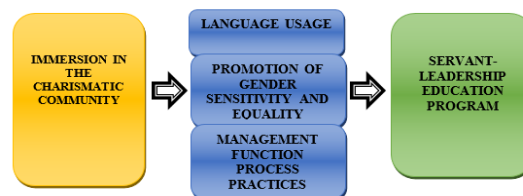

Fig. 1. The Culture of the Charismatic Community: An Assessment

Figure 1 presents the process of how the study was conducted. Through immersion in the various activities of the Charismatic Community comprised Christian Life seminars, Covenant Recollection, Lower and Upper Household meetings, Service meetings, and Sub-Parish meetings variety of themes was determined as regards their language usage, promotion of gender sensitivity and equality, and management function (planning, organizing, leading and controlling) practices. The variety of themes that emerged was used to create a Maxwell inspired researcher-made instrument which was administered to Charismatic Church leaders, Community leaders, and

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members. As regards the themes that emerged, a validation through *Schein's Cultural Assessment* among selected focus group discussants of the Charismatic Community was made. The output of the study was a servant-leadership education dovetailing it to the findings of the study.

3. Methodology

A. Research Design

As mentioned earlier, the present study was an offshoot of a dissertation. The previous study which was ethnographic in nature employed exploratory research design. According to Blanche, Durrheim and Painter, D. (2006) exploratory research design is used to make preliminary investigation into relatively unknown areas of research. In addition, it affords the researchers to employ an open, flexible, and inductive approach to research as they attempt to look for new insights into phenomena (p.44)

The discussion in that study was centered on the exploration of language usage, promotion of gender sensitivity and equality, and management function practices of a Charismatic Community. The data as regards the themes in lieu of language issues, gender sensitivity and equality, and management function process of a Charismatic Community were taken from the immersion (Genzuk 2003) in the various activities comprised Christian life seminars, covenant recollection, Lower and Upper Household meetings, Service meetings, and the minutes of the meetings as presided by the Chapter servant in the Sub-Parish.

In the present study, the variety of themes that emerged from the immersion was used to create a Maxwell inspired researcher-made instrument which was administered to Charismatic Church leaders, Community leaders, and members Concerning the themes that emerged, a validation through *Schein's Cultural Assessment* among selected focus group discussants of the Charismatic Community was made. The output of the study was a servant-leadership education dovetailing it to the findings of the study.

The present study employed an interdisciplinary method in the sense that both qualitative and quantitative presentation of data were utilized coupled with the application of several data collection techniques such as immersion, interview, and survey.

Ethnography was appropriate to be used in the present study because of the features that it contains. Hammersley (1990) as cited by Genzuk (2003) elucidates the following features of ethnography as a social science : people's behavior is studied in everyday contexts, rather than under experimental conditions created by the researcher; data are gathered from a range of sources, but observation and/or relatively informal conversations are usually the main ones; the approach to data collection is "unstructured in the sense that it does not involve following through a detailed plan set up at the beginning; nor are the categories used for interpreting what people say and do pre-given or fixed. This does not mean that the research is unsystematic; simply that initially the data are collected in a raw

form, and on as wide a front, as feasible; the focus is usually a single setting or group, of relatively small scale. In life history research the focus may even be a single individual; and the analysis of the data involves interpretation of the meanings and functions of human actions and mainly takes the form of verbal descriptions and explanations, with quantification and statistical analysis playing a subordinate role at most.

This investigation employed both the qualitative and quantitative presentation of data. Qualitative presentation of data was applied utilizing as its data gathering techniques immersion, interview and focus group discussions among upper households and servant leaders. On the other hand, quantitative presentation of data was applied on a researcher-based instrument that took into account the various themes that emerged from the language usage, promotion of gender sensitivity and equality, and management function practices present in the Charismatic Community. The questionnaire underwent a psychometric analysis and validation by field of experts.

The output of the study was a servant-leadership education program based on the qualitative and quantitative parameters of the study. The said servant-leadership program is deemed useful both for the Charismatic community and the educational administrators.

For the qualitative part of the study, there were various settings used. These were where the various activities of the Charismatic Community in Caloocan took place. The various activities comprised Christian life seminars, chapter meetings, household meetings, covenant recollection, service meetings, and Sub-Parish meetings. The settings were the Sub-Parish at Caloocan City where Christian life seminars, covenant recollection, and chapter meetings were normally conducted; the house of the chapter servants at Caloocan City where covenant recollection and service meetings were held, the different houses of the household members where both upper and lower household meetings were being done; and the Sub-Parish and the Parish located at Caloocan City where Sub-Parish meetings were being held.

For the quantitative part of the study, the locale was in Metro Manila specifically in Christ the King Sub-Parish and in Sto. Niño de Congresso Parish in Caloocan where the researcher administered the researcher-made instruments to 115 members of the Charismatic community.

It has to be made clear that the present study was an offshoot of the dissertation made by the researcher entitled The *Culture of the Charismatic Community Activities: An Implication to Servant-Education Leadership Program*.

In the previous study, the subjects were the Charismatic Community Caloocan Chapter that has 115 active members whom the researcher has chosen because of the anticipated cooperation from the members, accessibility to data and proper representation of the data. It was in year 2012 when the researcher has joined the group and has become a household servant leader since 2013.

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The members of the community comprised of chapter servants, unit servants, household servants, and household members. It has to be noted though that since this is an ethnographic study it was the utterances of the members and not the members themselves were taken into account. The focus was the utterances that they made during the conduct of the various activities.

