

CONTEXTUALIZATION OF PROTESTANT CHURCH LITURGICAL
GESTURES, AMONG THE KANKANA-EY PEOPLE,
BENGUET, NORTHERN PHILIPPINES

by

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30th April, 1997



I hereby declare that this thesis is my own work
and constitutes the results of my own research.

Ian W. Henderson

30th April, 1997

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ABSTRACT

A field-survey indicated that gesture forms used in Protestant Church liturgy are not identified with the general culture among Kankana-ey, Northern Philippines. Based on an open-system approach to communication, the project identified two categories of gestures, ceremonial and spontaneous, within which eighteen gestures were compared between their use in Sunday church services and the general culture.

In a sample of respondents, quantified data was obtained through in-depth interviews and photo-elicitation conducted in four selected congregations, within two denominations: the Episcopal Church and the Assemblies of God. These denominations represent two end points in the Protestant Church liturgical spectrum and results indicate that a difference exists in the forms used in both categories of gestures by both denominations between church and culture.

Two reasons are offered to account for this difference in findings between gestures used in the liturgy and their use in culture: the slow pace adopted by Protestant missions to contextualize the church in the Philippines; and a “culture of dependence” that still existed in Protestant churches after independence from their parent body. Further research is needed to determine the level of contextualization on other forms of communication in the church such as preaching, teaching, counselling.

The study findings indicate: that an emphasis on contextualization by Protestant missions at church planting level will help to avoid possible conflict between liturgical church forms and culture; that local church bodies must continually adapt forms of communication to the cultural context where they are located, while avoiding blandness, or the alienation of followers who are used to particular forms.

CHAPTER I

INTRODUCTION

The introduction is discussed under the headings of (1) motivation and presuppositions of the study, (2) statement of the problem, (3) research objectives, (4) significance of the study, (5) study scope, (6) study limitations, and (7) definition of key terms.

Motivation and Presuppositions

In this first part of the chapter, the areas of (a) motivation for this study project, and (b) main presupposition held by the author, are discussed in turn.

Motivation

The motivation for this study largely originated in the mind of the author in two or three waves. The first wave of motivation came when the author originally arrived in the Philippines to study in December, 1985. As a graduate student who attended Asian Theological Seminary in Manila, the author entered a master of theology in communication degree programme in the Asian context.¹ Opportunities arose whereby the writer was able to observe both missionary activity and the effect of such activity on various Filipino cultural groups first hand.²

In this context of study and observation, the author became aware of a somewhat rather negative attitude held towards Western missions, a view held not only among several academics, but also among some Protestant Christians in national church leadership in general. Their opinions can be summarised in terms what they objected to loosely described as: a Western based theological agenda applied in higher learning in Asia; Western based church practices simply being worked out in an uncritical way; and missionaries that paid the minimum of attention to existing Filipino cultural norms.

From a personal and very basic early assessment, the author was not convinced that, overall, the missionary force had done as much harm as good in their enthusiasm for the Christian cause. However, it was not the missionary force's enthusiasm or sincerity that was in question, but their lack of efforts to take seriously the need to adapt forms and practices in the church.

Since local Filipino cultures number a minimum of some 89 different major linguistic groups spread across the 7,100 plus islands, with 350 islands permanently occupied by residents - the task to adapt church forms is a large one in any terms. As a student, the author frequently pondered how an effort to contextualize certain specific areas, such as Sunday services, would work out. Would such efforts have a positive response among national church leadership? Would the results of contextualization of the church service relate better to the Filipino population as a whole?

The second wave of motivation for this study came when the author returned to the Philippines from Australia, in 1988, this time as a missionary educator. Some initial thoughts on areas to research for a doctoral programme began to emerge in the mind of the writer. As a resident in Baguio City, Benguet, between 1988 and 1991, the author had many occasions to observe two Christian groups at worship: the Episcopal Church (the writer's wife was employed by Brent International School run by the Episcopalians); and the Assemblies of God, (the writer worked as a theological educator for this denomination at the regional seminary for Asia, in Baguio City). After the earthquake of 1990, both denominations used Brent School Chapel for Sunday worship until their own buildings were repaired. The author thus positioned himself in such a way each Sunday, so as to observe operationally both groups in morning worship.

Focus for this research project began to narrow, as thoughts about gestures used in both denominations were keenly observed Sunday by Sunday by the author in the church services. Questions the writer asked himself included: "How do gestures

used in the two denominations relate to the normal Igorot person?"; and "What would the Igorot person make of such gestures?"

As the author is mainly interested in communication and how this relates to the Christian church in its mission and church practices, a decision was made to look at the possibility of a study project in this general area. Therefore, in 1991, the author made contact with staff as well as faculty at the University of the Philippines, and was directed to the Cordillera Studies Centre (CSC). A preliminary investigation of literature at the CSC revealed that little research had been done among Benguet Kankana-ey in contrast with Bontoc and Kalinga groups. A further investigation confirmed that little or nothing in research terms had been done among any of the Igorot peoples on the area of communication in general, let alone in such a specific area of gestures.

In March 1991, after initial permission and co-operation was indicated from the leadership of both the Episcopal Church and the Assemblies of God, the author wrote a topic proposal to the Centre for the Study of Christianity in the Non-Western World, University of Edinburgh. In mid-year, 1991, the author successfully applied to become a research fellow of the Cordillera Study Centre. After informal discussions were held with senior members of the staff and prominent members of the teaching faculty, the author decided to narrow his thoughts on the project to focus on a single cultural group, instead of a very ambitious attempt on four different cultures as was previously intended. An influential factor was that an investigation into gestures in one culture would narrow the field of background literature and sources to check, apart from a reduction in such as time and the financial cost of the project.

Later, when in preliminary discussions with the leadership of the Episcopal church, the author was made aware that a new Liturgical Commission³ had been appointed by the Philippine Episcopal Church. The express purpose of this Commission was to recommend to the national church how they might better relate to Igorot and other ethnic minorities, as well as make more relevant their Sunday morning liturgy in particular. The Commission's initial ideas on reform seemed

largely concerned with translation into Kankana-ey and some word structural changes to the revised edition of the Prayer Book order of the service. It was apparent to the author that the commission had not at that point considered the importance of both verbal and non-verbal communication, especially the role of gestures in their church service. This confirmed to the author that there was a need to explore this topic properly and to feed back the findings as one way to help the Episcopal Church in its quest for authentic identification of Christ with various cultural ethnic groups that they work among.

The motivation of the author to conduct this study can be summarised therefore into three parts: first, the awareness of the work of missionaries and need to adapt the Christian message; second, the practice of churches long after missionaries have gone to retain Western communication forms in their services, e.g., Western hymnology, Western preaching styles, Western theological agenda, Western worship practices; finally, through discussions with leaders in both the Episcopal Church and Assemblies of God.

As leaders in both groups have informed the author of their desire to identify with and become more relevant to the Kankana-ey culture, a key question may be posed at this point: "Does anything need to change in the Sunday morning service?" Indeed the researcher suggests a question may need to be posed at an even earlier stage, that is to ask in the context of gestures: "Does what occurs in the Sunday morning church service relate to the general Kankana-ey culture?" If the answer is more on the negative, than on the positive side, the next question that surely must be answered is, "Why not?"

