

Language Usage of the Missionary Families of Christ

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Abstract: In this ethnographic study, an immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the participants who were members of a Charismatic community where majority of them have been in the community for 1 to 5 years. Most of them belong to the 50 to 59 years age bracket which is composed of both new and senior members.

As regards the thematic area of language usage, the x domains that were observed concerned the following: exclusivity-inclusivity/non-labelling/usage of gender-neutral language/respect; making use of politically correct words; making use of encouraging and inspiring words; carefully choosing the right words, not making side comments, and unnecessary remarks to the opinion of others; and standing by spoken words.

As such it can be concluded that there is mutual respect in the community, despite the weakness or defect of one (which is not considered or treated as such), fellow-feeling is being felt.

To make the community more vibrant, it is recommended that the Chapter Servants and the Pastoral Formation Officers must provide for proper and essential trainings to senior and new members as some need to have retooling while others need to be re-oriented. A career pathing for each member should be done so as to gauge their spiritual maturity.

Keywords: charismatic community, ethnography, language usage, re-orientation.

1. Introduction

The Missionary Families of Christ or MFC who was then known as Couples for Christ as it is commonly called is a Catholic lay organization intended for the renewal and strengthening of Christian family life. It began in Manila in 1981 by bringing married couples together to have a better and closer relationship with Jesus Christ through weekly discussion of the gospel. This was the precursor of the modern Christian Life Program or CLP, the entry point of all members of Couples for Christ. Today, CLP is known as CLS or Christian Life Seminar.

Membership in the Charismatic Community is open to any validly married Catholic couple, and to other individuals through its Family and Special Ministries. Those who want to join the Charismatic community go through a seminar called a Christian Life Seminar (CLS).

The seminar has a total of six separate sessions usually held once a week. The CLS is intended to achieve the following: bring the participants to repentance and a renewed faith in

Jesus, empower the participants in the Christian life through baptism in the Holy Spirit, and integrate the participants into a strong environment of support and ongoing formation.

The CLS has three modules of three sessions each. The first module presents the absolute basics of Christian life. The second module presents the kind of life that God calls His children to, and help individuals, whatever status they are in, to make a reorientation of their lives around Jesus. The third module helps these individuals to appropriate for their lives the power of the Holy Spirit, and provides the basis for continuing spiritual growth.

The standard format of the CLS is the following: 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.

After the CLS, those who finished the process requirements are considered underway members who attend regular household meetings, and after the Covenant Recollection (CR) are invited to join the community as full members, demonstrating their commitment by accepting the community's covenant.

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.

Membership may be terminated by the leadership for any of the following reasons: Serious unrepented wrongdoing, gross unfaithfulness to the covenant of the community, public opposition to the teachings and culture, as well as official Church teachings, ongoing disruption of good order in the community, and any other act that would seriously undermine the life and mission of the community. Any member may

voluntarily leave the community at any time and for any reason.

The Covenant Recollection (CR) is part of the first-year formation program in the community. It is given about three months after the CLS. After the CR, participants are invited to formally make the covenant and thus become regular members.

There are seven topics of the talks of the CR which include Our Covenant with God, the Call to Holiness, Strengthening the Christian Family, living in Christian Community, Being a Christian Witness, The Core Values of the Community, and Financial Stewardship.

The said talks are given on a whole day basis. The goals of the course are to deepen the spirituality of participants by teaching them about the relationship with God, in the community, within the community, and in the world; to expound on the meaning and importance of the covenant and life in the community; and to allow participants greater understanding from what will be expected of them if they become members of the community, and to get them to desire to commit to God through the community.

The community's covenant states that as members that trust in the Lord's help and guidance shall witness these four principles: 1. Live as Christ who prays and reads the Bible daily and strives for holiness and Christian perfection; 2. Dedicate themselves to the task of building a strong family for Christ by investing their time and effort for home and family and living out and defending the culture of life; 3. Commit oneself as active member by faithfully attending meetings and participating in community events, giving generously their time and finances for enlivening the mission, such as undergoing all formation courses manifesting love, loyalty and respect with all members of the community; and 4. Witness the world of God's love by actively evangelizing and doing the mission and loving and serving the parish.

As a common practice, every member of the household, not just the Household Servant, needs to take responsibility for the good conduct of the household, and helps ensure that it becomes life-giving for everyone. This is in a sense, empowerment. If there is anything amiss, household members should speak up and discuss the problem, and together, under the direction of the Household Servant, takes steps to change the situation. Fraternal correction is a tool to be used as it is deemed appropriate.

In the paper of Kilimci, Gomleksiz, and Akar- Vural (2006) entitled "The Effect of Discrimination on Peace and Education," they concluded importance 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.

Using the positive change that Roth (2013) in his new book *The Achievement Habit* elucidates what can help us create a different experience in solving some language issues through linguistic tweaking. I am convinced that it's possible to address

language issues as well as do one's work-one just need to find a solution.

If the society constructs the labeling in gender, it dictates the gendering that favors the male, it is but logical that society must be the sole focus to effect change (Santiago 2000) as cited by Ramos (2010). And what better avenue to accomplish such than in an educational setting.

This study dwelt on the immersion process in the various activities of the Charismatic community as the researcher looked for patterns, he utilized a discourse analysis in the speech acts of the members in the thematic areas of the community's language usage, addressing the gaps between the observation and the expectation.

A. *Statement of the Problem*

The study intended to answer the following questions:

1. What is the socio-demographic profile of the members of the Charismatic Community in terms of:
 - a. position,
 - b. length of service in the community,
 - c. age,
 - d. occupation, and
 - e. Socio-economic status?
2. What is the variety of themes that emerged from the ethnographic study of the Charismatic Community concerning their activities as regards its language usage?

B. *Scope and Limitations*

In the present study, the researcher utilized the utterances of its subjects, the members of a Charismatic Community in Caloocan City that has 115 active members whom he has lived with since 2012. Therefore, it is not the actual members that served as the subjects of the study but their utterances.

Out of 115 participants, the researcher just selected 20% of the members to represent each group. The 23 selected participants are composed of 2 Chapter servants (the husband and his wife) who are the overseers of the chapter, 2 team servants (the husband and his wife) who were in-charge of the conduct of the CLS (Christian Life Seminars), the 2 assistant team servants (the husband and his wife), 4 unit servants (husbands and wives) who were in-charged of unit households composed of household servants and senior members, 2 household servants who have household members under their guidance, 1 male music ministry district coordinator, 1 male music ministry chapter coordinator, 1 church coordinator, and 4 unit household members comprised of senior members (husbands and wives) and 4 household members (husbands and wives).

The study employed the ethnographic exploratory research design that utilized a qualitative method that operates on immersion, interview, and focus group discussion.

Ethnography typically refers to fieldwork (alternatively, participant-observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a

year or more." (Maanen 1996) retrieved on April 15, 2006 at https://www-bcf.usc.edu/~genzuk/Ethnographic_Research.html. In addition,

it generates data which are not generalizable & not conclusive.

In this qualitative study, the discussion in this study was centered on the language usage of the Charismatic Community. The data of which were taken from the immersion (Genzuk 2003) in the various activities such as 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.

C. Related Literature

This section presents a brief survey of research studies related to ethnography, anthropology, discourse analysis, language usage, promotion of gender sensitivity and equality, leadership and management functions and servant-leadership. In addition, the synthesis of the review of related literature and studies, the conceptual framework and the operational definition of the words used in the study are included in the presentation.

1) Ethnography

In the paper of Rosenberg (2001), *Three steps to ethnography: A discussion of interdisciplinary contributions*, a research involving interdisciplinary ethnography is presented as an exploration of its contribution to studies of people and technology in the workplace. Three main patterns of interaction between ethnography and 'the others' are examined. First, the influence of ethnography in promoting people-oriented perspectives of technology is discussed with reference to workplace studies in manufacturing. Second,

ethnography contribution to the development of hybrid methods for the design and implementation of technology for use in the workplace is illustrated by several examples of such frameworks. Third, the influence of ethnographic research to providing a theoretical basis for computer-mediated communication is explored and documented by analyses of design teams working together as part of construction projects. From a practical point of view, this exploration has resulted in a brief discussion of the broad range of 'users' in the real-life workplace which benefit from ethnographic research. Rosenberg (2001) further claimed that future work in this area will rely on a reflexive stance on the part of the ethnographer in relation to both users of technology and users of ethnography.

Genzuk (2003) in his *A Synthesis of Ethnographic Research* cited Harris and Johnson (2000) in defining ethnography. Ethnography which literally means 'a portrait of a people, 'is a written description of a particular culture - the customs, beliefs, and behavior - based on information collected through fieldwork.

