

The
Mediator



A Journal of Holiness Theology for Asia-Pacific Contexts
ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

Bridging Cultures for Christ

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Preface

Asia-Pacific Nazarene Theological Seminary celebrated its 30th Foundation Day in November 2013. Among those present at this significant occasion were three of the five former Presidents of the seminary, along with the President-Elect, Dr. Seung-An Im from South Korea. APNTS looks forward to the next thirty years and more, under the leadership and to the glory of God, of preparing women and men for Christlike excellence and leadership in ministry.

This issue of *The Mediator* includes articles and book reviews written by faculty members of Asia-Pacific Nazarene Theological Seminary. The first paper, by Dr. Nativity Petallar, was originally presented at the Women in Ministry Forum on the seminary campus in 2009. It details some of the particularities of women's intellectual experience, and in particular the integration of knowledge and action. The editor has altered this paper only slightly from how it was originally presented, in order to preserve some elements of the oral performance.

The second paper, by Dr. Dong-Hwan "Bill" Kwon, discusses field work done among the Mangyan Tribe in the Philippines. The paper seeks to describe the history of Protestant missionary interaction with this tribe, especially in light of the lack of governmental interference. The paper especially desires to discover the role Protestant mission played in modernizing the Mangyans.

Following these two articles are two book reviews by the editor. The first is connected to the article by Dr. Kwon, as it discusses the role of Protestant churches in various countries in eliminating or, in certain cases, exacerbating corruption in government. The second review discusses a collection of recent scholarly work on the Major Prophets of the Old Testament (Isaiah, Jeremiah, and Ezekiel). This volume, along with more than 300 others, is available for free download from the Society of Biblical Literature. The web address is included with the book review, and the editor encourages scholars, teachers, and pastors in the qualifying countries to make use of this wonderful resource. The Society of Biblical Literature, which is the premier organization for Biblical scholars, publishes journals and books, along with holding several meetings throughout the year in various locations around the globe. The Society's International Cooperation Initiative includes a number of bold moves designed to foster Biblical scholarship in traditionally underrepresented and underresourced world areas.

Mitchel Modine, Ph.D.

Editor

Women's Ways of Knowing and Doing

Nativity A. Petallar

Asia-Pacific Nazarene Theological Seminary

Introduction

A lot of women, if not all, down through the ages have been ignored and misinterpreted. But as ministers of the gospel, we have the responsibility of listening to women's voices, identifying their ways of thinking and doing—and thereby, discovering ways for effective ministry with them.

Think about fact number one: Shirin Ebadi, 2003. Shirin Ebadi won the 2003 Nobel Peace Prize for her work promoting the rights of women and children in her home country of Iran. Ebadi graduated with a law degree from Tehran University. After years of being denied a law license by the Iranian government, Ebadi set up her own legal practice in 1992 and quickly developed a special interest the rights of women, journalists, and others who lacked power under the Iranian regime. The Nobel Committee praised Ebadi for her efforts in “the struggle for human rights and especially the rights of women and children.”¹ Fun Fact: Ebadi was named Iran's first-ever female judge in 1975. However, she and other female judges were forced to resign when Iran became an Islamic Republic after the revolution of 1979.

Women have invented very useful and practical things like: Alphabet blocks, Apgar tests, which evaluate a baby's health upon birth, Chocolate-chip cookies, Circular saw, Dishwasher, Disposable diaper, Electric hot water heater, Elevated railway, Engine muffler, Fire escape, Globes, Ironing board, Kevlar, a steel-like fiber used in radial tires, crash helmets, and bulletproof vests, Life raft, Liquid Paper®, Locomotive chimney, Medical syringe, Paper-bag-making machine, Rolling pin, Rotary engine, Scotchgard™ fabric protector, Snuggli® baby carrier, Street-cleaning machine, Submarine lamp and telescope, and Windshield wiper.

But let's look at fact number two: Mystery Inventors. We'll probably never know how many women inventors there were. That's because in the early years of the US, a woman could not get a patent in her own name. A patent is considered a kind of property, and until the late 1800s laws forbade women in most states from owning property or entering into legal agreements in their own names. Instead, a woman's property would be in the name of her father or husband. For example, many people believe that Sybilla Masters was the first American woman inventor. In 1712 she developed a new corn mill, but was denied a patent because she was a woman. Three years later the patent was filed successfully in her husband's name. In

¹ “The First Female Peace Prize Laureate from the Islamic world,” available at http://www.nobelprize.org/nobel_prizes/peace/laureates/2003/ebadi-facts.html (accessed 13 December 2013).

addition, in her 1978 book *Silences*, Tillie Olsen documents the history of women writers and points out the relative silence of women as literary voices.² She wrote that in the 20th century, only one out of 12 published and acclaimed writers is a woman.

Gender-Related Cognitive Difference

Women have very unique ways of thinking and this uniqueness is directly related to how we do things. Some people say that men's minds are like waffles, that is, they think about one thing at a time. Psychologists say that men think *compartmentally* and women think *globally*. Men and women store information and file away data in their cognitive memory banks *very differently*. Men tend to separate details and store them in different "compartments," much like a file-cabinet-drawer system, such as (in random order): work, hobbies, wife, etc.

Cognitively speaking, men tend to open and close "drawers" needed for the immediate moment, staying exclusively in that one compartment, and nothing else even exists except for what is in that compartment. Women, on the other hand, tend to do the complete opposite and connect things up, seeing life more globally. Women see how details and data have underlying and interrelated connections. If men's minds are like waffles, they say women's minds are like spaghetti. Everything is intertwined. That's why we have a joke in Mindanao that while a pious woman says the Hail Mary, "*Ave Maria, napuno ka sa grasya*,"³ she notices that the cat is eating the *paksiw* (fish cooked in vinegar) in the kitchen and continues to recite, "*Ang Ginoong Dios maanaa kanimo, hoy unsa man ng kaldirin diha? Gikaon na sa iring ang paksiw!*"⁴ Isn't that true? Also, a woman in an office is fully capable of typing something on the computer, picking up the phone and talking to a client, greeting people in front of them and still knowing that the coffee in the pantry is ready for her boss. Women are unbelievable creatures.

Women's ways of thinking are related to their ways of doing things. For example, my sister went on a trip and she felt pain in her chest and had the feeling that something bad is going to happen to her son. She immediately called her husband back in Mindanao and warned her son not to go out anywhere because she is sure something would happen. But men have different ways of thinking and doing, Jezreel, my nephew went out with his friends despite the warnings of her mother. Tragically, he had an accident which cost them a lot of money. The popular belief in "women's intuition" often proves true.

² Quoted in Mary Field Belenky, Blythe McVicker Cinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (10th anniversary ed.; New York: Basic Books, 1997).

³ "Hail, Mary, full of grace." This and all subsequent translations from Cebuano are from the author [Editor].

⁴ "The Lord is with thee, hey what's going on with the pot? The cat is eating the fish!"

The feelings, thought processes and the gut feeling of my sister led her to call her family to warn them. Many of our behaviour as women come from the way we look at things in our minds. Belenky et al. have done a very important study regarding women's ways of knowing. The project began in the late 1970s. And another book has been written in response to the 10th edition of this book.⁵ Belenky et al. are psychologists who studied the intellectual, ethical, and psychological development of adolescents and adults in educational and clinical settings. They interviewed rural and urban American women of different ages, class, and ethnic backgrounds, and educational histories. One of the things they have found out was the truth that our basic assumptions of about the nature of truth and reality and the origins of knowledge shape the way we see the world and ourselves as participants in it. They say that these assumptions affect our definition of ourselves, the way we interact with others, our public and private personae, our sense of control over life events, our views of teaching and learning, and our conceptions of morality.⁶ Can you relate to that?

