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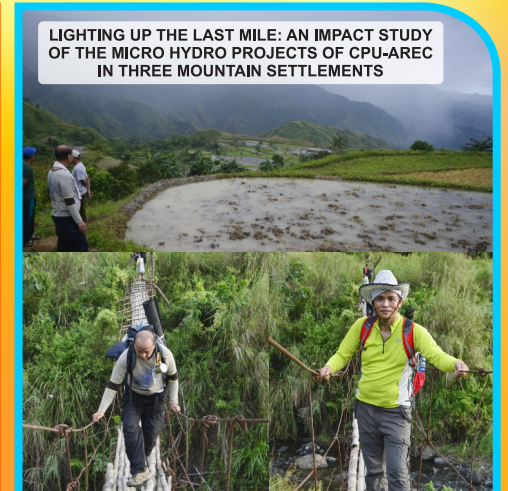
# Patubas

PATUBAS MULTIDISCIPLINARY RESEARCH JOURNAL

VOLUME 13, NUMBER 1 DECEMBER 2018



TERRESTRIAL MACROPHYTE ASSESSMENT  
OF CAMP HIGHER GROUND,  
BAROTAC, VIEJO, PROVINCE OF ILOILO



LIGHTING UP THE LAST MILE: AN IMPACT STUDY  
OF THE MICRO HYDRO PROJECTS OF CPU-AREC  
IN THREE MOUNTAIN SETTLEMENTS



SERVANT LEADERSHIP AT WEST NEGROS  
UNIVERSITY: IMPLICATIONS FOR FILIPINO  
HIGHER EDUCATION ADMINISTRATION



THE LIVED EXPERIENCES  
OF BAPTIST MINISTERS

*Patubas* is an Ilonggo word for “product” or “fruit”. It is a fitting description for this multidisciplinary research journal which is indeed, a product or fruit of labors of research “seekers” of truth in its varied dimensions.

# *Patubas*

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**TERRESTRIAL MACROPHYTES ASSESSMENT IN CAMP  
HIGHER GROUND, BAROTAC VIEJO,  
PROVINCE OF ILOILO, PHILIPPINES**

*Ernesto S. Elefan, MPA  
Stella G. Fernandez, PhD*

**ABSTRACT**

This study was conducted to establish baseline data on the terrestrial macrophytes in Camp Higher Ground (CHG), Brgy. San Nicolas, Barotac Viejo, Iloilo. Specifically, this study determined the terrestrial macrophyte level of plant community diversity measured in terms of species richness, species composition, and relative abundance, and determined the conservation status of plant species in the area as a logical step in protecting the threatened species from possible extinction. The assessment was done on September 2017 – January 2018 employing the descriptive survey method. Data were collected from the 1000m<sup>2</sup> sampling area composed of 10 quadrats each measuring 10 x 10 m<sup>2</sup>. There were 123 plant species recorded that belong to 100 genera and 61 families. Results revealed that trees were 56.9%; shrubs, 13.8%; vines, 13.0%; herbs, 7.3%; ferns, 5.7%; and palms, 3.3%. Shannon-Weinner Diversity index for CHG was high ( $H'=3.867$ ). Thirty-one, 31 (25.2%) macrophytes were categorized threatened. Among these, two were critically endangered: Agboi (*Mussaenda philippica* L.C. Rich.) and Bugauak morado (*Clerodendrum quadriloculare* (Blanco) Merr.). The endangered species were Duklitan (*Planchonella duclitan* (Blco.) Bakh. f.), Bahai (*Ormosia calavensis* Azaola), and Salingogon (*Cratoxylum formosum* Benth & Hooker). However, 30 (24.3 %) plant species were considered endemic. During



the conduct of the study, some forest clearing, wood harvesting, and minor charcoal-making operations were discovered which posed threats to this natural habitat especially of threatened and endemic macrophytes. Proper conservation program should be implemented by the CHG management to prevent further biodiversity loss.

*Keywords: macrophytes, diversity, endangered, endemic, conservation*

## INTRODUCTION

The global society has started to recognize the importance of conserving biodiversity for humans are dependent on the basic products supplied by these natural resources like food, medicine, shelter, clean water, and a host of services (ASEAN Center for Biodiversity, 2010). Many people are still not fully aware of the enormous benefits that biodiversity offers to mankind, and why these significant changes in biodiversity remain a global nightmare.

Scientific assessment of the remaining biological resources for conservation and promoting public awareness on their intrinsic values are two measures to achieve the goal of protecting these natural gifts for both the present and future generations. The inventory of the Philippine biodiversity is far from being complete (Fernando, 2009) and any similar endeavor was being carried out in Camp Higher Ground (CHG) which will become a vital part of the regional and global crusade to prevent its rapid decline and extinction. This study, however, focused on the vegetation cover that plays a vital role on the microclimate and ecological productivity of this significantly small parcel of agro-forestry land.

In Western Visayas, a number of studies on the assessment of its vegetation were conducted and published, however, no similar study has been systematically done for CHG despite its built-in potential as an upland eco-tourism destination for the province. In 2010, Elefan and Guanzon made an assessment of Bulabog-Putian National Park (BPNP) in Dingle, Iloilo and has recorded 218 plant species. Initial survey was done

by Fuentes and Andraje (2008) and Gallaza (2009) recorded 313 plants species under 88 families. Meanwhile, Madulid (2000) found that forests in Northwest Panay were species rich and ecologically diverse area with high endemism and having numerous rare and threatened plant species of Dipterocarp trees. In Iloilo, studies on indigenous medicinal plants (Elefan, 2005), indigenous forest trees and shrubs (Elefan, 2004), and spermatophytes (Elefan, 2002) were conducted that contributed to the list of flora in this part of the region.

There were many inadequacies in our knowledge of the flora in many parts of the country (Fernando, 2009) and the data generated from this study would contribute significantly to the regional and global inventory which remained to be statistically low. This assessment was a logical attempt to contribute to the inventory of Philippine biodiversity and to serve as baseline for measuring future changes in the floristic composition in the area which can be relatively unique and serve as a basis of classifying it into another potential protected area. It is on this premise that the researchers had undertaken an assessment of the terrestrial macrophytes in Camp Higher Ground (CHG), Barotac Viejo, Province of Iloilo, Philippines.

### *Objectives of the Study*

General objective: This study was conducted to assess the terrestrial macrophytes in Camp Higher Ground (CHG), Barotac Viejo, Iloilo, Philippines.

Specific objectives:

1. To assess the terrestrial macrophytes level of plant community biodiversity measured in terms of species richness, species composition, and relative abundance.
2. To identify and classify the different terrestrial macrophytes that thrives in the area.
3. To determine the conservation status of terrestrial macrophytes in the area as a logical step in protecting the threatened species from possible extinction.

### *Significance of the Study*

An assessment of CHG biodiversity is a revelation of its natural richness that can eventually result to the discovery of new species that has never been recorded or uncovering endemic species that are otherwise threatened that should be protected and conserved which is the ultimate goal of this study. If ever CHG has unique biodiversity and physio-geographical features, then it can be recommended to be officially declared a protected area by the DENR. The stakeholders will formulate policies and guidelines to preserve and conserve the threatened, endemic species of the area.

CHG would be the area for field study especially for science/ Biology students dealing with taxonomy, pharmacology, terrestrial ecology and biodiversity.

The local people should know that every habitat, no matter how small and fragmented, is unique relative to other habitats in the world.

### *Scope and Limitations of the Study*

Week-ends assessment of terrestrial macrophytes in the study area was carried-out in established only one 1000 m<sup>2</sup> sampling plots for at least five months from September 2017 to January 2018 although plant species in the vicinity in CHG were also recorded as supplementary data. The phenological observation on the flora was observed until January 2018. The duration of study covered both the rainy and dry months considering the differential responses of floral species to climatic variations. Bryophytes, sedges and grasses, except bamboo, however, were excluded in the data collection. Threatened Plants of the Philippines: A Preliminary Assessment. Asia Life Sciences Supplement, was used in the classification of threatened or endangered species by Fernando et al.,( 2008). Grasses and sedges were not included in the study.

## **METHODOLOGY**

### *Research Design*

This study used the descriptive research design. This design was applied in identifying plant species present in each quadrat. Species features were used in their taxonomic classification and enumerations of species were used in the computation of index of diversity.

## *Plant Community Reconnaissance*

A reconnaissance of the study area, a 27-hectare forested land located in Brgy. Baclayan, Barotac Viejo in the northern part of the Province of Iloilo was carried-out by foot-cruising the entire area and its periphery to fairly observe the distribution of plant species.

## *Sampling Plots*

The modified quadrat method was adopted in sampling for floristic data. A 1000 m<sup>2</sup> transect was established along the vegetation gradient across the mountain contour. Ten quadrats were made, each measuring 10 x 10 meters, and 10 meters opposite each other were established along the transect.

## *Data Collection*

Data collection was conducted by visiting the same established ten quadrats during weekends which started from September 2017 (part of the rainy season ) until March 2018 (part of summer season) to particularly observe the phenology of the existing vegetation which was the effect of climatic condition on the behavior of plants such as budding and flower initiation. Inflorescence type was the major basis of determining plant relationships under Morpho-systematics. In every quadrant, the features of species were noted for taxonomic identification. Plant species were identified according to their accepted local, common, scientific and family names using valid taxonomic field guides, botanical keys, and taxonomic publications.

Photographs of plants were also taken for documentation purposes. Some unidentified species were referred to some experts such as from the DENR-Region 6 and the Co's Digital Flora of the Philippines.

Enumeration of plant species in each quadrant were recorded and were used in the determination of the following: (1) Species composition, (2) Species richness (S), (3) Relative abundance ( $P_i$ ) (4) Biodiversity level and, (5) Conservation Status.

### *Data Analysis*

The frequency and percentage distribution were the statistical tools used to describe the biodiversity status of the study area. Shannon-Weinner Diversity Index ( $H'$ ) (Begon, et al., 1990), was used to measure the level of biodiversity using the formula:

$$H' = - \sum_{i=1}^S P_i \ln P_i$$

Where:  $H$  = Shannon-Wiener Diversity Index  
 $S$  = Species richness  
 $P_i$  = Proportion of total individuals in the  $i$ th species

The level of biodiversity was determined using the scalar rating below (Elefan and Guanzon, 2010):

<b><u>Rating</u></b>	<b><u>Description</u></b>
0.00 - 1.25	Very low
1.26 - 2.52	Low
2.53 - 3.77	Moderate
3.78 - 5.00	High

Determination of the conservation status was based on the DENR Department Orders issued in 2007 and 2017 containing the national list of threatened Philippine plants and the International Union Conservation Network (IUCN) Red List (2017-2018).

## RESULTS AND DISCUSSION

### *Floral Composition and Vegetation Analysis of Camp Higher Ground*

Assessment of the study area showed that it can be classified as a mixed second-growth forest ecosystem based on the existing floral composition and the physical environment. Shannon-Weinner Diversity Index ( $H'$ ) calculation has shown CHG to have a high diversity index ( $H'=3.867$ ) with 123 plant species listed in the sampling plots. The CHG, a secondary forest ecosystem has high endemism and some of the premium wood quality endemic species of desirable economic value in the study area were included in the top 96 priority species declared by EDC (Energy Development Corporation) as "Trees of the Future" (Malabrigo Jr. et al, 2016). These include the threatened plant species Anang (*Diospyros pyrrhocarpa* Miq.), critically-endangered Bagauak morado or Saling uwak (*Clerodenderum quadriloculare* (Blanco) Merr.) and the vulnerable Antipolo (*Artocarpus blancoi* Merr.). Native quality timber species include Bitag or Palomaria (*Calophyllum inophyllum* L.), Anang (*Diospyros pyrrhocarpa* Miq.) and Balinghasai (*Buchanania arborescens* Blume). Typical to a secondary growth forest in the Philippines best native species include Taluto (*Pterocymbium tinctorium* Blanco), Amamali (*Leea*



*aculeata* Blume ex Spreng.), Batino (*Alstonia macrophylla*, Wall ex. G. Don), Niog-niogan (*Ficus pseudopalma* Blco.) and, Bani (*Pongamia pinna* (L.) Merr.). Remnants of the original forest were pioneering species of Binunga (*Macaranga tanarius* (L.) Muell. Arg.), Bagauak (*Clerodendrum minahasse* Teijsm. & Binn.), Tibig (*Ficus nota* (Blco). Merr.), Niog-niogan (*Ficus pseudopalma* Blco.), and Dalunot (*Pipturus arborescens* (Linn.) C.B. Rob.) Incidentally, there was a sporadic species of starapple (*Chrysophyllum cainito* L.) and kasoy (*Anacardium occidentale* L.). Along the edge of the sampling plots grew some pineapple plants (*Ananas comosus* L.) intentionally planted in the area. False bird-of-paradise (*Heliconia psittacorum* Linn. f.) ,Pandan or Bariw-bariw (*Pandanus copelandii* Merr.), Langkauas (*Zingiber zerumbet* (Linn). Sm.) Palmera (*Chrysalidocarpus lutescens* H. Wendell) and Mala-nipa (*Nypa* sp.) thrive luxuriantly being adapted under a cool and moisture-rich environment. Noted were some several fern species like Fan maiden hair fern (*Adiantum tenerum* Swartz), Bold Sword fern (*Nephrolepis* sp.), and the endangered species Forked Oak leaf fern (*Drynaria quercifolia* (L.) Sm.). Climbing fern species consisted of Nitong parang (*Lygodium microphyllum* (L.) Swartz,) and Nitong puti (*Lygodium circinatum* (Cav.) R.Br. wildly persist throughout the study area and the nearby thickets. Living on fallen tree stumps were Family Araceae species as climbing arum (*Philodendron* sp.) and creeping vine (*Cocculus* sp.). The most abundant climbers were Agpoi or Angel's wings (*Bauhinia integrefolia* Roxb.) and Katmon baging or Takinis (*Tetracera scandens* (Linn.) Merr.). Climbing Piperaceae family species noted were Litlit (*Piper interruptum* Opiz. var. *loheri* (C.DC.) Quis.) and Posayna (*Piper* sp.) with the only Family Vitaceae grapelike and edible species Bika (*Ampelocissus martini* Planch). One Poaceae species

known as Usiu or Climbing bamboo (*Dinorchloa scandens* (Blume) O. Kuntze) has been included being a prominent woody vine in the area. Based on published reports, Taluto (*Pterocymbium tictorium* Blanco, Family Sterculiaceae) was considered to be a rare species. Family Dioscoriaceae was represented by Banayan (*Dioscorea* sp.), an otherwise edible climber growing in the wild.