In connection, Genzuk (2003) cited Hammersley (1990) in defining ethnography as a social research that contains the following features: 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 as raw a 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.

Genzuk (2003) further gave generic guidelines for conducting fieldwork which includes the following : being descriptive in taking field notes; gathering a variety of information from different perspectives; cross-validating and triangulating by gathering different kinds of data which includes observations, interviews, program documentation, recordings, and photographs; using quotations to represent program participants in their own terms thereby capturing participants' views of their own experiences in their own words; selecting key informants wisely and using them carefully by drawing on the wisdom of their informed perspectives, but keeping in mind that their perspectives are limited; and being aware of and being sensitive to the different stages of fieldwork by building trust and rapport at the entry stage, staying alert and disciplined during the more routine middle-phase of fieldwork, focusing on pulling together a useful synthesis as fieldwork draws to a close, being disciplined and conscientious in taking detailed field notes at all stages of fieldwork, being as involved as possible in experiencing the observed setting as fully as possible while maintaining an analytical perspective grounded in the purpose of the fieldwork: to conduct research, separating clearly the description from interpretation and judgment, and providing formative feedback as part of the verification process of fieldwork, and inclusion in the field notes and observations reports of one's own experiences, thoughts, and feelings.

In addition to participant observation and interviews, Genzuk (2003) mentioned that ethnographers may also make use of various cited documents in answering guiding questions. When available, these documents can add additional insight or information to projects.

Genzuk (2003) gave a reminder that since ethnographic research takes place among real human beings, there are a number of special ethical concerns to be aware of before beginning. In a nutshell, researchers must make their research goals clear to the members of the community where they undertake their research and gain the informed consent of their consultants to the research beforehand. It is also important to learn whether the group would prefer to be named in the written report of the research or given a pseudonym and to offer the

results of the research if informants would like to read it. Most of all, researchers must be sure that the research does not harm or exploit those among whom the research is done.

In analyzing, interpreting, and reporting finding, Genzuk (2003) cited (Krueger, 1994) by cautioning one to remember that the researcher is the detective looking for trends and patterns that occur across the various groups or within individuals. The process of analysis and interpretation involve disciplined examination, creative insight, and careful attention to the purposes of the research study. Analysis and interpretation are conceptually separate processes. The analysis process begins with assembling the raw materials and getting an overview or total picture of the entire process. The researcher's role in analysis covers a continuum with assembly of raw data on one extreme and interpretative comments on the other. Analysis is the process of bringing order to the data, organizing what is there into patterns, categories, and basic descriptive units. The analysis process involves consideration of words, tone, context, non-verbals, internal consistency, frequency, extensiveness, intensity, specificity of responses and big ideas. Data reduction strategies are essential in the analysis.

As explained by Genzuk (2003) interpretation involves attaching meaning and significance to the analysis, explaining descriptive patterns, and looking for relationships and linkages among descriptive dimensions. Once these processes have been completed the researchers must report their interpretations and conclusions.

As regards reports based on qualitative methods, such will include a great deal of pure description of the program and/or the experiences of people in the research environment. The purpose of this description is to let the reader know what happened in the environment under observation, what it was like from the participants' point of view to be in the setting, and what particular events or activities in the setting were like. In reading through field notes and interviews the researcher begins to look for those parts of the data that will be polished for presentation as pure description in the research report. What is included by way of description will depend on what questions the researcher is attempting to answer. Often an entire activity will be reported in detail and depth because it represents a typical experience. These descriptions are written in narrative form to provide a holistic picture of what has happened in the reported activity or event.

Concerning the reporting of findings, Genzuk (2003) explained that the actual content and format of a qualitative report will depend on the information needs of primary stakeholders and the purpose of the research. Even a comprehensive report will have to omit a great deal of the data collected by the researcher. Focus is essential. Analysts who try to include everything risk losing their readers in the sheer volume of the presentation. This process has been referred to as "the agony of omitting". The agony of omitting on the part of the researcher is matched only by the readers' agony in having to read those things that were not omitted, but should have

been.

To achieve balance between description and analysis, (Genzuk 2003) pointed out that in considering what to omit, a decision has to be made about how much description to include. Detailed description and in-depth quotations are the essential qualities of qualitative accounts. Sufficient description and direct quotations should be included to allow readers to understand fully the research setting and the thoughts of the people represented in the narrative. Description should stop short, however, of becoming trivial and mundane. The reader does not have to know absolutely everything that was done or said. Again the problem of focus arises.

Description is balanced by analysis and interpretation. Endless description becomes its own muddle. The purpose of analysis is to organize the description in a way that makes it manageable. Description is balanced by analysis and leads into interpretation. An interesting and readable final account provides sufficient description to allow the reader to understand the analysis and sufficient analysis to allow the reader to understand the interpretations and explanations presented.

2. Discourse Analysis

In linguistics and the philosophy of language, it is an utterance that is considered as an action, particularly with regard to its intention, purpose, or effect; that has performative function in language and communication. This utterance that serves a function in communication is known as speech act. We perform speech acts when we offer an apology, greeting, request, complaint, invitation, compliment or refusal.

In relation to theory associated to Speech Act, there are two known authorities are Austin and Searle. Austin, a British philosopher language is widely associated with the concept of the speech act and the idea that speech itself is a form of action. He is known for his *How to Do Things with Words* which he delivered at Oxford Clarendon in 1962, a written version of Austin's William James lectures delivered at Harvard in 1955.

On the other hand, Searle, an American philosopher in his book *Speech Acts* (1969) gives an account of so-called 'illocutionary acts', which Austin had introduced in *How to Do Things With Words* (1962).

The linguistic and the communicative function are both important in the field of Pragmatics and discourse analysis. As far as discourse and context are concerned, there are two significant contexts, these are the situational and cultural context.

The Speech Act Theory of Austin states that the action performed when an utterance is produced, also known as performative speech can be analyzed on three different levels : the locutionary act of uttering a sentence with a certain meaning; the speaker also may intend to constitute a certain act of praise, criticism, threat, etc. which is called the illocutionary act; and the perlocutionary act is the act of trying to bring about a certain change in the addressee (i.e. making the person believe something). In simple terms, the types of speech act are

locution (utterance), illocution (intention), and perlocution (response).

In addition, the speech styles of members in a group may vary from intimate, casual, consultative, formal or frozen. There are also felicity conditions in speech act. For a speech act to be 'felicitous,' the communication must be carried out by the right person in the right place at the right time with a certain intention. Without these conditions, speech act will not work or it will be misunderstood.

Concerning the Speech Acts, there are two categories. The first one is the Direct speech acts that have literal meanings. The second one, the Indirect speech acts which the second language learners have difficulty in understanding because of the underlying pragmatic meaning that they contain.

For Searle, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). To elaborate further, Searle's kinds of speech acts include the following assertives/representatives which pertain to statements that can be verified as true or false (verbs associated, directives which refer to statement that call upon the listeners to do something, commissives that denote statements that commit to a course of action. Expressives that stand for statements that express a psychological position about a state of affairs, and Declaratives that are concerned with statements that, through their utterance, perform an act.

For Jenny Adams (1995), there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

To Adams, her discourse analysis is interested in two things, the first one is what happens when people draw on the knowledge they have about language, and the second one is the relationship between language and contexts. The discourse in context involves a physical context, a social context, and the roles of the people involved.

3. Language Usage

Several studies had been undertaken in reference to language. The work of Chung and Pennebaker (2007) entitled *The psychological function of function words* for instance, gave a summary of recent findings concerning the links between pronouns, prepositions, and other function words with markers of social and personality processes.

The paper of Chung and Pennebaker (2008) *Revealing dimensions of thinking in open-ended self-descriptions: An automated meaning extraction method for natural language* utilized a factor analytic method on content-related words, paving the way for the possibility of extracting meaning from samples of text files. They have linked language dimensions to

personality.

In the study of Ireland and Pennebaker (2010) *Language style matching in writing: Synchrony in essays, correspondence, and poetry*, the basic properties of language style matching (LSM) was demonstrated. People naturally entrain to the function word usage of others. Across multiple media, the more they pay attention to and emotionally connect with others, the higher the LSM.

Ireland and company (2011) made use of two studies in their work *Language style matching predicts relationship initiation and stability*. In their study, it was demonstrated that language style matching in the natural conversation of couples in speed dating predicts future dating behavior and, in instant messaging between young dating couples, predicts the stability of the relationship three months later.