Five Major Categories of Women's Ways of Knowing

Let us try to look at women's ways of knowing and describe five perspectives from which women view reality and draw conclusions about truth, knowledge, and authority. It is sobering to think about the traditional Filipino concept of a "woman." For many Filipinos, femininity is portrayed in the famous "Maria Clara"⁷ image: soft-spoken, demure, shy, and slightly covering her face with her fan every time she laughs. Belenky et al. documented that all women grow up having to deal with historically and culturally engrained definitions of femininity, and women, like children, should be seen and not heard.⁸ Many men gravitate to women who are conservative, silent, submissive, "helpless," and pretty. Most men, though not all, especially in the Philippine context, don't really want to court women who are liberated, self-sufficient, opinionated, loud, and strong willed. I am glad this has changed nowadays, or else I would not have gotten married. But there are still people around the world who think that women's voices should not be heard, that women should go back to the house and take care of the children while the men go out and change the world.

According to Sampson, "The commonly accepted stereotype of women's thinking as emotional, intuitive, and personalized has contributed to the devaluation of women's minds and contributions, particularly in Western technologically oriented cultures, which value rationalism and objectivity."⁹ Sampson said that it is generally assumed that intuitive knowledge is more

⁵ Nancy Goldberger, Jill Tarule, Blythe Clinchy, and Mary Belenky, eds., *Knowledge, Difference, and Power: Essays Inspired by Women's Ways of Knowing* (NY: Basic Books, 1996).

⁶ Belenky et al. *Women's Ways of Knowing: The Development of Self, Voice, and Mind*, 3.

⁷ The reference here is to the principal female character from the novel *Noli Me Tangere* (ET: *Touch Me Not* or *The Social Cancer*) written by Filipino nationalist José Rizal (d. 1896) [Editor].

⁸ *Ibid.*, 5.

⁹ The author did not include the source of this citation, other than the year of 1978 [Editor].

primitive, therefore less valuable, than so-called objective modes of knowing. Feminists are beginning to articulate the values of the female world and to reshape the disciplines to include the woman's voice, while continuing to press for the right of women to participate as equals in the male world.

Then there's the absence of women in psychology. The authors of the major theories of human development have been men. As Carol Gilligan has pointed out, women have been missing even as research subjects at the formative stages of our psychological theories. Her book *In A Different Voice* builds upon the findings that women are different from men in terms of thinking and psychological makeup.¹⁰ This omission of women from scientific studies is almost universally ignored when scientists draw conclusions from their findings and generalize what they have learned from the study of men to the lives of women. Thus, we have learned a great deal about the development of autonomy and independence, and abstract critical thought. And we have learned less about the development of interdependence, intimacy, nurturance, and contextual thought.¹¹

Belenky et al. documented that models of intellectual development: the mental processes that are involved in considering the abstract and the impersonal have been labelled "thinking" and are attributed primarily to men, while those that deal with the personal and interpersonal fall under the rubric of "emotions" and are largely relegated to women. Although it seems ludicrous to us now, just a century ago the belief that women who engaged in intellectual pursuits would find their reproductive organs atrophying (meaning, decrease in size or be paralysed) was widely held and used to justify the continued exclusion of women from the academic community.¹² Down through the ages, women have been generally thought of as objects of male gratification. In "The Seducer's Diary," written by Søren Kierkegaard, is according to Jane Duran one of the most obvious problematic works.¹³ Duran commented that, for Kierkegaard, the feminine is not only the object of male seduction, but somehow in and of itself represents the sphere of the immediate, the aesthetic, and the realm of gratification. Duran explained, "In each case, the concept is developed through the uses of categories employing females in ways that tend to trivialize or diminish the concept of woman apart from her objectification at the hands of male categorization."¹⁴ But the good news is that research studies and critical essays have focused on the demonstration of women's intellectual competence, minimizing any differences that the authors found between the sexes.¹⁵ This gives light to the fact that women have intellectual powers capable of running their own lives and not having to be treated as mere sexual objects of their male counterparts.

¹⁰ Carol Gilligan, *In A Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1993).

¹¹ Quoted from Bakan 1966; Gilligan 1977 (The author did not further identify these sources [Editor].)

¹² Quoted from Rosenberg, 1982. (The author did not further identify this source [Editor].)

¹³ Jane Duran in "The Kierkegaardian Feminist," *Feminist Interpretations of Søren Kierkegaard*, ed. Celine Leon and Sylvia Walsh (University Park, PA: The Pennsylvania State University Press, 1997), 249.

¹⁴ Ibid.

¹⁵ Quoted from Maccoby and Jacklin, 1974.

We shall now turn to the five major categories of women's perspectives on knowing, as discussed in *Women's Ways of Knowing*. The first category of women's thought is silence. In the authors' study, silent women were among the youngest and the most socially, economically, and educationally deprived. They felt "deaf" because they assumed they could not learn from the words of others and "dumb" because they felt so voiceless. The silent women worried that they would be punished just for using words—any words. Example: "I don't like talking to my husband. If I were to say no, he might hit me." I hope that won't happen to anyone of us here. One of the questions that the researchers asked was, "How would you describe yourself to yourself?" The silent women would answer, "I don't know... No one has told me yet what they thought of me." They believe that the source of self-knowledge is lodged in others—not in the self. These women were seen but never heard, like children who do not have much play nor dialogue. According to Vygotsky, "Without playing, conversing, listening to others, and drawing out their own voice, people fail to develop a sense that they can talk and think things through."¹⁶ So for those of us who are in the ministry with children, let us think about this and apply it to our ministries. Let us teach in such a way that we imbue confidence amongst the children.

The second category is received knowledge or listening to the voices of others. For these women, listening is a way of knowing. While received knowers can be very open to take in what others have to offer, they have little confidence in their own ability to speak. This type of knowledge consists primarily in listening to authorities, with the assumption that all authorities are infinitely capable of receiving and retaining "the right answer" with impeccable precision. Being recipients but not sources of knowledge, these women as students feel confused and incapable when the teacher requires that they do original work. Entering into the moral community, women at the position of received knowledge are capable of hearing, understanding, and remembering. In this position, women could have faith if they listen carefully enough and they will be able to do the "right thing" and will get along with others. In the book *Women's Faith Development*, Nicola Slee traces the patterns and processes whereby women develop their faith. From her research, she found out that there is the dominance of concrete, visual, narrative and embodied forms of thinking over propositional, abstract or analytical thought in the women's faith accounts.¹⁷

The third category is subjective knowledge: the inner voice. According to Belenky et al., subjective knowledge is generated when women become more aware of the existence of inner resources for knowing and valuing, as she begins to listen to the "still small voice" within her, she finds an inner source of strength (1 Kings 19:11-12) denoting the voice of God. An important step on the route to subjective knowing is the affirmation nurturant authorities can provide for

¹⁶ Quoted in Belenky et al., op cit., 33.

¹⁷ Nicola Slee, *Women's Faith Development: Patterns and Processes* (Burlington, VT: Ashgate Publishing Company, 2004), 61-80. Taking into consideration the work of James Fowler, Slee found out that women have unique strategies of faithing, and not necessarily in sequence or in a particular order. For Slee, these strategies did not appear to represent distinctive developmental ways of structuring faith. For the faithing strategies of women, consult *ibid.*, 62-80.

women in transition. This is a challenge for us Christian education workers. We need to affirm some women in the church that they can in fact make a difference in their own spheres of influence. The subjective knower takes a huge step: she sees truth as subjectified and personal. Concepts of the self-now derive a sense of “who I am.” New connections: the role of inward watching and listening—increased experience of strength, optimism and self-value.

The fourth category is procedural knowledge, also known as the voice of reason. Though women with procedural knowledge process both received and subjective knowledge, these women think before they speak, and because their ideas must measure up to certain objective and standards. In other words, they speak in measured tones. Objectivity is a need for these women, that is, taking time to attend truly to the object. They wait for meanings to emerge from something. This is discovering that the inner voice sometimes lies. It tells you something is right for you that turns out to be disastrously wrong for you. For example: it tells you that you have met Mr. Right; however, nine months later you find yourself alone, raising his child. Procedural knowers are pragmatic problem solvers. They take control of their lives in planned deliberate fashion. Recognizing the limits of procedural knowledge, subsequently, requires integration of feeling and thinking, rather than a reversion to sheer feeling, but. The task is clear, although the solution is not. In the closing lines of Marge Piercy’s poem: She must learn again to speak starting with I, starting with We, Starting as the infant does, with her own true hunger and pleasure and rage,¹⁸ as in, “*Magpakatotoo ka sister!*” (“Get real, sister!”)