### *Distribution of Plant Species among Families and Plant Groups in CHG*

Results shows that out of 123 plant species surveyed, 70 (56.6%) (Appendix A) are trees then followed by shrubs, 17 (13.8%) (Appendix B) ; vines, 16 (13.0%) (Appendix C); herbs, 9 (7.3%) (Appendix D) ; ferns, 7 (5.7%) (Appendix E), and palms, 4(3.3%) (Appendix F).

### *Plant Families with the Highest Number of Genera and Species in CHG.*

The highest number of genera was recorded under the family Fabaceae (9) which also registered the second highest number of species (9). Family Moraceae dominated by Genus *Ficus* obtained the highest (11) number of species and most of which have been reported as threatened in different categories like Hauli or Labnog (*Ficus septica* Burm), Isis (*Ficus ulmifolia* Lam.), Niog-niogan (*Ficus pseudopalma* Blco), and Pakiling (*Ficus odorata* Blco.). Other species reported as threatened include Antipolo (*Artocarpus blancoi* (Elm.) Merr) and Anubing *Artocarpus ovatus* Blanco. Families Apocynaceae, Arecaceae or Palm family,

Euphorbiaceae and Rubiaceae recorded an identical four (4) genera each.

### *Diversity Level of Different Plant Groups in CHG*

Results showed that a total 1999 individuals counted, trees recorded a significantly highest relative abundance ( $N=1188$ ), species richness ( $S=70$ ) and diversity index ( $H'=3.16$ ) categorized as moderate, shrubs ( $N=253$ ,  $S=17$ ) and, vines ( $N=306$ ,  $S=16$ ). Shrubs ( $H'=2.29$ ) and vines ( $H'=1.59$ ) herbs ( $H'=1.69$ ) and, ferns ( $H'=1.73$ ) were categorized as of low diversity indices. Palms ( $N=30$ ;  $H'=0.99$ ) registered the lowest relative abundance and a very low diversity index.

### *Conservation Status of Threatened Plant Species*

The Conservation status of threatened plant species recorded from the sampling plots in CHG was primarily based on the official listings in the DENR DAO 2007 & 2017, International Union of Conservation of Nature (IUCN) Red List (2017-2018), Co's Digital Flora of the Philippines (2018) and Dalawis (2008) revealed that 31 (25.2%) out of 123 plant species recorded were classified threatened. Two were Critically Endangered (CR) namely Agboi (*Mussaenda philipica* L.C. Rich.), and Bugauak Morado (*Clerodendrum quadriloculare* (Blanco) Merr. Meanwhile, 6 (4.8%) and, 4 (3.3%) plant species were categorized as Lower Risk/least concern (LR/lc) and Other Threatened Species (OTS), respectively. Three (3) species were rare, namely Bitanghol (*Calophyllum blancoi* Pl.&Tr.), Bitongol (*Flacourtia rukam* Zoll. & Mor) and Taluto (*Pterocymbium*

*tictorium* Blco.). Only one Orchidaceae species was recorded as Ground orchid (*Habenaria* sp.).

### *Plant Endemism*

In CHG, out of 123 plant species recorded, 30 (24.3 %) have been classified as endemic based on scientific reports. Of 30 endemic species, trees registered the highest level of endemism (80.0 %) having 24 species followed by shrubs (10.0%), vines (6.7%), and palms (3.3 %) with 3, 2, and 1 species each, respectively.

### *Observations of Human Activities*

Throughout the entire study, it was observed that in some part of the CHG, there were minimal unfriendly forest clearing, minor charcoal-making, and wood harvesting activities. The area was inhabited by two households who served as caretaker of the area. There was no strict compliance of environmental protection and conservation in Camp Higher Ground.

## **CONCLUSIONS AND RECOMMENDATIONS**

Camp Higher Ground has considerably high diversity index ( $H'=3.867$ ) that is a home of 123 macrophytes with a relative abundance of 1, 999 dominated by trees (56.6%) some of which have high timber quality. Other species were classified as shrubs (13.8%), vines (13.0%), herbs (7.3%), ferns (5.7%), and palms (3.3%). A notable number of the recorded plant species were categorized as threatened (25.2%) of which three have been categorized as critically

endangered and therefore should be conserved. Endemism was considerably high (24.4%) and a few were found to be unique in the area.

Finding shows that since the study area is a private property and not yet classified as a protected ecosystem, some unfriendly forest clearing, minor charcoal-making, and wood harvesting activities have been observed. There was no strict compliance of environmental protection and conservation in Camp Higher Ground.

Based on these premises, the researchers recommend that:

(1) With the richness of plant species at Camp Higher Ground, the CPBC management should improve the conservation program to protect the natural habitat of a good number of threatened species and to prevent their possible extinction in the future. (2) Endangered and unique plant species should be propagated asexually and seed collection should be done as methods of *ex situ* conservation and re-establish them later to proliferate in their natural habitat. (3) It should also be considered as another potential area for community outreach activities to focus on ecosystem conservation and preservation. (4) Promote CHG as another potential botanical laboratory for the utilization of students, hobbyists, and professionals in the field of Botany and Ecology, and (5) ) It is recommended that results of study on trees will be identified whether they are non-timber products with potential economic value, and, (6) Results of this study will be shared to the CPBC management with the coordination with the local government Brgy. Baclayan, Barotac Viejo, Iloilo to

impose strict policy on unauthorized activities like forest clearing, charcoal making and wood-harvesting or illegal cutting-down of big trees.

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## APPENDIXES

### Appendix A.

Shannon-Wiener Diversity Index of Trees in Camp Higher Ground, Barotac Viejo, Province of Iloilo, Philippines.

Common / Local Name	Scientific Name	Family	Ni	Pi	ln Pi	H'
Alagasi	<i>Leucosyke capitellata</i> (Poir.) Wedd	Urticaceae	47	0.0396	-3.229	-0.1279
Alahan	<i>Guioa koelreuteria</i> (Blanco) Merr	Sapindaceae	5	0.0042	-5.47	-0.023
Alibot-bot	<i>Ervatamia hexagona</i> (Merr.) Pich	Apocynaceae	5	0.0042	-5.47	-0.023
Amamali	<i>Leea aculeata</i> Blume ex Spreng	Leeaceae	27	0.0227	-3.783	-0.0861
Anabiong	<i>Trema orientalis</i> (L.) Blume	Ulmaceae	4	0.0034	-5.693	-0.0192
Anagas / Kamiring	<i>Semecarpus elmeri</i> Perk.	Nacardiaceae	38	0.032	-3.442	-0.1102
Duklitan/ An-an	<i>Pouteria duclitan</i>	Sapotaceae	12	0.0101	-4.594	-0.0464
Anang	<i>Diospyros pyrrhocarpa</i> Miq.	Ebenaceae	17	0.0143	-4.246	-0.0608
Anonang	<i>Cordia dichotoma</i> Forst. f.	Boraginaceae	5	0.0042	-5.47	-0.023
Antipolo	<i>Artocarpus blancoi</i> (Elm.) Merr. Blco.	Moraceae	68	0.0573	-2.86	-0.1638
Anubing	<i>Artocarpus ovatus</i> Blanco	Moraceae	19	0.016	-4.135	-0.0662
Apatot/Rubia sp.	<i>Morinda citrifolia</i> Linn.	Rubiaceae	16	0.0135	-4.307	-0.0581
Bani	<i>Pongomia pinnata</i> (L.) Merr.	Fabaceae	1	0.0008	-7.079	-0.006
Bagauak puti	<i>Clerodendrum minahasae</i> Teijsm. & Binn.	Lamiaceae	11	0.0093	-4.681	-0.0434
Bagauak morado	<i>Clerodendrum quadriloculare</i> (Blco) Mer	Lamiaceae	7	0.0059	-5.133	-0.0303
Bahai	<i>Ormosia calavensis</i> Azaola	Papilionaceae	1	0.0008	-7.079	-0.006
Balighasai	<i>Buchanania arborescens</i> Blume	Anacardiaceae	64	0.0539	-2.92	-0.1575
Banai-banai	<i>Rodermachera pinnata</i> (Blco.) Seem	Bignoniaceae	3	0.0025	-5.981	-0.0151
Banato	<i>Mallotus philippinensis</i> Lamarck	Euphorbiaceae	8	0.0067	-5.000	-0.0337
Banawak	<i>Uvaria rubra</i> C.B. Rob.	Annonaceae	1	0.0008	-7.079	-0.006
Bangkal	<i>Nauclea orientalis</i> L.	Rubiaceae	2	0.0017	-6.386	-0.0108
Banlot/ Banhot	<i>Colona megacarpa</i> (Merr.) Burm	Tiliaceae	2	0.0017	-6.386	-0.0108
Batino	<i>Alstonia macrophylla</i> Wall. ex DC.	Araliaceae	21	0.0177	-4.035	-0.0714
Batwan	<i>Garcinia binucao</i> Blanco	Clusiaceae	2	0.0017	-6.386	-0.0108
Bignay pugo	<i>Antidesma</i> sp	Euphorbiaceae	7	0.0059	-5.133	-0.0303
Binayuyo/Inyaym	<i>Antidesma ghaesembilla</i> Gaertn.	Euphorbiaceae	6	0.0051	-5.287	-0.0267
Binunga	<i>Macaranga tanarius</i> (L.) Muell. Arg.	Euphorbiaceae	15	0.0126	-4.371	-0.0552

Appendix A continuation

Common / Local Name	Scientific Name	Family	Ni	Pi	In Pi	H'
Bitanghol	<i>Flacourtia rukam</i> Zoll. & Mor.	Flacourtiaceae	1	0.0008	-7.079	-0.006
Bitag/ Palomaria	<i>Calophyllum inophyllum</i>	Clusiaceae	3	0.0025	-5.981	-0.0151
Bitongol	<i>Calophyllum blancoi</i>	Flacourtiaceae	22	0.0185	-3.988	-0.0739
Bugauak	<i>Evodia confusa</i> Merr.	Rutaceae	7	0.0059	5.133	-0.0303
Dita	<i>Alstonia scholaris</i>	Apocynaceae	3	0.0025	-5.981	0.0151
Dulit	<i>Canarium hirsutum</i> Willd.	Burseraceae	3	0.0025	-5.981	-0.0151
Earpod wattle	<i>Acasia auriculiformis</i>	Fabaceae	1	0.0008	-7.079	-0.006
Hambabalod /Lisak	<i>Neonauclea bartlingii</i> (DC) Merr.	Clusiaceae	1	0.0008	-7.079	-0.006
Hauli /Labnog	<i>Ficus septica</i> Burm.	Moraceae	1	0.0093	-4.681	-0.0434
Hinlaumo	<i>Mallotus ricinoides</i> (Pers.) Muell.-Arg.	Euphorbiaceae	1	0.0008	-7.079	-0.006
Kalios/ Biri	<i>Streblus asper</i> Lour.	Moraceae	2	0.0017	-6.386	-0.0108
Kasoy	<i>Anacardium occidentale</i> L.	Anacardiaceae	1	0.0008	-7.079	-0.006
Kulatingan	<i>Pterospermum obliquum</i>	Sterculiaceae	3	0.0025	-5.981	-0.0151
Lanite	<i>Wrightia pubescens</i> (Blco.) Merr.	Apocynaceae	1	0.0008	-7.079	-0.006
Mahogany large leaf	<i>Swietenia macrophylla</i> King.	Meliaceae	183	0.1542	-1.87	-0.2883
Mahogany, small leaf	<i>Swietenia mahogani</i> Jacq.	Meliaceae	266	0.2241	-1.496	-0.3352
Malabuho	<i>Sterculia oblongata</i> R. Br.	Sterculiaceae	3	0.0025	-5.981	-0.0151
Malaikmo	<i>Celtis philippensis</i>	Cellidaceae	2	0.0017	-6.386	-0.0108
Matang-ulang	<i>Siphonodon celastreus</i> Griff.	Siphonodontaceae	10	0.0084	-4.777	-0.0402
Murraya	<i>Murraya</i> sp.	Rutaceae	1	0.0008	-7.079	-0.006
Oringon/ tambis -like	<i>Cynometra luzoniensis</i> Merr.	Fabaceae	1	0.0008	-7.079	-0.006
Pagsahingin or Dulit	<i>Canarium asperum</i> Benth.	Burseraceae	29	0.0244	-3.712	-0.0907
Paguringon	<i>Cratogeomys celebicum</i> Blume	Burseraceae	23	0.0194	-3.944	-0.0764
Pakiling	<i>Ficus odorata</i> Blco.	Moraceae	3	0.0025	-5.981	-0.0151
Pandan /Bariw-bariw	<i>Pandanus copelandii</i> Merr.	Pandanaceae	39	0.154	1.870	-0.2882
Pingka-pingkahan	<i>Oroxylum indicum</i> (L.) Vent.	Bignoniaceae	22	0.0185	-3.988	-0.0739
Pipi	<i>Actinodaphne dolichophylla</i>	Laureaceae	5	0.0042	-5.47	-0.023
Puso-puso	<i>Neolitsea vidalii</i> Merr.	Laureaceae	3	0.0025	-5.981	-0.0151
Rothmania	<i>Rothmania</i> sp.	Rubiaceae	1	0.0008	-7.079	-0.006
Saging- Saging	<i>Aegiceras corniculatum</i> (L.) Blco.	Myristicaceae	14	0.0118	-4.44	-0.0524
Saling - kugi	<i>Albizia saponaria</i> (Lour.) Blume	Fabaceae	2	0.0017	-6.386	-0.0108
Salinggogon	<i>Cratogeomys formosum</i> Benth & Hooker	Clusiaceae	20	0.0168	-4.083	-0.0688
Salong/ Almaciga	<i>Agathis philippinensis</i> Warb.	Araucariaceae	4	0.0034	-5.693	-0.0192
Starapple	<i>Chrysophyllum cainito</i> Linn.	Sapotaceae	1	0.0008	-7.079	-0.006

## Appendix A continuation

Common / Local Name	Scientific Name	Family	Ni	Pi	ln Pi	H'
Tagpo	<i>Ardisia squamulosa</i> Presl.	Myristicaceae	25	0.0211	-3.86	-0.0813
Takinis	<i>Ficus cumingii</i> Miq.	Moraceae	16	0.0135	-4.307	-0.0581
Takip asin	<i>Macaranga grandiflora</i> (L.) Muell.- Arg.	Euphorbiaceae	32	0.027	-3.613	-0.0974
Talisay	<i>Terminalia catappa</i> L.	Combretaceae	23	0.0194	-3.944	-0.0764
Taluto	<i>Pterocymbium tictorium</i> Blanco	Sterculiaceae	3	0.0025	-5.981	-0.0151
Tibig	<i>Ficus nota</i> (Blco.) Merr.	Moraceae	5	0.0042	-5.47	-0.023
Tubli	<i>Derris elliptica</i> Roxb. Benth.	Fabaceae	2	0.0017	-6.386	-0.0108
Tul-an-tul-an	<i>Anacardium</i> sp.	Anacardiaceae	5	0.0042	-5.47	-0.023
			1188			H=3.157 Moderate