The discussion in that study was centered on the language usage, promotion of gender sensitivity and equality, and management function practices of the Charismatic Community. The data of which was taken from the immersion (Genzuk 2003) in the various activities comprised: Christian life seminars, household meetings, covenant recollection, service meetings, from year 2012 -2015; and minutes of the meetings which the Chapter servant presided in the Sub-Parish from year 2014-2015 where the researcher served as secretary.

For the present study, a researcher-made instrument was created based on the themes gathered from the language usage, promotion of gender-sensitivity and equality, and management function practices of the Charismatic community. The observed patterns of the data were grouped to form the content of the questionnaire, subjected to psychometric analysis and validation by a field of experts

The researcher made instrument that took into account the various themes that emerged from the language usage, gender sensitivity and equality, and management function practices present in the Charismatic Community was fielded to all the 115 members comprised of 35 church leaders, 35 community leaders, and 45 plain members of the Charismatic Community

So as to gather data pertaining to language usage, promotion of gender sensitivity and equality, and management function practices of the subjects, a questionnaire was developed and administered to target respondents. The responses were statistically treated and analyzed then the result served as input into the crafting of a servant-leadership education program.

For the qualitative part of the study, the researcher underwent an immersion in the various activities of the Charismatic Community comprised Christian Life seminars, Covenant Recollection, Lower and Upper Household meetings, Service meetings from 2012-2015, and Sub-Parish meetings from 2014-2015. Variety of themes was determined as regards their language usage, promotion of gender sensitivity and equality, and management functions (planning, organizing, leading and controlling) practices.

In the study, the researcher acted as a concealed observer who observed and recorded behavior patterns without the knowledge of those who were being observed as unobtrusive observation. This was to maintain the natural communicative situation during the discussion and to avoid reactivity among members.

The researcher, being a concealed or unobtrusive observer, sought the aid of his wife, the wife of his Unit servant, and his previous household servant to counter check from their notes and memory the clarity of the of the word or content of speech during the verbal interaction since the sharing of each member was being recorded through a memory ethnography and not audio recorded.

In cases where the researcher gave his own sharing, that was the time that he, the observer, becomes a participant. During one of the Chapter meetings, the researcher, out of ethical consideration, revealed his identity and purpose to the group and asked the proper permission thereby employing an overt participant observation.

For the quantitative part of the research, upon consideration of the development of a structured questionnaire five major activities were undertaken in this regard namely: (1) preparing the questionnaire, (2) trying out the questionnaire, (3) evaluating the questionnaire, (4) revising the questionnaire according to feedback, and (5) fielding of the revised questionnaire.

According to Cohen, Manion, and Morrison (2000) Structured questionnaires allow for the exploration of patterns and trends which help to describe what is happening in the Language and Teaching context and provide a measure of respondents' opinions, attitudes, feelings, and perceptions about issues of particular concern to the evaluator. They also help to identify patterns and trends that merit further exploration using qualitative methods.

Upon approval of the draft of the questionnaire, the researcher conducted the pre-test which took two days. Consequently, another day was spent for the incorporation of the comments and suggestions to come up with an enhanced questionnaire. The pilot-testing was conducted for one day and the instrument was subjected for reliability testing which yielded a very high reliability coefficient of 0.979. The said instrument was reproduced and scheduled for distribution. Two- four days were spent for the distribution and retrieval of the questionnaire from the respondents. Once the data were collected, these were eventually subjected to statistical treatment.

So as to produce an output of servant-leadership education program, the variety of themes as regards the members' language usage, promotion of gender sensitivity and equality, and management function (planning, organizing, leading and controlling) practices was validated through *Schein's Cultural Assessment* among selected focus group discussants of the Charismatic Community.

In utilizing Scheins' (2004) Cultural Assessment, his Ten-Step Culture Assessment Process was taken into consideration. These were as follows:

Obtaining Leadership Commitment. Deciphering cultural assumptions and evaluating their relevance to some organizational purpose must be viewed as a major intervention in the organization's life and therefore must only be undertaken with the full understanding and consent of the leaders of the organization.

Selecting Groups for Interviews. The next step was for the consultant/researcher to work with the leaders/ to determine

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how best to select some groups representative of the culture. The criteria for selection was dependent on the concrete nature of the problem to be solved.

In the study, the servant leaders constituting the team servants comprised of 18 couples were selected as focus group discussants.

For triangulation purposes, interview and focus group discussions, and the use of a questionnaire was utilized to validate the study.

Kvale (1996), as cited by Valenzuela and Shrivastava at http://www.public.asu.edu/~kroel/www500/Interview%20Fri. pdf, gave a definition of qualitative research interview as one that seeks to describe the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. Further, a qualitative research interview seeks to cover both a factual and a meaning level, though it is usually more difficult to interview on a meaning level.

Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic. Interviews may be useful as follow-up to certain respondents to question (Mcnamara 1999).

A focus group discussion (FGD) is a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst themselves.

The strength of FGD relies on allowing the participants to agree or disagree with each other so that it provides an insight into how a group thinks about an issue, about the range of opinion and ideas, and the inconsistencies and variation that exists in a particular community in terms of beliefs and their experiences and practices.

FGDs can be used to explore the meanings of survey findings that cannot be explained statistically, the range of opinions/views on a topic of interest and to collect a wide variety of local terms. In bridging research and policy, FGD can be useful in providing an insight into different opinions among different parties involved in the change process, thus enabling the process to be managed more smoothly. It is also a good method to employ prior to designing questionnaires.