Presuppositions

Two presuppositions held by the author that have a direct bearing on the study are (i) communication as an open-system, and (ii) contextualization of the liturgy.

Communication as an Open-System

There are two types of communication systems that can be observed in most societies: a closed-system and an open-system.⁴ One purpose of a closed-system is to conceal meaning. In such a situation only those initiated know the real meaning of what is communicated. One purpose of an open-system is to allow for communication to make sense to anyone. In this dissertation, an assumption of the researcher is that the church should belong to the latter type and use an open-system of communication.

In brief, those who perform within a closed system are people who intend or desire to keep communication meaning within the members of the group present. Such groups might include secret societies, Masonic orders, espionage bodies, or even sports groups such as the local rugby team, i.e., at a rugby lineout the "wing back" might shout out a code, or use hand gestures to indicate to team mates how high and how far the ball will be flung. The opposite team hear the verbal signals (or see the use of hand gestures), but the true meaning of such signals in a closed-system is intentionally and deliberately held back from the opposition. When communication signals are used intentionally to limit comprehension to the group, without due regard to the general public's understanding of such signals, whether gestures or otherwise, then a closed-system is being observed.

On the other hand, when an open-system of communication is used, first there is an awareness that those outside the initial group members may also be regarded as interactive agents in communication terms. That is to say, there is the possibility of communication interaction and input from people outside the group. There is no intention to use gestures or words that would deliberately conceal meaning from people outside the group. Second, there is an effort made to ensure that the communication process is clearly understood and this effort is initiated by a concern that others outside of the group may enter and participate. A feedback check is used in an open process, where an attempt is made to confirm that understanding has been achieved. Last, there is an awareness that output from the group may be fed-back to

interact with the society and culture that surrounds the group. Although it is true that various sub-cultures might interpret the same gesture differently, the main point here is that those who send the message or perform the gesture do not intentionally use a closed-system in the first place.

As stated, it is the author's presupposition that the church is to be involved in open-system communication, rather than operate intentionally or otherwise, in a closed-system. This is a basic presupposition held, not only with regards to the use of gestures, but also with regards to all other aspects of Christian ministry. The communication signals that are used by missionaries, priests, pastors, deacons and church members ought not to be of a hidden, secretive type, but in terms of communication theory should be open. One of the author's chief purposes is to see if the church in fact makes a deliberate attempt to communicate with (i) concealed meaning, or (ii) unconcealed meaning.

Contextualization of the Liturgy

When contextualization⁵ of the liturgy is being considered, more often than not, the sole result is a translation of the liturgy into the vernacular language. What about the role and meaning of non-verbal communication signals? If there is a desire to communicate clearly, then surely there is the need to look at both verbal and non-verbal signals, i. e., words and actions. It is an assumption of the author that both types of signals used in communication (verbal and non-verbal) need to be contextualized.

Most times reforms are restricted to the matter of verbal language, and exclude non-verbal aspects in church worship forms. What do non-verbal forms communicate to people such as the Igorot of northern Philippines? This is important to ask, especially when one considers that non-verbal gestures and symbols have been transferred across cultures, religious denominations, and even across centuries of Western theological and liturgical development.

Theological arguments notwithstanding, there is a need to examine what is being communicated through both verbal and non-verbal language in the forms handed over to people from those of another context (i.e., from Western Christianity). Specifically, what do these forms communicate in terms of a congregation's understanding? It is surely one thing to lay claim that communication takes place through non-verbal signals in the liturgy; it is another matter to ask: "What is communicated in terms of the congregation's understanding?"

The author comprehends that communication through liturgical forms involves meaning being attributed to both verbal and non-verbal signals. Since the activity and influence of foreign missions led to the emergence and existence of local Kanakana-ey Protestant congregations: "What local meaning(s) are attributed to communication signals in the liturgical forms that originate from the West?"

The position held by this researcher concerns effective communication: reforms in the use of non-verbal signals, as well as verbal language used in the liturgy, are a necessity if it is found that the non-verbal signals do not convey meanings within the culture. Ineffective communication through the use of non-verbal gestures, deemed unsuitable or irrelevant by a congregation, ought not to be ignored but dealt with in an appropriate manner. It is possible that outcomes from this research project might include certain reforms in the non-verbal component of liturgical forms used in Protestant Churches.

Statement of the Problem

Non-verbal communication gestures are used in the morning service of Protestant churches. This study will attempt to discover the current type and functional meaning of non-verbal communication gestures within the liturgies of the Episcopal and Assemblies of God denominations. The focus of the proposed research will be the specific non-verbal communication gestures expressed during the regular Sunday morning service. Both the non-verbal communication gestures of the congregation and members of the clergy will be examined.

More specifically, the researcher's interest is to (a) examine ceremonial and spontaneous gestures (movement, actions, usage of body language)⁶ used in Protestant liturgy, and (b) determine their respective relationship to Kankana-ey cultural norms of the people involved. Attention will focus on four Churches: two selected from the Episcopal Church that have a fixed sacramental liturgy, and non-charismatic; two selected from the Assemblies of God that have a free-form liturgy, and whose ethos is pentecostal-charismatic. These two denominations are thought by many to represent two opposite end points in the Protestant liturgical continuum. In addition, all four congregations are located in Buguias, Benguet Province, Northern Philippines: two churches chosen from a more rural Kankana-ey setting and two from a more urban Kankana-ey setting. A formal *statement of the problem* can now be more clearly expressed as follows:

Are gestures used at Protestant Church Sunday services identified with the general Kankana-ey culture?

Summary of Research Objectives

The research objectives that will be the focus of this study can be listed in the following eight points:

1. To identify and express the cultural background of the Benguet Kankana-ey;
2. To identify and define non-verbal communication gestures patterns commonly used by Benguet Kankana-ey in their general culture;
3. To identify and express the Episcopal Church liturgical traditions;
4. To identify and define Episcopal Church liturgical gesture practice;
5. To identify and express the Assemblies of God liturgical traditions;
6. To identify and define Assemblies of God liturgical gesture practice;
7. To determine whether the use of gestures in the liturgy of the Protestant Church are identified with the general Kankana-ey culture, as expressed by a study of four congregations, within two denominations;

8. To compare the two Protestant denominations involved, and determine whether there is any difference between them in their use of gestures in the Sunday morning church service with the Kankana-ey culture.

The above objectives generate the working hypothesis of the project stated as:

“Gestures used in the Sunday morning church service among Protestant congregations are different and thus not identified with the general Kankana-ey culture in Benguet Province, Northern Philippines.”

Significance and Justification of the Study

There is a tendency to apply, uncritically, Western theology to people of other cultures. The implementation of Western patterns of communication (related to liturgy, preaching, counselling, teaching, ministry, etc.) on peoples of the "Third World" is not an unknown factor in missionary life and activity. Therefore, a relevant understanding of the type and function of non-verbal communication gestures in specific non-western cultures can enable the missionary task to be better understood. In addition, it might better equip missionaries for effective communication in cultures similar to the Kankana-ey Church context.