## Appendix B

### Shannon-Wiener Diversity Index of Vines in Camp Higher Ground, Barotac Viejo, Province of Iloilo, Philippines

Local / Common Name	Scientific Name	Family	Ni	pi	ln Pi	H'= 1.59
Agpoi /Angel's wings	<i>Bauhinia integrifolia</i> (Roxb.)	Fabaceae	51	0.17	-1.772	0.301
Baling-uai/ Alas-as	<i>Flagellaria indica</i> L.	Flagillariaceae	17	0.057	-2.8706	0.163
Banagan	<i>Smilax bracteata</i> Presl.	Smilacaceae	5	0.017	-4.0943	0.068
Bika	<i>Ampelocissus martini</i> Planch	Vitaceae	1	0.003	-5.7038	0.019
Burakan	<i>Merremia peltata</i> (L.) Merr.	Convolvaceae	5	0.007	-5.0106	0.033
Butterfly pea	<i>Centrosema pubescens</i> L.	Fabaceae	5	0.007	-5.0106	0.033
Climbing arum	<i>Philodendron</i> sp.	Araceae	2	0.007	-5.0106	0.033
Climbing bamboo /Usiu	<i>Dinochloa scandens</i> (Blume) O. K.	Poaceae	8	0.027	-3.6243	0.097
Creeping vine	<i>Cocculus</i> sp.	Menispermaceae	2	0.007	-5.0106	0.033

## Appendix B continuation

Local / Common Name	Scientific Name	Family	Ni	pi	ln Pi	H'= 1.59
Katmon- baging	<i>Tetracera scandens</i> (Linn.) Merr.	Dilleniaceae	166	0.553	-0.5918	0.327
Kudzu	<i>Pueraria montana</i> (Lour.) Merr.	Fabaceae	6	0.02	-3.912	0.078
Lagtang	<i>Anamirta cocculus</i> (L.) Wright	Menispermaceae	7	0.023	-3.7579	0.088
Litlit	<i>Piper interruptum</i> Opiz. (C.DC.) Quis.	Piperaceae	23	0.077	-2.5683	0.197
Malapipino	<i>Momordica</i> sp.	Cucurbitaceae	2	0.007	-5.0106	0.033
Posayna	<i>Piper</i> sp.	Piperaceae	1	0.003	-5.7038	0.019
Ubi-ubehan	<i>Dioscorea</i> sp.	Dioscoriaceae	5	0.017	-4.0943	0.068
			306			H= 1.592 Low

## Appendix C.

### Shannon-Wiener Diversity Index of Shrubs in Camp Higher Ground, Barotac Viejo, Province of Iloilo. Philippines

Common /Local name	Scientific Name	Family Name	Ni	pi	ln Pi	H'
Aplas	<i>Ficus irisana</i> Elm.	Moraceae	1	0.004	-5.533	-0.0219
Baraw-baraw	<i>Blechnum</i> sp.	Acanthaceae	5	0.02	-3.924	-0.0775
Bayan	<i>Memecylon</i> sp.	Melastomataceae	50	0.198	-1.621	-0.3204
Chinese Malunggay	<i>Breynia</i> sp.	Phyllanthaceae	1	0.004	-5.533	-0.0219
Coronitas	<i>Lantana camara</i> L.	Verbenaceae	1	0.004	-5.533	-0.0219
Dalunot	<i>Pipturus arborescens</i> Linn	Urticaceae	2	0.008	-4.840	0.0383
Ficus	<i>Ficus</i> sp.	Moraceae	2	0.008	-4.840	-0.0383
Hagonoy	<i>Chromolaena odorata</i> (L.) R.M. King	Asteraceae	16	0.063	-2.761	-0.1746
Isis	<i>Ficus ulmifolia</i> Lam.	Moraceae	10	0.04	-3.231	-0.1277
Kahoy-dalaga/ Agboi	<i>Mussaenda philippica</i> L.C. Rich.	Rubiaceae	21	0.083	-2.489	-0.2066
Kalot- kalutan/dalupang	<i>Urena lobata</i> L.	Malvaceae	4	0.016	-4.147	-0.0656

## Appendix C continuation

Common /Local name	Scientific Name	Family Name	Ni	pi	ln Pi	H'
Kulot-kulotan	<i>Triumfetta rhomboidea</i> Jacq.	Malvaceae	4	0.016	-4.147	-0.0656
Malatungaw	<i>Melastoma malabathricum</i>	Melastomataceae	14	0.055	-2.894	-0.1602
Matang hipon	<i>Breynia rhamnoides</i> (Retz.) Muell.-	Euphorbiaceae	3	0.012	-4.435	-0.0526
Memecylon puti	<i>Tremycelon</i> sp.	Melastomataceae	10	0.04	-3.231	-0.1277
Niog-niogan	<i>Ficus pseudopalma</i> Blco.	Moraceae	58	0.229	-1.473	-0.3377
Shiral	<i>Microcos paniculata</i>	Tiliaceae	12	0.047	-3.048	-0.1446
			253			H=2.29 Low

## Appendix D

Shannon-Wiener Diversity Index of Herbs in Camp Higher Ground, Barotac Viejo, Province of Iloilo, Philippines.

Common / Local name	Scientific Name	Family	Ni	pi	ln Pi	H'
East Indian arrowroot	<i>Tacca leontopetaloides</i> (L.) O. Kunt	Taccaceae	1	0.008	-4.7707	-0.04
False elephant's foot	<i>Pseudoelephantopus spicatus</i> Rohr	Asteraceae	2	0.017	-4.0775	-0.069
Ground orchid	<i>Habenaria</i> sp.	Orchidaceae	15	0.127	-2.0626	-0.262
Heliconia	<i>Heliconia psittacorum</i> Linn f.	Heliconiaceae	29	0.246	-1.4034	-0.345
Langkawas	<i>Zingiber zerumbet</i> (Linn.) Sm	Zingiberaceae	2	0.017	-4.0775	-0.069
Luya-luyahan	<i>Curcuma</i> sp.	Zingiberaceae	37	0.314	-1.1598	-0.364
Payong-payungan	<i>Tacca palmate</i>	Taccaceae	4	0.034	-3.3844	-0.115
Pineapple	<i>Ananas comosus</i> L.	Bromeliaceae	25	0.212	-1.5518	-0.329
Wedelia	<i>Wedelia trilobata</i> (L.) A.S. Hitchc	Asteraceae	3	0.025	-3.6721	-0.093
			118			H= 1.6 9 Low

## Appendix E

### Shannon-Wiener Diversity Index of Ferns in Camp Higher Ground, Barotac Viejo, Province of Iloilo, Philippines.

Local /Common Name	Scientific Name	Family	Ni	pi	lnPi	H''
Fan Maiden hair fern	<i>Adiantum tenerum</i> Swartz	Adiantaceae	20	0.192	-1.6487	0.317
Nitong parang	<i>Lygodium microphyllum</i> (Cav.) R. Br.	Schizaeaceae	15	0.144	-1.9363	0.279
Nitong puti	<i>Lygodium circinatum</i> (Burm.) Sw.	Schizaeaceae	16	0.154	-1.8718	0.288
Oak leaf fern	<i>Drynaria quercifolia</i> (L.) Sm.	Polypodiaceae	10	0.096	-2.3418	0.225
Pteris sp	<i>Pteris</i> sp.	Pteridaceae	9	0.087	-2.4472	0.212
Pakong gubat	<i>Pityrogramma</i> sp.	Pteridaceae	1	0.01	-4.6444	0.045
Bold-sword fern	<i>Nephrolepis biseratta</i> (Sw.) Schott	Polypodiaceae	33	0.317	-1.1479	0.364
			104			H'=1.73 Low

## Appendix F

Shannon-Wiener Diversity Index of Palms in Camp Higher Ground, Barotac Viejo, Province of Iloilo, Philippines.

Local / Common Name	Scientific Name	Family	Ni	pi	ln Pi	H'
Coconut	<i>Cocos nucifera</i> L.	Arecaceae	6	0.2	-1.60	0.322
Mala-NIPA	<i>Nypa</i> sp.	Arecaceae	1	0.033	-3.40	0.113
Palmera Palm	<i>Chrysalidocarpus lutescens</i> H. Wendell	Arecaceae	4	0.133	-2.01	0.269
Takipan/ Fish Tail palm	<i>Caryota rumphiana</i> Mart	Arecaceae	19	0.633	-0.4568	0.289
			30			H'=0.99 Very Low

**THE LIVED EXPERIENCES OF BAPTIST MINISTERS**

*Bernabe C. Pagara, Th.D.*

**ABSTRACT**

The intent of this study is to utilize a phenomenological qualitative paradigm to explore the lived experience of the Baptist Ministers as full-time within the church. The conceptual framework was shaped by the following theories, namely: Rambo's (1993) dialectical and process-oriented stage model of religious conversion, the classic and contemporary research paradigms on conversion and transformation which focuses on dramatic religious conversion, John L. Holland's theory of vocational choice on career development, Carlyle's great man theory of leadership, and Maslach's (1976) burnout theory. Data were collected using face-to-face semi-structured interviews with four (4) pastors who are currently leading their respective congregations. Data collected included transcribed interviews, field notes, and observations. Data were hand-coded to find key concepts and themes. Five themes that emerged from the data were: transformation of a "prodigal son", God's provision and awareness of workload and responsibilities in pastoral work, dealings with ups and downs of pastoral work, leadership in the ministry, and receiving "manna" as eternal gift. The results of this study contributed to a better understanding of the factors that led to clergy stress and burnout. The results of this study may address a gap in literature and may result in positive social change for both the clergy and church congregants because the results can be used to come up with solutions on pastoral leadership issues and for stress and burnout.

**Keywords:** *Church, Conversion, Ministry, Pastor, Vocation*



## INTRODUCTION

### *Background and Rationale*

In the Bible, God does indeed call people—some people, at least—to particular work, and gives all people various kinds of guidance for their work. Although Scripture seldom actually uses the word “call” to describe God’s guidance to jobs, occupations, or tasks, these occurrences in the Bible do correspond to what we usually mean by a vocational “calling.” So, God does lead people to particular jobs, occupations, and types of work.

The concept of calling or vocation goes deeper than any one aspect of life, such as work. God calls people to become united with Him in every aspect of life. This can only occur as a response to Christ’s call to follow him. The calling to follow Christ lies at the root of every other calling. In the Bible, the word “call” is used most often to refer to God’s initiative to bring people to Christ and to participate in his redemptive work in the world (<https://www.theologyofwork.org/key-topics/vocation-overview-article>).

The familiar term “vocation,” whether used in religious or secular contexts, is rooted in the Latin *vocatio*, meaning a “call,” a “summons,” or an “invitation,” and is related to Latin-based words such as “voice” and “invoke.” The Greek word is *klesis* and is found in our words “cleric” and “ecclesiastical.” “Calling” is defined as a strong sense within the pastor or minister that his or her life was uniquely set apart for the work of the church. It comes with a strong conviction that a divine action has set them apart for a specific

purpose (Sparks & Livingstone, 2013). Vocation is not simply a job; rather, vocation involves the totality of a person. It requires that an individual's gifts, talents, motivations, and training, be activated for the tasks required by the calling.

The various manifestations of vocation as pastor are intended to be integrated into the whole of pastoral life. However, sometimes the spheres of calling are at odds with each other. Many protestant pastors are experiencing a crisis of identity and leadership. They do not have clarity about who they are or what their role requires. This lack of clarity harms both the pastors and their congregations (Burke, Stets, 2009). This problem is exacerbated when pastors discover that parish ministry is complex and multifaceted, and their training inadequate. The tasks and demands vary greatly day-to-day and week-to-week. One might find they have a strong identity in the pulpit, but that this does not translate well to the hospital room and is counterproductive in the boardroom (Rimmer, 2017). Pastors leave seminary without a secure identity, and ministry presses them in different directions. It is difficult to reconcile all of the roles that must be assumed. Pastors become weighed down by the task of developing, understanding, and switching among diverse identities and roles.

### *Objectives of the Study*

The researcher intended to utilize a phenomenological qualitative paradigm to explore the actual lived experiences of the Baptist ministers as full-time pastors within the local church. Specifically, this study aims to answer the following questions:

1. What is the lived experience of the ministers while doing their ministry in the local churches?
2. How did their experience shape them to become better ministers?
3. What leadership management techniques did they learn from the experience?

### *The Theoretical Context*

The primary theory for this study is the theory of conversion and spiritual transformation. Rambo's (1993) dialectical and process-oriented stage model of religious conversion is one of the most holistic by giving significant consideration to contextual, relational, emotional, and meaning-oriented dimensions of change. This model also highlights the roles of both relationships and the need for meaning as part of the "matrix of transformation" (Rambo, 1993, p. 107). The second theory for this study is the classic and contemporary research paradigms on conversion and transformation. The classic focuses on dramatic religious conversion of a passive subject transformed through an emotional process, most typically during adolescence (Hood, Hill, and Spilka (2009). The Apostle Paul's conversion on the road to Damascus was viewed as a prototypical conversion in its perceived suddenness and focus on the resolution of an internal crisis of individual sin and guilt (Shults & Sandage, 2006). The contemporary research paradigm suggests that conversion and transformation can be gradual as well as sudden, an insight that emerged as early as the second generation of conversion researchers (Shults & Sandage, 2006). The

third theory for this study is the theory of vocational choice on career development. This theory postulates that people project self-and world-of-work views onto occupational titles and make career decisions that satisfy their preferred personal orientations. The fourth theory for this study was Carlyle's great man theory of leadership. Maloş (2012) argued that the great man theory is basically the trait theory of leadership where leaders are born with or gifted from God with certain abilities to lead; a person has it or does not have it. And the last theory for this study was Maslach's (1976) burnout theory. Maslach and Jackson (1981) identified the critical components that create ongoing exhaustion and the loss of concern or interest in the job.

### *Scope and Limitation of the Study*

This research was limited to the lived experiences of the four (4) full-time pastors of the Convention of Philippine Baptist Churches, 30 years of age and above, ordained or not ordained, who pastored as full-time ministers in a certain local church in no less than 5 years.

## **METHODOLOGY**

Snowball sampling was used in this study where research participants recruit other participants for a test or study. It is used where potential participants are hard to find (<https://www.statisticshowto.datasciencecentral.com/snowball-sampling/>).