Mehl and his fellow researchers (2007) found out in their work, *Are women really more talkative than men?* That women and men don't differ in talking rates. They made use of supplemental materials including six EAR (Electronically Activated Recorder) in their studies with college students in the U.S. and Mexico, tape-recorded conversations over several days reveal that both men and women say about 16,000 words per day.

Newman and his group (2006) has revealed in their research *Gender differences in language use: An analysis of 14,000 text samples*, that women and men use language differently and talk about different things. Women use words that reflect social concerns; men refer more to concrete objects and impersonal topics.

Sarasin, et al. (2012) *Sexism and Attitudes toward Gender-Neutral Language: The Case of English, French, and German*; examined the relationships between three forms of sexism (Modern, Benevolent and Hostile) and two components of attitudes toward gender-neutral language (attitudes toward gender-related language reforms and recognition of sexist language) across different contexts. A questionnaire study (N = 446) was conducted among students in the United Kingdom and in two regions (French- and German-speaking) of Switzerland. While they generally hypothesized all forms of sexism to be related to negative attitudes toward gender-neutral language, attitudes were expected to be more positive and less related to sexist beliefs in a context where gender-neutral language is firmly established (the UK), compared to contexts where the use of such language is only recent (the German-speaking part of Switzerland) or still scarce (the French speaking part of Switzerland). They found that across all contexts modern and hostile sexist beliefs were indeed related to negative attitudes toward gender-related language reforms while, intriguingly, benevolent sexist beliefs were related to positive attitudes in the French-speaking part of Switzerland. Recognition of sexist language was significantly related to Modern Sexism only. Finally, British students were found to express more positive attitudes toward gender-neutral language (both components) than Swiss students.

In the article of David Kelly (2015) *Women in eLearning: Language, Gender Equality, and Leadership*; he pointed out three things. 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.

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.

On the paper of Kilimci, Gomleksiz, and Akar- Vural (2006) entitled “The Effect of Discrimination on Peace and Education,” their findings revealed that many factors could play a role in the discrimination attitudes such as gender, years of study, faculty, and parent education level, place of settlement, the number of family members and the siblings, home language and socio-economic level. Particularly striking is the fact that mother’s education level was found to be a very significant variable in discrimination attitudes. It is the researchers’ stand that the importance attached to woman education may play a significant role in decreasing discrimination.

They concluded that 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. The solution to overcoming discrimination and to building peace and tolerance in society is likely in multicultural education. The emphasis on different cultures in classes will be of great value not only to combat racism, sexism and all forms of prejudice but also strengthen cultural consciousness. The incorporation of a multicultural education in the curriculum at schools and universities will surely play a key role in the establishment and preservation of world peace. In this way, the young will be aware of and respect differences and shake off their prejudices and play active roles in the establishment and preservation of world peace.

In an archive of the free resource site for English teachers and students created by the late Andrew Moore; which was retrieved on April 25, 2016 at,

<http://www.universalteacher.org.uk/lang/gender.htm>, examples of abuses in language were depicted. These were patronizing, controlling and insulting which according to him is not just a gender issue - these are functions (or abuses) of language which may appear in any social situation. But they

take particular forms when the speaker (usually) or writer is male and the addressee is female. In some cases, the patronizing, controlling or insulting only works because both parties share awareness of these connotations. It is possible for the addressee not to perceive - or the speaker not to intend - the patronizing, controlling or insulting.

In a local setting, Santiago (2000) as cited by Ramos (2010) concluded that the *sexist* or gender discrimination in the field of expostulation its meaning in the Filipino language and the existing languages in the Philippines must be changed. The needed change is more than the linguistic aspects; the movement must be social.

Using the positive change that Roth (2013) in his new book, *The Achievement Habit* elucidates what can help us create a different experience in our lives in the area of solving some language issues. Roth suggested several linguistic tweaks that can make one more successful. The two of the easiest are: 1. swapping “I have to. ‘to ‘I want to and swapping ‘ but’ for ‘and’

So instead of saying, “I want to address language issues, one can say, “I have to address language issues.” The same principle applies to this statement: “I have to address language issues, but I have other work to do.” One can say, “I have to address language issues, and I have other work to do.”

According to Roth: When you use the word but, you create a conflict (and sometimes a reason) for yourself that does not really exist." In other words, it's possible to address language issues as well as do your work — to find a solution.

If society is the one that constructs the labeling in gender and society itself dictates the gendering that favors the male, it is but logical that society must be the sole focus to effect change (Santiago 2000) as cited by Ramos (2010) and the avenue to accomplish such is the educational setting.

4. Conceptual Framework

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 factors are the works of Austin (1962) and Searle (1969) concerning Speech Acts which Adams (1995) through her Discourse Analysis further strengthened as I looked for behavior patterns in the community members’ utterances.

The third contributory factor is Maxwell (2011) *The 360 Leader* which inspired the researcher to extract the leadership qualities from the thematic areas of the activities of the community in terms of its language usage.

This present study entitled *The Culture of Charismatic Activities: An Implication to Servant Education Leadership*

employed an ethnographic exploratory research design utilizing a qualitative method and operates on immersion, interview, and focused group discussions, as its research techniques where immersion was done in the five charismatic activities where the focus was on its language usage.

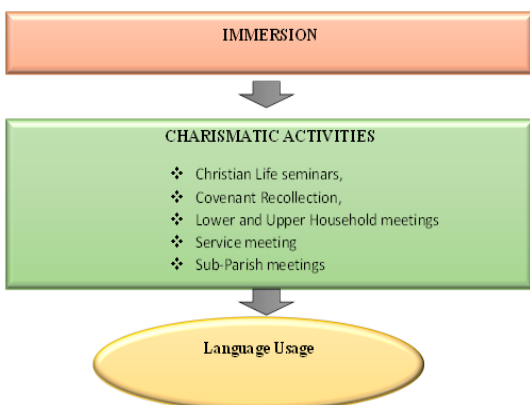


Fig. 1. The Culture of the Charismatic Community Activities on its Language Usage

Fig. 1. presents the process of how the study was conducted. Through immersion in the various activities of the Charismatic Community comprised of 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. The data processing scheme is shown below.

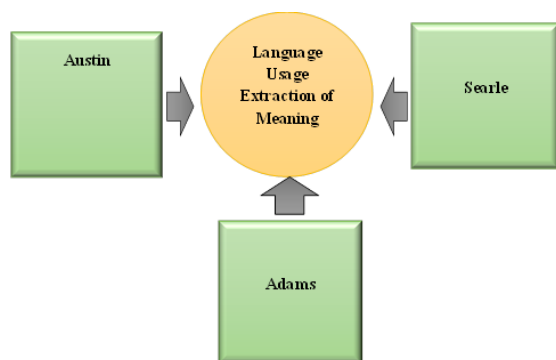


Fig. 2. Data Processing Scheme

In analyzing the utterances of the members, three theories were used. The first one is the Speech Act Theory of Austin stating that the action performed when an utterance is produced can be analyzed on three different levels: the locution (utterance), the illocution (intention) and the per locution (response). The second one is that of Searle, to him, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). And the last one is that of Adams who contends that there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of

sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

5. Methodology

A. Research Design

This ethnographic study 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 this study was centered on the exploration of language usage of the charismatic community where in terms of discourse analysis, three theories were used. These were the theories of Austin, at of Searle, Adams. Concerning the themes that emerged, a validation among selected focus group discussants of the Charismatic Community was made.

The present study employed a qualitative presentation of data coupled with the application of several data collection techniques such as immersion, observation and unobtrusive interview.

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 the qualitative presentation of data wherein it involved as its data gathering techniques immersion, unobtrusive interviews among the members and focus group discussions among unit heads, ministry heads, and community church coordinators that comprised the core group.

B. Research Locale

The research locale took place in the many streams of activities conducted in the Missionary Families of Christ

community. The activities such as: The Christian life seminars, chapter assemblies and meetings, household prayer and service meetings, covenant recollection and sub-parish council meetings. These are usually held in Caloocan City.

Specifically, the Christian life seminars, chapter assemblies, and sub-parish council meetings were held at Christ the King sub-Parish while household prayer and service meetings both in the upper and lower households were usually conducted in the homes of the members and the chapter service meetings and covenant recollection that took place in the residence of the chapter servants.

C. Samples and Sampling Techniques Used

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

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 that were taken into account. The focus was the utterances that they made during the conduct of the various activities.

Out of 115 participants, the researcher just selected 20% of the members to represent each group. The composition of the 23 selected participants is seen below.