Concerning the qualitative part of the study, no unit of analysis was predetermined. The data were analyzed according to the utterances / samples of language used during the various activities of the Charismatic Community. The observed patterns of data were utilized to come up with a questionnaire that took into account the themes concerning language issues, promotion of gender sensitivity and equality, and management function process that served together with the result of the researcher made instrument, a basis for the creation of a servant-leadership education program.

Concerning the quantitative part of the study that the researcher-made instrument provided, so as to allow for descriptive analysis and to prove the hypothesis of this study, the data were treated using the following statistical tools:

Weighted Mean. This is a measure of central tendency of a given set of data. This was used to determine the means of the responses on the level of language usage, promotion of gender sensitivity and equality, and management function practices.

A modified Likert scale was used in the interpretation of the item means. The resulting means were interpreted using the following scale as guide:

Weight	Mean Range	Interpretation
4	3.51-4.00	Very High Agreement
3	2.51-3.50	High Agreement
2	1.51-2.50	Low Agreement
1	1.00-1.50	Very Low Agreement

Analysis of variance (ANOVA). This is a test for comparing more than two sample group means. It was used to determine whether or not there is significant difference in the self-assessment of the church leaders, public school elementary leaders, and public school high school leaders in the aspect of their language usage, promotion of gender-sensitivity and equality, and management function practices.

4. Results and discussions

Table 1 shows the self-rating assessment of the charismatic church leaders, community leaders and members in the aspect of their language usage. Under the language usage domain, ten questions were answered by the three groups based on their

Table 1
Self-Assessment Rating of the Charismatic Church leaders, Community leaders and c Members in the Aspect of their Language Usage

	Language Usage	Church		Community		Members	
		WM	DR	WM	DR	WM	DR
1	I make use of politically correct words (Ate/ Kuya, Sir/ Madam) in addressing my fellow workers.	3.61	VHA	3.64	VHA	3.61	VHA
2	I practice the usage of gender-neutral language and avoid use of sexist language.	3.52	VHA	3.56	VHA	3.48	HA
3	I make use of encouraging and inspiring words in talking / speaking with my fellow workers.	3.78	VHA	3.76	VHA	3.68	VHA
4	I do not make side comments, unnecessary remarks to the opinion of others.	3.32	HA	3.27	HA	3.28	HA
5	I do not label my co-workers.	3.61	VHA	3.52	VHA	3.60	VHA
6	I stand by my spoken words. If it is yes, it means yes.	3.53	VHA	3.59	VHA	3.50	HA
7	I do not condescend/ patronize/ belittle my fellow workers.	3.62	VHA	3.64	VHA	3.89	VHA
8	I do not make fun of the language deflection of my co-workers.	3.57	VHA	3.67	VHA	3.60	VHA
9	I respect others by paying attention to their opinion.	3.73	VHA	3.56	VHA	3.78	VHA
10	I, through my language usage, demonstrate humility.	3.65	VHA	3.67	VHA	3.63	VHA
	Overall Mean	3.59	VHA	3.59	VHA	3.61	VHA

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Table 2
Self-Assessment Rating of the Charismatic Church leaders, Community leaders and Members in the Aspect of their Promotion of Gender-Sensitivity and Equality

	Promotion of Gender Sensitivity and Equality	Church		Community		Members	
		WM	DR	WM	DR	WM	DR
11	I treat others fairly and do not size-down their potentials or capabilities.	3.86	VHA	3.85	VHA	3.86	VHA
12	I make sure that trainings will be attended by everyone and not just a limited few.	3.65	VHA	3.71	VHA	3.63	VHA
13	I exhibit an ability to learn from my co-workers.	3.65	VHA	3.74	VHA	3.68	VHA
14	I make sure that women are given equal opportunities in terms of leadership trainings.	3.58	VHA	3.76	VHA	3.59	VHA
15	I provide appropriate / fitted trainings to potential leaders.	3.70	VHA	3.69	VHA	3.67	VHA
16	I create avenues for promoting gender equality, gender development and gender empowerment.	3.72	VHA	3.71	VHA	3.68	VHA
17	I treat people of different denominations as my equal.	3.63	VHA	3.75	VHA	3.64	VHA
18	I tap the potential of every member.	3.78	VHA	3.68	VHA	3.76	VHA
19	I do not discriminate my fellow workers based on their academic qualifications.	3.70	VHA	3.75	VHA	3.70	VHA
20	I give other members the chance to serve based on their commitment and lending of times.	3.75	VHA	3.75	VHA	3.73	VHA
	Overall Mean	3.70	VHA	3.74	VHA	3.69	VHA

self-assessment as to what extent they observe the said mentioned practices.

The data in table 1 reveal that the two groups (Church and Community Leaders) manifest a "Very High Agreement" in statement number 3 regarding the use of encouraging and inspiring words in talking / speaking with fellow workers. 3.78 For Church Leaders and 3.76 for the Community Leaders. On the other hand, the Charismatic members got the highest mean score of 3.89 for statement number 7 concerning the non-practice of condescending/patronizing/belittling of fellow workers. Surprisingly, in statement number 4 concerning the non-practice of making side comments, unnecessary remarks to the opinion of others, the three groups: the church, community, and members obtained the lowest means of 3.32, 3.27, and 3.28 with a descriptive rating of "high agreement".

It is interesting to take note what David Kelly (2015) Women in his *in eLearning: Language, Gender Equality, and Leadership*; pointed out . First, language is a powerful thing. Every word has meaning, and that meaning can change and/or increase in weight based on the context of how the word is used. Second, no one should label the behavior of the person not the person itself. Third, by carefully choosing our words and how people use them, can directly impact the quality of gender-relations. Language goes far beyond the way it shapes interactions; it shapes the way we think.