The study was qualitative and exploratory, because qualitative studies can be used to address questions where discovery is the emphasis (Patton, 2002). The participants of the study were chosen from the Baptist ministers. An interview guide and a voice recorder were used to obtain data from the participants. This study used the self-made questionnaire. The process of descriptive phenomenological data analysis and for qualitative data transcription created by Colaizzi was utilized (Morrow, n.d.). The researcher formulated thematic insights based on the results of the interview. Furthermore, the interviewer used cell phone to record the interview. He also used a pencil and pad for taking notes and impressions from the interview.

### *Procedure*

The study utilized gatekeepers in order to gain access to subjects. According to Creswell (2007), gatekeepers are individuals that the researcher uses in order to gain access to a group or cultural site. The gatekeepers are Baptist pastors. For all intents and purposes, the gatekeeper's role was to simply locate, recruit, and distribute materials to individuals.

All four (4) pastors participated in a one (1) hour and a half minute semi-structured interview. These interviews took place face-to-face. Following the in-depth interviews, a brief 10-15 minute interview was conducted. The purpose of the follow-up interview was to explore whether the content drawn from the data is consistent with the lived experiences of the ministers.

## Measures

*Demographic Information.* Four (4) pastors were identified and were scheduled for interviews. For easy retrieval of information, pastors were given assigned names (Matthew, Mark, Luke, John). All pastors interviewed were male as well as married except for one who's a widower. The ages range from 30 to 60 years old.

*Interview Schedules.* The study included the four ministers who are full-time pastors in a local congregation under the Convention of Philippine Baptist Churches, Inc. They were scheduled to be interviewed to determine their lived experience. Field notes were further used to help support the data taken during the interview.

## RESULTS AND DISCUSSION

The following are the major themes that were developed out of the interview with the four ministers.

Table 1. The Final Thematic Map.

Theme 1: Transformation of a prodigal son	Theme 4. Leadership in the ministry
<ul style="list-style-type: none"><li>• Awareness and practices of bad behavior<ul style="list-style-type: none"><li>• Realization of a misled life</li></ul></li><li>• Awareness of having and doing bad behavior/actions</li><li>• Awareness of the</li></ul>	<ul style="list-style-type: none"><li>• Awareness of the nature of leadership<ul style="list-style-type: none"><li>• Facilitative and flexible type of leadership</li><li>• Delegation of responsibility</li><li>• Servant hood type of leadership</li></ul></li><li>• Being a man of word and</li></ul>

<p>duration of bad behavior</p> <ul style="list-style-type: none"> <li>• Realization and decision to end wrong doings/vices</li> <li>• Awareness of finding self</li> <li>• Recognizing one's conversion in faith</li> <li>• Awareness of receiving/accepting Jesus as Lord and Savior</li> <li>• Affirmation of conversion</li> <li>• Conversion in faith with the help from others</li> <li>• Awareness of the event and date of receiving Jesus Christ</li> <li>• Recognition of activities to strengthen conversion of faith</li> <li>• Awareness /recognition to serve God</li> <li>• Awareness of the affirmation to become a pastor</li> </ul>	<p>trustworthy</p> <ul style="list-style-type: none"> <li>• Being a "father" to parishioners</li> <li>• Leadership by mentoring and example</li> <li>• Defining leadership as commitment</li> <li>• Dealing members with respect, love and encouragement</li> <li>• Being transparent in any church dealings and practices</li> <li>• Awareness of different leadership approaches</li> <li>• Planning, training, mobilizing, and equipping members for church work</li> <li>• Delegating and assigning work to parishioners</li> <li>• Providing members materials for learning and practice re church ministries</li> </ul>
<p><b>Theme 2. God's provision and awareness of workload and responsibilities in pastoral work</b></p>	<p><b>Theme 5. Receiving "manna" as eternal gift</b></p>
<ul style="list-style-type: none"> <li>• Recognition of resources provided by God <ul style="list-style-type: none"> <li>• Awareness of using God-given talent as a source of vocation</li> </ul> </li> <li>• Influence of "one's calling to serve God" while performing other</li> </ul>	<ul style="list-style-type: none"> <li>• Benefits in the chosen vocation <ul style="list-style-type: none"> <li>• Being loved by people</li> <li>• Avenues for personal growth and spirituality</li> <li>• Deep and intimate relationship with members</li> <li>• Avenues of exploring</li> </ul> </li> </ul>

<p>duties</p> <ul style="list-style-type: none"> <li>• Having the motivation to share the Word of God</li> <li>• Awareness of workload and responsibilities</li> <li>• Recognition of the difficulty of work assignment and additional workload</li> <li>• Recognition of doctrinal deficiency</li> <li>• Recognition of the difficulty in meeting church's needs</li> </ul>	<p>potentials and spiritual gifts</p> <ul style="list-style-type: none"> <li>• Rewards in the chosen vocation</li> <li>• Awareness of happiness and a feeling of joy</li> <li>• Fulfillment in vocation</li> </ul>
<p><b>Theme 3. Dealings with ups and downs of pastoral work</b></p>	
<ul style="list-style-type: none"> <li>• Stress triggers in the pastoral work             <ul style="list-style-type: none"> <li>• Presence of manipulative and opposing members that strained the church</li> </ul> </li> <li>• Awareness of difficulty in dealing with different personalities, negative perceptions, and needs of the church</li> <li>• Awareness of the workload as laborious, exhausting and demanding</li> <li>• Recognizing the influence of rich members and power of money</li> <li>• Awareness of the lack of skills and understanding of church work</li> </ul>	



<ul style="list-style-type: none"><li>• Recognizing the challenges of becoming a pastor</li><li>• Coping strategies/mechanisms</li><li>• Prayer as key for successes in the ministry</li><li>• Leaving the parish as an alternative</li></ul>	
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### *Transformation of a “Prodigal Son”*

We all experience struggles. Perhaps the most important step in habit changing is to first accept oneself for who he/she is, flaws and all. Transformation is defined as a thorough or dramatic change in form or appearance. When we are being asked to undergo a transformation, we must let go of that which is no longer serving us in order to call in that which does. Transformation isn't analytical. It's natural and spiritual (Stark, n.d.).

The journey of transformation begins with an event in one's life sometimes referred to as “The Call.” This event occurs as if life, or our soul, is trying to reach out and grab one's attention. It can arrive subtly, as if something has been stalking us for some time in an attempt to get one to see it. Or it may come as a sudden event, unpredicted and possibly unwanted. In any case, the Call offers us an opportunity to lean into the unknown and to explore the unforeseen. It is a portal to adventure that lies ahead filled with opportunities for shedding our old growth, discovering aspects of one's life and of one's self, and the potential for a more fulfilling life yet to be lived (Marsden, 2016).

When one experiences, feels, or senses the sudden break in his/her own life's trajectories, he/she hears the Call. It's human nature that when the Call comes, one may at first refuse to heed it and step into the mystery and uncertainty that lies ahead (Marsden, 2016). As he/she refuses the opportunity, one tries his/her best to enrich and maintain his/her current life without taking on too much risk or uncertainty. And yet, somewhere inside of him/her knows something that he/she cannot become unaware of anymore. Marsden (2016) avers that the Call will relentlessly continue until it awakens something inside of oneself that leads him/her toward his/her first steps in the journey of transformation. As he/she heeds the Call, he/she steps over the threshold, marking his/her journey into the unknown. This threshold is both a movement into mystery and the movement of leaving home and the familiar surroundings of one's life.

Moreover, psychologists have typically defined "conversion" as a "radical transformation of the self" (Hood et al., 2009, p. 209) through a process (sudden or gradual) that is more discrete than maturation. One pastor said: *"I called that conversion because my mind changed all of a sudden, immediately. I just don't know why I felt that way."* Conversions are also understood as involving radical consequences in terms of concerns, values, identity, or actions. Pargament (2007) has suggested defining spirituality as a "search for the sacred" and "spiritual transformation" as a change in the place or character of, or pathways toward the sacred in a person's life.

By viewing one's ministry as a vocation/calling one's identity ceases to be couched within the confines of professional achievement. Rather, one's identity is

found in the One who has called him/her. Ministers are merely a person who has been called by God, and this orients what they do within the confines of a relationship (John 15:16). Their identity is not bound up in their job, but bound up in Christ (Goggin, n.d.).

### *God's Provision and Awareness of Workload and Responsibilities in Pastoral Work*

Scripture tells us to make the pursuit of God the primary function of our lives. Matthew 6:33 says, "Seek first the kingdom of God and his righteousness, and all these things will be added to you." James 1:17 reminds us, "Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change." Every truly good thing in our lives comes straight from the Father.

As Christians, pastors acknowledged that they are only stewards of the resources God gives them for serving the human community. Their vocations are one avenue for doing God's work in the world. They realized that stewardship is the cultivation of resources for God. One of the most important resources God has given us is our gifts, aptitudes, talents and abilities (Keller, 2018). This was acknowledged by one pastor when he said: "One day I will enroll myself in the College of Theology, meaning I don't have passion anymore in teaching...everything about music I already had known ... I taught at the Elementary School but I still have the heart to enroll in the seminary." The pastor had no more passion to continue teaching though it is a gift but he would like to explore on utilizing other gifts bestowed to him like preaching and teaching God's word. This was affirmed by Martin Luther when he insisted that all forms

of work are God-honoring callings. To be a farmer, a craftsman or an artist was just as much a vocation, a calling from God, as to be a preacher (Keller, 2018).

We are all ministers (priests) to the human community on God's behalf. Work is taking the raw material of creation and developing it for the sake of others. This means we are God's ministers in our work not only when we are witnessing or talking directly about Jesus, but when we are simply doing our work. This means that every act of goodness, wisdom, justice and beauty-no matter who does it-is being enabled by God. It is a "gift," and therefore some form of grace, even though it is non-saving grace. What this means is that God gives all people (not just Christians) talents and abilities that will equip them for serving the human community through particular forms of work. One's vocation is a part of God's work in the world, and God gives him/her resources for serving the human community. These factors can help one identify his/her calling (Keller, 2018). "We are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

God provides for pastors' needs. This was the true to life experience of one interviewee (Matthew) when he confessed, *"I was encouraged to pioneer a church...visit their homes to pray for them, the one who supports me, the one who gives me food in that place is a Roman Catholic."* God has no needs, or if he does, he has the power to meet them all on his own. Acknowledging God's provision warns us not to fall into hubris. Without him, our work is nothing. We cannot bring ourselves to life. We cannot even provide for our own maintenance. We need God's continuing provision of air, water, earth, sunshine, and the miraculous growth of

living things for food for our bodies and minds. On the other hand, acknowledging God's provision gives us confidence in our work. We do not have to depend on our own ability or on the vagaries of circumstance to meet our need. God's power makes our work fruitful.

### *Dealing with Ups and Downs of Pastoral Work*

Pastoral ministry has never been easy. It requires engagement with challenging situations and people, involves a wide range of tasks and responsibilities, and is carried out in a very broken world. As Craig Barnes (n.d.) puts it, "Only within the last two generations have the clergy been forced to bear an additional burden that is far from light-confusion about what it means to be the pastor." Moreover, pastoral ministry certainly has its peaks and valleys, but overall, most pastors are very satisfied with their vocation and feel energized and supported in their work. They particularly love preaching and teaching-a task most feel they are good at-but are regularly frustrated with the lack of commitment among their parishioners.

Not all pastors are stressed and burned out, but many are. The impact of this stress and burnout among clergy is experienced in many ways. Stress and burnout will have an impact on pastoral creativity, memory, passion, and relationships. In addition, all areas of a pastor's work are affected by the stress-response process.

Stress is prevalent among pastors interviewed. Studies report growing levels of stress and burnout among ministers and their families as they deal with intrusive demands, overwhelming responsibilities,

financial strain and other issues (Kayler, n.d.). As mentioned by one pastor who was interviewed saying, *"Actually, stress and burnout come all along in the ministry. And there is a need for you to manage yourself. Before I have that feeling, but for now I can manage it because, for example, I learned that a problem in the church must not be brought at home."* Jacob (n.d.) states that Clergy Center in Davidson, North Carolina works with 65 to 100 clergy every year, many of whom are burned out or considering a transition to another career. The emotional struggles of pastors have a negative impact on the churches they lead.

Time demands are the most commonly reported work-related stressor for the pastors as it is always the case. Support systems were also expressed by the interviewees. Participants discussed support in terms of clergy support groups, teamwork among pastors, support from other clergy in dealing with church health issues. Their comments indicated that they would like to develop or receive much more support in these areas. Interestingly, they made little mention of support from family and friends.

A final concern that emerged from the interview was that of preparation and training for ministry. One pastor (interviewee) believed that seminary had not prepared them adequately for the realities of life as a pastor. They expressed desires for ongoing training in practical ministry areas such as leadership and conflict resolution. Gary McIntosh and Robert Edmondson (1998) cite inadequate training as one of the major sources of stress for today's pastors. They argue that seminaries exist not only to train pastors for contemporary ministry but also to preserve and propagate the doctrines of the

faith. Further, they point out that with the rate of change in today's world, a seminary education that focused primarily on practical ministry methods would quickly become obsolete. This was affirmed by one pastor when he said that, "*We always give priority to the practical and not to the biblical.*" However, McIntosh and Edmondson do recommend that seminaries update their curricula to include subjects that are more practical. Seminary should strike a balance between biblical and theological studies and practical ministry.

### *Leadership in the Ministry*

Leadership is an important facet whether you are running a kitchen, an organization, or a country. It comes with its own set of responsibilities and challenges as each one of us has a distinct style of leadership and managing things. It is confusing to gauge what leadership style should be implemented when, where, and how. If you know your personality type and have a clarity the kind of leadership that resonates with you the most, it won't be that difficult. Despite the fact that "there is little doubt that leadership in general and pastoral leadership in particular is a major factor in the church growth process" (Rainer, 1993, p. 185). In his article concerning leadership and administration courses in theological seminary, Frank (2006) said that few seminaries even offer leadership courses, and they certainly do not make them a central theme in their educational packages. Cohall and Cooper (2010) stated: "Formal schooling and practical preparation for nontraditional leadership roles of clergy in seminaries have not kept up with the changing roles of parish ministers. Today, the individual pastor is not only a spiritual leader, but is also called on to play a complex role, especially in an urban context. Pastors often fail-or

can quickly burn out-because of inadequate preparation for leadership and administration within and beyond the parish context" (p. 28). Clearly, times are changing, but pastoral education has not caught up with the demands for leadership education. *In the interview of pastors, the following were expressed as their style of leadership.*

*The coaching-mentoring leader.* The coaching style works best when the leader wants to help teammates build lasting personal strengths that make them more successful overall. It is least effective when teammates are defiant and unwilling to change or learn, or if the leader lacks proficiency. In this leadership style, leaders are more like coaches/mentors/ teachers which involve coaching or supervising team members. It is a relatively modern leadership style that is being employed more often by many organizations.