2 Chapter servants (the husband and his wife) who are the overseers of the chapter
2 team servants (the husband and his wife) who were in-charge of the conduct of the CLS (Christian Life Seminars)
2 assistant team servants (the husband and his wife)
4 unit servants (husbands and wives) who were in-charged of unit households composed of household servants and senior members
2 household servants who have household members under their guidance
1 male music ministry district coordinator
1 male music ministry chapter coordinator
1 church coordinator
8 unit household members comprised of senior members

The selected participants were given in-depth case analysis wherein an immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the selected participants and focus group discussion.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the areas of language usage, promotion of gender equality, and management functions.

D. Procedure

The researcher immersed himself in the various activities of the Charismatic Community such as 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 to their language usage, promotion of gender sensitivity and equality, and management function (planning, organizing, leading and controlling) practices.

In the study, the researcher acted as a concealed observer who observed and recorded utterances 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 word or content of speech during the verbal interaction since the sharing of each member was being recorded through a memory ethnography (written record of their sharing as remembered or recalled by the researcher) 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.

In terms of discourse analysis, three theories were used. The first one is the Speech Act Theory of Austin that states that the action performed when an utterance is produced, also known as performative speech can be analyzed on three different levels: the locution (utterance), the illocution (intention) and the perlocution (response). The second one is that of Searle, to him, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). And the last one is that of Adams who contends that there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

For triangulation purposes, unobtrusive interview and focus group discussions were utilized to validate the study.

It was Edwards and Holland (2013) that guided the researcher in conducting a qualitative research interview as he sought to describe the meanings of central themes in the life

world of the members of the Charismatic community. 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.

An article by Tollkits on January 2009 entitled Research tolls: Focus Group discussion described focus group discussion (FGD) 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 them.

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.

E. Research Instrument

An immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the participants.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the area of language usage.

F. Analysis of Data

In 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.

6. Results and Discussion

There were two statements of the Problem that were sought to be answered.

1. What is the socio-demographic profile of the members of the Charismatic Community in terms of:

- a. position,
- b. length of Service in the Community,
- c. age,
- d. occupation, and
- e. Socio-economic status?

In terms of position, the household members are the biggest numbers with 56 or 48.70%. These household members come from the unit and household servants' groups. There are 6 units and 2 households with at least 5 couples as members.

Concerning the length of service in the community, there are 65 (56.52%) members, 23 (20%) of which are male and 42 (36.52%) are female comprised the new recruits of the community whose years of stay is from 1-5 years.

Majority of the members' ages range from 50 to 59 years old. They are composed of 20 male or 17.39% and 27 female or 23.48%. This calls for a need to recruit new and active members preferably the millennial.

Most of the members with 37 members (32.17%), 19 (6.52%) of which are male and 18 (15.65%) are female are self-employed or opted to put up their own businesses ranging from a small sari-sari store to bigger ventures

49 (42.61%) members are earning P21, 000 – P40, 000. These are composed of 26 males (22.61%) and 23 female (20%).

2. What is the variety of themes that emerged from the ethnographic study of the Charismatic Community concerning their activities as regards to the thematic areas involving its language usage?

For Statement of the Problem 2, The language usage of the members of the Charismatic Community, their promotion of gender sensitivity and equality, and management function practices which include planning, leading, organizing and controlling were interpreted using Austin's (1962) speech acts categorized into three parts namely: Locution, the actual words uttered of the members; Illocution, the force or intention behind the words; and Perlocution, the effect of the illocution on the hearer; Searle's speech acts (1969) as a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret); and Adams (1995) three types of meaning in discourse which include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

Out of 115 participants, the researcher just selected 20% of the members to represent each group. The 23 selected participants composed of 2 Chapter servants (the husband and his wife) who are the overseers of the chapter, 2 team servants (the husband and his wife) who were in-charge of the conduct of the CLS (Christian Life Seminars), the 2 assistant team servants (the husband and his wife), 4 unit servants (husbands and wives) who were in-charged of unit households composed

of household servants and senior members, 2 household servants who have household members under their guidance, 1 male music ministry district coordinator, 1 male music ministry chapter coordinator, 1 church coordinator, and 4 unit household members comprised of senior members (husbands and wives) and 4 household members (husbands and wives).

The selected participants were given in-depth case analysis wherein an immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the selected participants.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the area of language usage.

For each of the thematic area, domains were identified and highlighted in the narration.

A. Language Usage

The culture of language usage as revealed in the community during my immersion process, unobtrusive / informal interview and focus group discussion are seen in the succeeding exchange of utterances.

Exclusivity- inclusivity/non-labelling/ usage of gender-neutral language/ respect

There are six domains under the thematic area. The first domain is exclusivity-inclusivity/non-labelling/usage of gender-neutral language/respect.

When I was tasked to serve as a team servant (host, leader of the team that conducts the seminar) for the Christian life seminar (CLS), I inadvertently made use of the word “people” in addressing the participants of the CLS on the first seminar date. After the seminar was done, a servant leader (male) talked to me with smiling face saying that: “Bro., hindi *people*, dapat *people of God*.” (locution), meaning I should be cautious in addressing the participants as *people of God* because such *labeling* means that God loves them and they too must do the same (illocution) and the perlocutionary effect was my apology and reply of: “Oo nga Bro, pasensya na. Nasanay kasi ako sa klase na inaaddress ang mga estudyante as people.” (Here the value of *humility* was shown as there was an acknowledgment of fault. The value of *respect* for authority was also manifested as the reminder of the servant leader – the music ministry coordinator was also recognized).

Before the next CLS, the same servant leader approached me by saying, “Bro., baka malimutan mo *people of God* o kaya mga kapatid ko kay Kristo (locution), and meaning I might forget the customary way of addressing the participants (illocution). I acknowledged his reminder with a smile as if, telling him that I would be *politically correct* in my choice of language (perlocution). For the succeeding CLS, I saw to it that the expression “*people of God*” was used in addressing the participants.

On the case of Searle, I was given by the servant leader a *directive* (an instruction to be careful with my choice of words). In turn, I made an expressive act of apologizing by using the expression: “Oo nga Bro, pasensya na. Nasanay kasi ako sa klase na inaaddress ang mga estudyante as people.” I did perform also the act of *expressive* through thanking the servant leader with a gesture of a smile and a commissive too acknowledging his reminder through making a promise to be cautious in my choice of words through my smile.

With regard to Adams, the utterance force in the instruction of the servant leader was for me to be careful as far as my choice of words is concerned. There was a change in my behavior right after the first CLS in lieu of being careful with the right use of words.

This is supported by the article of David Kelly (2015) *Women in eLearning: Language, Gender Equality, and Leadership*; the number three point that he gave was, 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.

When I verified through an *unobtrusive measure*, the significance of the expression “*people of God*,” through an informal interview with some of the servant leaders, they said that such expression was used to connote that the participants are being welcomed in the community.

“Bro, ‘yung ‘*people of God*’, pang-welcome natin sa kanila. Meaning, tinatanggap natin sila sa ating community,” as explained by my female servant leader.

“Bukod sa ‘*people of God*’, ginagamit din natin ang expression na ‘Mga Kapatid ko kay Kristo’,” as attested by her husband.

During the FGD, with 18 servant leaders as composed by 2 chapter heads (husband and wife), 2 elders (husband and wife) 4 unit heads (2 husbands and 2 wives), 2 Coordinators for Kids for Family and Life (husband and wife), 2 Coordinators for Youth for Family and Life (husband and wife), 1 male Music Ministry Coordinator, 1 female Handmaids’ for Family and Life Coordinator, 1 male Servants’ for Family and Life Coordinator, 2 household servants (husband and wife) and 1 female Church Coordinator; the said expression ‘*people of God*’ was explained to me further

The Servants’ for Family and Life Coordinator mentioned that such expression was: “ Bro., parang signal kasi ‘yung ‘*people of God*’. Kasi di ba nag-eevangelize tayo? Ginagamit natin ‘yan na pang-attract. Parang sinasabi natin na *kaisa* sila sa atin. Kasi di ba, lahat naman tayo ay makasalanan?”

“Bro., naaalala mo ‘yung lyrics ng kanta na: ‘The *people of God* shines forth like light ...’

“Pero, Bro., exclusive ba sa atin ang expression na ‘yan?’ I asked.

“*Exclusive na inclusive*. Sa mga pari ginagamit ‘yan pero di madalas. Sa ating pa-CLS Bro. ilan beses mo siyang ginamit?’ asked by the Chapter servant (male).

“Sa first CLS po, di ko siya nagamit. Sa mga sumunod na paklase parang twice or thrice every CLS,” I answered.

“Para kasing di kaiba ‘yung tao na sinasabihan mo n’yan parang Bro. at Sis din,” as explained further by the wife of the Chapter servant. “May paggalang ba,” she added.