One thing that managers and leaders within work groups must do is to help employees and co-workers understand this and make it the norm, by personal example and, where necessary, through appropriate correction or even consequences.

As it is the dream of Kelly (2015), Consciously making the choice to remove some of the language that tears away gender equality is a good first step. Hopefully it can lead to a change in the way we all think—which is the only true solution to the gender equality challenge. As it is in the words of Kilimci, Gomleksiz, and Akar- Vural (2006) in their paper "The Effect of Discrimination on Peace and Education," it is important for individuals not to label each other as "the other" and not to have prejudices against other's gender, ethnic identity, or social class. Only in this way can social transformations be maintained, liberal and democratic societies be created, and

justice and union be built between social classes and cultures.

Table 2 shows the self-assessment rating of the Charismatic Church leaders, Community leaders, and members in the aspect of their promotion of gender-sensitivity and equality.

Table 2 indicates that the three groups share the highest self-rating in statement number 11 regarding the fair treatment of others and not sizing-down these peoples' potential or capabilities. The Church leaders as well as the Charismatic members got 3.86 weighted mean, while the Community Leaders got 3.85. Their weighted means all fall under the category of "Very High Agreement".

It is interesting to note that in terms of their lowest self-assessment the three groups differ. For the Church Leaders, the lowest rated item was statement number 14 that concerns making sure that women are given equal opportunities in terms of leadership training with a weighted mean of 3.58. For Community leaders, statement number 18 about tapping the potential of every member got the lowest rating with a weighted mean of 3.68. And for the Charismatic Members, the lowest rated item is statement number 12 regarding making sure that trainings will be attended by everyone and not just a limited few with a weighted mean of 3.63. Nonetheless, the lowest ratings of the three groups still fall under the "Very High Agreement" descriptive rating.

Sharma (2012), the editor of Learningchannel.org in the paper that she has presented entitled *Gender Inequality in Education and Employment*, she postulated that by logic, gender discrimination hinders development. In similar manner, she believes that that gender stereotyping continues to prevail in technical and professional fields. It is a good thing that in the charismatic community, be it in the church setting or the community setting, traces of gender stereotyping is not an issue.

It is a good thing to that unlike in the study of Kilimci, Gomleksiz, and Akar- Vural (2006) entitled "The Effect of Discrimination on Peace and Education, aside from one's educational attainment is not a deterrent in the community members' relationship and fellowship.

Table 3 shows the self-assessment rating of the charismatic church leaders, community leaders, and members in the aspect of their management function practices.

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Table 3
Self-Assessment Rating of the Charismatic Church leaders, Community leaders and Members in the Aspect of their management function practices

	Observance of management functions	Church		Community		Members	
		WM	DR	WM	DR	WM	DR
21	I make sure to solicit the suggestions of every member especially the new ones in areas of decision-making.	3.53	VHA	3.44	HA	3.56	VHA
22	I make sure that proper transition is observed when recommending a fellow worker for a higher leadership position.	3.57	VHA	3.62	VHA	3.57	VHA
23	I give needed motivation, support, and encouragement.	3.76	VHA	3.78	VHA	3.77	VHA
24	I share knowledge and information.	3.81	VHA	3.91	VHA	3.82	VHA
25	I am an innovative problem solver.	3.65	VHA	3.56	VHA	3.63	VHA
26	I listen openly to other members' feedback concerning my performance.	3.58	VHA	3.78	VHA	3.59	VHA
27	I use objective analysis in planning.	3.56	VHA	3.61	VHA	3.56	VHA
28	I am organized and well-prepared.	3.70	VHA	3.52	VHA	3.68	VHA
29	I set appropriate boundaries with other members by respectfully explaining what is and is not acceptable.	3.57	VHA	3.68	VHA	3.57	VHA
30	I promote every agenda discussed in the meeting without manipulating others.	3.66	VHA	3.64	VHA	3.61	VHA
	Overall Mean	3.64	VHA	3.65	VHA	3.64	VHA

For item number 24 concerning the sharing of knowledge and information the three groups rated such as the highest area with a "Very High Agreement" with a weighted mean of 3.81 for the Church Leaders, 3.91 for the Community leaders, and 3.82 for the Charismatic Members.

Under Maxwell 's (2006) *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization*, the three groups are good in practicing nurturing among themselves.

As regards the item that was rated the least, item number 21 that talks about making make sure of soliciting the suggestions of every member especially the new ones in areas of decision-making is the common denominator of the three groups. The Church leaders had a self-rating of 3.53 which is Very High in Agreement, the Community leaders had a self-rating of 3.44 which falls on the category as "High Agreement", and the Charismatic Members had a self-rating of 3.56 which falls on the category as "Very High Agreement".

Still employing Maxwell 's (2006) *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization*, they also promote faith and listening,

However, the Charismatic members had another item which they rated as the least too, this is item number 27 that deals with the use of objective analysis in planning. The item got a 3.56 rating which still falls on the category of "Very High Agreement".

As mentioned by Jocano (1999) that management functions involve planning, organizing, leading, and controlling; such activity deals largely with human behavior, relationship among superiors, peers and subordinates; which calls for a certain degree of sacrifice. Communication is an important aspect and it relates to one another involving attitudes, values, and sentiments that have their roots in the culturally shared experience of the people in community.

Table 4 shows the results of the hypothesis testing using One-way Anova.