*Facilitative type of leadership.* The interviewee expressed that he only facilitates or guides his parishioners especially in decision-making and other plans for the church. The interviewee said: "I stick to what is called facilitative type of leadership because I used to have a prepared plan for the whole year calendar of the church. So I stick to those plans approved by the members."

*Laissez-faire leadership style.* In such a leadership style, leaders delegate the responsibility to team members and let them work on their own with minimum or no interference. Laissez-faire leadership style gives the maximum scope for innovation and flexibility (<https://blog.proofhub.com/>). This type of leadership was utilized by one pastor when the officers of the



church were so insistent in making the final say to whatever plans they would have to make, although these plans were not included in their approved strategic planning session as approved by the congregation. As one interviewee narrates, "Sometimes if your emotions are touched this style turns into what we call "laissez faire" for you feel that you are not being supported by the church, so I submit to their decision."

### *Receiving "Manna" as Eternal Gift*

In whatever God, by his providence, leads pastors into for their day-to-day job, he calls them to do their work "not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord" (Col. 3:22). Paul said: "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward."

God wants pastors to want to do the work. He wants pastors who happily give of themselves in this emotionally taxing work, "not reluctantly or under compulsion (2 Cor. 9:7). God loves a cheerful pastor. God wants men who want to do the work, not men who do it simply out of a sense of duty. As one interviewee said, *"Well, our churches these days have many members but as to my experience there is no such thing as a "sweet church" as the one you had pioneered and there I felt "joy" that you see and know that you really are a father to them that when you talk to them you don't have fear that they will say something bad against you."* There is joy in the journey, but even more joy as we set our sights not on what is temporal, but on that, which is eternal (Maurer, n.d.). Everyone is "called" to work, as long as we recognize that in this sense "called" really

means “created” and “commanded” to work. Frederick Buechner writes: “The place God calls you to is where your deep gladness and the world’s deep hunger meet” (<https://www.theologyofwork.org/key-topics/vocation-overview-article>).

## **CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS**

### *Conclusions*

The experience of the pastors started with a conversion that is *miraculous, life-transforming process*-a process that is impossible without the direct, active intervention, participation and power of God. Contrary to what many thinks, conversion is not just a one-time event; instead, it is a process.

*Pastors’ experiences made them become better ministers of God. As stated in the conversation, the experience contributed to their spiritual and personal growth as a person. Not all of these experiences are good, but with the help of God and support of their loved ones they have become more productive in their ministry. Varied experiences gave them a different perspective in their growth as a pastor and enhance their vision. These helped them as well expand the territory of their work by gaining strategies and techniques on how to resolve conflicts encountered. These also led them to become more sensitive to the needs of their parishioners and becoming more zealous in serving God and people. They became dependent on God to uphold and hold them in different challenges that beset them.*

Although hearing God's voice and following His call into full-time ministry carries with it challenges, risks, difficulties, consolations and joy were felt by pastors to be their perpetual rewards and benefits. Indeed, *pastors had gleaned leadership techniques like being a coach and a mentor and had learned to be more flexible in their decisions and facilitative in reaching goals and targets with the support of their parishioners.*

### *Polity Implications*

Based on the findings of the study, the state as well as the Philippine Baptist Churches and the Baptist Ministers' Association must be committed to protecting the health, safety and welfare of its pastors and employees. They should recognize that workplace stress is a health and safety issue and acknowledge the importance of identifying and reducing workplace stressors. This policy will apply to everyone, especially to ministers. Moreover, the Baptist churches and its pastors have a responsibility to identify and manage work related stress by working in partnership. The Management and Safety Work Regulations (1999) imposes a duty on employee to make a suitable and sufficient risk assessment. (*The Management of Health and Safety at Work Regulations 1999*, from <http://www.legislation.gov.uk/ukSI/1999/3242/regulation/3/made>)

### *Recommendations*

In what follows are some recommendations that arise from the major findings of this study.

*Time Demands.* Rather than try to meet every expectation placed upon them, pastors must define ministry for themselves based on prayer, study of Scripture, and consultation with church doctrine and church leaders. Having defined ministry according to biblical priorities, they must then communicate these priorities to the congregation. One of these priorities should be the equipping of the laity or church leaders for ministry.

*Church Health Issues.* A pastor in an unhealthy church situation must develop self-differentiation and then stay in touch with the congregation. The pastor must define himself or herself in terms of values, beliefs, and goals and stay connected to the congregation. In this way, the pastor becomes a non-anxious presence in the church's emotional system. The pastor must seek help from God through spiritual disciplines and from others through support system practices.

*Spiritual Disciplines.* Spiritual disciplines must be a priority in the pastor's schedule. Jesus says, "Apart from me you can do nothing" (John 15:5). Through practices such as prayer and reflection on Scripture the pastor accesses the power of the Holy Spirit to overcome stress. Further, the strength, comfort, guidance, and power of the Holy Spirit are essential for real ministry.

*Support System Practices.* Pastors must seek out support. They must take the time, make the effort, take the risks, and involve themselves in support systems. Support systems, such as the Board of Deacons, are important for the social support that pastors desperately need. They are also important because they help pastors stay faithful to the other stress-relieving practices.

*Ongoing Training.* Pastors must become lifelong learners. This concern should be looked into by the Pastors' Placement, Theological Education and Ministerial Concerns Office partnered by the Seminary or Bible School.

### *Implications for Future Research*

Findings of the study revealed that there is a need for more research as to the pastoral leadership and its related issues which would include concerns on leadership styles and techniques as well as stress and burnout. Moreover, future studies like this will be administered to bigger bodies of religious faiths with significant leadership issues and the like.

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**LIGHTING UP THE LAST MILE: AN IMPACT STUDY OF THE  
MICRO HYDRO PROJECTS OF CPU-AREC IN THREE  
MOUNTAIN SETTLEMENTS OF SAN REMIGIO,  
ANTIQUE**

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**ABSTRACT**

This study investigated the impact of the three micro hydro projects in three respective mountain settlements of San Remigio Antique. Specifically it measured the changes in the quality of life and in several socioeconomic indicators including house structures, average income per month, sources of income, livelihood, cost of energy, and appliances, gadgets or machineries among the beneficiaries. It utilized a mixed methodology by giving a survey instrument to all 45 beneficiaries of Bunacan Micro Hydro Project, 51 beneficiaries of Culabao Micro Hydro Project and 72 beneficiaries of Maruray Micro Hydro Project, and by conducting focused group discussions in the three settlements. Using descriptive analysis of the quantitative data, findings revealed improvements in the house structures, average income per month, and in the acquisition of appliances, gadgets or machineries among the beneficiaries. There is a significant reduction in energy cost despite increase in the utilization. The cheaper cost of electricity from the micro hydro power

plant compared to the cost of using kerosene resulted to a big cut on energy expenditures among the beneficiaries while enjoying the opportunity to consume more energy. Farming is retained as the main livelihood and source of income augmented by the presence of irrigation system and farm machineries. Thematic analysis of the qualitative data yielded three main themes across the categories. The impact of the micro hydro projects into the quality of life of their beneficiaries are happiness, empowerment and the perpetration of a cultural practice called “dagyaw.”

*Keywords: impact, socio-economic indicators, livelihood, beneficiaries, irrigation system, “dagyaw”*

## INTRODUCTION

Twenty two kilometers of winding pre-war trails from the end of the Leon- Camandag road greeted the researchers. The settlements sit near the provincial boundary of Antique and Iloilo. The terrain is harsh and punitive but the engineers and students from CPU College of Engineering have ventured to light up the homes of the settlers. Three micro hydro power plants were put up to light up the last mile of San Remigio, Antique.

### *Rationale and Related Literature*

Why is electricity important? Electricity is a strategic infrastructure in the rise and fall of civilizations, says Andrew Pickford. In his book, *Energy Security 2.0*, Pickford said that at present electrical power systems constitute strategic infrastructure. In Rome, it was the aqueducts. In Angkor Wat it was canals. All of these classes of strategic infrastructure compress time and space as well as improve the material well-being and health of the citizens. It is this strategic infrastructure that enabled the civilizations to flourish (Pickford, 2011).

Continuity and availability of electricity can determine change of governments and cause revolutions in developed as well as undeveloped nations (Pickford, 2011).

Assessing the cumulative impacts of projects helps in ensuring the balance between economic, social, environmental and trans-generational benefits (Takyi, 2014). This was the reason why large scale development projects required Social Impact Assessment (SIA). SIA is the process of assessing or

estimating in advance, the social consequences that are likely to follow from specific policy actions or project development particularly in the context of appropriate national, state, or provincial environmental policy legislation (Burde & Vanclay 1996 as cited by Takyi, 2014).

The applicable methods and approaches of SIA guided this study. For example, the social indicators (which serve as variables) include physical, demographic and economic characteristics, income levels and cost of living, changes in land use and infrastructure development, community and institutional structures, political and social resources, individual and family, and changes in community resources were used by the researchers or at least served as reference.

Impacts can be negative or positive. In the Social Impact study conducted by Mackenzie Valley Environmental Impact Review Board in 2005, they have identified positive impacts in socio-political and economic indicators. The negative impacts identified include potential effects on the environment and culture (Mackenzie Valley Environmental Impact Review Board 2005 as cited by Takyi, 2014).

In CPU, an impact study done by Romallosa, Patricio and Java (2016), on the CPU Integrated Outreach Activities for Brgy. Ilongbukid, San Rafael, Iloilo focused only on the improvements or positive changes. But In another impact study done by the author (Pamocol, Baliguat & Robite, 2017) to the beneficiaries of Agbobolo Micro Hydro Project in Agbobolo, Ajuy, Iloilo, both the positive and negative impacts were identified.

While it was always assumed that development projects improve people's lives it cannot be ascertained unless evaluated.

### *Significance of the Study*

The result of this study was envisioned to benefit the Department of Energy, the CPU-URC, the College of Engineering, the project beneficiaries and the future researchers. This study serves as feedback to the aforementioned implementing agencies on mitigating negative impacts in future projects of the same nature. Furthermore, it ascertained the extent of success of the project. It has expanded the baseline data so that a long-term impact study can be more inclusive in the future. Future interventions can have sound basis also.

### *Objectives of the Study*

The objectives of the study are: a) to determine the change in the socioeconomic indicators such as house structures, average income per month, and sources of income, livelihood, cost of energy and appliances, gadgets or machineries, b) to determine the impact in the quality of life resulting from the provision of electricity among the household beneficiaries of the three Micro-Hydro Projects, and c) to determine the technical status of the three Micro- Hydro Power Plants.

### *Scope and Limitations*

This impact study was contained in the barangays Panpanan I and Panpanan II covering the three settlements of Bun-acan, Culabao and Maruray in the

municipality of San Remigio, Province of Antique. This study does not measure the effects of the micro hydro projects. Rather it measured the relationships of the socioeconomic indicators with the project. Qualitative data however probed on the impacts in the quality of life experiences by the beneficiaries.

## **METHODOLOGY**

This study utilized mixed methodology where survey, focused group discussion and key informant participation were used as data gathering technique. The discussions of quantitative results only described the projects' impact based on the changes in the socioeconomic indicators. Emerging themes resulting from the focused-group discussions (FGD) were arrived at using thematic analysis procedures. Discussions of FGD results were also done to support the explanation of the gathered numerical and descriptive data.

The population of this study was the total beneficiaries of the three micro hydro projects. There were forty five (45) direct household connections in Bunacan, fifty one (51) in Culabao and seventy two (72) in Maruray.

In order to gather the data the team has embarked on a one-time, three-day visit in order to conduct interviews and focused group-discussions. An official of each organization was requested to gather the quantitative data. The accomplished questionnaires were retrieved at a later time.



On the actual visit, the team, aided by community elders held an assembly where all available beneficiaries attended. There were 25 adults attending the FGD in Bunacan 12 in Culabao and 17 in Maruray. Interviews were also done with the key informants to triangulate information that came out in the focused group discussions. Ocular visits on the power plants were made as well.

Three types of data were gathered in this study, the quantitative data from the socioeconomic indicators, emergent themes describing the impacts in the quality of life among the beneficiaries and the technical evaluation report of an expert. The quantitative data were treated using frequency, percentage and mean. They were tabulated appropriately to show comparison between the recollected data (labeled before) and the present data (labeled now). The qualitative data were treated using thematic analysis procedures stipulated by Braun and Clarke (2006). The technical evaluation was prepared by the research team's expert and concurred by the team members.

### *Results and Discussions*

There were a total of 45 household beneficiaries in Bunacan, 51 in Culabao and 72 in Maruray. The house structures of the household beneficiaries in the three settlements were upgraded. Concrete floors have emerged and almost all have upgraded their roofs to G.I. Some have upgraded their house walls from bamboo to wood. These upgrades are indicative of positive changes in the house structures as a socioeconomic indicator.

The average monthly incomes of the beneficiaries of the three micro hydro projects have increased. Maruray and Culabao, have even doubled their monthly income compared to the time when there was no MHP yet. Across the three settlements, there is a positive change in income as a socioeconomic indicator.

Farming remained to be the main source of income among the beneficiaries of the three micro hydro projects. But new sources of income had emerged. It includes among others, the operation of rice threshers, power tillers, business including but not limited to stores, professional employment and OFW employment. The micro hydro projects brought a positive change on this particular socioeconomic indicator among the beneficiaries.

Energy cost among the beneficiaries of the three micro hydro projects significantly went down when compared to using kerosene. In Bun-acan, energy cost was reduced threefold. Culabao, despite the persistent technical problems they encountered reduced their energy cost twofold. Maruray enjoyed a more than fourfold reduction of their monthly energy cost.

With the presence of micro hydro projects, the ownership of transistor radios reduced in both Bun-acan and Culabao but the reduction of transistor radios was offset by the increase of television units, meaning people are upgrading. In Maruray, when the MMHP was installed, thirty two percent of the beneficiaries eventually bought television sets. Other acquisitions include but not limited to farm machineries, refrigerators and a lot of rechargeable lamps.

Three emerging themes described the impact in the quality of life among the beneficiaries of the three micro hydro projects: happiness, empowerment and the occurrence of the ideal group phenomenon, “dagyaw”.

The Culabao Micro Hydro Power Plant however, needs to be rehabilitated.

### *Conclusions*

Putting up of the Micro Hydro Projects of CPU-AREC is related to positive results or improvements in their beneficiaries' socioeconomic conditions. Furthermore, the impacts in the quality of life among the beneficiaries of the three micro hydro projects are happiness, empowerment, and the occurrence of the group phenomenon, “dagyaw”. Culabao Micro Hydro Power Plant needs to be rehabilitated.