I recalled the incident that transpired on May 26, 2012 (Saturday) when a couple (Brother Ruben and Sister Ellen Apura) went to our house to invite us to attend the CLS-Christian Life Seminars which are slated on June 16, 23, and 30, July 7, 14, 21, and 28, and August 4 and 11, 2012 scheduled every Saturday from 7:00 – 10:00 p.m. at Christ the King Chapel. They have given us a flyer bearing the details of the seminar and the contact persons.

My narration was:

“At first, we were hesitant. My wife asked them. “Is the Couples for Christ for Family and Life a Catholic Organization?” They smiled and answered yes. They further explained that the CLS Seminars are intended to strengthen the family relationship especially for husband and wife. They asked my wife to fill out a certain form bearing the name/s of the participant/s, address and cell phone number. As they bid farewell, they said, ‘Aasahan namin ang inyong pagdalo, Bro. and Sis.’”

At that instance, I felt I was already a part of their group. They were so cordial, so respectful in talking to us. They did not even bother to ask us as to what religion or denomination that we belong to.

Use of politically correct words

Speaking of cordiality, in the community, we are very careful on our language usage. We see to it we make use of politically correct words (the second domain) wherein it would not be offensive, nor disadvantageous to any particular group of people in society,

At CLS, we normally address each other as Brother and / or Sister. To some participants who were involved in Church activities, they would say: “Pwede bang Ate o Kuya na lang. Sanay kasi kami sa ganoong tawagan eh.” (locution), meaning they prefer to be addressed to a manner in which they are accustomed to and the perlocutionary effect was my explaining to them that in Couples for Christ the words Brother and Sister are words connoting equality.

Concerning Adams’ meaning in discourse, I understood the church workers request that they basically wanted to be addressed on the way they were accustomed to.

In this case, Searle’s directive through the request of the church workers to address them as ‘Ate’ or ‘Kuya’ was used. On my part, *expressive* act through my complementing via my explaining to them that in Couples for Christ the words Brother and Sister are words connoting equality was observed. This was what I learned from an *unstructured interview* with a female servant leader who happens to be the community’s Church Coordinator.

“Yung Bro. at Sis. na tawagan natin sa CFC, ginagamit natin ‘yan para ipakita ang pagkakapantay-pantay. Kahit bakla o

tomboy basta Bro. at Sis.”

During the FGD, the Coordinators for Kids for Family and Life explained that:

“Kasi nga di ba, mga adoptive brothers at sisters tayo ni Kristo? Ganoon din ang ginagamit natin,” the wife said.

“Saka, hindi siya nakakailang na gamitin. Kung magsabi pa tayo ng Mam at Sir parang asiwa,” the husband seconded.

“Minsan nga lang, napagpapalit ‘yung tawagan,” the Church Coordinator butted in.

“Paanong nagkakapalit ng tawagan Sis?” I asked.

“Pag ikaw myembro ng CFC at myembro ka ng isang Church organization. Malilito ka minsan sa gagamitin mong term,” she said with a smiling face.

Her statement struck me when I recalled an incident in a Sub-parish meeting wherein two Council Members during the meeting dated September 27, 2015 were addressed as Sis instead of Ate.

The narration was:

It was 10:00 a.m. when the meeting started. As soon as Ate Letty was done with the opening prayer, Ate Tess gave some announcement.

“On Oct. 4, 2015, there will be no masses for all the Sub-Parishes gawa ng Blessing of Stained Glass sa Sto. Niño. Ang misa ay gaganapin sa Parish by 6:00 p.m. Ang CTK ay in-charge sa mga paputok.” The members of the group laughed, as they had a connotative meaning for the word.

“Ate Gay, ikaw na ang bahala sa pagbili ng paputok.” was the instruction given by Ate Tess to Ate Gay. The group laughed louder.

Ate Tess continued with her announcement: “After the mass, there will be a boodle fight sa basement ng Parish, tungkol sa food share ng bawat Sub-Parish, i-finalize pa. Ang food composition ay talong, itlog na maalat, okra, and the like. Bawat Sub-Parish ay magpapadala Lang ng sampung representative para sa boodle fight dahil sa limited space sa basement plus may mga invited guest’s pa.”

“Okay lang Sis, naiintindihan namin. “was the group reply in chorus with smile in their faces. *This is the first incident wherein instead of Ate, the word Sis was interchangeably used. It has to be noted that members of the Council are members of CFC-FFL too.*

When the topic re ‘Little Czar and Czarina was brought up for discussion, Ate Salve gave some announcements.

“Mga kapatid, ang mga kandidato at kandidata pati na ang Block Coordinators ay iprepresent bago magsimula ang misa sa Linggo.”

“Naku, ‘yung mga mukha pala ng mga kasali ay dapat nang mailagay sa tarpaulin at maisabit na bago mag- October 10, was Ate Neneng’s suggestion.

“Tapos, ‘yung mga Block Coordinators dapat ma-tap para suportahan ‘yung mga kalahok sa kanilang area at tumulong sa paghanap ng potential sponsors for the CTK Fiesta,” Ate Salve added.

“Baka malimutan,” Ate Tess butted in, “Kuya Bernard, ‘yung

calendar of activities dapat ma-finalize na kasi nga ‘yung draft ng sulat para kina Kapitan Romy at Ate Thea (the President of the Homeowners’ Association) gagawin pa.”

“Yes, Ate Tess,” was Kuya Bernard’s reply.

As the discussion went on to the Block Rosary procession, Ate Salve requested from specific individuals to take care of different tasks.

“Kuya Aga, ikaw na magsagawa ng ocular *inspection* para sa dadaanang ruta ng Block Rosary image.”

“Ako na bahala Sis, basta di kami dadaan doon sa tapat ng bahay na nakaaway ni Father na ayaw ipagamit ‘yung kalsada sa tapat ng bahay niya,” was Kuya Aga’s response. *This is the second incident. Kuya Aga is not a member of CFC-FFL, however, his prolonged engagement with the Council members who are CFC-FFL members accustomed him to such manner of addressing.*

Some of the members were shocked because they did not know that there was such incident in the previous year. Some commented: “Grabe naman may-ari ng bahay, akala mo nabili niya ang kalsada.”

For the rest of the interaction, the word Ate was used all throughout.

Ate Salve continued by requesting Ate Neneng to handle na food preparation. “Ate Neneng, bahala ka na sa food ha? Basta ang target na papakainin ay 100-150. “

“Ako na ang bahala Sis, ang ihahanda ko na lang ay lugaw with egg, coffee and pandesal,” was Ate Neneng’s response. *This is the third incident of using the word Sis instead of Ate. Both Ate Salve and Ate Neneng are members of CFC-FFL community.*

As there was no budget for this, members gave their financial share as she had to buy the following : 3 trays of egg,) 1 kilo of malagkit rice (the staple rice will be donated by Ate Gemma), 2 kilos of chicken (pitso), 3 packs (36 pieces each) of Coffee sachets (3 in 1) , knorr cubes, 100 pieces of pandesal, and 1 gallon of water .*Here the value of generosity is being shown.*

Concerning the financial sharing, such can be traced to some of the CFC-FFL Core Values stating that: We are committed to the good of our brethren, always living the truth in love (Eph 4:15). In living a preferential option for the poor - We recognize Jesus’ mission to bring glad tidings to the poor (Lk 4:18). We look to both the spiritual and material upliftment of the least among our brethren. In doing so, we will be in solidarity with the poor by striving to live a simple lifestyle, to share our resources, and to fight for social justice in the world.”

Ate Salve requested Ate Gay also to bring a megaphone to be used in the procession. “Ate Gay, kailangan natin ang megaphone ha? Ikaw na ang bahala.” Ate Gay replied: “No problem, sagot ko na ‘yan.”

“Para naman sa Marian Songs Ate Marivic sa iyo ko na siya ipagkakatiwala.” “Maasahan mo ko diyan Ate Salve,” was Ate Marivic’s immediate reply.

This word of conviction from Ate Marivic made Ate Salve to

smile. Her comment was:

“Alam n’yo sa mga sagot ninyong ganyan, naiinspire akong lalo pang pag-ibayuhin ang aking gawain sa church.

A remark such as “Maasahan mo ko diyan,” is an inspiring word for Ate Salve to continue with her ascribed function role in the sub-parish.

Use of encouraging and inspiring words

When it comes to inspiring people, in the community, the use of encouraging and inspiring words are very evident especially during chapter meeting.