Table 4
Results of Hypothesis Testing using One-way Anova to test the Significant Difference on Leadership Among the Three Groups

		df	F$_{Computed}$	F$_{Table}$	α	Interpretation	Decision on Ho:
LANGUAGE USAGE	Between Groups	2	.037	3.35	0.05	Not Significant	Accepted
	Within Groups	27					
PROMOTION OF GENDER SENSITIVITY AND EQUALITY	Between Groups	2	1.180	3.35	0.05	Not Significant	Accepted
	Within Groups	27					
OBSERVANCE OF MANAGEMENT FUNCTIONS	Between Groups	2	.076	3.35	0.05	Not Significant	Accepted
	Within Groups	27					

The table reveals that the computed f-value in the respondents' self-assessment in terms of Language Usage is (F$_{Computed}$ =0.037). The computed f-value in terms of Promotion of Gender Sensitivity and Equality is (F$_{Computed}$ =1.180) and (F$_{Computed}$ =0.076) for the Observance of Management Functions. As shown in the table, the computed f-value in three categories is less than the tabular value (F$_{Table}$ =3.35) at 0.05 alpha level of significance. The computed f-values fell within the acceptance region which means that the hypothesis is accepted. It reveals that:

a. There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their language usage,

b. There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their promotion of gender-sensitivity and equality

c. There is no significant difference in the self-assessment of the charismatic church leaders, community leaders and members in terms of their management function practices.

So as to create a servant-leadership program and to validate too the themes that emerged from the members of the Charismatic community's language usage, gender-sensitivity and equality, and management functions I utilized *Schein's Cultural Assessment* bearing into mind the wisdom from Cunningham and Jocano.

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It is through understanding of culture, that effective communication, good relationships and increased productivity are achieved. (Cunningham, 1993).

Through the achievement of effective communication, good relationships and increased productivity, working relationships between educational managers and their subordinates can become healthy and productive, thereby making management an enriching rather than a frustrating experience. (Jocano, 1990).

Step One: Obtaining Leadership Commitment

A list of problems / issues was presented by the researcher to the chapter servant stating the need to conduct the process of cultural assessment. The problems / issues included but not limited to the following: Spiritual Dryness of Members, Depth of Commitment (Not all do house-to-house, not all are doing follow-up to the participants), Overlapping of the Schedules of the Church Activities and that of the Charismatic Community, Conflict of Schedule and Financial Constrains leading to non-attendance/ participation to conferences.

Step Two: Selecting Groups for Interviews

Selecting Groups for Interviews. The next step was for the consultant/researcher to work with the leaders/ to determine how best to select some groups representative of the culture. The criteria for selection was dependent on the concrete nature of the problem to be solved.

In the study, the servant leaders constituting the team servants comprised of 18 couples were selected as focus group discussants.

Step Three: Selecting an Appropriate Setting for the Group Interviews

The selected setting for the group interviews were the different houses of the members of the service team where the meetings were being held in a routine revolving manner for focus group discussants.

Step Four: Explaining the Purpose of the Group Meeting

The group meeting started with a restatement of the chapter servants as regards the other agenda of the meeting. That after the service meetings and soon after (during the regular upper household meetings) , Problems / Issues that include but not limited to the following: Spiritual Dryness of Members, Depth of Commitment (Not all do house-to-house, Not all are doing follow-up to the participants), Overlapping of the Schedules of the Church Activities and that of the Charismatic Community , and Conflict of Schedule and Financial Constrains leading to non-attendance/ participation to conferences will be addressed.

And that the researcher who is a member of the group, will help in the conduct of analysis and shall provide internal counseling services.

Step Five: A Short Lecture on How to Think About Culture

As it is essential for the group to understand that culture manifests itself at the level of artifacts and espoused values, the members have to realize that the goal is to try to decipher the shared tacit assumptions that lie at a lower level.

The consultant then presented the model of the Levels of Culture shown below and ensure that everyone understands the distinction among the three levels and that culture is a learned set of assumptions based on a group's shared history. It is important for the group to understand that what they are about to assess is a product of their own history and that the culture's stability rests on the organization's past success.

The major levels of cultural analysis are shown in the figure below.
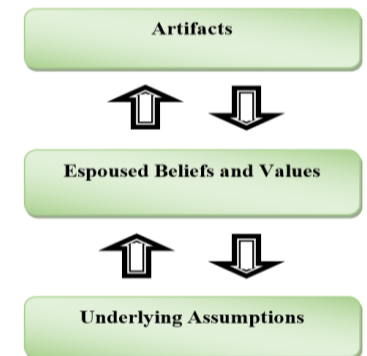
A. Artifacts

At the surface is the level of artifacts, which includes all the phenomena that one sees, hears, and feels when one encounters a new group with an unfamiliar culture. Artifacts include the visible products of the group, such as the architecture of its physical environment; its language; its technology and products; its artistic creations; its style, as embodied in clothing, manners of address, emotional displays, and myths and stories told about the organization; its published lists of values; its observable rituals and ceremonies; and so on. The "climate" of the group is an artifact of the deeper cultural levels, as is the visible behavior of its members. Artifacts also include, for purposes of cultural analysis, the organizational processes by which such behavior is made routine, and structural elements such as charters, formal descriptions of how the organization works, and organization charts. The most important point to be made about this level of the culture is that it is both easy to observe and very difficult to decipher.