There is also a tendency to apply the results of Western based research findings, methods, technology and knowledge to people of other backgrounds (i.e., Asians, Latin Americans, and Africans). Communication studies have largely focused on groups or individuals within Western societies rather than in the developing world. There is a need to conduct research in Asian cultures that will possibly allow a comparison of findings in various cultural contexts.

In the topic of non-verbal communication, there have been fewer studies on non-verbal communication in field situations than in experimental laboratory research. There is also a risky inclination to apply laboratory research findings uncritically to field situations. By a field study approach, we can arrive at a better understanding of the role of non-verbal communication in the church.

Field studies conducted in Igorot⁷ communities, by foreigners and Filipinos alike, show a surprising lack of interest in communication areas. Since non-verbal communication plays a such large part in the social life of the Filipino in general, and among Igorots in particular, there is a need for more accurate information and interpretation. This study aims to add to our understanding empirical facts about the Kankana-ey people not previously researched.

An information gap exists in our understanding of the type and function of non-verbal communication involved in church liturgical forms and their relationship with the cultural system of the people involved. This proposed study does not claim to fill this gap, only to acknowledge that such a gap exists. By maintaining this awareness, however, some steps may be taken to bridge this chasm and make a contribution to knowledge.

Study Scope

The research will use a field survey approach to examine the interaction of non-verbal communication gestures in four congregations in specific Kankana-ey settings. More specifically, the study will take place within the context of Episcopal and Assemblies of God Churches of the Kankana-ey people in Benguet, Northern Philippines.

The research aim will be to find whether an identical relationship exists between the:

- a. ceremonial actions used in the church and the culture.
- b. spontaneous actions used in the church and the culture.

The study will attempt to determine whether shifts in the expression of non-verbal communication gestures may be related to shifts in the emphasis in the world-view of the group (i.e., religious or cultural attitudes or beliefs).

Limitations of the Study

Various limitations of the study are outlined as follows:

Setting: A survey conducted in Benguet Province suits the purpose of this study. Time limitations and financial cost have limited the approach to a field study in four Kankana-ey congregations in Benguet, Northern Philippines.

Churches: This project will not attempt to cover all types of Protestant congregations. Two denominations each representative of one end in the Protestant liturgical continuum have been selected (Episcopal and Assemblies of God). These two denominations encompass the variety and diversity of Protestant Church liturgy among Kankana-ey people in Benguet province.

Sunday Morning Service: This study will not attempt to cover all the various kinds of church services. It will study only liturgy within the context of the regular Sunday morning church service.

Worship: The study will not attempt to examine liturgical music or congregational singing based upon religious themes or items. The focus is limited to a study of non-verbal communication gestures that take place during the normal Sunday morning service and will include communion, but not preaching.

Gestures: The use of non-verbal communication gestures in the general culture also will be discussed, but will not be the focus of the survey. Rather, the focus is limited to the use of gestures in the church service and their identification, or lack of such, to the Kankana-ey culture.

Language: Although Tagalog is the national language, it is only sporadically used in the Northern Philippines. This study will therefore be limited to examine non-verbal communication gestures among the people of Benguet who speak "Southern" or Benguet Kankana-ey and identify with the Benguet Kankana-ey culture. The use of an informant fluent in Benguet Kankana-ey and English will be a limitation of the study.

General Culture: The researcher will limit the focus of the survey to a comparison between the use of gestures in the Protestant Church and the general

Kankana-ey culture. In the survey, no attempt will be made to make a comparison between gestures used in the Protestant Church with gestures used in one specific subgroup, such as, an indigenous religious people involved in any one of many forms of their religious activities i.e., thanksgiving, healing, weddings, funerals etc.; or teacher and pupils in a public schools situation where the teacher and pupils are involved in a communication context with one another; or in colleges and universities where lecturers and students communicate in a formal educational setting; or any other particular and specific group situation where people have a public address form of communication.

Theological: The purpose of this study does not entail identifying the work of the Holy Spirit's operation in any given situation. Therefore the researcher will not attempt to measure the work of the Holy Spirit in any specific Kankana-ey congregational setting. To attempt to do so would be to enter a theological field that the researcher thinks is beyond the scope of a project of this nature.

Definition of Terms

Various terms related to the project are defined for the purpose of greater clarification and application of the project. These terms are the most common words used in this study and are explained as follows:

Culture: Sir Edward Tylor defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society."⁸

Contextualization: This involves both the ideas of "indigenization," when the missionary is initially the outside agent of change, and "inculturation," when the local church is the inside agent of change.⁹

Kankana-ey: Inhabitants of Northern Benguet, that includes all who speak the "southern Kankana-ey" dialect and who normally identify themselves as members of the Kankana-ey culture.

Belief: Theologically determined opinions held by a pastor and congregation about what constitutes normal congregational or pastoral behaviour during the Sunday morning church service. It also refers to the state or habit of the mind in which trust and confidence or reliance is placed in some unseen thing.

Episcopalian: Individuals who hold to Philippine Episcopal Church beliefs, doctrines and practices and are currently listed on the membership roster of an Episcopal Church.

Assemblies of God: Individuals who hold to the Philippine Assemblies of God beliefs, doctrines and practices, and are currently listed on the membership roster of an Assemblies of God Church.

Pentecostal: Those who hold to Pentecostal belief and normally practice gifts of the Spirit during Sunday morning services.

Communication An open-systems-directed process where the pastor and or congregation skilfully select and sort ideas, symbols, signs, and delivery methods purposefully designed to help elicit from the total system and their mind the effect intended by the pastor or congregation.¹⁰

Non-verbal Communication: In this study, this phrase is understood to refer to “behaviours that are used with regularity by a social community, are typically encoded with intent, and are typically decoded as intentional.”¹¹

Gesture: “A significant movement of limb or body, the use of such as a rhetorical device.”¹² In this study, gesture is understood as purposeful movement, body language, action used in the liturgy. Such activity can be composed as rhythmic, sequential, or basic body movements. (Such items as a cough, shrug, scratch, laughter, etc., are not considered).

Ceremonial Gestures The Oxford Dictionary defines ceremonial as, “with or as ritual, formal ... formalities proper to any occasion.”¹³ Therefore, ceremonial gestures include such actions as, bowing, sign of the cross, kneeling, and general standing and deportment used in the liturgy.

Spontaneous Gestures The Oxford Dictionary defines spontaneous as, “acting, done, occurring, without external cause, voluntary, without external excitement.”¹⁴ Such gestures include prayer positions, laying on of hands, lifting of hands and other gestures used in the liturgy.

Liturgy: “The work of the people,”¹⁵ in a church service, whether formal or non-formal. It may comprise of words, movement, expressive gestures, dance or art forms. This involves at least two or more parties: the priest or pastor; and members of a congregation. The parties have a common interest with respect to the purpose of their meeting together. Due to the existence of prior experience or acquaintance with one another, the parties are at least temporarily joined in a very special and voluntary communication relationship. Activity in the relationship concerns the participation of (i) the priest or pastor as the primary source and encoder of non-verbal messages, and (ii) the congregation primarily as decoders who decide the meaning of incoming non-verbal communication gestures and, who in turn, may respond and encode non-verbal messages themselves.