Whenever there is a chapter meeting, there will always be sharing from the community. And whenever there is a sharing from a servant leader, the introductory statement would be: “God is good.” (locution), meaning, God continuously gives His blessings to the community despite its unworthiness. (illocution) and the perlocutionary effect is manifested by the respond of the members: “All the time. “affirming that God’s goodness never fails.

And the members would respond by saying: “All the time.

” (Locution), meaning, God’s abundant grace never ceases. (Illocution) and the perlocutionary effect is manifested by the respond: “God is good.” an affirmation of the members’ faith in God.

The expression “All the time,” according to a senior servant leader (female) from an *unstructured interview*, is one way of expressing the faith of the community in God that despite adversities in our life, God remains good all the time. There is a purpose for our sufferings.

“Bro, ‘yung all the time’ na response pinakikita ng mga myembro pananamplataya nila na kahit anong problemang dumating kakayanin. Napansin mo ba si Sister A kanina. Alam natin na may tumor siya sa utak pero siya pa ang pinakamalakas sumagot ng ‘all the time.’”

During FGD the female Handmaids’ for Family and Life Coordinator attested such strong faith when she said: “Ako Bro., marami na kong operasyon mula myoma, reproductive organ, etc. pero God is good all the time pa rin.”

The Servants’ for Family and Life Coordinator joined the discussion saying: “Noong naoperahan ka Bro. sa appendix, nagworry ako noon. Akala ko aalis ka na sa community. Marami kasi ang umaalis kapag nabibigyan ng malaking pagsubok. Pero sa kaso mo, God is good all the time pa rin,” he said jokingly with his arms moving up and down due to giggling.

Under Searle’s Speech acts, the *confirmation* of the members of God’s goodness all the time falls under the *declarative*.

Under Adams, the utterance force was understood by the members the way the speaker wants the utterance to be understood.

The use of encouraging and inspiring words is evident in the narration taken from the covenant recollection.

The narration was:

Marami ang nagulat sa salaysay ng buhay ng aming mga kapatid. Nakakagulat ngang malaman na itong aming mga ka

brother ay naging lasenggero, adik, sugarol at babaero. Kita mo sa mga mata ng mga bago ang pagkagulat. Turan nga ni Bro. Dante “360 degrees turn around ang buhay ko at ng iba nating kasama. Mahirap sa umpisa subalit kung isinuko na natin sa Panginoon walang imposible.”

His words are words of encouragement inspiring other members especially the new ones that if the senior members of the community were able to change, they can also too through God's grace.

Another incident concerning the use of encouraging and inspiring words is from the utterances of another senior member Bro. Jojo, the Pastoral Formation Officer whose words were: “Isa-isa ko kayong tatawagin upang ibigay ang inyong covenant card. Bago ninyo pirmahan, basahin ng taimtim na maisapuso po ang ating covenant sa Panginoon. Walang bagay na imposible sa taong bukas.”

He is encouraging the newly graduates to have a clear perspective of the covenant and what it can bring into their lives. He is positive that everything will work for the best if one will keep an open heart and an open mind.

As the members opened the covenant card, they were able to see the content of the covenant. The CFC-FFL Covenant states that as members that trust in the Lord's help and guidance shall: Live as a follower of Christ that pray and read the Bible daily and strive for holiness and Christian perfection; Dedicate themselves to the task of building a strong family for Christ by investing their time and effort for home and family and living out and defending the culture of life; Be a committed and active member 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 community; and Being a witness to the world of God's love by actively evangelizing and doing the mission and loving and serving the parish.

During an *informal interview* with my Unit Heads, they told me that:

“Sa community, ‘yung mga sharing ng ating mga kapatid source of inspiration ‘yan. Syempre pag binahagi nila yung karanasan nila, may mga dark moment na nababanggit na pag narinig mo, magugulat ka pero matututo ka, “the female Unit Head clarified.

“Tulad ko Bro., alam n’yo na dati akong tomador, Madaling araw na akong umuwi. Minsan pa nga napagsasarahan na ako ng pinto ni Ellen pero dahil sa community, nagbago ang buhay ko, he he he...”

Carefully choose the right words, not to make side comments, and unnecessary remarks to the opinion of others.

Speaking of evangelization, the community members see to it also to carefully choose the right words, not to make side comments, and unnecessary remarks to the opinion of others.

However, I could not say that such practice could be easily imbibed by new members in the community, I noticed that during assemblies, new members seldom talk. They would be

only giving short reply to one's query: “Musta ka na?” (locution), meaning, the one asking the question was not just asking for the condition of the new member, there is this expectation that this new member will mingle with the group and participate in the activities. And the perlocutionary effect is the member's reply: “Mabuti naman po.” (with a smile) which would be translated into the member's staying to be aloof and/or coming out of one's shell by mingling with the other members or participate in the activities of the group like serving food, entertaining the participants, etc.

Concerning Searle's Speech acts, the situational context of affirming the condition of the participant through assertive/representative act was being solicited.

The question “Musta ka na?” and the response “Mabuti naman po.” In applying Adam's meaning in discourse would fall under the contextual meaning which implies that the meanings vary as far as context is concerned.

This is supported by the article of David Kelly (2015) *Women in eLearning: Language, Gender Equality, and Leadership*; he pointed out three things. 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.

As I chanced to *informally interview* a senior servant leader (female) about it, the explanation given was, “Mabuti naman po.” (Locution), meaning, the person was stating that he is okay or as according to a senior servant leader: “Natural hindi muna sila gaanong magsasalita. Makikiramdam muna sila. Ganoon pa man, mayroong control na nagaganap in the sense that kapag may bagong miyembro na may napupuna, sinasarili muna niya. Later, sinasabi na niya ito sa nakaatatanda (senior member). Naninimbang siya para walang masagasaan.” (perlocution)

The response “mabuti naman po,” may mean a lot of things based on context but for the servant leader, who because of her wisdom and experience as brought about by her age, was able to fathom the deep meaning of the expression.

The effects of not carefully choosing the right words, making side comments, and unnecessary remarks to the opinion of others are depicted in the sharings regarding Repentance and Faith as listed below.

“Nalilimutan ko ang obligasyon ko na magsimba at nahihiraya ako sa mga material na bagay. Kadalasan ito ang pinagmulan ng di naming pagkakaunawaan ng aking asawa. Palagay ko kailangan talaga baguhin ko ang ganitong pag-uugali.”

“Madali maubos ang pasensya ko sa aking asawa. Palibhasa mas marami yun panahon nakasakay siya sa barko, kaya sa tuwing uuwi siya nasa adjustment period kami. Alam ko na nakukulitan na siya sa tuwing magagalit ako, kaya kadalasan hindi na siya kumikibo. Sa ngayon unti-unti kong binabago ang

pag-uugali kong ito. Parehas na rin kaming nagliligkod sa simbahan at CFC community.”

“Sa mga treatment sa mga problemang dumarating. Minsan kasi maliit na bagay lang, away na kami. Isyu sa pride kadalasan ang problema.”

Being careless with words even with our loved ones can cause much trouble and misunderstanding. Most often we take for granted the feelings of our loved ones because we think that they will understand us. We tend to forget that they too have feelings and needs. Thus, we become insensitive and presumptuous.

During the FGD (see Appendix N, p. 277), the 2 elders shared that they too had their own share of not being able to use the right words. The husband elucidated: “Noong naospitalako Bro., masyado akong naging sensitive. Nasabi ko kay Liz, (nickname of wife taken from the name of a Filipina actress) na ‘Di mo naman ako inaalagaan. Pinababayaan mo ako.’ Di ko alam Bro. umiyak pala siya noon...”

“Kaya ikaw Bro. dapat careful ka rin. Kasi siya nakikita lang niya ‘yung paghihirap niya. Di niya nakikita paghihirap ng asawa niya,” she said with tears in her eyes. The husband embraced his wife. A moment of silence followed.

Standing by spoken words and demonstration of humility

As such being the case, members in the community, see to it that they are careful with their choice of words so as not to hurt the feeling of others as demonstrated by the domain standing by spoken words and demonstration of humility.

I experienced that whenever there will be a lower household meeting, I and my wife would be texting the members, giving them a phone call, and / or be emailing them. Some would say yes, but during the actual household meeting, they would not attend.

“Bro, may household prayer meeting tayo mamaya sa bahay namin, punta kayo ha?” (Locution), meaning the person’s attendance is expected. (Illocution) “Sige Bro.” was the reply. The reply “Sige Bro.” the perlocutionary effect which naturally means yes was not actually yes but a no. The person saying yes said yes because he did not want to offend the person’s feeling by saying no.