### *Recommendations*

In the light of the findings and conclusions, the researchers recommend that the “Dagyaw” phenomena should be studied in depth as a valuable non material piece of culture. Concerned agencies must help the people of Culabao rehabilitate their Micro Hydro Power Plant.

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The Researchers

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Table 3A. Average Monthly Incomes among the Beneficiaries of the Three Micro Hydro Projects

Source of Income	Monthly Income (Before)	Ave.	Monthly Income (Now)	Ave.
Bunacan				
Main	P13,700.00	P304.44	P22,400.00	P509.09
Livelihood	P3,200.00	P71.11	P3,500.00	P77.78
Other	<b>P16,900.00</b>	<b>P375.56</b>	<b>P25,900.00</b>	<b>P575.56</b>
Livelihoods				
<b>Total</b>				
Culabao				
Main	P22,900.00	P467.35	P57,450.00	P1,172.45
Livelihood	P300.00	P5.88	P1,000.00	P19.61
Other	<b>P23,200.00</b>	<b>P473.47</b>	<b>P58,450.00</b>	<b>P1,192.86</b>
Livelihoods				
<b>Total</b>				
Maruray				
Main				
Livelihood	P32,950.00	P464.08	P91,550.00	P1,271.53
Other	P11,250.00	P156.25	P24,150.00	P335.42
Livelihoods	<b>P44,200.00</b>	<b>P622.54</b>	<b>P115,700.00</b>	<b>P1,606.94</b>
<b>Total</b>				

Bunacan N=45, Culabao N=51, Maruray N=72



Table 4. Main Source of Income among the Beneficiaries of the three Micro Hydro Projects

Main Source of Income	F (Before)	%	F Now	%
<b>Bunacan</b>				
Farming	43	95.56	43	95.56
Other Sources				
Brgy. Tanod			3	6.67
Brgy. Kagawad			1	2.22
Mini Rice Mill			1	2.22
Day Care			1	2.22
Worker	2	4.44	2	4.44
No source				
<b>Culabao</b>				
Farming	51	100	51	100
Business	2	3.92	6	11.76
OFW			1	1.96
Professional			2	3.92
Others (rice Mill)			1	1.96
<b>Maruray</b>				
Farming	22	30.56	70	97.22
Laborer	1	1.38	1	1.39
Business			1	1.39
Other Sources				
Professional			2	2.78
(Teacher)			3	4.17
Brgy. Official			1	1.39
MAPA			1	1.39
Secretary			1	1.39
Bible Woman			1	1.39
Parent Leader				
4Ps				

Bunacan N=45, Culabao N=51, Maruray N=72

Table 6A. Comparative Energy Costs among the Beneficiaries of the three Micro Hydro Projects

Sources of Cost	Energy Cost (Before)	Ave.	Energy Cost (Now)	Ave.
Bunacan				
Monthly Bill	P3,875.00	P86.11	P1,123.00	P26.12
Other Cost	-	-	-	-
<b>Total</b>	<b>P3,875.00</b>	<b>P86.11</b>	<b>P1,123.00</b>	<b>P26.12</b>
Culabao				
Monthly Bill	P9,270.00	P185.40	P1,115.00	P22.76
Other Cost	P300.00	P5.88	P2,880.00	P56.47
<b>Total</b>	<b>P9,570.00</b>	<b>P191.40</b>	<b>P3,995.00</b>	<b>P79.90</b>
Maruray				
Monthly Bill	P3,250.00	P45.77	P1,190.00	P16.53
Other Cost	P1,950.00	P27.08	P20.00	P0.28
<b>Total</b>	<b>P5,200.00</b>	<b>P73.24</b>	<b>P1,210.00</b>	<b>P16.81</b>

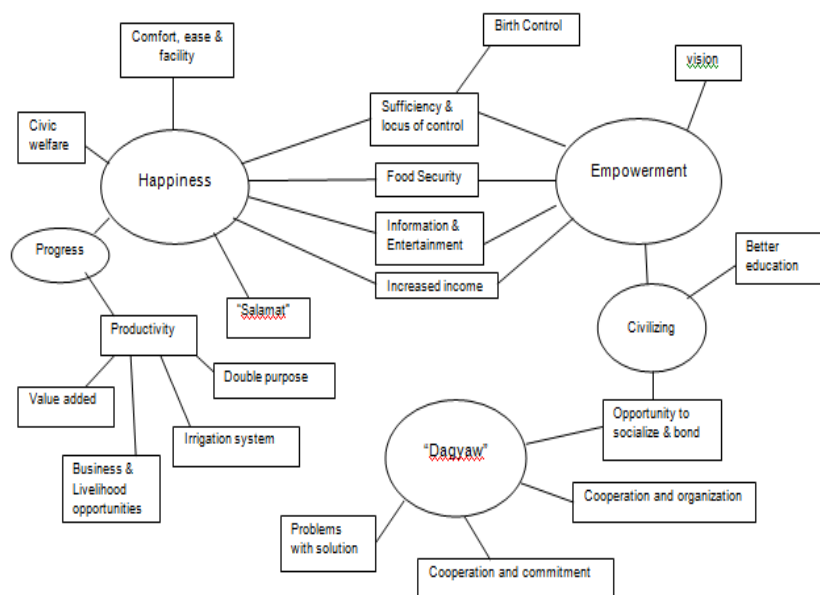


Figure 2. The Thematic Map showing the Main Themes

**SERVANT LEADERSHIP AT WEST NEGROS UNIVERSITY:  
IMPLICATIONS FOR FILIPINO HIGHER  
EDUCATION ADMINISTRATION**

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and Cleo Grace Hinaut*

**ABSTRACT**

Using Hale and Fields' (2007) instrument, this study includes the investigation of three factors relating to servant leadership: service, humility, and shared vision; and their relationships to outcome variables, including affective organizational commitment and job satisfaction, at West Negros University. The process for the present study included following-up on a pilot study conducted by West and Bocârnea (2008). In this present study, 168 of 333 possible participants voluntarily completed an associated survey. The participants included faculty and staff members who represented all divisions within the university. The results indicate that: (a) shared vision contributes significantly to both affective organizational commitment and job satisfaction and (b) perceived organizational support fully mediates the relationship between shared vision and job satisfaction.

## INTRODUCTION

As societies and organizations within those societies have changed, questions have persisted, regarding what factors contribute to high levels overall commitment and satisfaction of the members of those organizations (DuBrin, 2015). Affective commitment and job satisfaction have proven especially important to organizations, as scholars have found the existence of positive correlations and predictive relationships between these constructs and effective and productive organizational performance (DuBrin, 2015; Shahid & Azhar, 2013). Additionally, the positive correlations and predictive relationships between these variables have specifically extended to organizations of higher education (Mahmood, Mirza, Khan & Talib, 2011; Metheny, West, Winston, & Wood, 2015).

Scholars have also suggested that different types of leadership have served as important, positive, contributing factors to organizational outcomes (Cafferky, 2012; Yukl, 2018). This has included relationships between both servant and transformational leadership and those same two organizational outcomes (Baek-Kyoo, Yoon, & Chang-Wook, 2012; West, 2010; West, Bocârnea, & Marañon, 2009); with these relationships extending to organizations of higher education, as well (McClellan, 2007; Rubino, 2012; Yavirach, 2012).

Based on these results, the deans, professors, and staff personnel, who represented several of the various programs throughout West Negros University generally acknowledged that they possessed collective desires to: (a) more fully institute servant leadership across the university; (b) improve affective organizational commitment and job satisfaction, because of their impacts on the overall accomplishment of their mission; and (c) study the existing levels of these variables with coverage that includes adequate numbers of members from all departments. They also agreed that results from a comprehensive study could provide them with the support necessary to establish a priority of behaviors to effectively achieve their stated desires.

One goal of this present study included contributing to the overall knowledge and to acknowledge the potential usefulness of valid results to members of the West Negros University faculty and staff, as well as to other administrators and faculty members of similar institutions of higher education. With a representative sample number of members responding in this study, the research question included determining the direct relationships between leaders' service, humility, and shared vision, as functions of servant leadership, with followers' affective organizational commitment and job satisfaction, as perceived by followers; along with determining the mediating contributions of role clarity and perceived organizational support to those direct relationships. We have included a

graphic representation of these relationships in Figure 1, the Conceptual Framework.

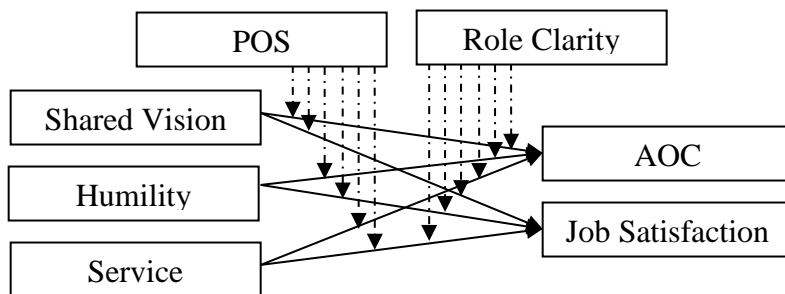


Figure 1. This represents the Conceptual Framework of the study. Shared Vision, Humility, and Service serve as the predictor variables; Affective Organizational Commitment (AOC) and Job Satisfaction serve as the outcome variables; and Perceived Organizational Support (POS) and Role Clarity serve as the mediating (represented by dot dash lines) variables.

This section includes a review of the literature, thereby providing general overview of the concepts and associated constructs included in this present study. This section also includes the list of relevant hypotheses of this present study, derived from the cited literature.

**Servant Leadership.** Although some people have argued that servant leadership originated from the ideologies and through the teachings of Lao Tzu and Jesus Christ – or before (Parris & Peachey, 2013); scholars have generally attributed the development of the concept of servant leadership, in the modern age, to Robert Greenleaf. Greenleaf (1977) explained that the notion of servant leadership originally came to him, from his review and study of the presumed fictional character "Leo," from the book "The Journey to the East," by Hermann Hesse (1956). In this story, Hesse told of acolyte

members of a religious order who banded together from different parts of Europe to complete a spiritual and physical pilgrimage to the east. On their trip, Leo a compilation of most of the menial tasks associated with their journey. Leo always served in a timely fashion, maintained an air of humility, and seemed cheerful, regardless of the undesirability of the impending tasks or objectives. At a point in the trip, Leo leaves the pilgrims and the pilgrimage falls apart. Only later in the story did Hesse reveal that, all along, Leo served as the titular head of their religious order.

In his development of the concept of servant leadership, Greenleaf (1977) did not necessarily take the position that leadership, in general, or servant leadership, in particular, represent values or skill sets reserved for the use of those who occupy the pinnacle positions in organizations. Rather, Greenleaf suggested that the best servant leaders possess servant-focused personal philosophies and ethics, before they become leaders. Greenleaf further implied that servant leaders can best emerge from cultures that embrace the values and ideologies that represent servant-hood, regardless of their positions.

Based primarily on the work of Greenleaf (1977) as a starting point, theorists began to identify and isolate supporting constructs for the concept of servant leadership. Some of these theorists also identified constructs from the Bible and other classical works. They then cross referenced and integrated these new



constructs with those constructs that emerged directly from Greenleaf's work, arguably, in order to develop more comprehensive models of servant leadership. Some of the early, more renowned models of servant leadership include those by Spears (1996); Farling, Stone, and Winston (1999); Patterson (2003); Wong and Page (2003); and more recently, van Dierendonck and Nuijten (2011). An abridged list of the constructs included in the earlier of these models and published by West (2010), include: altruism, appreciation, authenticity [sic authenticity], empowerment, healing, honesty, humility, influence, integrity, love, organizational stewardship, and responsible morality. Despite this wide array of constructs, Hale and Fields (2007) argued that three primary descriptors originally mentioned by Greenleaf consistently present as the primary factors associated with servant leadership. These factors include service, humility, and vision.

Servant leadership appears to have only just emerged from its infantile stages as a leadership theory. Yet from the growing supply of research and case studies, it also appears that a workable, descriptive definition has surfaced. As a unique model of leadership, servant leadership seems to have strayed foundationally from traditional theories, many of which have dictated material profit to their organizations as a top priority. Servant leadership theorists have instead suggested that servant leaders accentuate the human aspect of organizations, through their uses of people-centered management (Austin & Honeycutt, 2011, p.

50). An elucidation of servant leadership reveals that in this singular approach to leading, some theorists have further characterized servant leaders as those who deliberately seek out opportunities to serve others (Winston & Fields, 2015). Thus, it has seemed that servant leaders genuinely desire to empower others through encouragement and integrity, and by actively putting the needs of others above their own. Greenleaf (1977) further explained that these types of efforts result in healthier, wiser, and more productive individuals.

In their comprehensive definition of servant leadership, Hale and Fields (as cited in Schminke, 2010, p. 37) described servant leadership as "an understanding and practice of leadership that places the good of those led over the self-interest of the leader, emphasizing leader behaviors that focus on follower development, and de-emphasizing glorification of the leader." Additionally, theorists have also explained that inspiring growth in everyone around them serves as one of the preeminent traits of servant leaders (Prosser, 2008). Arguably, leading through service, in the development of others, has traditionally represented the mission of educators, throughout history. Even as the role of educators, including those in post-secondary education has tended to shift from one of revealing information and knowledge to one of facilitating the discovery of knowledge; the need for educators to lead and serve in the development of others has not changed (Elzinga, 2001; Hsu & Malkin, 2011; Vannoy, 1993). In fact, members of the higher education community have

identified all three of the servant leadership constructs mentioned by Hale and Fields (2007): service, humility, and vision, as foundationally important to and fundamentally integrated into what it means to work in that profession.

**Service.** In defining the construct of service, Hale and Fields (2007) stated that service includes: "service-orientation, follower development, organizational stewardship, follower empowerment, covenantal relationship, responsible morality, helping subordinates grow and putting subordinates first" (p. 399). Researchers of higher education have specifically linked several of these supporting attributes with desired outcomes in higher education. For example, Hashim and Mahmood (2011) suggested that both public and private universities in Malaysia should rank "service quality as the number one priority..." (p. 1). Similarly, even as far back as in the late 20th century, Cummings (1998) discussed how, at research intensive Michigan State University and the University at Buffalo, faculties and staffs took steps to balance research initiatives with service functions. Cummings specifically reported that the stated goals of the universities included: "seeking to serve their constituencies through both knowledge extension and instructional extension" (p. 69). In a more comprehensive example, in a thesis on the mission of Kenya's Strathmore University, Osiemo (2012) implied that the roles of the university include developing a mindset of service and leadership throughout the university. Osiemo also explained that members of the university's

faculty and staff should model the service-oriented values and subsequent behaviors that they desire to develop within their students. Some specific values that Osiemo cited include: (a) proving oneself useful, by responding to others' needs (p.136); (b) focusing on the development of moral values (p. 138); and establishing service relationships with the people in the communities and societies in which they work (p. 140), among others.