B. Espoused Beliefs and Values

All group learning ultimately reflects someone's original beliefs and values, their sense of what ought to be, as distinct from what is. When a group is first created or when it faces a new task, issue, or problem, the first solution proposed to deal with it reflects some individual's own assumptions about what is right or wrong, what will work or not work. Those individuals who prevail, who can influence the group to adopt a certain approach to the problem, will later be identified as leaders or founders, but the group does not yet have any shared knowledge as a group because it has not yet taken a common action in reference to whatever it is supposed to do. Whatever is proposed will only be perceived as what the leader wants. Until the group has taken some joint action and together observed the outcome of that action, there is not as yet a shared basis for

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determining whether what the leader wants will turn out to be valid.

C. Basic Underlying Assumptions

When a solution to a problem works repeatedly, it comes to be taken for granted. What was once a hypothesis, supported only by a hunch or a value, gradually comes to be treated as a reality. We come to believe that nature really works this way. Basic assumptions, in this sense, are different from what some anthropologists called "dominant value orientations" in that such dominant orientations reflect the preferred solution among several basic alternatives, but all the alternatives are still visible in the culture, and any given member of the culture could, from time to time, behave according to variant as well as dominant orientations (Kluckhohn and Strodtbeck, 1961). Basic assumptions, in the sense in which I want to define that concept, have become so taken for granted that one finds little variation within a social unit. This degree of consensus results from repeated success in implementing certain beliefs and values, as previously described. In fact, if a basic assumption comes to be strongly held in a group, members will find behavior based on any other premise inconceivable.

Any group's culture can be studied at these three levels—the level of its artifacts, the level of its espoused beliefs and values, and the level of its basic underlying assumptions. If one does not decipher the pattern of basic assumptions that may be operating, one will not know how to interpret the artifacts correctly or how much credence to give to the articulated values. In other words, the essence of a culture lies in the pattern of basic underlying assumptions, and once one understands those, one can easily understand the other more surface levels and deal appropriately with them.

Step Six: Eliciting Descriptions of the Artifacts

The consultant then tells the group that they are going to start by describing the culture through its artifacts.

The descriptions given by the FGD on different categories is explained in each paragraph.

The first one is attendance wherein each member is expected to attend the weekly meetings faithfully, and indeed this is part of one's commitment to the covenant of CFC-FFL.

Their Charismatic Community Covenant that states that members shall live as a follower of Christ by praying and reading the Bible daily and striving for holiness and Christian perfection; dedicate themselves to the task of building a strong family for Christ whereby they shall invest themselves in time and effort for home and family and living out and defending the culture of life; shall be a committed and active member of Couples for Christ. By faithfully attending meetings and participating in community events, giving generously of their time and finances for the furtherance of the mission, undergoing all formation courses, and relating in love, loyalty and respect with all members of the CFC family; and shall be a witness to the world of God's love thereby actively evangelizing and doing mission, loving and serving the parish, loving and caring for the poor.

The Christian *Life Seminar (CLS) Team Manual* which is a necessity for the group. If the Christian Life Seminar (CLS) is the initiation course leading to membership in Couples for Christ for Family and Life; the Team Manual is intended for the use of CLS discussion group leaders.

The *Christian Life Seminar (CLS) Team Leader's Guide* which is a manual is for the use of the CLS team leader.

The *Christian Life Seminar (CLS) Expanded Outline* is another manual that contains the content of the topics to be covered in the nine session seminar for the use of the Team leader and the Speaker. The manual also contains the Participant's Handouts.

The *Dress codes* pertain to the customary style of dress of the Charismatic group. The members as well as the leaders (servants) wear casual dress; during Service Meetings, wearing of shorts is not allowed. It is during CLS (Christian Life Seminar), team members are to dress appropriately and modestly. The informal clothing worn by most leaders and members reinforced this sense of economy and egalitarianism.

The *Desired modes of behavior in addressing the members as well as the leaders (servants)* = The words Brother and Sister followed by the first name of the member and the leader (servant) are used to address a particular member and / or leader (servant).

The *Five (5) Basic tools to growth*. These are composed of *Prayer* which is the primary means for establishing and maintaining a deep and loving personal relationship with God.; Study which draws its inspiration from the Bible which is the word of God intended to be read daily, Spiritual reading (books, magazines, articles, etc.), and from teachings and preaching; Service by performing the basic responsibilities in life and giving of the members' time, talent, and treasure in serving the fellowmen. The other two includes fellowship and sacraments.

The *Household Servant's Manual* which is a manual that serves as a guide for the Household Servant.

The *process of how people get rewarded and punished* which dictates that every member of the household, not just the Household Servant, needs to take responsibility for the good conduct of the household, and help ensure that it becomes life –giving for everyone. If there is anything amiss, household members should speak up and discuss the problem, and together, under the direction of the Household Servant, take steps to change the situation. Fraternal correction is a tool to be used as it is appropriate.

The manner of how *one gets ahead in the organization* which takes into consideration certain criteria. The following criteria are generally used (The same criteria are used as basis for the selection of a Household Servant): *Availability, Formation, Personal Characteristics, skills, and a member of the charismatic Community for at least one year.*

How time and space are used. During Household Meetings, the households meet once a week, twice a month. The household meeting is held in the home of one of the members of the group. The meeting place is rotated among the homes of

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each member. Ordinarily, the household meeting is held after dinner on a weekday. However, other mutually acceptable times are possible. The whole meeting would typically run for about 2 ½ hours as follows: Worship for 30 minutes, Sharing / teaching / discussion for 60-75 minutes, Fellowship for 30 – 60 minutes.

For CLS, the standard format is the following, with variations on certain sessions depending on the specific objectives: Introduction and opening prayer / worship for 30 minutes, Talk for 30-45 minutes, Discussion for 30 – 40 minutes, and Closing remarks and prayer for   5 minutes.