The final category of women’s thinking is constructed knowledge: integrating the voices. *Silent* women have little awareness of their intellectual capabilities. At the positions of *received knowledge* and *procedural knowledge*, other voices and external truths prevail and sense of self is embedded either in external definitions and roles or in identification with institutions, disciplines and methods. At the position of *subjective knowledge*, quest for self, or at least protection of a space for growth of self is primary. The position of constructed knowledge – emphasis on a never-ending search for truth, which is coordinate with a never-ending quest for learning. Compared to other positions, there is a capacity at the position of constructed knowledge to attend to another person and to feel related to that person in spite of what may be enormous difference. Attentive caring is important in understanding not only people but also the written word, ideas, even impersonal objects.¹⁹ Women in this category strive to translate their moral commitments into action, both out of a conviction that “one must act” and out of a feeling of responsibility to the larger community in which they live. They aspire to work that contributes to the empowerment and improvement in the quality of life of others.

Now that we have identified the categories, let me share with you the alternatives that Belenky et al. have identified to develop women’s thinking. They suggest that there should be dialogue instead of violence, families and schools need to explore ways to give confidence to

¹⁸ Quoted in Belenky et al., op. cit., 130.

¹⁹ Ibid., 149.

students, to make them feel successful in some ways. Schools need to support activities that help children cultivate the life of the mind. In relation to education, the authors suggest that there needs to be connected teaching. This entails that the teacher becomes a midwife— the opposite of banker-teachers. While the bankers deposit knowledge in the learner’s head, the midwives draw it out. They assist the student in giving birth to their own ideas, in making their own tacit (unspoken) knowledge explicit and elaborating it. And with connected classes—both student and teacher engage in the process of thinking, think and talk together, connected teachers try to discern the truth inside the students.²⁰

In conclusion, there was one time in heaven when God asked the men who were there to form two lines. The first line would be those men who really believe that they are the “man of the house.” The other line would be for those who believe that their wives are actually “the head of the house.” God was surprised to find all the men except one in the line for those who believe that their wives are actually the head of the house. So God said to the only man who believed he was the “head of the house,” “Make me proud, son, tell me how did you manage to be the head of the house.” The man replied with a quaver in his voice, “My wife told me to stand in this line.”

Well, this is not the kind of woman we are aiming to be. We don’t want the men cowering before us in utter fear because we are such “women with constructed knowledge.” We just want to celebrate God’s act of creating us as women and living as God wanted us to be. We just live to become a woman “after God’s own heart” (1 Samuel 13:14).²¹

²⁰ Ibid., 223.

²¹ The citation is not from a recognized Biblical translation. Most translations render this phrase “after his [or His] own heart.” The ethos of the conference in which this paper was originally presented included hesitancy with regard to the traditional Christian way of referring to God with male pronouns [Editor].

The Role of Protestant Mission and the Modernization among Mangyans in the Philippines¹

Dong-Hwan Kwon

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Introduction

Various colonial experiences in Asia have shaped the social, political as well as religious landscape in Asia. The Philippines, long dominated by Western colonial powers—more than three hundred years under Spain and almost fifty under the United States—became the only Christian country in Asia with more than ninety percent of the total Catholic population in Asia. When the U.S. took over the colonial domination after Spain, various U.S. colonial and post-colonial influences were introduced and their political, economical and social systems penetrated into the Philippines (Goda, 1999, 2003; Hunchcroft, 2000; Abinales and Amoroso, 2005; Hidalgo and Patajo-Legasto, 2005; Go and Foster, 2005). And Protestant denominations based on U.S. have been operated their missions into the country through over a century. With the social, political as well as religious influx of foreign and Christian influences within Philippine context, the Philippines seemed to be a good place to examine the modernization process and the interaction with various foreign based Christian groups in the post-colonial era.

In the study, the Mangyans in Mindoro, Philippines was purposefully chosen to examine the protestant intervention in the modernization process in a remote area in the Philippines. Known as the swidden agriculturalists in the island of Mindoro, The name, Mangyan is the generic term for the native people who settled in the island of Mindoro 600- 700 hundred years ago (Postma, 1974). They are geographically closer to Palawan with the group of Malaysia and Borneo during prehistoric times than Luzon and Visayas (Mandia, 1987).

Some studies focused on religion and spirituality from indigenous aspects, which were also deeply related to rituals and social life (Pennoyer, 1975, 1980b; Leykamm, 1979; Mandia, 1987, 2004; Miyamoto, 1988; Gibson, 1983), but none of the studies have paid attention to the effects of evangelical endeavor in the national development of the indigenous people group, such as Mangyans. Therefore, this study seeks to analyze the protestant intervention in the development of modern Mangyan communities in Mindoro Island. Employing ethnographic methods with in-depth observation and interviews to understand the process of modernization

¹ An earlier version of this paper was presented at the 2010 Annual Spring Conference of Korean Association of Southeast Asian Studies, April 30 - May 1, 2010.

and the effects of religious works in a particular Mangyan community, the study particularly seeks to describe the three sitios (Sitio Siyapo, Baraas, and Calamias); analyze the current social and religious context of the Iraya and Alangan Mangyan tribes in Northern Occidental Mindoro, and determine the protestant effect on the modern development of the Iraya and Alangan Mangyan tribes in Northern Occidental Mindoro.

Review of Related Literature

Among the leading scholars in Mangyan studies, Japanese scholars are notable. Kikuchi (1973a, 1973b, 1974, 1979, 1982) began his study on the leadership and kinship systems among the southern ethnic groups in Batangan, Oriental Mindoro, which was based on Muradake's theory of a cognatic society. He argued that the Batangan-Mangyan group confirmed the bilateral social organization theory that formal political leaders do not exist. It was a "caretaker" and "megico-religious leader" who took primary leadership among traditional Batangan groups (Kikuchi, 1973a, p. 7). Miyamoto continued to explore ethnographical studies among the Hanunoo Mangyan group on the kinship, leadership, funeral rituals, cosmology, law and other interesting subjects (1975, 1978, 1985, 1988).

The community development work and research of Postma, a Dutch missionary to Hanunoo Mangyan in Oriental Mindoro, need to be stressed. In more than forty years of missionary service to the Hanunoo Mangyan ethnic group, Postma articulated the social problems of where he worked and described what his mission did to improve the lives of the people (1974, 1994), studied mission history of the land (1977, 1981) and translated into English the only written form of communication, called *Ambahan*, of the Hanunoo Mangyans. With other bibliographic accumulation of the written documents regarding Mangyans (1988), the *Ambahan* is valuable data for sociolinguists and anthropologists.

Socio-historical studies were also done by both foreign and Filipino historians. Lopez (1976) provided local perspectives on ethno-historical studies on Iraya and Hanunoo Mangyans. Later, a German historian, Schult (1991) studied the social history of the island of Mindoro. He argued that the various foreign interventions and invasions to the islands caused the "delay in the development of the island in the modern history of the country." With Swedish anthropologist Helbling (2004), they pursued the study of the peaceful nature of the people among Alangan Mangyan in Oriental Mindoro and concluded that the peaceful nature shown throughout the history of Mangyans is the very survival strategy they used in the face of various threats from outsiders including, Spanish colonizers, Moros, American colonizers and lowland Christianized Filipinos.

Pennoyer, a son of a long-term protestant missionary, did extensive anthropological research on plants and the rituals of cosmology among Hanunoo Mangyan (1975, 1977, 1980a, 1980b). Later, ethnobotanical studies were continued by the Filipino scholar Mandia (1987, 2004) on the Alangan group in the Northeastern Mindoro. Both researchers argued that the role and the use of plants in the communities are deeply related with social and spiritual life.