Summary of Chapter

In this introductory chapter the author discussed motivation and presuppositions; then presented the statement of the problem; eight main research objectives preceded the significance, scope, limitations, and definition of terms applicable to the project. The research project will use a field survey approach to investigate whether an identical relationship exists between non-verbal communication gestures used in Protestant Church liturgy with Kankana-ey culture. Four Kankana-ey congregations, composed of two from the Episcopal Church and two from the Assemblies of God, provide the study focus groups. In Part I, therefore, the author will set out background literature and the theoretical framework of the study. Part II will include methods, data collection, results and analysis of field work.

Endnotes

¹ The author first arrived in Manila, Philippines in December 1985 and was a full-time student from then until March 1987. The author attended a special Th.M. programme sponsored by the Asian Theological Association in conjunction with Asian Theological Seminary, and was awarded the degree when he returned to the Philippines from Australia in December 1988 after completion of the field project.

² Apart from the observance of missionaries and their activities in Manila, the author made several trips to other areas that included a visit to Mindoro in March 1986 and to Baguio City and the Cordillera region in August, 1986.

³ The author first met with members of the Liturgical Commission in January 1995, such as Father Laos, Dr. Killey in Manila, and Father Angeleo in Loo, Buguias. Father Angeleo's congregation at St. Gregory's Church, Loo, Buguias, was one of the two Episcopal groups that were later selected to provide respondents for interview.

⁴ The author goes into greater detail, in chapter 4, on the theory of an open-system of communication as it relates to Christian worship in the context of the Sunday service of the Church, prior to a discussion on the theoretical framework.

⁵ The researcher will use the word "contextualization" as an overall term to mean the process used to adapt Western forms (initially brought by Western missionaries) to another culture. Various terms refer to the process used to adapt concepts, or behavioural forms used in one culture with another, e.g., accommodation, adaptation, inculturation (enculturation), indigenization, and contextualization, etc. For definition of terms see discussion in, A. Shorter, Toward a Theology of Inculturation (New York: Maryknoll, 1994), pp. 3-16.

Bosch suggests that Roman Catholic missions tended to use the term "accommodation;" and Protestant missions preferred to speak of "indigenization." He says that Roman Catholics "endorsed the principle that a 'missionary church' must reflect in every detail the Roman custom of the moment." On the other hand, Bosch says that Protestants made "indigenization" as the "official policy in virtually every Protestant mission organization, even if it was usually taken for granted that it was the missionaries, not the members of the young churches, who would determine the limits of indigenization." D. J. Bosch, Transforming Mission (New York: Orbis Books, 1991), pp. 294-295.

Louis Luzbetak explains the Roman Catholic position when he says, " 'Accommodation,' 'adaptation,' 'the principle of cultural relevancy,' or 'the indigenous principle,' as this missionary approach is sometimes called, is the official policy of the [Roman] Church Accommodation is the respectful, prudent, scientifically and theologically sound adjustment of the Church to the native culture in attitude, outward behaviour, and practical apostolic approach." See, L. Luzbetak, The Church and Cultures (Pasadena: William Carey Library, 1970), p. 7; pp. 341.

The Protestant use of "indigenization" is defined by such as Eugene Nida who says, "Indigenization consists essentially in the full employment of local indigenous forms of communication, methods of transmission, and communicators, as these means can be prepared and trained for without indigenization there is no meaningful confrontation of religious systems and no intelligent "yes" or "no" to the claims of Jesus Christ. That adaptations occur or that indigenization of communication is necessary should not strike us as either strange or new." See, E. Nida, Message and Mission (New York: Harper and Row Publishers, 1950), p. 185.

In reaction to a monocultural system exported to other cultures by Protestant missionaries from the West, Henry Venn and Rufus Anderson in the last

century and Roland Allen in this century popularized the concept of "indigenization." The Willowbank Report suggested that in our day, however, Protestant missions are being criticized due to the way they have attempted to apply the ideals of "indigenization." The report pointed out, "Some missions, for example, have accepted the need for indigenous leadership and have then gone on to recruit and train local leaders, indoctrinating them (the word is harsh but not unfair) in Western ways of thought and procedure. These westernized local leaders have then preserved a very western-looking church, and the foreign orientation has persisted, only lightly cloaked by the appearance of indigeneity. Now, therefore, a more radical concept of indigenous church life needs to be developed, by which each church may discover and express its selfhood as the body of Christ within its own culture." See, Lausanne Occasional Paper, No. 2, The Willowbank Report-Gospel and Culture (Wheaton, Ill: Lausanne Congress for World Evangelization, 1978), pp. 23-28.

Bosch claims that Pierre Charles introduced the concept of "enculturation" originally from cultural anthropology into missiology and that in 1962 this term was taken up by J. Masson who coined the phrase "inculturated Catholicism" (*Catholicisme incultur e*). Jesuits then adapted this thought into "inculturation" and by 1977, the term was in "universal currency" and that it "was soon accepted in Protestant circles." See, Bosch, Transforming Mission, p. 447-448. "Inculturation," was used by the Central Committee of the WCC who, in their 1982 report, opined that the "planting of the Church in different cultures demands a positive attitude towards inculturation of the Gospel ...Inculturation should not be understood merely as intellectual research; it occurs when Christians express their faith in the symbols and images of their respective culture." See, "Eccumenical Affirmation: Mission and Evangelism, Central Committee Report, WCC, International Review of Mission, 71: 284 (October 1982), 427-447. James Oliver Buswell, III, defined "inculturation" as "the process of disengaging the supracultural elements of the Gospel from one culture and contextualizing them within the cultural form and social institutions of another, with at least some degree of the transformation of those forms and institutions." See, J. O. Buswell, III, "Contextualization: Theory, Tradition and Method," Theology and Mission, ed. D. Hesselgrave, (Grand Rapids: Baker Book House, 1978), p. 90.

"Contextualization" is defined by Buswell in three various ways, (i) *inculturation*, where the gospel message is made intelligible in the language and culture of the receivers; (ii) *indigenization*, where the church and its leadership are given birth, then developed to grow and reproduce within the country itself, and (iii) *translation*, where Bible translation is more the focus and where theology is done from the inside with local styles of emphasis and expressions. See, Buswell, *Ibid.*, p. 98. Also see discussion in, D. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids: Zondervan Publishing House, 1978), pp. 82-86.

⁶ There are various ways that gestures can be classified. For example, classification of gestures could be contrasted by theological terms, e.g., high church - low church; liberal Church - conservative Church, charismatic - non-charismatic, etc. Other categories could be drawn from communication theory, e.g., sender oriented - receptor oriented; encoder - decoder; user friendly - non-user friendly; facial - non-facial, etc. Other sets of comparisons could include, e.g., arms/hands - face/head; task oriented - social oriented; planned - unplanned; speech related - speech independent; formal - informal; emotional - cognitive/rational; posed - spontaneous; or as the researcher has used, ceremonial - spontaneous. Thus, there are various ways to characterize gestures for the purpose of a comparison. This study classifies gestures into two groups in order to determine whether one group of liturgical gestures would fit the Kankana-ey culture better than the other. For a discussion on classification of gestures, see, M. Knapp and J. Hall, Nonverbal Communication in Human Interaction (3rd ed.; Fort Worth: Harcourt Brace College Publishers, 1992), pp. 87-188; for details about the study of posed versus spontaneous use of gestures, see, p. 463; and

pp. 472-475. Also see discussion on classification by J. Burgoon, D. Buller and W. G. Woodall, Nonverbal Communication: The Unspoken Dialogue (Columbus, Ohio: Greyden Press, 1994), pp. 44-49.