There was this incident wherein the participants of the CLS will be having their fellowship soon. It was during the 6th session when the chapter servants talked with the unit servants of the service team assigned for the CLS. They expressed their concern that fellowship should be moved to a later date because they have a prior commitment on that scheduled date. The chapter servant (male) asked the unit servant. “Bro. pwede bang idelay natin ng isang Linggo ang fellowship kasi may commitment kami ng original date?” (Locution), meaning, the chapter servant wished to be part of the fellowship activity (illocution). “Sige Bro.” was his short reply. So, it was agreed upon.

“The reply “Sige Bro.” was the perlocutionary effect which just like the first example does not literally means yes but a no. He wished to push through with the original schedule.

However, during the 7th session, I noticed that there was no announcement made as regards the moving of the date. On the 8th session, the announcement given as regards the fellowship was based on the original schedule.

It was during the service meeting (meetings of the servant leaders with the chapter servants) that the issue was raised. The chapter servants made it explicitly clear that they requested the unit servants to move the fellowship to a later date because they (the chapter servants) would not be around because of prior commitments.

The wife of the unit servant asked the wife of the chapter servant this question: “So, hindi po matutuloy ang fellowship?” (locution), meaning, she was worried that the fellowship will not push through as planned. The latter’s reply was: “Matutuloy naman Sis, kaso, wala nga kami. Ang purpose ng fellowship ay iwelcome sila sa ating community, paano natin sila mawewelcome nang maayos kung hindi tayo kumpleto.”

The perlocutionary effect was the assurance that fellowship will push through. However, if the original schedule will be followed, not all members will be there to welcome the new members. But, if the fellowship will be rescheduled the new members will be welcomed accordingly.

The chapter servant asked the unit servant if the fellowship could then be rescheduled. The unit servant replied by saying: “Magagawan po ng paraan.” (Locution), meaning, the person does not have to worry because it can be arranged (illocution). In the end, it was agreed upon that the fellowship be rescheduled. (perlocution).

It is noticeable that Adams’ three types of discourse can be applied in the given narrative. The abstract meaning of the sentence “Bro. pwede bang idelay natin ng isang Linggo ang fellowship kasi may commitment kami ng original date?” was literal in meaning. The short reply, “Sige Bro.” was not actually a yes (contextual) but was given as a response in order not to offend the person requesting (a directive as regards Searle’s Speech acts and hedging on the part of Adams).

“Yung iba kasi hindi makapagsabi ng hindi. Nahihiya.

During the FGD the Coordinators for Youth for Family and Life (husband and wife) shared their own version of the story (see Appendix N, pp.276-277).

“Mabuti ka nga Bro., nagrereply. Kami pag nagtetext walang reply,” the husband lamented.

“Mema, dedma lang,” the wife seconded.

The Music Ministry Coordinator butted in, “Sa akin walang reply.”

“Paano hindi ka naman nagtetext,” was the response of the Church coordinator. And a burst of laughter filled the air.

When I had the chance to *informally interview* (see Appendix M, p. 270) my unit heads, they explicated that “Kasi Bro. nahihiya silang magsabi ng hindi. Di nila alam kung paano tumanggi kaya nagyeys sila,” the wife said.

“Kaya ikaw Bro. para sigurado silang aatend, sunduin mo na sa bahay,” the husband added.

“One time po ginawa ko yan, nakaalis naman sila agad,” I

reacted.

“Agahan mo kasi Bro.ang dating,” they replied almost in a unison voice.

It was not my first encounter as regards the reply ‘yes’. I had heard such during the fifth talk of the CLS (see Appendix F, p.202). The narration is shown below:

“The next talk deals with *Loving Your Neighbor*, which, together with loving God, forms the core of the Christian life. The talk contrasts God’s love with the world’s idea of love. Love is not only having positive feelings, not always saying “yes,” not defensive, not self-seeking or manipulative. Rather, Christian love is connected with keeping God’s commandments and means a self-sacrificial love, best exemplified by Jesus himself. On the practical level, Christian love means committed service to our fellow men.”

The meaning of YES sometimes becomes vague when people try to avoid saying NO. It is because they are afraid to hurt the feeling of their brethren or it could be their way to avoid committing themselves further. They forget to remember that they are in the community in the first place to be of service to others and to help spread God’s love.

Commitment:

Speaking of commitment, the following sharings of the Upper Household members (see Appendix H, p. 235) as they were asked to choose from a Gospel passages depict such value.

“Sa paghuhugas ng paa ng mga alagad (Juan 13: 5-14), makikita natin ang pagiging mapagkumbaba ni Kristo. Kahit Siya nga nag hari, ibinababa Niya ang sarili na parang alagad. Tayo na nadito sa CFC-FFL community, marami tayong mga gawain para sa Diyos, ngunit napapansin ko na kulang ang commitment ng iba. Pupunta lang sa gawain kung gusto, gagawa lang kung gusto. Siguro, iniisip natin na sa taas ng ating pinag-aralan, ganito rin lang pala inuutusan, nagpapakahirap, naglalakad sa mainit o kaya ulan kapag nag-eevangelize, nagpapakapagod magserve sa CLS, naglalabas ng pera na wala namang nakukuhang reward. Pero si Kristo hindi Siya inuutusan na hugasan ang paa ng mga alagad pero ginawa Niya, pagpapakita ng kababaan ng loob.”

“Ang pagsali sa community ng CFC-FFL ay isang oportunidad na magkaroon ka ng kaalaman tungkol sa Diyos (Juan 15:15), pagmamahal at serbisyo sa kapwa at kun gpaano ka gumalaw sa mundong ito at sa pagsasabuhay ng mga raal na natutunan dito. Dito, matututo kang makipagkapwa, makibahagi, magbiugay o tumulong sa oras ng pangangailangan nang walang kapalit dahil tayong lahat ay magkakaptid at magkakaibigan.”

“Ang pinakaimportante sa lahat ay ang patuloy na paglago sa ating pananamplata kay Kristo (Juan 15:15). Natututo tayong magbigay ng oras sa mga gawain, magbahagian ng resources at material na bagay, at handang magsakripisyo para sa gawain ng Diyos.”

“Sa pagsali sa community na ito, ay hindi pagkakaroon ng diploma ang batayan kundi ang commitment mo sa mga adhikain ng community na palaguin ang kaharian ng Diyos (Fil

2:6-7). Sa commitment na iyan, kaakibat ang pagiging masunurin, pagpapakumbaba, at pagsasakripisyo para sa iba. Sa mga gawain na iniaatas sa atin, sana ay manatili tayong matatag, Masaya sa pagsunod kahit ano pang balakid ang mayroon sa ating harapan.”

“Sa pagsali sa CFC-FFL, ganoon na rin iyon, ang pag-aalay natin ng oras, yaman, talento at lakas para paglingkuran ang mga gawain ng Diyos, palaguin ang Kanyang kaharian (Mateo: 27-28) ...”

During an *informal interview* (see Appendix M, pp. 270-271), my Unit heads shared:

“Noong nagpa-Covenant Recollection dati sa may clubhouse, wala ‘yung mga heads kasi nagplanning sa Quezon. Eh, nagpunta lang naman ako doon para tignan ang lagay. Ang kaso nga, walang pagkain. “Yung ibang participants may dalang pagkain, paro para lang sa kanila. Paano ‘yung iba? Aligagang-aligaga ako Bro. ‘Yung tilapia ko sa bahay dinala ko kasi nakita ko kulang ang ulam. Nagsaing ako, nagluto ako ng ulam,” iniwan ko muna si Bro. mo sa venue.

“True Bro., eh hindi naman ako marunong magluto...,” the husband added.

I also had the chance to verify this incident by an informal interview with the Coordinators for Kids.

“Kung si Sis. Ellen naging abala sa pagluluto ng tilapia, ako naman sa mga gulay-gulay. Tapos, wala pang tubig Bro,” the wife said.

“Buti na lang may sasakyan kami, mabilis ang kilos. Kaso, kulang din pala ng speaker. Napilitan akong magtalk kasi hindi nakarating ‘yung ibang speaker na inassign ng ating Pastoral Formation Officer, as confirmef by the husband.

During the FGD, the Coordinators for Kids for Family and Life (husband and wife), and the Coordinators for Youth for Family and Life (husband and wife) shared their experience as regards commitment (see Appendix N, p. 277).

“Ako, Bro. may gara-garapon na akong nakatabi. Ipon ang mga iyon para sa mga activity ng youth. Para pag may biglaang pagkakagastusan, may mapagkukunan,” the female Youth Coordinator expounded.