Before and after Mandia, there was a group of Filipino scholars who provided inner

perspective on the study of Mangyans. Maceda (1967) did the first descriptive study among the Mangyans in the northern part of Oriental Mindoro. Yet due to the lack of articulated research areas on the topic, the study was rather descriptive with no focus. Leykamm (1979) studied the diseases and their remedies of Alangan Mangyan in Oriental Mindoro. Similar to the findings of Pennoyer and Mandia, the researcher argued that the Alangan Mangyans believed the work of evil spirits in various illnesses and depended on the intervention of magico-religious leaders in the remedies. A more scientific study on health-related disease was done by Osteria (1985) among Hanunoo Mangyans in Oriental Mindoro. The research found out common diseases among the group and proposed suggestions for the remedies. Navarro (1993), on the other hand, studied on the legal aspects of the land as the ancestral domain of Alangan Mangyans in Oriental Mindoro, while Quiaott (1997) and Feraro-Banta (1985) compared the life and the culture as well as the concept of land between traditional and acculturated groups of Alangan Mangyans. Both confirmed that modernization through the government, foreign missionaries and other factors made significant changes in the life and social structure of the people.

Based on the literatures, Mangyan studies clearly provided cultural diversity of the Mangyan indigenous groups in Philippine studies. They have communicated with the lowland Christians and continued to be influenced by them over four centuries. The previous Mangyan literatures provide cultural identities, worldviews and coping strategies in their lives. Yet, Mangyans are considered as the cultural group that has been least studied in the Philippine studies. Thus, it is also noted that further researches are needed in the area of Northern and Occidental part of Mindoro. Furthermore, religious studies in the Philippine studies are also focused on the indigenous religious practices rather than Christians or Protestant influences which is obvious in the contemporary culture of Mangyans. This study, therefore, is based on the distinctive cultural plurality of Mangyan indigenous groups yet extends their construction of religious meanings in the modern society, which is the influence of religious media.

Research Methodology

Using a qualitative ethnographic approach in the interpretive paradigm has guided this study, which allows the researcher to interact in the process of constructing meanings (Denzin and Lincoln, 2000, p. 4). Interviews were conducted during field research and the selection of interview participants purposefully used snowball methods. Observation was intensively used during three consecutive film showings in the community and during field work.

The research was done in the three sitios of Siyapo, Baraas and Calamias, which are located in the northern part of Occidental Mindoro. The first local contact in this study, Ptr. Santi, proposed six places that he considered most needed. Considering the accessibility, convenience and needs of the film showing, Ptr. Santi decided on sitio Siyapo, Baraas and Dapdap for this showing, while sitios Landing, Dapdap and Ranao were dropped out due to the complexity in the schedule.

Results and Discussion

Alangan and Iraya Mangyans in Three Sitios (Siyapo, Baraas, and Calamias)

Known as the swidden agriculturalists of the island of Mindoro, “Mangyan” is the generic term for the native people who settled on the island 600- 700 hundred years ago (Postma, 1974). The Mangyans have gained the attention of the early Spaniard colonial Catholics since the sixteenth century. It was in the early twentieth century when ethnographers again paid attention to searching for the new ethnic tribes in Mindoro and the origin of the Mangyans (Blumentritt, 1940; Worcester, 1899). Although Mangyan is the name for all proto-Malayan ethnic groups found in northern Oriental Mindoro, there are some differences in the linguistic and cultural diversity among Mangyans (Maceda, 1967).

Classified as northern Mangyans (Conklin, 1969), both Alangan and Iraya Mangyans mostly inhabit the hills and mountains of northern Mindoro. While traditional Mangyans tended to live deeper in mountainous areas due to the colonial and foreign invasions of the Spaniards, Moros, Japanese and the U.S. (Scholts, 1991, see also Leykamm, 1979), acculturated Mangyans have lived close to or near lowlanders that are connected by roads.

Social Context (Sitio Siyapo, Baraas and Calamias)

General Information

Sitio Siyapo is located about 20 kilometers south of the municipality of Sta. Cruz and within tricycle-reach from barangay Pinagtulian along the national road. This settlement was developed and organized by the joint efforts of the local government and the Catholic Mangyan Mission, Pantribong Samahan Sa Kanlurang Pantribong Samahan Sa Kaulurang Mindoro (PASAKAMI). The community has grown to more than 350 members with more than 50 families. Near the entrance of the sitio, an elementary school and a community health clinic were built with concrete and hollow-block walls to accommodate sitio Alangan for education- and health-related matters. The sitio is an example of how modern structures were able to attract the scattered Alangans to reside in an organized acculturated settlement.

Sitio Baraas is located about five to seven kilometers from the municipality of Sta. Cruz. The location of sitio Baraas was similar to that of sitio Siyapo in that the settlement was located on the outskirts of the hill and a vast corn field near the settlement. Most members of the settlement work in the corn field, which is owned by the lowland Tagalogs and Visayans who have moved to the settlement. The member villagers of this settlement were about 300 hundred, including children, similar to that of sitio Siyapo. While no Catholic mission was organized in the sitio Baraas, two Protestant churches were organized by MTCA and ICCP. Most of the members of the settlement attend either MTCA or ICCP churches, yet several families attended Catholic mass and local sects in the nearby lowland communities.

Sitio Calamias is close to the pier of the municipality of Abra De Ilog where shipping ferries going to Batangas port. This settlement is a part of three small Iraya sitios (sitio Lipawin, Burburuan and Calamias) that are spread within five kilometers. This settlement was hard to find from outside without prior knowledge of the location. Organized as a small sitio, Calamias had

only fifteen households, with the total of fifty five members lived in the three sitios where traditional leadership *kuyay* (Iraya leader) and a *chieftain* (political leader in the modern Mangyan settlement) who is often called the “mayor of the settlement.”

The Structure of Settlements

Ethnic Origin and Dress: Ethnic and linguistic differences among Mangyan stimulated the ethnic origins of the Mangyans. Notably, Estel (1952, 1953) argued that Mangyans are certainly not Negrito but a mixture of Veddoid (Indo-Australoid and Dravidian, and the Sakal group) and Borrio ethnic groups. Mandia also argued that the Mangyans were geographically close to Palawan with the group of Malaysia and Borneo in the prehistoric period (Mandia, 1987) rather than Luzon and Visayas. Maceda (1967) also argued that the Mangyans are generally referred to the proto-Malayans in northern Oriental Mindoro, although some disagreements on the linguistic and cultural differences could be found.

The acculturated Mangyans have been transformed with the modern manner of clothes and style of dress. Several ethnographic studies depicted the traditional Alangan and Iraya Mangyan dresses, “*Abayen*” or G strings that were made out of cotton, bark clothes and rattan, although no Mangyans in the field research wore traditional dresses that were shown in previous literature. Acculturated Mangyans gave priority to the purchase of clothes when cash was available.

As the nuclear family is the new shape of family in modern times, it has been similarly shown in the acculturated settlements for both Alangan and Iraya Mangyans. Yet it was again a different attribute that distinguished traditional Mangyans from the acculturated Mangyans. Mangyans in the three sitios have a similar nuclear family structure with parents having three to five children. Parents share ancestral lots upon the marriage of their children and the bridegroom builds a new house in the same settlements.

Residence (House)

As revealed with the nuclear family, the structure of Mangyan housing was smaller than traditional houses. The main material used for Mangyan houses was sliced bamboo. It was made of wooden boards and covered with cogon grass on top. Usually, a Mangyan house is lifted up one foot high and the space below the house is called *silong*. The function of the *silong* is to protect dwellers from the chill and humidity coming from the ground, but it is multi-purpose in that it is often used as a storage space for firewood, root crops and livestock such as pigs, dogs and chickens. Although their construction skills are slowly improving, the Mangyan house is still more mobile than a permanent residence.

Community Development

School: Education was a vital part of the Mangyan modernization process. Acculturation requires adopting a modern political social system and Tagalog as a lingua franca. Most Mangyans in the three sitios have somewhat extended Tagalog language education over the past

years and let their children attend elementary education either in the Mangyan settlements or lowland schools. Currently, sitio Siyapo has an Alangan Mangyan elementary school that has been funded by the local government and run by the PASAKAMI. Two Tagalog teachers were hired to teach the children using a DECS-recognized curriculum but have adopted some Mangyan subjects such as an Alangan language class. Religious institutions and workers have played a pivotal role in Mangyan education by facilitating school administration and providing teachers, support class materials and funds.