**Humility.** In defining the construct of humility, Hale and Fields (2007) stated that humility includes: "putting the success of followers ahead of the leader's personal gain" (p. 399). They further stated that for the purposes of servant leadership, humility "may include relational power, altruistic calling, emotional healing, moral love, altruism, credibility, voluntary subordination, authentic self, transcendental spirituality, emotional healing, and behaving ethically" (p. 399). Researchers and theorists in higher education have also specifically linked several of these supporting attributes with desired outcomes in higher education. Regarding humility, Osiemo (2012) suggested that it serves as a virtue, embedded in leadership. Regarding this idea, she said: "leadership is service and in service the virtues of magnanimity, humility and justice can be instilled in the students" (p. 140). Similarly, More and Todarello (2013) identified humility as an outcome desired by applicants to the executive MBA program at the Australian Catholic University. In their findings, they noted that the picture of a theorized perspective student included: "...a caring and skilled global citizen, wishing to make a positive

difference to society and characterized by a sense of humility, a heightened sense of awareness, personal transformation and a sense of interconnectedness with others (p. 15). Additionally, the foci of the candidates that they described, regarding self-interest, would include their "moving beyond negative greed as excessive materialism or career pursuit for money's sake" (p. 15). With reference to higher education administration, Harry Payne suggested that humility can serve as one of the "character virtues" that, when combined with intellectual virtues will support "the kind of decision-making that can lead to institutional transformation" (as cited in Ramaley, 2000, pp. 76-77).

**Vision.** In defining the construct of vision, Hale and Fields (2007) stated that vision includes: "having foresight combined with the ability to communicate vision to, and influence followers in, developing a shared vision for an organization. This dimension includes wisdom, persuasive mapping, influence, transforming influence, credibility, creating value for the community, and conceptual skills" (p. 399). Researchers and theorists in higher education have also specifically linked several of these supporting attributes with desired outcomes in higher education. For example, in their study, regarding total quality management in higher education, in Pakistan, Asif, Awan, Khan, and Ahmad (2013) concluded that vision represents one of the "critical success factors" (p. 1883). They went on to suggest that vision and the other critical success factors have implications at all levels of higher education. Similarly, in their case study, regarding the

University of Vermont, Pollock, Horn, Costanza, and Sayre (2013) reported that shared vision serves instrumentally in promoting sustainability in higher education. One of their specific ideas included that: "by focusing on shared values and long-term goals, envisioning exercises can achieve a surprising amount of consensus while avoiding the divisiveness and polarization that often plague open-ended discussions and university governance" (p. 343). Additionally, Osiemo (2012) suggested the existence of a correlation between "shared vision" (p. 136) and leadership and between leadership and success. However, beyond both short-term success and long-term sustainability, Osiemo (2012) also argued that developing skills associated with vision serves as a moral imperative in higher education. These skills include: holding fast to a vision (p. 132), contributing to a vision (p. 135), and creating a vision (p. 136), among others.

### **Affective                      Organizational                      Commitment.**

Organizational commitment represents an attachment that individuals, usually members, establish for a given, corporate entity (West, Bocârnea & Marañon, 2009). These individuals can base their attachments on one or more of several different factors. These factors include their own attitudes or orientations, the goals and objectives that they share with their organizations, the needs they may feel to demonstrate goal and objective alliance with their organizations, and their perceptions of associated costs and rewards (Meyer, Allen & Smith, 1993). Similarly, these factors represent the levels of alignment (otherwise congruence) that members

perceive to exist between their and their organizations' goals and values; and the subsequent willingness they possess to remain associated with and work for their organizations (Mowday, Steers & Porter, 1979).

Theorists and researchers subsequently categorized these factors as affective commitment, continuance commitment, and normative commitment. Affective commitment represents the attachment that individuals feel, due to their perceptions of sharing the same or similar values with their organizations. In other words, regarding content or process (or both), the individuals in question believe that they and their organizations work toward the same best interests. Continuance commitment represents the attachment that individuals feel, due to their perceptions that leaving the organization would cost them too much. In other words, if leaving would result in significant pay cuts, total losses of employment for significant periods, or probable rehiring with other organizations that would fail to use their full potentials, etc., people displaying continuance commitment would likely choose to continue on with their current organizations. Normative commitment represents the attachment that individuals feel toward their organizations, due to perceived moral or ethical obligations to continue on with them. For example, educators displaying normative commitment would feel moral obligations to continue on, developing their students, even if they experienced betrayals of trust with their administrations that would otherwise cause breaks with their organizations (Allen & Meyer, 1990).

Additionally, researchers have found that affective organizational commitment presents as the only one of the three types that leadership predicts (De Cremer, van Dijke & Bos, 2004; McColl-Kennedy & Anderson, 2005); and that personal characteristics, job characteristics, work experience, and structural characteristics serve as antecedents to affective commitment to organizations (Mowday, et al., 1979).

Scholars have suggested that the development and maintenance of high levels of organizational commitment should present as an important goal for institutions of higher education. They have related organizational commitment to both leadership and to overall institutional effectiveness. For example, Siddique, Hassan, Khan & Urooj (2011) proposed that in higher education, supervisors (otherwise leaders) have the wherewithal to provide motivation, to "retain, attract, and stimulate valuable faculty members;" and to achieve higher levels of "job engagement and organizational commitment" from faculty and staff members (p. 185). Additionally, in a study designed to measure factors that influence faculty morale on teaching performance and institutional effectiveness, regarding those who teach undergraduates, St Charles (2002) found that in addition to other factors, organizational commitment directly influences faculty members' motivations to teach.

**Job Satisfaction.** Job satisfaction represents the affective reactions that people develop and maintain,



based on their comparisons of actual and desired outcomes related to their employment. In other words, it serves as organizational members' affective reactions to their jobs, when they compare their perceptions of the desired and actual outcomes associated with their jobs. Particular constructs that support the concept of job satisfaction, include: overall feelings regarding employment specifics; met expectations; gaps between actual and desired rewards; and overall preferences, needs, and motives, as employees (Cranny, Smith, & Stone, 1992; West & Bocârnea, 2008).

In higher education applications, theorists and researchers have shown that job satisfaction directly relates to organizational effectiveness, as well as to members' desires to stay with their particular organizations. For example, as with organizational commitment, Siddique, Hassan, Khan and Urooj (2011) found that both student and faculty members' satisfactions contribute directly to institutional effectiveness. In fact, they cited Gun and Holdaway to specifically conclude that "the most important effectiveness indicator [in institutions of higher education] is teachers and students' satisfaction..." (p. 186). In this study, they also linked "good" leadership with employees' job satisfaction and their job satisfaction with their probability of leaving (p. 190). Similarly, in their case study of Pakistan's University of Sindh-Jamshoro, Syed, Bhatti, Michael, Shaikh, and Shah (2012) concluded that an important relationship exists between job satisfaction and organizational effectiveness. Specifically, they

stated that "faculty satisfaction is the most significant aspect in university education" (p. 89). On the other hand, from students' perspectives, Ham (2003) concluded from surveys of students from Southern Wesleyan University and Western Michigan University that significant correlations exist between the perceived quality of university services, by students, student satisfaction, and the behavioral intentions of students.

### ***Role Clarity and Perceived Organizational Support.***

Perceived organizational support represents the degrees to which members perceive that their organizations demonstrate willingness to reward them and care for their well-being, based on their efforts and the values that their organizations place on them (Eisenberger, Huntington, Hutchinson & Sowa, 1986). Researchers have identified empirical relationships between organizational support and organizational commitment (Hutchison, Valentino, & Kirkner, 1998; Maertz, Griffeth, Campbell & Allen, 2007), between organizational support and job satisfaction (Poon, Salleh & Senik, 2007; Yoon, Seo & Yoon, 2004), and between organizational support and transformational leadership, servant leadership, leadership development, and interpersonal leader behavior (Akroyd, Jackowski & Legg, 2007; Hutchison, Valentino, & Kirkner, 1998; Tangirala, Green, & Ramanujam, 2007, West & Bocârnea, 2008; West, Bocârnea & Mara  n, 2009). Specific research into higher education has confirmed the existence of relationships between perceived organizational support and both leadership and organizational commitment. F

or example, in their study of expatriates serving in roles of higher education in Malaysia, Yahya, Mansor and Warokka (2012) reported the existence of a direct correlation between perceived organizational support and both affective and normative organizational commitment. Additionally, through regression analysis they also concluded that perceived organizational support predicts organizational commitment and therefore, plays "a vital role in promoting organizational commitment" (p. 1). Similarly, in a study of a public sector university in Pakistan, Khurram (2009) reported that the perceived organizational support of university teachers, correlated with leader member exchange and with both affective and normative commitment.

Role clarity, the antithesis of role ambiguity, represents the degrees to which members obtain and understand the requirements expected of them, in order to properly carry out their assigned organizational functions (Rizzo, House, & Lirtzman, 1970). Researchers have previously identified the existence of empirical relationships between role clarity and organizational commitment, job satisfaction, and leadership (Allen, Freeman, Russell, Reizenstein, & Rentz, 2001; Joiner & Bakalis, 2006; Shoemaker, 2003; Wood & Fields, 2007). Specific research into higher education has confirmed the existence of relationships between role clarity and both leadership and job satisfaction. For example, in McCurdy's (2014) study of university staff members' organizational commitment and job satisfaction, findings included that, among other factors, providing clear roles

directly contributed to members' job satisfaction. Similarly, in her qualitative study of transforming institutions of learning into learning organizations, Johnson (2011) identified a relationship between role clarity and leadership. Specifically, Johnson reported a felt need of respondents that administrators should take responsibility for initiating processes to develop and maintain role clarity, among other factors; in order to enhance collaboration among subgroups.

### *Research Hypotheses*

We employed the same hypotheses as in a previous study conducted by West, Bocârnea and Marañon (2009) and based on the information mentioned in the literature presented herein. The hypotheses for this study included:

- RH1.** The servant leadership constructs of service, humility, and vision serve as linear predictors of organizational commitment.
- RH2.** The servant leadership constructs of service, humility, and vision serve as linear predictors of job satisfaction.
- RH3a.** Role clarity mediates the relationship between the servant leadership constructs of service, humility, and vision and the outcome variable organizational commitment.
- RH3b.** Perceived organizational support mediates the relationship between the servant leadership constructs of service, humility, and vision and

the outcome variable organizational commitment.

**RH3c.** Role clarity mediates the relationship between the servant leadership constructs of service, humility, and vision and the outcome variable job satisfaction.

**RH3d.** Perceived organizational support mediates the relationship between the servant leadership constructs of service, humility, and vision and the outcome variable job satisfaction. (p. 141)

## METHODOLOGY

This study consisted of a cross-sectional, non-experimental, mid-range analysis, using a post-positive approach in the conduct of an empirical investigation of the perceptions of faculty and staff members from West Negros University; a Christian institution of higher education, in Bacolod, Philippines. The variables within this study included: (a) service, humility, and (shared) vision, as functions of servant leadership and as the predictor variables; (b) affective organizational commitment and job satisfaction, as outcome variables; and (c) perceived organizational support and role clarity, as potential mediating variables.

## *Participants and Analyses*

The 168 volunteers who participated in the study included respondents from each of the divisions in the university. The total population of faculty and staff included 333 members, at that time. The participants in the survey completed hardcopy questionnaires, with the then Dean of the College of Engineering supervising the data collection and coding the data into Microsoft Excel. We then uploaded and analyzed the data using SPSS, v. 16.

The process of analysis began by first reversing the scores of the items, as required. The next step included analyzing for the central tendencies and internal reliabilities of each variable. We followed this by conducting multiple regression analyses between the predictor and outcome variables; and then using regression analyses, again, to check for the effect of mediation, as described by Baron and Kenny (1986).

### *Measures*

We collected data using validated, standardized instruments, combined into a collated questionnaire. We used instruments with permission or clearly in the public domain. The instructions in the questionnaire asked the respondents to only consider their immediate supervisors as their leaders and to only consider West Negros University as their organization, when recording their answers. All instruments in the questionnaire included a seven point Likert-type scale, through which

respondents could mark their levels of agreement. As this study serves as a reexamination of the same predictor and outcome variables considered in the previous investigation (West & Bocârnea, 2008), this study included the same instruments to measure the predictor and outcome variables and it included additional, mediating variables, as well.

To measure the three constructs serving as functions of servant leadership, this study included the use of the Servant Leadership Dimensions instrument, created and validated by Hale and Feels (2007). This instrument consists of six items per each of the service, humility, and vision constructs. In their previous study, West and Bocârnea (2008) reported Cronbach's alpha values for the servant leadership constructs that included: .93 for service, .95 for humility, and .93 for vision. An example of an item included in the instrument includes: [my leader] "models service to inspire others."

To measure affective organizational commitment, this study included the use of the Organizational Commitment Scale created and validated by Meyer and Allen (1997). The instrument used consists of only the eight original and revised items to measure affective commitment. It did not include those items, from the overall scale, used to measure normative and continuance commitment. Previous research has shown that of the three types of organizational commitment, only affective organizational commitment correlates with leadership (Akroyd, Jackowski, & Legg, 2007;

Hutchison, Valentino, & Kirkner, 1998). West and Bocarnea (2008) reported a Cronbach's alpha value of .89 for the affective organizational commitment construct in their previous study. An example of an item included in the instrument includes: "I would be very happy to spend the rest of my career with this organization."

To measure job satisfaction, this study included the use of the Overall Job Satisfaction Scale created and validated by Cammann, Fichman, Jenkins and Klesh (1983). This instrument consists of three items. West and Bocarnea (2008) reported a Cronbach's alpha value of .95 for the job satisfaction construct in their previous study. An example of an item in this instrument includes: "All in all, I am satisfied with my job."

To measure role clarity, this study included the use of the Role Ambiguity Scale (reversed) created and validated by Rizzo, House, and Lirtzman (1970). This instrument consists of six items. It did not include the eight items, from the overall scale, used to measure role conflict. West, Bocârnea, and Marañon (2009) reported a Cronbach's alpha value of .91 for the role clarity construct in their previous study. An example of an item in this instrument includes: "I know exactly what is expected of me."

To measure perceived organizational support, this study included the use of the modified Perceived Organizational Support Scale, originally created and



validated by Eisenberger, Huntington, Hutchinson, and Sowa (1986), as a 17-item instrument. The instrument used, validated by Wayne, Shore, and Liden (1997), consists of nine items. West, Bocârnea, and Marañon (2009) reported a Cronbach's alpha value of .93 for the perceived organizational support construct, in their previous study. An example of an item in this instrument includes: "The organization is willing to extend itself in order to help me perform my job to the best of my ability."