Her husband added, “Ako Bro. ‘yung extra income sa factory tinatabi ko rin. Naka-allot talaga sa community,”

“Kami nga ‘yung sasakyan namin laging amoy suka kasi gawa ng mga bata. Lagi kaming may lugaw sa kotse,” the female Kids Corrdinator said jokingly.

“Tapos Bro, hindi lang ‘yan, wala pa ‘yang mga taho-taho na ‘yna (suka) ang mga conference natin, may sa Baguio, Antipolo, Cebu. Magkano ang pamasaheroon? Kailangan din nating sponsoran ang mga ibang bata,” the husband further explained.

Being a member of the CFC-FFL entails a lot of sacrifices, humility, patience, understanding and perseverance. If one has an ulterior motive of joining to gain fame, wealth and power, then he is in the wrong community. Here they are the ones who serve and not to be served. They are the servants and not the bosses. They don’t gain material wealth instead they share their

treasure, time and talent without expecting anything in return. They serve because they love serving their brethren especially the ones in need.

Not making fun of the members' language deflection

And if we love someone, we do not make fun of them even if they have language deflection. Not making fun of the members' language deflection is a sign of respect or courtesy for each member of the community.

Having noticed that there are some members of the community who are not native speakers of Tagalog who, nonetheless, when they speak, they do not mind if other members would smile whenever they commit mispronunciation of words. When I shared such observation to two senior female servant leaders, they unhesitatingly narrated (*informal interview*) their experience (see Appendix M, p. 271).

"Sa akin, nung una kong punta ng Maynila, sa aking pagsasalita, ginagaya at pinagtatawanan ako. At meron isang insidente na kapag Bicolana raw ay baylarena, pang-insulto, sa pagkababae ko. At pagkasabi ng ganoon sabay bawi kasi raw magaganda. Di ko lang alam kong nanunuya o ipinahihya ako. Dito sa community, 'yung peculiarity sa pagpronounce ng salita, biruan lang naman." (Locution), meaning she did not feel being bullied or laughed at by her co-community members. Her co-community members showed her respect as a woman. (perlocution)

"Sa community, mayroon mga Bisaya at Cebuana. Tulad ko isang Bisaya, iba ang dila namin. Yung letter *a* nagiging letter *I*, Pag nagsasalita kami, may mga natatawa pero alam naman namin na joke lang 'yun. Di naman ako nasasaktan." (Locution), meaning, just like her co-member who has language deflection, she does not feel being insulted. She was being accorded with respect. (perlocution).

In applying Searle's Speech acts for the two narrative accounts, the two female servant leaders affirmed that respect was being accorded to them (assertive). As regards Thomas utterance force, I was convinced that the message that they conveyed to me was all about mutual respect.

As I contemplated on this, I recalled the 2nd talk of CLS, dated June 23, 2012 which I attended was captured by the text below (see Appendix F, pp. 198-199).

I arrived at 7:00 p.m., I noticed that some members of the group standing were praying near the altar. I went right into the reception table and register. I was given my id, welcomed by other members' through smile, greeting of "Magandang Gabi Bro." and then shaking of hands. I was thanked by Brother Edwin saying "Salamat Bro. sa maagang pagdating. I just smiled. *I did not analyse as to whether or not his choice of words was appropriate.* I was again led to my seat next to my wife, by no less than my facilitator. The members of the music ministry started practicing some Charismatic songs. There were three ladies who were praying the rosary at the end corner of the chapel. *I did not mind their peculiar pronunciation of words for they were non-Tagalog natives.*

The second talk started with a prayer by Brother Ruben.

There were three new set of songs that were sung. When the opening prayer was ended he asked the participants to sit and then proceeded to the recapitulation of the previous talk.

He said "Noong nakaraang Sabado mga kapatid, tinalakay natin ang paksa tungkol sa Pag-ibig ng Diyos sa atin. Nabanggit na bagamat may mga suliraning pinagdaraan ang mundo, may plano ang Diyos para sa atin. At ngayon mga kapatid sisimulan na natin ang ikalawang panayam na pinamagatang: Ang katuturan ng Pagiging Isang Kristyano sa pamamagitan ng ating tagapagsalita na si Bro. Leo Cabalsi. (The participants applauded).

The gist of the talk of Bro. Leo is written below:

"Since Jesus then is central to God's plan for us and since we, as Christians carry his name, we need to understand *What It Means to be a Christian*. This talk first dispels misconceptions or wrong notions about Christianity. It points out what it is not. Then it shows that the essence of Christianity is union with God, made possible through the death and resurrection of Jesus. What makes us Christian is our loving, personal relationship with God, and our whole life becomes an expression of this relationship." *This made me think that once one's life is centered on Christ, the person's relationship with other people does improve too meaning, there is no room to criticize other's peculiarity be it in terms of language deflection or in language usage.*

After his talk, the participants applauded and then, after thanking the speaker, Bro. Ruben then announced to the participants to go to their respective places.

Bro. Edwin led the opening prayer and when it was done we sat again in a circular manner. A copy of the talk was given to each participant. He then gave a brief review by reiterating the practical implications of being a Christian.

"We can trust in God because He is our loving Father, we can stop worrying because God knows our needs and will provide for us, we are brothers and sisters in Christ and are committed to care for one another, and we can have peace and joy in spite of any circumstances.

Bro. Manuel told the group that Christ is his Lord and Savior. He added that "Akala ko nung una, angpagiging isang Kristyano ay pagsisimba lang. Hindi pala. Dapat tumulong din tayo sa kapwa."

Bro. Orland confessed that before Christ was His answer to His prayer. When he prays, he expects that his prayers will be answered right away and if not he lamented by saying "Lord, tulungan mo naman po ako sa mga problema namin. Baon na po kami sa utang. May sakit pa ang anak ko."

I told the group that Christ is my Lord and my savior. As regards the misconceptions, I had none because I studied in a Catholic school when I was in high school. I cited Bro. Manuel by telling them, "Tama si Brother Manuel. Hindi sapat na umiiwas tayo sa kasalanan, dapat din na hindi tayo umiiwas sa paggawa ng kabutihan sa kapwa natin."

Caring for one another was the theme of the discussion. When one cares, that person is believed to experience peace

and joy in spite of any circumstances.

7. Summary, Conclusions and Recommendations

In this chapter, the summary, conclusions, and recommendations resulting from the findings of the study are presented.

A. Summary

The Charismatic community in terms of position is mostly composed of household members. As regards to length of service, majority of the members are new who have been in the community for 1 to 5 years. Most of them belongs to the 50 to 59 years age bracket which is composed of both new and senior members. Thus, the remaining population belongs to the age bracket of 40-49. As for their occupation, most of the members are self-employed or opted to put up their own businesses. Some of them are housewives who run sari-sari stores or engaged to franchising small-scale businesses. Regarding their socio-economic status, almost half of the population earns an average income of P21, 000.00 to P40, 000.00

As regards the thematic area of language usage, the x domains that were observed concerned the following: exclusivity – inclusivity/ non-labelling/ usage of gender-neutral language/ respect; making use of politically correct words; making use of encouraging and inspiring words; carefully choosing the right words, not making side comments, and unnecessary remarks to the opinion of others; and standing by spoken words.

B. Conclusion

1. In terms of composition in the Charismatic community, men are outnumbered by women. There are more female members as compared to male. If such trend will continue, it may result to the group being led mostly by women.
2. The new members might have not yet imbibed the culture of the Charismatic community since 1-5 years may not be enough.
3. The turnover of the members should be looked into since majority of the composition of the community in terms of age ranges from 40-59. There is a need to recruit new members who are younger and energetic.
4. In connection with the theme, the members of the community are very careful with their language usage. They do not wish to embarrass and hurt the feelings of other members which is manifested by their resorting to the usage of euphemistic words (yes for instance).
5. There is mutual respect in the community, despite the weakness or defect of one (which is not considered or treated as such), fellow-feeling is being felt.

C. Recommendations

1. The Chapter Servants and the Pastoral Formation Officers must provide for proper and essential trainings to senior and new members as some need to have retooling while others need to be re-oriented. A career pathing for each member

should be done so as to gauge their spiritual maturity.

2. The team servant must include testimonies of senior members in the Christian Life Seminar so as to encourage participants to continue attending the CLS as they experience renewal of faith through the experiences of others.
3. At the end of each activity, the Chapter Servants should lead the community in evaluating the strengths and weaknesses of the program. In such way, the members can do self-assessment from time-to-time.
4. The Chapter Servants, unit servants and household leaders must always acknowledge the contributions and service given by the members. They should give words of encouragement for a work done well so as to inspire the members to continue with their service.

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