Leadership Patterns: Emerging socio-political leadership among Mangyans is also a distinctive feature of acculturation. In the Mangyan studies from the 70's, the presence of socio-political leaders were found as contrasting to the existing magico-religious leaders such as *kuyay* (elder) in Alangan and *datu* (elder) among Iraya Mangyans (Leykamm, 1979; Kikuchi, 1973a; Miyamoto, 1975, 1977, 1978). The emerging leadership was continually observed during field research and quite involved even the local administration in their municipalities. Yet the emerging socio-political leadership was somehow separated and, at the same time, merged into the traditional *kuyay* and *datu* system. His role as an elder of the community has transformed into a more established socio-political one as the settlement acculturated at the same time, as a traditional leader.

Food: Known as swidden agriculturalists (Conklin, 1949, 1958 1969; Pennoyer, 1979), traditional Mangyans implemented slash and burn methods of agriculture, whereas acculturated Mangyans practiced new methods of upland agriculture. Sitio Siyapo is placed at the foot of a rocky hill and faces the large corn field. Lowland Tagalog communities own most of the corn field are within ten minutes walking distance from sitio Siyapo. According to Ptr. Santi, corn harvest has not been widely practiced among Mangyans in Occidental Mindoro. Although it seemed relatively simple cultivation, use of farming equipment such as tractors and carabaos to plough the land as well as the purchase of chemical fertilizer made it impossible for Mangyans to practice the corn field cultivation. The major staple foods, such as cassava, camote and banana remain important to Mangyans, but acculturated Mangyans have been borrowing seeds and methods of cultivation from lowland Tagalogs, aiming to grow crops such as beans and eggplants.

Ancestral Domain and Land Struggles: Ancestral Domain is the recognized ownership of land by the central government in order to secure the land of indigenous people in the Philippines, which include the island of Mindoro, the land of the Mangyans. DAO No. 102, Series of 1993, provided "the recognition and protection of the right of the indigenous people in their ancestral land and domain and to ensure their economic, social and cultural well-being."² In distribution of the land, Alangan Mangyans were awarded 7,200 HA and Iraya Mangyans were awarded 2,500 HA. However, all Mangyans have not benefited from the distribution of the land and the acculturation process. Mangyans who have been experiencing acculturation also experienced the challenges of adjustment in modern economic conditions. Given the land of ancestors, Mangyans began to settle down in a permanent place and planted rice, corn and other

² http://www.davaonorte.gov.ph/profile/sep_2_1_4.htm

more lucrative crops. Yet the new methods of cultivation, such as purchasing fertilizers and seeds, required a certain level of capital. This is a widely occurring phenomenon among all tribes of Mangyans (Pennoyer, 1975).

Religious Context

Christianization and Acculturation

Religious context of the three sitios revealed the process of acculturation. Religious institutions such as PASAKAMI have been deeply involved in the establishment of the elementary school at sitio Siyapo, and native Mangyan priests were directly involved in teaching kids at sitio Calamias, which also happened in the work of missionaries in several settlements of Mangyan tribes (Postma, 1974). In sitio Calamias, an Episcopal priest has been extending his ministry to the people of Iraya, including members in Calamias. He has not only provided religious services but also considerably involved in elementary education in the sitio by providing teachers from his parish. Religious institutions and workers have been actively involved in the acculturation and modernization process of the three settlements in one way or another.

Religious workers made extensive connections with outside communities. Several Mangyan pastors in ICCP have been educated biblically and professionally at Calapan, Oriental Mindoro. They were able to learn Tagalog and English, which helped them learn and apply typical evangelical patterns of worship and teach songs in Mangyan churches. Churches also often served as meeting places for Mangyans to interact with lowland Mangyans. The significant social development was mostly initiated by religious and government projects such as schools, community centers and water pumps, and were mainly negotiated and carried out by the religious institutions in the settlements.

Protestantism

Christianized Mangyans are either Catholic or Protestant. It is hard to find data about the religious profile of Mangyan tribes yet Ptr. Santi roughly figured out that twenty percent (20%) of Alangan tribes are Catholic, ten percent (10 %) are Protestant and the rest are traditional spirit believers. These figures were based on the number of small sitios and settlements of Alangans due to the distinctiveness of community of believers, which has been raised in recent theological dialogues by understanding the spirituality of settlements that are community-based in Africa and Asia (Adewuya, 2001; Hays, 1996). Mangyan religious settlements were similar to community-based religion in that all the community members experienced conversion to another religious belief. Members of sitio Siyapo converted to Catholicism, sitio Baraas converted to Protestantism, such as MTCA that are initiated by OMF, and sitio Calamias converted to Protestantism through the collective work of Western OMF missionaries. Religious conversion did not happen individually but collectively through the community leader's proposal.

Indigenous Christian Churches in the Philippines (ICCP): ICCP was an indigenous

protestant organization established by the visionary Mangyan pastor, Santi. Ptr. Santi, who was once a member of sitio Dapdap, which belonged to MTCA. When he had a personal spiritual experience—in the Protestant term, born again in the Spirit—he wanted to become a minister, so he attended a Bible school in Calapan, Oriental Mindoro in 1998. During his study, he was able to adopt typical Western and Protestant patterns of worship, discipleship and pastoral skills such as preaching and church administration, including church finance. He came back to Dapdap and tried to apply what he had learned from the Bible college. The distinctive features of ICCP are its self-governing, self propagating and self-supporting characteristics. ICCP as an indigenous religious organization was not initiated by foreign missions but established by the Mangyan Protestant Christians. Although it was not legally organized, the leadership and the administration were quite formalized.

The Mangyan Christians in the three sitios began to experience multiple religious practices and voluntarily chose one religion. Several religious groups such as Catholic Mangyan missions, PASAKAMI and Protestant foreign organization such as OMF, and indigenous group like ICCP and MTCA have been involved in establishing the churches of the Mangyan settlements in the sitios. They have actively constructed church buildings and conducted various worship styles. Conservative protestant groups among indigenous groups were noteworthy, while indigenization of religious practices has been witnessed among Christian religious practices in various religious groups.

Among Mangyans, becoming a Christian connotes becoming acculturated and modernized civilians. In the process of adapting modern Filipino culture among Mangyans, Christian religious institutions both Catholic and Protestant have become the agents of social change. Religious activities and efforts were becoming the venue for experiencing modern technology and media, while religious leaders have played a vital role in social changes. It is, therefore, Christianization that has been integrated into the development of social changes that makes Mangyans acculturated in the three settlements.

Conclusion

The three sitios (Siyapo, Baraas and Calamias) showed relatively modern settlement patterns. Religious institutions have become a major agent of the acculturation and modernization process in addition to the local government. Settlement size was relatively large compared to traditional villages, with the numbers between 200 and 300 individuals. Traditionally, Alangan and Iraya Mangyans do not have a written language, but modern education systems provided changes for Mangyans to speak and write Tagalog as a lingua franca. Family and house sizes have become smaller compared to those in the traditional Mangyan society. Contrary to the small size of the households, the sizes of the settlements became large enough to include an elementary school, community center and health clinics within the compound. These indicators have assured that there is a high degree of acculturation among Mangyan settlements.

Notably, leadership in relation to Christianization has been a part of the process of social

change. Traditional magico-religious leadership has merged into the socio-political leadership that intermingled with religious affiliations. In order for the leaders to maintain leadership roles in the community, they were more or less forced to change their religious affiliation to Christianity. The permanent settlement patterns supported by Christian groups and local government required new adaptation. Yet, many Mangyans have exposed themselves to the greater danger of losing their land through immediate cash loans from the lowland lenders.

Religious institutions such as Catholic, protestant and Episcopal Churches have already extended their missions to the three Mangyan sitios since the 1980s. The alliance of the Mangyan mission in Catholic Church, called PASAKAMI, was deeply involved in the establishment of the sitio Siyapo; MTCA, supported by OMF ran a church in sitio Baraas; and ICCP of Ptr. Santi provided typical evangelical services in the three sitios. Besides the three institutions, the Bible League of the Philippines and other independent foreign missionaries somehow interacted with the indigenous Mangyan Christians. The members of ICCP explicitly showed typical evangelical patterns of worship and organization but developed their worship styles in the presence of indigenous practices. Various religious institutions have been active in developing the communities by putting up the water pump, school and construction of community center and others.