⁷By the use of the term "*Igorot*," the researcher means "Mountain People" or "People of the Mountains" who live in the northern region of Luzon, Philippines (e.g. Kankana-ey, Ibaloi, Ifagao, Kalinga, and Bontoc peoples).

⁸E. Tylor, Primitive Cultures, 2 vols. (3rd ed.; London: John Murray, 1874), p.85. To define culture is not an easy matter and in the first instance, culture is one of the most discussed and interpreted terms around. Kluckhohn and Kelly, in "The Concept of Culture," ed. Linton, The Science of Man, pp. 78-106, brought together some 164 different definitions for the word culture in 1952, and used "close to three hundred definitions" throughout their book.

Lowie in, "History of Ethnological Theory," pp. 188-193, defined culture as "the sum total of what an individual acquires from his society - those beliefs, customs, artistic norms, food-habits, and crafts which come to him not by his own creative activity but as a legacy from the past, conveyed by formal or informal education." Some define culture simply as a "total social hereditary" and "tradition." Some, such as Kluckman, used the formula "culture is the total life way of a people, the social legacy the individual acquires from a group." Gillin, quoted in Luzbetak's Church and Cultures, states that "culture consists of patterned and functionally interrelated customs common to specifiable individual human beings composing specifiable social groups or categories." Keesing, who worked in the Philippines as an anthropologist, viewed culture in, Cultural Anthropology, pp. 17-29, as "the totality of man's learned, accumulated experience which is socially transmitted, or, more briefly, the behaviour acquired through social learning."

What is common in most definitions is that they do not pretend to exhaust the meaning of the term, but aim to indicate in a concise way as possible the essentials of the given concept. Sometimes it seems possible to observe clear concepts if not a clear definition of the term culture. Luzbetak in The Church and Cultures, says that a good definition of culture serves as a brief handy reference used to prevent misunderstandings and is a reference point for further discussion and clarification. Therefore, the definitions quoted above, give the following concepts of culture as (i) a way of life; (ii) the total plan for living, (iii) functionally organized into a system, (iv) acquired through learning, (v) the pattern of life of a social group and not of an individual as such. For a discussion on the definition of culture, the individual and the society, see, L. Luzbetak, The Church and Cultures (Pasadena: William Carey Library, 1976), pp. 59-60; 73-81; and 111-129 respectively.

⁹Bosch points out that the term "contextualization" originated in the early 1970s, in the circles of Theological Education Fund and became a blanket word with a variety of theological models. He says two different types of models arose from Jason Ukpong: the *indigenous model* that divided into two sub-types, namely, translation or indigenization; and the *socio-economical* model that divided up into evolutionary (i.e., theology of development) or revolutionary (i.e., liberation theology, black theology, etc.). Bosch opined that only "inculturation" in the first model and "revolutionary" in the second model qualify as contextualization proper. See, Bosch, Transforming Mission, pp. 420-421; 447-452.

Further to the debate on "contextualization" Bosch pointed out that the modern meaning applied to "inculturation" differs from the past in respect of the agents of change. Whereas in the past, terms such as accommodation, indigenization, etc., indicated that the missionary was the agent who supervised the process of change between the Christian faith and local cultures; in "inculturation," however, the concept is that the two primary agents of change "are the Holy Spirit and the local community, particularly the laity." See, Bosch, Transforming Mission, p. 453.

Thus, the concept of "contextualization" that the researcher uses involves both: (a) the idea of "indigenization," when the missionary is the initial agent of change; and (b) "inculturation," when the local church is the agent of change and positioned to adapt forms by itself, i.e., when the missionary is a participant, referent, or has departed the scene. Thus, the author prefers the overall term "contextualization" that allows for "indigenization" from a source who is an "outsider" to the culture, i.e., missionary; but also "inculturation" from a source who is an "insider" to the culture, i.e., the local church.

¹⁰R. Ross, Speech Communication: The Speechmaking System (Englewood Cliffs: Prentice Hall, 1989), p. 12.

¹¹The author has appropriated Judy Burgoon's definition of the term, see, J. K. Burgoon, D. B. Buller and W. G. Woodall, Non-verbal Communication: The Unspoken Language (Columbus, Ohio: Greyden Press, 1994), p. 33.

¹²The Concise Oxford Dictionary defines gesture as a "significant movement of limb or body; use of such movements to express feeling or rhetorical device; step or move calculated to evoke response from another or to convey (esp. friendly) intention." H. W. Fowler and F. G. Fowler, eds., The Concise Oxford Dictionary (revised. E. Macintosh, 5th Ed.; Oxford: Clarendon Press, 1964), p. 513.

¹³Concise Oxford Dictionary, p. 195.

¹⁴Concise Oxford Dictionary, p. 1240.

¹⁵The term "liturgy" has its root in the "public office or duty performed gratuitously by a rich Athenian," see, Concise Oxford Dictionary, p. 711. Liturgy defined as "the work of the people" is discussed by I. H. Dalmais, Introduction to the Liturgy (London: Geoffrey Chapman, 1961), pp. 3-4; also see the discussion on the meaning of the term "liturgy" by R. P. Marshall and M. J. Taylor, Liturgy and Christian Unity (Englewood Cliffs: Prentice-Hall, Inc, 1965), pp. 6-9.

PART I

REVIEW OF RELATED LITERATURE

CHAPTER 2

BENGUET KANKANA-EY

In this chapter, the author will (1) review studies that are considered important and relate to this project, (2) provide a profile of the Benguet Kankana-ey,¹ and (3) discuss the emergence of Protestant Christianity and the Kankana-ey.

Important Studies Related to Project

No previous research seems to have been published in the area of gestures used in the Kankana-ey culture or church. Indeed, very little published research has been conducted among the Kankana-ey at all, in comparison with other Igorot peoples.² For instance the Ifagao, Kalinga and Bontoc all have a large number of contributions on their cultures. Harold Conklin listed more than 600 published and unpublished articles about the Ifagao in 1968.³ Dumia commented that the Ifagao in particular are surely one of the most written about groups in the whole of the Philippines.⁴ As the literature reviewed does not specifically cover gestures used by Kankana-ey in their culture, this discussion on literature, therefore, briefly describes more about the Kankana-ey in general than their gestures. Important studies that describe or relate to the Benguet Kankana-ey are summarised in: (a) research dissertations and theses, (b) books, and (c) journal articles.