## **RESULTS**

The results include the statistical outcomes of the data analyses. The first section includes the confidence report and the descriptive statistics, along with the coefficient alphas of each construct. The second section includes the results of the factor analysis of the servant leadership constructs. The third section includes the results of the correlation and the regression analyses.

### *Confidence and Descriptive Statistics*

As related to research studies, the term *confidence* has referred to the confidence intervals that result from analyzing given sample sizes, population sizes, confidence levels, and percentages of likelihood that participants will make given selections. For this study, the collective responses to the questionnaire yielded

confidence that included about a  $\pm 5\%$  margin of error, at the 95% probability level.

Descriptive statistics have traditionally helped people to understand relationships between variables and the foundations upon which they relate. The descriptive statistics shown in Table 1 provides a list of the number of participants who responded to each variable; the average means and standard deviations of each variable; and the internal reliability of each veritable, in terms of Cronbach's alpha. As in previous, similar studies (West & Bocârnea, 2008; West, Bocârnea & Mara  n, 2009), respondents reported experiencing relatively high levels job satisfaction and role clarity, compared to perceived organizational support and affective organizational commitment. They also perceived that their leaders generally exercise service more than they develop and incorporate shared vision and that they exercise shared vision more than humility.

Table 1. Descriptive Statistics of the Study.

<b>Variable</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>Cronbach's <math>\alpha</math></b>
AOC	168	5.95	.82	.92
JS	168	6.08	.86	.72
SLS	168	6.09	.93	.93
SLH	168	5.80	1.03	.93
SLV	168	5.83	1.05	.95
RC	168	6.20	.68	.83
POS	167	5.30	1.06	.89

*Note.* AOC = affective organizational commitment; JS = job satisfaction; SLS = servant leadership service; SLH = servant leadership humility; SLV = servant leadership vision; RC = role clarity; POS = perceived organizational support

### *Factor Analysis of Servant Leadership*

Factor analyses have traditionally helped people to understand relationships between constructs within given variables or between instruments designed to measure similar concepts (e.g., between an instrument designed to measure servant leadership and another instrument designed to measure transformational leadership). For this present study, we conducted a principal components factor analysis to ensure that no overlap occurred, by item, in the measurements of service, humility, and vision, as functions (supporting factors) of servant leadership. As noted in Table 2, all items loaded correctly, at  $> .50$ , on the given factors that they support, except that service 5 and 6 cross-loaded with humility.

Table 2. Rotated Component Matrix.

	Component		
	1	2	3
Service 1	.346	.457	<b>.653</b>
Service 2	.308	.295	<b>.820</b>
Service 3	.229	.362	<b>.797</b>
Service 4	.471	.309	<b>.608</b>
Service 5 (Cross-loaded)	<b>.603</b>	.281	<b>.612</b>
Service 6 (Cross-loaded)	<b>.606</b>	.244	<b>.533</b>
Humility 1	<b>.654</b>	.349	.308
Humility 2	<b>.798</b>	.295	.330
Humility 3	<b>.734</b>	.164	.328
Humility 4	<b>.766</b>	.431	.198
Humility 5	<b>.787</b>	.312	.257
Humility 6	<b>.724</b>	.463	.172
Vision 1	.283	<b>.672</b>	.472
Vision 2	.256	<b>.737</b>	.489
Vision 3	.331	<b>.724</b>	.259
Vision 4	.375	<b>.780</b>	.293
Vision 5	.268	<b>.857</b>	.314
Vision 6	.440	<b>.771</b>	.204

Note: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.

Since service factor items 5 and 6, valued at .61 and .53, respectively, cross-loaded with the humility factor at .60 and .61, respectively, by decision rule (Kerlinger & Lee, 2000), we dropped those two items from consideration in further analyses.

## Correlations

Researchers have used Pearson product-moment correlation coefficients to describe the linear dependence between two variables. The greater the absolute values of given relationships (between -1 and +1), the greater the correlation between the associated variables. Researchers have generally presented correlations as descriptive in application, in that correlation does not necessarily infer causation. However, high levels of correlation between variable do infer predictability (Kerlinger & Lee, 2000). Table 3 indicates the existence of correlations found between all of the variables considered in this present study.

Table 3. Pearson Product Moment Correlations.

	<b>AOC</b>	<b>JS</b>	<b>SLS</b>	<b>SLH</b>	<b>SLV</b>	<b>RC</b>
JS	.84**					
SLS	.47**	.42**				
SLH	.44**	.37**	.79**			
SLV	.68**	.56**	.79**	.75**		
RC	.46**	.45**	.51**	.50**	.57**	
POS	.75**	.70**	.52**	.47**	.70**	.51**

*Note.* AOC = affective organizational commitment; JS = job satisfaction; SLS = servant leadership service; SLH = servant leadership humility; SLV = servant leadership vision; RC = role clarity; POS = perceived organizational support

\*\* Correlation is significant at the 0.01 level (2-tailed)

## *Regression Analyses*

Researchers have primarily used linear regression analyses to predict cause-and-effect behavioral relationships between predictor (independent) and outcome (dependent) variables. They have also typically used reports of variance to identify the percentages of value that predictor variables contribute to the overall outcomes in question (Kerlinger & Lee, 2000). In this present study, the three factors representing servant leadership (service, humility, and vision) served as the predictor variables, while affective organizational commitment and job satisfaction served as the outcome variables. In the first analysis, we discovered that servant leadership accounted for 46% of the variance, in predictive relationship with affective organizational commitment. In the second analysis, we discovered that servant leadership accounted for 31% of the variance, in a predictive relationship with job satisfaction. We recorded these in Table 4, along with other supporting statistical results.

Table 4. Results of the Non-mediated Regression Analyses.

	AOC		JS	
	$\beta$	$t$	$\beta$	$t$
SLS	-.09	-.86	-.01	-.10
SLH	-.12	-1.24	-.11	-.97
SLV	.84	8.58***	.65	5.88***
Adj. $R^2$	.46		.31	
$F$	48.93***		25.87***	

Note. AOC = affective organizational commitment; JS = job satisfaction; SLS = servant leadership service; SLH = servant leadership humility; SLV = servant leadership vision.

Using the 1-Step, Enter Method

\*  $p < .10$ , \*\*  $p < .05$ , \*\*\*  $p < .01$

As also noted in Table 4, specific results included our having identified the existence of significant relationships between shared vision and organizational commitment,  $\beta = .84$ ,  $p = .00$ ,  $< .01$ ; and between shared vision and job satisfaction,  $\beta = .65$ ,  $p = .00$ ,  $< .01$ . However, we also found that neither service nor humility demonstrated predictive, cause-and-effect relationships with affective organizational commitment or with job satisfaction, as further noted in Table 4. Because vision predicted both outcomes, but neither service nor humility predicted either outcome, this resulted in our only partially accepting hypotheses RH1 and RH2.

*Mediation*

Researchers have investigated mediating variables to determine if they serve as mechanisms that facilitate the relationships between predictor and outcome variables. In mediated relationships, the primary predictor variables actually influence or govern the mediator variables, which in turn influence or govern the outcome variables (Baron & Kenny, 1986). The method to check for mediation, prescribed by Baron and Kenny (1986) involves: (a) regressing the predictor variables on the potential mediating variable; (b) regressing the predictor variables on the outcome variable; and then (c) regressing the predictor variables, along with the potential mediating variable on the outcome variable. If the potential mediating variable maintains a relationship with the outcome variable, but the predictor variable does not, then (by definition), the potential mediating variable mediates the relationship between the predictor and outcome variables.

In this present study, we did not include service or humility in the analyses for mediation, since in the previous regression analyses, neither construct displayed a predictive relationship with either of the outcome variables (the second step in the process to check for mediation). However, in all cases, vision regressed upon role clarity and perceived organizational support (the potential mediating variables); and upon affective organizational commitment and job satisfaction (the outcome variables).



Role clarity caused a reduction in the absolute value of vision, even though vision maintained a significant relationship with the outcome variables. This indicated partial mediation of role clarity in the relationships between vision and both of the outcome variables (affective organizational commitment and job satisfaction). This further resulted in our only partially accepting hypotheses RH3a and RH3c.

Perceived organizational support caused a reduction in the absolute value of vision, even though vision also maintained a significant relationship with affective organizational commitment. This indicated partial mediation of perceived organizational support in the relationship between vision and affective organizational commitment. This resulted in our only partially accepting hypothesis RH3b.

Perceived organizational support caused a reduction in the absolute value of vision, to the point that vision did not maintain a significant relationship with job satisfaction. This resulted in our fully accepting hypothesis RH3d.

## **SUMMARY**

The applicable findings of this study included the existence of:

1. Relatively high levels of job satisfaction and role clarity, as compared to levels of perceived organizational support and affective organizational commitment
2. Significant correlations between all variables considered
3. Significant predictive relationships between servant leadership (combined service, humility, and vision) and both of the outcome variables
4. Significant predictive relationships between vision, as a function of servant leadership, and both of the outcome variables
5. No significant predictive relationships between either service or humility, as functions of servant leadership and either of the outcome variables
6. Partial mediation of role clarity in the relationships between vision and both affective organizational commitment and job satisfaction
7. Partial mediation of perceived organizational commitment in the relationship between vision and affective organizational commitment
8. Full mediation of perceived organizational commitment in the relationship between vision and job satisfaction.

## **DISCUSSION**

The goal of this study included investigating the application of servant leadership at West Negros University. Some of the related objectives included to determine the relationships between the three servant leadership constructs of service, humility, and shared vision with affective organizational commitment and job satisfaction. As in previous studies, the foci included affective organizational commitment and job satisfaction, because these organizational outcomes have related to other organizational outcomes, including organizational effectiveness and willingness to stay. Additionally, members of the faculty and staff at West Negros University expressed interests in having as much of the best outcome information as possible. They reasoned that this would: (a) allow them to make the best decisions regarding leadership behaviors to employ and (b) provide them with valid information to accurately predict the associated outcomes.

In this present study, three major differences emerged from a similar study conducted earlier, by West and Bocârnea (2008). First, in the previous study, both service and humility predicted both affective organizational commitment and job satisfaction. In this present study, although both service and humility correlated with both outcome variables, neither demonstrated a predictive relationship with either outcome variable, when considering all three constructs together. In other words, increasing either service or

humility, as parts of overall servant leadership "packages," will not increase the overall effects of servant leadership, as it applies to either the affective organizational commitment or the job satisfaction of followers. Second, although in the previous study, vision did not demonstrate a predictive relationship with either outcome variable, in this present study, shared vision demonstrated a predictive relationship with both outcome variables. In other words, increasing vision (or, as defined, "shared vision"), as a part of overall servant leadership "packages," will increase the overall effects of applying servant leadership, when it comes to both affective organizational commitment and job satisfaction. Third, where the previous study did not include the analysis of mediating variables, we concluded in this present study that role clarity provided full mediation of the relationship between shared vision and job satisfaction. In other words, it will prove important for those implementing servant leadership to clarify roles for followers, as parts of their visioning (vision sharing) processes; in order to maximize the increase in affective organizational commitment and job satisfaction of followers.

Some specific leader behaviors for sharing vision include soliciting and incorporating followers' suggestions for the future state of the organization, prioritizing organizational goals per subordinates' inputs, and publicizing the efforts made by followers in vision development and realization, among others (DuBrin, 2015; Stacey, 1992, Terry, 1993, 2001, West, 2008). Since

researches have also indicated that in most organizations, some amount of strategic planning occurs at every level (Kast & Rosenzweig, 1985), leaders at all levels should proactively engage in vision sharing behaviors with followers, regardless of any power distance dynamics typically evident in the Filipino culture, as discussed by Hofstede (2000). Doing this will promote the improvement and maintenance of higher levels of affective organizational commitment and job satisfaction, among followers; described as desired outcomes by leaders at West Negros University.

As noted herein, the results of this study indicate that role clarity outweighs any of the particular servant leadership constructs, including shared vision, as it relates to job satisfaction. This does not only mean that leaders who provide followers with clear directions and expectations regarding the followers' roles can anticipate generally higher levels of job satisfaction among those subordinates. It also implies that leaders at West Negros University who desire to improve or maintain subordinates' job satisfaction at the highest levels should choose to provide role clarity first. However, just as with the other findings, this does not suggest an either or prescription. The amount of variance included in the prescriptive regression equations demonstrated additive results (e.g., created more overall impact), as we added additional constructs, regardless if those particular constructs demonstrated statistical significance, as we included additional variable to the equations. In practical terms, this means that even though leaders

who add greater amounts of service and humility to their servant leadership "packages" might not directly cause higher levels of job satisfaction among followers; they likely would improve job satisfaction, if they applied service and humility in leadership efforts that included the improvement of role clarity.

This present study also revealed some important similarities with previous studies (West, 2010; West, Bocârnea & Mara  n, 2009). Though not reported in the results section, each of the primary predictor variables regressed on the each of the outcome variables when analyzed using simple regression. Shared vision correlated with affective organizational commitment and job satisfaction at greater levels than did service. Service correlated with affective organizational commitment and job satisfaction greater levels than did humility. These results indicate that leaders should generally work to apply shared vision, then service, and then humility in their dealings with those whom they lead. These results also provide further evidence that leaders who employ all of the behaviors associated with each of the predictor and mediating variables will likely create positive, collective, and synergistic effects that can result in their achieving greater levels of desired organizational outcomes.

## **LIMITATIONS AND CONCLUSIONS**

As with every study, this study included some potential limitations. Some reviewers might question why the study did not include the entire population. As with the previous study, some might also question the generalize-ability of the results to larger organizations, even larger institutions of higher education. The lack of data triangulation could contribute to common method variance, sometimes associated with self-report instruments, and to social desirability response bias. Additionally, other researchers have found additional variables beyond those investigated herein that could have mediated or moderated the primary causal relationships in this present study.

In conclusion, this present study confirms some earlier findings and it also presents important new findings, as well. As in West's (2010) previous study, two items cross-loaded between service and humility, using the Hale and Fields (2007) instrument. Researchers should conduct structural equation modeling on Hale and Fields' instrument, as a means of establishing a confirmatory factor analysis. Additionally, as opposed to leaders using service or humility as the primary influencer of affective organizational commitment or job satisfaction, in this present study, we conclude that they should employ shared vision first and especially in those cases requiring improved job satisfaction, they should incorporate improved role clarity. Although this study reflected the attitudes and perceptions of one

organization, when considered with the results of West, Bocârnea, and Mara on (2009), the overall conclusions suggest that the descriptions and prescriptions that emerge from both of these studies likely apply throughout a large segment of the population of the Philippines. In that regard, future research should investigate the same variables contained in this study to a more random sample of the general working population throughout the Philippines.



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