This study recommends in-depth studies on Alangan and Iraya Mangyans in Mindoro Occidental. The previous literature and current data clearly showed that Mangyans in the research area (Northern part of Occidental Mindoro) have been greatly neglected in terms of modern technology development and information sharing. cultural and religious influences from both Catholic and Protestant Christian groups have shown a great deal yet not studied fully. The research also found out the urgency of government intervention to preserve Ancestral Land titles from the lowlanders. Besides policy makers, similar challenges face the community development social workers from both government and non-government social organizations. Schools need to re-open to educate the children of Mangyans in preparation for the future. Culturally relevant Mangyan teachers were another concern in the children's education. These were just a few aspects in the list of their social struggles that need to be taken care of immediately.

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Book Reviews

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Allaby, Martin. *Inequality, Corruption, and the Church: Challenges and Opportunities in the Global Church*. Regnum Studies in Global Christianity. Oxford: Regnum Books International, 2013. x + 228 pages. ISBN 978-1-908355-16-4. £16.19.

Martin Allaby's book devotes itself to answering two questions: "Why is economic inequality greatest in Christian, and especially Protestant, countries? And can the church reduce those economic inequalities" (1). For most people, the term "corruption" is difficult to define. Its scope has such a wide range that it proves unhelpful without a framework to understand it. For example, out-of-power groups may try to sabotage their in-power opponents by accusing them of corruption—with or without specificity and with or without evidence—merely to replace them in the structure of power. To redress this ambiguity, Allaby limited his scope of inquiry to economic inequality as a result of corruption, which lies at the heart of many instances of corruption. He made reference to the Gini coefficient, which he suggests "is widely used, easy to grasp, and as valid as any of the alternatives" (7). The reviewer feels his last phrase smacks of gratuitousness, though this does not seem to harm the overall validity of the usage.

To establish the Gini coefficient, researchers first collect data on the income levels of a representative sample of households. Second, they determine how what percentage of households earns what percentage of income, plotting the former on the x-axis of a graph and the latter on the y-axis. In a country with perfectly even distribution of income, the graph will come out at a 45-degree angle. The Gini coefficient (G) measures the deviation of a given country from that 45-degree angle by dividing the area between the diagonal line and the actual measurement (A) by the total area underneath the diagonal line (B). In simple terms, the formula is $G = A / B$. Allaby further notes that the Gini coefficient can be determined by measuring either income levels (in real terms) or consumption levels (converted into monetary values). He discusses the implications of this difference for making comparisons across countries in his second chapter (7, n 13).

The remainder of the Introduction is devoted to refining Allaby's method as employed in the study. First, he "labelled a country as having a prevailing religion if at least 50 per cent of the population describe themselves as following that religion, and no more than 20 per cent describe themselves as following any other religion" (8). Significantly, he does not delve into whether leaders of the particular religions would judge the practices these self-designated adherents

follow as orthodox or heterodox. This is an important limitation, since not making it would probably have hopelessly entangled the results in a thicket of theological and practical distinctions that would necessarily affect the results. In other words, if the adherents of a particular religion (Christianity, say) were judged as to whether their Christianity was “pure” or “orthodox” or what-have-you, and then found lacking, then one might conclude that higher economic equality and/or corruption would be ameliorated by “being better Christians,” defined as closer conformity to the standards of the leaders. In contrast to all of this, Allaby found, much to his surprise and dismay, that “some surprising evidence was emerging that Christianity is associated with extreme economic inequality, particularly in those countries where democracy is weak” (2). The weakness of democracy seemed to Allaby to be a greater factor than whether the majority population identified itself as Christian, and as a result he “tightened up [his] second question from the rather general ‘Can the church reduce economic inequalities?’ to focus on the church and corruption” (6). In defining corruption, he first used a somewhat well-known definition of corruption as “the abuse of public office for private gain” (9). However, Allaby still did not yet have all the pieces on the board for the full explication of his thesis. He needed to make sure that he and his interview respondents meant the same thing when they used the term corruption. Therefore, he further refined this definition to the following: “Corruption determines the extent to which public resources result in material benefit for elites rather than the majority” (11).

The remainder of the study is divided into two theoretical chapters, a chapter describing the methodology of the case studies, then the case studies themselves, comparative comments among the four nations examined, then a concluding chapter. Three appendices detail the country data used in the first theoretical chapter, sources of statistical data, and some identifying information for key informants interviewed. The first theoretical chapter, chapter two (13-47), tries to answer the biggest question of all: why Protestant Christianity and corruption are so closely intertwined. Allaby first dispensed, on logical grounds, with the idea that Christianity causes corruption (for corruption is found in many countries, both Christian-dominant and otherwise). Alternative, he proposed that a government’s revenue (as a percentage of Gross Domestic Product or GDP, a common economic measurement) multiplied by the World Bank’s index of control and corruption for that country yielded an effective measurement of how corrupt that country was likely to be (15). Both of these factors are essential: if either a government controls revenue equal to a lower percentage of the GDP, or that government is more equitable in the disbursement of public funds, corruption will be lower. The equitable distribution of resources is, furthermore, directly tied to the level of accountability government has to its citizens, or, put another way, to democracy. Although, as Allaby pointed out, Christianity does not appear to be a cause of corruption, nevertheless they often appear in conjunction with each other. As an aside, Allaby could have strengthened his argument by suggesting here that inferring from the co-existence of Christianity and corruption that Christianity caused corruption, is an example of the logical fallacy of *cum hoc ergo propter hoc*, “or with it, therefore because of it.” A further factor discussed had to do with the nature of the

ntry's economy. Put simply, fewer exports from mining or large plantations usually meant greater equality in distribution of wealth (21).

Allaby went on in chapter two to discuss something of apparent tremendous import for Christian missionary theory and practice in the 21st century. He wrote: "Only sparsely populated societies have become majority Christian since AD 1500, and only sparsely populated societies have developed economies that are dominated by mining or large plantations or farms (with climate being an additional factor in the case of plantations and farms)" (25). Aside from Allaby's investigation of corruption and Christian responses to it, this historical note seems to indicate that the notion of changing a densely populated society from one religion to another may be more utopian than previously realized. If true, this statement should perhaps raise an alarm, especially within the more missionary-minded Christian communities (which, at least in the last 100-150 years, have been mainly Protestant).

Chapter three is the second of these two theoretical chapters (49-62), dealing with general thoughts about corruption. Allaby dealt with several factors in this chapter. First, he defined why fighting corruption is important. Corruption being defined as the enrichment of elites at the expense of the masses, the elimination of corruption should necessarily result in greater equality in the distribution of wealth, taking into account factors already discussed. In addition, Allaby noted that while corruption and its elimination are only topics of recent concern, it is to be celebrated that they are topics of concern at all. In other words, better late than never! He also discussed some of the causes of corruption and some of the things that have helped countries reduce corruption. These latter include well-paid public officials (especially police), an independent court system, laws designed to reduce corruption, good audit systems, and a free press (51-52). Evangelical churches in particular, according to Allaby, may engage in specific practices aimed at identifying and reducing public corruption: they may promote honest behavior through preaching, elect fellow Evangelicals to office, promote public oversight of government, or any combination of these three things (61). Colonial history is also a significant factor, with the interesting connection—demonstrated also by anecdotal evidence gathered by the reviewer—that a history of *British* colonialism often contributed to a lower level of corruption in post-colonial times (52)! Allaby hinted, but did not overtly state, the converse, that countries with other colonial histories, in particular Spanish and Portuguese, often have greater levels of corruption. Further study should be required to see why that was the case.