Research Dissertations and Thesis

Igualdo's, "The Social World of the Kankana-eyes,"⁵ presents the first major study ever undertaken on the social world of the Kankana-ey, as reflected in their beliefs, rituals and practices. Kankana-ey are described as a distinct major ethnic group that trace their origins to Buguias, Northern Benguet. Igualdo discusses: how they practice rituals; observe beliefs and feasts (*canaos* like a *Sida*); and their

practices on topics such as love, courtship, marriage, kinship, old age, death and burial ceremonies. In addition, Igueldo examined the Kankana-ey belief in spirits, their songs, folk-tales, chants and riddles. Igueldo concluded that Kankana-ey found in other towns of Benguet do not differ very much in the basic and original culture. However, he discovered that the educated and younger members of the Kankana-ey culture tend to avoid what he termed certain "pagan rituals" associated with the dead.

Abastilla conducted a study on the Culture of the "Kankanais of Barrio Tagudtud."⁶ His study traced changes in material and non-material cultural aspects that occurred over a period of four decades. He also sought to investigate change agencies responsible for the rate of change in the Kankana-ey people. Abastilla found that change had taken place in material culture, namely, dwellings, implements, attire and possessions. Although some changes have occurred in the non-material culture, such as marriage and courtship, he found that many traditional practices continued in rituals, beliefs and taboos.

Suclad's, "The Culture of the Kankana-eyes of Bagulin: Its Influence to Social Life and Education,"⁷ looked into the different customs, practices and traditions of the Kankana-ey. He appraised the influence of customs on such factors as housing construction, use of equipment, and modes of dress, birth, marriage, sickness, death and burial rites. Suclad found that the observance of traditional customs make Kankana-ey socially different to other peoples. Many customs and practices were also found to be beneficial. Suclad discovered, however, that several customs, when practised, have a negative influence that produce educational and social backwardness in the people.

Pes-oyen studied the "Customs, practices and traditions of the Kankanaey of Western Kapangan."⁸ The study sought to classify customs, practices and traditions in accordance with their significance to education. Pes-oyan concluded that geographical isolation contributed to and influenced the prevalence of customs; education brought changes and improvements; faster change occurred on the material

aspects of the culture; and change was slower in non-material culture due to the presence of old people who maintained their need for traditional tribal rituals. Pasoyan also learned that Kankana-ey like to maintain their leadership status along the lines of non-material aspects in their culture.

Munar examined "Cultural changes undergone by Kankana-ey at Kapangan."⁹ This study found that people had not lost contact with their origins despite the long and patient work of schools, missions, the building of roads, contact with other cultures and the rise of cash economies. It also found that, in the case of younger people, tribal practices are no longer strictly followed. Among the old and illiterates, however, the desire to practice their traditional beliefs and rituals is still very strong. Munar found the Kapangan language resembled the Ilocano tongue.

Molito examined the "Culture and traditions of the Benguet Ibaloy and Kankaney people through a study of their music."¹⁰ He discovered their songs reflect their social, intellectual, emotional and spiritual life. Using participant-observation and interview techniques to gather data, Molito surveyed and analysed songs from Kankana-ey participants from around Buguias and Kapangan. These songs were then classified as ritual, festive, lament, work, entertainment, fun, amusement, allegorical, appreciation, religious, love and courtship.

Tadaoan's study appraised the "Economic, political, social and religious aspects in the culture of the people of the Mountain Provinces."¹¹ He contended that the prevailing idea of traditional ancestral land claims hindered progress and found tribes had their own specific method of settling conflicts (i.e., in Benguet wealth, as opposed to force, settled disputes). This method, he suggests, led to breeding kinship leaders who lorded it over their kin. In summary, he also maintained that tribes were "polytheistic pagans" who worshipped the spirits of their dead ancestors; and that each particular ethnic group had their own developed religious practices despite the existence of common religious beliefs.

Two field-research dissertations conducted among Igorot communities reflect the effects of mass media in traditional Filipino communities. Daiwey's study, "Communication Patterns of the Bontoc Igorots and their Attitude to the use of Pilipino in Mass Media,"¹² describes the basic awareness and attitudes of the Bontoc tribe. He concluded from his study that there was a preference towards the use of the national language (Pilipino) in both print and broadcast media.

Faith Barros researched, "The influence of irrigation on communication and communication variables among the Ibaloy of Benguet."¹³ Her study confirmed that interpersonal communication was the most effective channel of communication among traditional communities and those in hard to reach areas. Barros found that as irrigation proceeded and incomes doubled, frequency of group meetings increased and became the more popular mode. To gain more knowledge about irrigation methods, she observed the locals made an effort to make outside contact and became more receptive towards mass media (print and radio).

Books

Several books discuss the history and culture of the Igorots and of the Benguet tribes: the Kankana-ey and the Ibaloyos. A brief summary of those books considered the most relevant now follows:

Scott's book, *The Discovery of the Igorots*,¹⁴ is broadly recognised as a noteworthy contribution from a leading scholar on the Igorot people. Scott has written a dramatic account of the Cordillera cultural history in the light of Spanish contact with the Igorot people. Scott also translated and annotated the works of early German anthropologists such as Carl Semper, Hans Meyer and Otto Scheerer, in *The German Travellers to the Cordilleras, 1860-1870*.¹⁵

In another book, *On the Cordillera*,¹⁶ Scott presents a series of essays written about the people of the Cordillera mountain range of Northern Luzon. This book discusses the *Apo-Dios* concept (traditional deities as equivalent to the Christian's

Supreme Being); worship in Igorot life; the meaning of the term Igorot and its cultural significance; and Cordillera architecture. Scott observed that Kankana-ey tend to live in scattered groups while other tribes live mainly in villages. He described Kankana-ey religion as monotheism plus ancestor belief; and pointed out that Kankana-ey, Ibaloy and Bontoes are non-Negrito people who build their houses directly on the ground.

Fry's, *A History of the Mountain Province*,¹⁷ continues on where Scott's history of the Spanish period ends. This research looks at three historical periods: (1) the American attempt to create a mountain area in recognition of the cultural independence of "non-Christian tribes;" (2) the abandonment of the policy of separation and the attempt to integrate the mountain peoples with their lowland "Christian" neighbours; and (3) the period after the Second World War where the mountain peoples take over local control of their own affairs.

Two further notable contributions on historical background are the massive 55 volume, Blair and Robertson's *The Philippine Islands*,¹⁸ and the single volume work by an ex-governor of the Philippines, W. Cameron Forbes also entitled *The Philippine Islands*.¹⁹

An important book by a Spanish friar, Angel Perez, now translated into English, covers the geographic and ethnographic study of Northern Luzon. Perez, a Spanish Augustinian priest who arrived in the Philippines in 1884, became an important historiographer until his return to Spain in 1906. He wrote the manuscript in 1891, and published it in 1902, entitled, *Memoria de la Mision de Cayan*. This was translated as, *Igorots: Geographic and Ethnographic Study of Some Districts of Northern Luzon*.²⁰ His purpose for writing *Memoria* was to inform superiors about "pagan" needs and the benefit of Christian conversion and how to accomplish it. This book provides information about an important period from a Spanish colonial perspective.