Name tags which are to worn by Charismatic Community members at all times for identification purposes.

The *physical layout of the workplace*. Normally, the CLS is being conducted to a chapel or to a church where solemnity is being observed. Household meetings are held in the homes of the *members in a rotational basis.*

As to What kinds of emotions one would notice, during the conduct of CLS, team members are encouraged to mingle as much as possible with the participants, and not to keep themselves.

As regards the attitudes of household members, in order to reap the full benefits to be offered by participation in a household group, its members have to foster some basic attitudes such as: openness, Confidentiality, faithfulness, participation, co-responsibility, loyalty, and love.

Step Seven: Identifying Espoused Values

The question that elicits artifacts is "What is going on here?" By contrast, the question that elicits espoused values is "Why are you doing what you are doing?"

The group's espoused values include the following:
1. We should accept the given opportunity for us to serve (Bawal tumanggi sa ibinibigay na pagkakataong makapaglingkod).
2. The household is the basic unit in the pastoral structure of the Charismatic Community. As such, it is essential to the life and mission of the Charismatic Community. To the servant leaders, this is an espoused value, but to some members most especially to the new ones (who seldom or irregularly attend household meetings), this is a "espoused theory." Beliefs and values at this conscious level will predict much of the behavior that can be observed at the artifacts level. But if those beliefs and values are not based on prior learning, they may also reflect only what Argyris and Schön (1978) have called "espoused theories," which predict well enough what people will say in a variety of situations but which may be out of line with what they will actually do in situations in which those beliefs and values should, in fact, be operating.
3. Whatever is shared in the meetings should not be shared with anyone else.

*Note: The Household Servants may share concerns with their service overseer who is the Unit Servant. The Unit Servant

isi a direct extension of their service and care for household members. Thus such sharing of concerns is not a breach of confidentiality.
4. One thinks not only of what one can get out of the meeting, but what he /she can impart to the brothers and sisters.
5. Fraternal correction is a tool to be used to rectify anything amiss.
6. If there is any personal relationship problem with another member, it is resolved quickly.
7. Mutual love is the common denominator in the community.
8. There is no room for individualism in the community. We are one family.

Step Eight: Identifying Shared Tacit Assumptions

The key to getting at the underlying assumptions is to check whether the espoused values that have been identified really explain all of the artifacts or whether things that have been described as going on have clearly not been explained or are in actual conflict with some of the values articulated.

The identified shared tacit assumptions include the following:
1. A leader is a servant-leader.
2. The Charismatic Community can only grow in number to the extent that our leadership resources allow.
3. Only with continuity and one's personal commitment can the purpose of household groups be achieved.
4. Personal sharing is an essential element in building up our relationship with tour brothers and sisters, as more and more we open our lives to them, they become an intimate part of our lives.
5. "The past does not determine our future."
6. "Fellowship (sports, outings, picnic, etc.) can increase the bonding of the group.

Step Nine: Identifying Cultural Aids and Hindrances

The task for the subgroups consists of two parts: (1) spending some time (an hour or so) refining assumptions and identifying other assumptions that may have been missed in the large group meeting, and (2) categorizing the assumptions according to whether they will aid or hinder the solution of the problem that is being addressed.

As the groups needed to review what the "new way of working" is and how the assumptions identified will help or hinder in getting there, I asked the subgroups to report back to the total group the two or three main assumptions that will aid and the two or three that will hinder the desired changes. It is very important to require the participants to look at assumptions from this dual point of view because of a tendency to see culture only as a constraint and thus put too much emphasis on the assumptions that will hinder. In fact, successful organizational change probably arises more from identifying assumptions that will aid than from changing assumptions that will hinder, but groups initially have a harder time seeing how the culture can be a source of positive help.

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Step Ten: Reporting Assumptions and Joint Analysis

The purpose of this step is to reach some kind of consensus on what the important shared assumptions are and their implications for what the organization wants to do. The process started when the subgroups reported their own separate analyses to the full group.

Upon careful deliberation, what appeared as the community's cultural aids are the following shared tacit assumptions: A leader is a servant-leader (1), Personal sharing is an essential element in building up our relationship with tour brothers and sisters, as more and more we open our lives to them, they become an intimate part of our lives (4), the past does not determine our future (5), and "Fellowship (sports, outings, picnic, etc.) can increase the bonding of the group (6)

As regards, the community's hindrances, the following shared tacit assumptions fall under this category. These are: The Charismatic Community can only grow in number to the extent that our leadership resources allow (2), Only with continuity and one's personal commitment can the purpose of household groups be achieved (3).

5. Summary

1. In terms of language usage, the Church and Community Leaders manifest a "Very High Agreement" in statement number 3 regarding the use of encouraging and inspiring words in talking / speaking with fellow workers. 3.78 For Church Leaders and 3.76 for the Community Leaders. On the other hand, the Charismatic members got the highest mean score of 3.89 for statement number 7 concerning the non-practice of condescending/patronizing/belittling of fellow workers.
2. In terms of promotion of gender-sensitivity and equality, the three groups share the highest self-rating in statement number 11 regarding the fair treatment of others and not sizing-down these peoples' potential or capabilities. The Church leaders as well as the Charismatic members got 3.86 weighted mean, while the Community Leaders got 3.85. Their weighted means all fall under the category of "Very High Agreement".
3. In terms of management function practices, for item number 24 concerning the sharing of knowledge and information the three groups rated such as the highest area with a "Very High Agreement" with a weighted mean of 3.81 for the Church Leaders, 3.91 for the Community leaders, and 3.82 for the Charismatic Members.
4. There is no significant difference in the self-assessment of the Charismatic church leaders, community leaders and members in the aspect of the thematic areas that encompass their language usage; promotion of gender-sensitivity and equality; and management function practices.
5. The community's cultural aids are the following shared tacit assumptions : A leader is a servant-leader (1), Personal sharing is an essential element in building up our relationship with tour brothers and sisters, as more and more