In chapter four, the shortest of the book (63-67), Allaby laid out his program for the case studies. He recalled that as he was beginning his exploration into the relationship between Christianity and corruption, he was surprised by an African evangelical leader who told him "that in his [the African's] country the churches were high on the government's list of institutions that should be investigated for corruption" (63). This experience highlighted for Allaby that one should not assume that the reputation of churches, and Evangelical churches in particular, within a given society is the same in all other societies. In other words, how the church behaves within a given culture determines how the church (or the churches) is perceived

in that society. Allaby devised a set of three questions to ask regarding the perception of churches within particular societies experiencing various levels of government corruption. These questions dealt with 1) the general reputation of Evangelicals for honest behavior; 2) the practices, ideas, thoughts, etc., which Evangelical leaders believe lie behind corruption where it is found in the church; and 3) the perception of Evangelical leaders as to the effectiveness of Evangelicals in reducing corruption in society using the three strategies noted in chapter three (63-64). With these principles in mind, Allaby organized his case studies so that the countries studied should have a low Gini coefficient (meaning they exhibit much inequity in income and/or consumption) and that a mixture of African and non-African countries should be selected. This second factor resulted directly from his earlier African informant's perception that Evangelicals were largely perceived as part of the problem rather than part of the solution for corruption in Africa. He used five categories of informants, trying as much as possible to secure a balanced representation of each: leaders of Evangelical churches, both local and denominational; Evangelicals with leadership in professional organizations, business, or non-governmental organizations (NGOs) specializing in social-justice issues; representatives of non-religious NGOs (included here was each country's representative from Transparency International); senior governmental officials charged with identifying and reducing or eliminating corruption; and representatives of non-Evangelical Christian leaders, in particular Roman Catholics (64-65).

Chapters five (65-94), six (95-124), seven (129-154), and eight (155- 184), include the case studies themselves. The four countries studied are, in order, the Philippines, Kenya, Zambia, and Peru. (As an aside, the institution where the reviewer serves is located in the Philippines, and has one student each from Kenya and Peru. In addition, two students come from Zimbabwe, which Allaby said he considered but ultimately rejected [64]). Between chapters six and seven, pages 125-128 include pictures of several of the Allaby's key informants. Each of these four chapters begins with an introduction that highlights relevant facts of the particular country's history, with special emphasis on the colonial history and the introduction of Christianity into the countries studied. Allaby reported that he sent draft chapters of the Philippines, Kenya, and Zambia chapters to the informants from those countries. The feedback he received being universally positive, he believed he had faithfully represented the conditions in the three countries. This was a crucial step in the credibility of his study, since he as a British citizen came as an outsider to all four societies (67).

Chapters nine (185-194) and ten (195-202) summarize the findings through comparative comments about the four countries—taking their differences into account—and looking ahead for further study. Allaby wrote that he was initially stumped by the variegated results he received from each of the four countries. The confusion was finally lifted by his exposure to “the church-sect theory, with Evangelicals reflecting the church type in Kenya and Zambia and the sect type in the Philippines and Peru” (185). German Protestant theologian Ernst Troeltsch initially developed Church-sect theory. The basic distinction between them concerns the role of subjective holiness among the members, this being generally higher in sect-type religious groups

than church-type religious groups (185). Churches are better able to make use of “objective treasures of grace and redemption,” while sects “in varying degrees within their own circle set up the Christian order” (185). “Church” and “Sect” may thus be envisioned as opposite ends of a spectrum. Allaby found that the reputation of Evangelicals for honest behavior varies widely in the four countries studied (186). Further, while countries with more Protestants generally have lower levels of corruption, countries where Protestants are in the majority see some corruption even within Protestant ranks (187). Third, the perceived causes of corruption among Protestants have to do primarily with co-optation by the government, particularly when Protestants are in the majority, though other factors such as the prosperity gospel and lack of accountability for religious leaders also play a role. Interestingly, the effect of lack of accountability in generating corruption within the church is not far off from the effect it has in generating corruption within the government. Surely a lesson is to be learned for the learning.

In the reviewer’s judgment, this book was well-researched and cogently argued. Though at times the argument was difficult to follow, the reviewer suspects this has to do with his own unfamiliarity with the topic rather than deficiencies on the part of the author. The topic of corruption and the Evangelical churches’ role in reducing or eliminating it, though of relatively recent vintage, should be embraced by thoughtful Evangelicals, particularly those with leadership positions in countries which exhibit high levels of economic disparity and/or high levels of public mistrust in or perception of corruption within government. The Lord has called all Christians—Evangelicals, Catholics, and otherwise—to make a difference in the societies in which they have been placed. Allaby’s book may just be a way of speaking power to truth, or giving Christians, the witnesses to the Truth, the confidence they need to speak a prophetic word in the midst of corrupted and corrupting influences.

Hauser, Alan J., ed. *Recent Research on the Major Prophets*. Recent Research in Biblical Studies 1. Sheffield: Sheffield Phoenix Press, 2008. xiv + 388 pages. ISBN 978-1-906055-13-4. \$95.00. (PDF available for free in certain countries from www.sbl-site.org/publications/onlinebooks)

It is a truism that a volume attempting to present recent research on anything quickly lags behind the bewildering pace of biblical scholarship. Such is undoubtedly the case with the Alan Hauser-edited volume *Recent Research on the Major Prophets*. Nevertheless, Hauser has turned in a noteworthy performance. The Herculean task set before the editor of such a volume should not be understated: someone in Hauser’s position must develop a representative sample of recent scholarship. This involves not only selecting the “best” articles (and this is certainly a matter of perspective), but also must make proper justification for leaving out this or that article which, though interesting and representing quality scholarship, simply did not make the cut. Though one may quarrel with this or that decision, the editor deserves praise simply for having completed the project. By Hauser’s own admission, “this volume provides a comprehensive, though not

exhaustive, presentation and analysis of scholarship on these three prophets” (vii). To accomplish this goal, he selects ten articles. He divides these, appropriately, into sections for Isaiah, Jeremiah, and Ezekiel scholarship. The Isaiah section contains four articles, while the Jeremiah and Ezekiel sections have three each. In each section, two articles (for a total of six) had previously appeared in the journal *Currents in Biblical Research*, for which Hauser serves as Senior Editor and Editor for Old Testament (vii).

The volume opens with an “Introduction and Overview” article by Hauser himself (1-77). At 77 pages, this article exceeds by more than twenty pages the length of the second-longest contribution, by Roy Melugin in the Isaiah section. The reviewer had positive and negative reactions to this lengthy article. On the positive side, it is probably the most quickly useful part of the book, for it presents in summary form the findings of the other articles. The articles themselves, of course, present summaries of recent scholarship on the Major Prophets. In a sense, then, Hauser’s article is a summary of the summaries, and thus a great place to look to find a way through the ever-thickening maze of scholarly work on Isaiah, Jeremiah, and Ezekiel. Negatively, however, the reviewer wishes he had saved Hauser’s summary article until the end. Having not done so, the reviewer has the impression of having a “Hauserian” slant forced upon his reading of the rest of the articles. This is not to say that Hauser’s article is defective; actually, it is excellent. It may have been better to have placed it behind all of the articles, or else to have separated “Introduction” from “Overview,” and renaming the latter “Summary.” The introduction would then find its home before the articles, and the summary after them.

As noted, the Isaiah section contains four articles. Two come from Marvin A. Sweeney (78-92; 93-117), accompanied by one each from Hyun Chul Paul Kim (118-141) and Roy F. Melugin (142-194). Both of Sweeney’s articles come from *Currents*, while Kim’s and Melugin’s do not. Inclusion of articles from other sources was done, according to Hauser’s foreword, to “bring the discussions up to scholarship at the present time” (vii). Sweeney’s first article, “The book of Isaiah in Recent Research,” dates from 1993. He indicates that the primary concern of scholarship has moved away from the separation between the three Isaiahs identified so long ago by Duhm and toward “identifying the literary work and theological perspectives of the anonymous tradents and redactors who shaped [the Isaiah] tradition” (78). In other words, scholarship in the latter decades of the 20th century (and, to update Sweeney, into the second decade of the 21st), has taken more interest in the final form of the book of Isaiah, which some would perceive as a welcome change. Even if, as the historical-critical consensus maintained, the three divisions of the book did in fact come from different time periods, more recent scholarship has realized that they cannot in any wise be studied without reference to one another.