Wilson's study presents a broad picture of the mountain people of Northern Luzon. In *Skylands of the Philippines*,²¹ Wilson discusses the historical account of the Mountain Provinces from the Spanish period to modern times; the people responsible for developing the Mountain Province; and the people who inhabit each sub-province within the Mountain Provinces. Wilson describes the people of Benguet as a wet-rice terrace people who live in small groups with close kinship ties; Kankana-ey men as people who always carry a long heavy knife (*Bolo*) on a sheath; and Kankana-ey women as those who wear a long loom-woven cloth (*Tapis*) fashioned in pleats and more somber coloured than those worn by the Ibaloy.

Other major contributions that provided initial historical insight to Igorot tribal life and relate to cultural anthropology are Keesing's *Taming Philippine Headhunters*, and *The Ethnohistory of Northern Luzon*;²² also Kane's *Guide to Mountain Province: Thirty Years with the Philippine Headhunters*.²³

Bello's *Kankaney Social Organization and Cultural Change*,²⁴ focused on the Kankana-ey of Bakun and described the people as a mixture of the tribal peoples of Mountain Provinces. Bello discovered that although the people of Bakun speak a form of Kankana-ey dialect, cultural aspects of the Bakun people were more similar to that of Bontoc, rather than the Benguet Kankana-ey.

Bagamaspad and Hamada-Pawid's *A People's History of Benguet Province*,²⁵ is a team research compilation on the history of the Benguet people largely based upon field interviews with key leaders and local informants. The book provides important up-to-date background material for a modern understanding of the two tribes that live in the Province: the Kankana-ey and Ibaloy peoples.

Wasing Sacla's landmark book is the only published source that gives a complete account of traditional religious practices among Kankana-ey. Sacla's, *Treasury of Beliefs and Home Rituals of Benguet*,²⁶ discusses the beliefs, rituals, and practices of the two major tribes in Benguet: the Kankana-ey and the Ibaloy. In the book, Sacla pointed out that the two main Benguet tribes are similar in culture, but

different in language. Sacla examined rituals, beliefs and practices commonly practised by the Benguet Kankana-ey, namely, beliefs on lunar signs, beliefs in relation to weddings, farming, travel and *canaos*. He also discusses the role of the traditional priests (*Manhunong*), the thinkers (*Mankutom*), and the diviners (*Mansib-ok* or *Manbaknew*).

Journal Articles

Several journal articles about the Igorot provide useful reference source material and additional background information for a study of the Kankana-ey people.

Although Barton's studies invariably focused on the Ifagao people, one can learn something about general Igorot behaviour from certain of his findings, like, "A Collection of Igorot Legends. Beyer, one of the most prominent of early researchers into the "northern tribes" contributed with numerous books and articles, such as, "The non-Christian people of the Philippines," and "The Igorots."²⁷ Another helpful source is Brent's, "The Church in the Philippine Islands: A trip through Northern Luzon."²⁸ This provides insight into early missions activity by the Episcopal Church to the Igorot people. Cole's, "Distribution of non-Christian Tribes of Northwest Luzon," is another useful contribution.

Major research into the northern Philippine tribes has been conducted by American scholars such as Harold Conklin, who compiled a list of over 600 published and unpublished research papers done among Ifagao, in "Ifagao Bibliography."²⁹ Another older work produced by a well regarded scholar, is Fred Eggan's, "Some Aspects of Social Change in the Northern Philippines."³⁰ Keesing stands out as a major researcher who made substantial contributions in earlier studies, such as, "A Brief Characterisation of Lepanto Society: Northern Luzon."³¹ Lambrecht, a Roman Catholic missionary with a vast knowledge of the Ifagao, demonstrated a grasp of general religious factors in such articles as, "Adoption of Ifagao Local Customs in

Christianity.”³² This article gives helpful and valuable insight into customs among Igorots.

Moss, who mainly studied the Ibaloy people, made a worthwhile contribution in the area of tribal ceremonies in “Naboloï Law and Ritual.”³³ Moss also contributed with his work on “Kankaney Ceremonies.”³⁴ A German anthropologist named Otto Scheerer wrote several important studies published in various journal articles, like, “Igorots of Benguet - 1900.”³⁵ A prolific researcher on Igorot people and possibly the best known is the American Episcopalian lay missionary to the Philippines, William Henry Scott. His writings are widely published in a wide array of books and journal articles with relevant topics like “The Word Igorot.”³⁶

Another Roman Catholic missionary scholar is Vanoverbergh, who made many contributions to knowledge of the Igorot people on topics like “Dress and Adornment.”³⁷ His Catholic missionary work was mainly among the Isneg, but he also contributed with several important studies of the “northern Kankana-ey,” and produced a dictionary of the “northern” Kankana-ey language,” entitled, “A Dictionary of Lepanto Igorot or Kankana-ey as it is spoken in Bauco.”³⁸

Wilson, another writer of many articles about Igorot, wrote mainly about the Ibaloy people. An ex-Protestant minister, he contributed with topics of a religious nature, in, “Some Notes on the Mountain People of Northern Luzon.”³⁹ Last, but not least, Dean Worcester, past American Governor of the Philippines, wrote background information of interest about head-hunting tribes and their non-Christian state. He researched and listed the ethnic tribes in an article, “The non-Christian Tribes of Northern Luzon.”⁴⁰

Thus from various dissertations, theses, books and articles, one can glean a significant amount of understanding on the history, customs, language, folklore, religion and way of life of the Benguet Kankana-ey. This background literature provides material for a descriptive profile of the Benguet Kankana-ey and the discussion on an introduction of Christianity and Protestant missions.

Profile on Benguet Kankana-ey

In order to consider the problem of whether or not non-verbal gestures used in the Sunday service are identified with the general culture of the Kankana-ey people, it is necessary to first establish some understanding and to ask, "Who are the Kankana-ey people?" Therefore, in this second section of the chapter, the author presents a brief background profile of the Benguet Kankana-ey that is divided into four parts. These entail the: (a) land, (b) people, (c) language, and (d) rituals, customs and gestures in the general culture.

Land

Mountain Province consisted at one time of five sub-provinces, namely, Benguet, Ifagao, Bontoc, Apayo and Kalinga. However, in 1966, the old Mountain Province divided into four separate provinces: Benguet, Ifagao, Kalinga-Apayo and Mountain Province. But, the whole northern area is still widely referred to as "Mountain Province." The Cordillera mountain range traverses the provinces of Kalinga-Apayo, Mountain Province, Abra, Ifagao and Benguet. The Cordilleras are bounded on the west by the narrow coastal region of Ilocos and on the east by the wide plains of the Cagayan valley. A map of the Philippines, shown on figure 1, gives the location of Benguet in relation to the widespread area of over 7,000 islands that make up the nation's territory, whilst figure 2 shows a pictorial breakdown of the four current provinces that consist of the area known as the "Northern Philippines."