we open our lives to them, they become an intimate part of our lives (4), the past does not determine our future (5), and "Fellowship (sports, outings, picnic, etc.) can increase the bonding of the group (6).The community's cultural hindrances are the two shared tacit assumptions : The Charismatic Community can only grow in number to the extent that our leadership resources allow (a) , Only with continuity and one's personal commitment can the purpose of household groups be achieved (b).

6. Conclusions

1. There is mutual respect in the community, despite the weakness or defect of one (which is not considered or treated as such), there is this fellow-feeling being shared.
2. Gender-equality is a no issue in the community. It is an accepted fact that men and women have complimentary roles wherein the husband normally leads and his wife serves as a support.
3. Charismatic church leaders, community leaders, and members do not differ significantly in their self-assessment due to the core values that they embrace in the community but this study does not delineate the fact too that since it a self-rating procedure, it is based on their individual perception and might be self-serving on their part.
4. Servant-leadership is a learning process of forgetting oneself for the betterment of others. Since it is serving others rather than serving oneself, this entails a lot of sacrifice and formation.

7. Recommendations

1. The community members could undergo formation program to address the language usage in statement number 4 concerning the non-practice of making side comments, unnecessary remarks to the opinion of others. It must be noted that the three groups: the church leaders, community leaders, and members obtained the lowest means of 3.32, 3.27, and 3.28 with a descriptive rating of "high agreement".
2. To make the study more objective, it would be better if the three groups aside from doing a self-assessment, they too could be evaluated by others.
3. As there is a need to improve communication and group effectiveness among the community members, fellowships could be undertaken addressing these concerns.
4. The creation of a servant-leadership education program is a necessity.

As a result of an interview among the individual members and focused group discussion among the selected members of the community, the following suggestions were taken into account:

   a. The recruiting scheme has to be improved. The old ways of recruiting may seem to be impractical. The community might try pocket CLS wherein the prospective participants could be neighbors and friends who would be attending the CLS in one

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member's house.

b. Since the target recruits are professionals, proper planning and enticing scheme should be used. The participants should be able to see what the community can do for them and vice-versa.

c. Proper and enough trainings should be given to senior and new members. Some need to be retool while others need to be re-oriented.

d. Testimonies should be an integral part in the CLS so as to encourage participants to continue attending the CLS as they experience renewal of faith through the experience of others.

e. The community from time-to-time must do self-assessment to so as to evaluate where it is heading to.

f. Members should be rewarded intrinsically for their work and be given form time-to –time words of encouragement.

g. Delegation of work should be done so as not to overburden some of the active and participative members.

The next page shows the details of the proposed servant-leadership education program that was created.

IDENTIFIED NEEDS	SPECIFIC OBJECTIVES	SUGGESTED ACTIVITIES/ STRATEGIES	ALTERNATIVE ACTION OR EXIGENCIES	COST	TIME FRAME	TARGET OUTPUT/ EVALUATIVE MEASURES
1. Providing training opportunities not just for senior members but for every one suited to their specific needs	1. To strengthen the commitment of members to serve.	1.Formation Teachings 2.Team Building 3.Speakers' Trainings	1. Teachings to be given during the chapter and cluster assemblies	1.Stipend for resource speakers (not members of the community) 2.Certificates 3.Food/Snacks	1. At least to be given quarterly	1.More committed members and leaders 2.More harmonious relationship with members
2. Retooling and re-orientation as far as giving proper motivation and training for potential leaders so as to achieve proper transition as one leader hops into a higher ladder	1. To fully prepare potential servant leaders so as they can function effectively and efficiently.	1.Leadership trainings 2.Symposiums	1.Pocket-seminar to be administered by the PFO during special meetings	1. Tokens for speakers 2. Snacks/food 3. Certificates	1. These should be given before assigning members to new positions and promoting leaders to different level/area.	1.Well-equipped and more responsible servant leaders

IDENTIFIED NEEDS	SPECIFIC OBJECTIVES	SUGGESTED ACTIVITIES/ STRATEGIES	ALTERNATIVE ACTION OR EXIGENCIES	COST	TIME FRAME	TARGET OUTPUT/ EVALUATIVE MEASURES
3. Delegation of work to other members so that one will not be overburden with a lot of things to do	1. To distribute evenly bulk of responsibilities to all members so as to get involved all members.	1.Open-forum with old and new members	1.Fellowship and service meetings	1. Snacks 2. Venue for fellowship	1.As the necessity arises	1.More members will get involve with the community activities. 2. Better work outputs since more people are working together for a common target
4. Improvement of the recruiting scheme for the new members	1.To evangelize more people to join the community 2.To find better system of recruiting new members	1.Distribution of flyers spreading news about the community even before the evangelization for the CLS 2. Stage a band concert so as to encourage more youth to join the community 3. Pocket CLS	1. Each member should be able to bring at least one couple participants	1. Flyers 2.Band instruments 3. Token for musicians	1.A month before the CLS 2.Summer vacation	1. New members will be more committed since they joined the CFC in their own volition

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