Sweeney’s continues this theme in his second article. It focuses more directly on First Isaiah, though not without making reference to the other two parts. At the beginning, he succinctly comments: “The debate has progressed to the point that scholars may legitimately ask whether it is possible to write a commentary on Isaiah 1-39 that does not account for its place in the book of Isaiah as a whole or even to consider Isaiah 1-39 as a distinct literary entity” (93).

Sweeney goes on to indicate that the “commentaries of Kaiser [1983-1974] and Wildberger [1972-1982] mark a watershed in Isaiah studies in that they are the last major commentaries to view Isaiah 1-35 (36-39) as an autonomous book, separate from Isaiah 40-66” (101). This emphasis, along with an interest in the redaction history and ideological backgrounds of the Isaiah tradition, have charted the course of Isaiah studies in recent years, even though “important contributions continue to be made to the study of the First Isaiah tradition” (116).

Hyun Chul Paul Kim’s article “Recent Scholarship on Isaiah 1-39” from 2008 extends the discussion up to the date of the collected volume. He divides his article into four sections: compositional issues, intertextuality, readers and readings, and biblical theology and contemporary hermeneutics. Thus Kim takes the postmodern turn into account for its impact on the interpretation of Isaiah. To take the example of intertextuality, Kim notes that Second Isaiah in particular leaves traces in many other biblical books. However, as Hauser notes in the introduction, “intertextuality has been operative since the beginning of interpretation” (16). Thus an exploration of intertextuality could nicely lead into a discussion of readers, to which Kim devotes the final part of his article.

In the Jeremiah section, one finds two articles by Robert Carroll (195-216; 217-231) and one by A. R. Pete Diamond (232-248). Carroll’s two articles come from *Currents*. The first article, “Surplus Meaning and the Conflict of Interpretation: A Decade of Jeremiah Studies (1984-1995)” is dated from 1996. He picks up on a theme articulated by Walter Brueggemann in 1989, indicating that the late 1980s began a significant resurgence in Jeremiah studies. Carroll expands Brueggemann’s notion of the “great turn” of 1986, including in his assessment several other commentaries both major and minor. Clearly, Jeremiah scholarship has experienced a resurgence. One could certainly add to this the addition to the Society of Biblical Literature Annual Meeting of the Writing/Reading Jeremiah Group in 2007. This resurgence has been characterized by “a turmoil of competing reading strategies for understanding the book associated with Jeremiah the prophet” (195). Among the three great 1986 commentaries, including Carroll’s own offering in the Old Testament Library series, one of the items up for debate was the extent to which the book of Jeremiah offered biographical details of Jeremiah, ranging from the quite positivistic leanings of William Holladay to the quite pessimistic ones of Carroll. Carroll devotes his article to discussions of composition, the role of Baruch, the role of the Deuteronomists, and the ever-present problem of the relation between the MT and the LXX. These issues and more have dominated the scene in Jeremiah studies, and Carroll, before his untimely death in 2000, was at the forefront of many exciting developments.

Carroll’s second article, “Century’s End: Jeremiah Studies at the Beginning of the Third Millennium,” was published posthumously. This article was intended as “a follow-up to [Carroll’s] 1996 survey of recent writings in Jeremiah studies” published in *Currents* and in the present volume. Carroll suggests, somewhat pessimistically, that the “twenty-first century will...continue to see a thriving field of activity in Jeremiah studies, even though I think that the great age of *innovation* in Jeremiah studies...probably has now come to an end” (217).

Interestingly, he defers from including himself among the “great commentaries” published in 1986. He suggests, however, that the poles between which third-millennium scholarship are likely to move were established by Holladay and McKane.

The final paper in the Jeremiah section comes from A. R. Pete Diamond, entitled “The Jeremiah Guild in the Twenty-First Century: Variety Reigns Supreme,” and published in 2008. Diamond lists Carroll among Holladay and McKane as “that harvest of Jeremiah commentary represented in the[se] watershed publications” (232). Diamond introduces what he calls the “Peter Rabbit principle” over against “Historicist-biographically oriented readers [who] continue to spin Jeremiah ben Hilkiyah’s romance oblivious of” it (232). The adventures of Peter Rabbit, invention of Beatrix Potter in 1902, contain “such symbolic energy, production, and development” that it had to have been based on historical events (236). According to Diamond, this logical fallacy bewitches many Jeremiah scholars as well. He gives an example of a hypothetical scholar many millennia in the future coming across *Moby Dick* or *Tom Sawyer* written in “the long dead English language” and beset with the task of separating out historical reality from artistic license (237). In summary, “I argue that the creativity of cultural memory, the complexity of causes for symbolic processes, and the inventiveness of vested ideological engagement renders verisimilitude a poor bridge from the textual world to the ‘mirror-world’ to which we hope it refers” (237).

Finally, three articles also appear in the Ezekiel section, the first by Katheryn Pfisterer Darr (249-259) and the other two by Risa Levitt Kohn (260-272; 273-277). Pfisterer Darr’s article and Levitt Kohn’s first article come from *Currents*. Pfisterer Darr’s article “Ezekiel Among the Critics,” indicates that “challenges to majority views [of a coherent Ezekiel] were already appearing in the late 1800s and early 1900s, though such outposts were far from secure” (249). Some of the critical proposals made during the twentieth century were to limit the authentic Ezekiel material to the ecstatic utterances, and to move back and forth on the question of whether Ezekiel was really a part of the exilic community, over against the book’s explicit claims. On the contemporary landscape, Zimmerli’s two-volume commentary (1979, 1983) “lay between the extreme positions of Smend and Driver on the one hand, and Hölischer and Hertrich on the other,” with the result that no further commentary on the third major prophet may overlook Zimmerli’s effort (252). Another note from current Ezekiel scholarship is the question of the relationship between MT and LXX which, while perhaps not as significant as in Jeremiah, still presents many critical problems which cannot be ignored. The other big stick in Ezekiel scholarship, however, belongs to Greenberg’s 1983 commentary. It is a delightful irony that the same year saw the publication in English of Zimmerli’s second volume as well as Greenberg’s, a situation echoed in the triple-threat year of 1986 for Jeremiah commentaries.

The other two articles in the Ezekiel section come from, as noted Risa Levitt Kohn. As with Carroll’s articles in the Jeremiah section, Levitt Kohn’s second piece was intended to supplement the first. Levitt Kohn devotes her first article to a study of some contemporary commentaries (mainly from the 1990s), literary relations of Ezekiel to the rest of the Hebrew

Bible, the psychology of Ezekiel, Ezekiel's sign-acts, Ezekiel and gender, corporate and individual responsibility, and the vision of Ezekiel 40-48. Her ultimate conclusion is that while "much of the recent critical work on the text continues to find itself wedged somewhere between the two pillars of Zimmerli and Greenberg, several new postmodern modes of investigation have opened new venues of research" (272). Her second article, the shortest in the collection at only five pages, picks up this same thread, discussing some of the new avenues of research engaged in since the watershed year of 1983.

Overall, the collection *Recent Research on the Major Prophets* represents a phenomenal effort. As indicated above, Hauser's introductory article is itself worth the price of the volume, though it perhaps should be saved for last if the volume is read through. While of course many other studies could be included, this would have made necessary the exclusion of something else, at which point criticism could be endlessly directed. I believe that Hauser met his task well. I enthusiastically recommend this volume for all those interested in scholarly investigation of the Major Prophets. It is a convenient collection which is sure to serve its intended purpose well.

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The Mediator provides a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. In keeping with this purpose, the editorial committee seeks quality papers related to Bible, theology, missions, evangelism, and church growth. Also welcome are reviews of publications, including books and music. Contact the editor for more information.

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2. Articles must be written in standard international English.
3. Authors must provide complete bibliographical information either in citations or in a bibliography at the end. Use footnotes rather than endnotes.
4. Articles must conform to the latest edition of Kate Turabian, *A Manual for Writers of Term Papers, Thesis, and Dissertations*.
5. Papers may be of any length, although authors may be asked to condense longer papers.
6. A list of non-standard abbreviations should be provided.

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