The Province of Benguet⁴¹ is a plateau of elevated land located in the central Cordilleras and the most populated of all northern provinces.⁴² It has a land area of 259,240 hectares, a little over half classified as "forest land." Of the remaining area, half again is regarded as alienable and disposable. The two main sources of income in

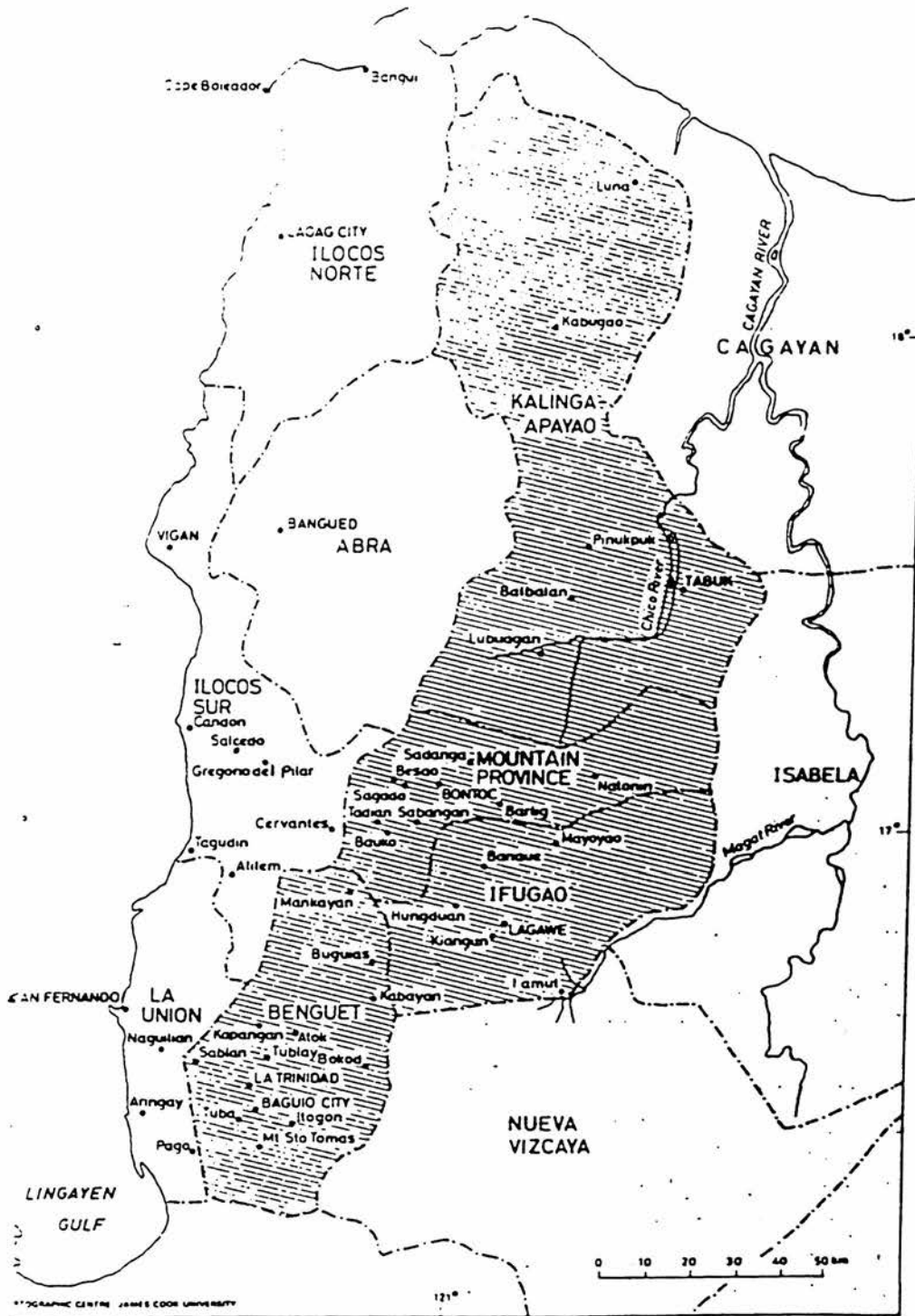


Figure 2

The Northern Provinces

Source: J. Ngai, in H. Fry, Mountain Provinces (Manila: New Day Publishers, 1983), p. 215.

Benguet are from agriculture (vegetables, irrigated or wet terrace rice, root crops) and mining (gold, silver). Benguet has thirteen municipalities, namely, La Trinidad (the capital), Bokod, Kabayan, Atok, Kapangan, Itogen, Tublay, Sablan, Tuba, Kibungan, Bakun, Buguias and Mancayan.⁴³

The researcher based his field work in the area of Buguias. This was partly due to this area being regarded by the research community as being more “pure” Kankana-ey, in the sense of being less “polluted” by other groups in cultural terms,⁴⁴ and the seat of Kankana-ey culture. It is also the place where the Kankana-ey “best set forth their customs, traditions, mores, practices, rituals and beliefs.”⁴⁵

People

Prior to the time of the Spanish colonization of the Philippines, people of aborigine stock are believed to have lived in the islands. Then people arrived from the east in two waves, from Indonesia to areas of Mindanao, Negros and Northern Luzon, followed by Malays. Initially, the Malays are believed to have come as what Igueldo terms “primitive,” then “semi-civilised,” then as “civilised.” Igueldo, who researched the social world of the Kankana-ey, accepts that the Kankana-ey are one of the groups that are descended from the semi-civilised Malayan migrants. Igueldo says that, according to oral history, the semi-civilised Malays brought with them their own culture, their knowledge of irrigation and terracing skills. Igueldo gives this account of the historical background to the Kankana-ey:

Their ancestors were said to have landed in Langayen Gulf and after being driven by the more civilised Malays, came up to the mountains following a river which is now the Agno. As years went by, they reached a mountain on the north, now Mt. Data. After exhausting all food that is to be found in the forest and in the lake and before they could raise their own foodcrops, this group of immigrants decided to part ways following the rivers that flow on each side of the mountain lake...The rivers are now the Agno, Chico, and Amburayan rivers. The group that followed the Agno river settled in Boagan. They were later joined by other groups who settled in the other known settlements in Buguias such as Obanga, Loo, Gateley, and Bawdan.⁴⁶

Today, the original people who live in the northern provinces are known as Igorot, a term from ancient Tagalog that means, “people of the mountains.”⁴⁷ Igorot are

composed of several ethnolinguistic groups: the Isneg in Apayo, the Kalinga in the sub-province of Kalinga, the Tinggian (Itneg) in upland Abra, the Bontoc in Central Mountain Province, the Ifagao in Ifagao Province, the Ibaloi in southern Benguet, and the Kankana-ey in northern Benguet.

The total population of the indigenous people of the Cordillera is approximately 696,780.⁴⁸ Although there are distinct cultural differences between the Igorot groups, they do share certain similarities. For instance, anthropological and linguistic studies show that the languages of Northern Luzon belong together.⁴⁹ Dumia points out, though, that some of these groups would prefer to be called by their ethnolinguistic title rather than be called Igorot.⁵⁰ Others have written on the issue of inter-tribal relations and Vanoverbergh offered his summary insight into the unity of the Igorot people. He says:

The various so-called non-Christian tribes in the Mountain Province (now the provinces of Kalinga-Apayo, Mountain Province, Ifagao and Benguet), while differing one from another in numerous details, are actually essentially one. Whether they were originally one or have become so in the course of time is another question.⁵¹

A distributed breakdown of Igorot ethnolinguistic groups is shown below in table 1. This table provides a good comparison of the various ethnic people in the Cordillera region of the Northern Philippines.

The Ifagao people have the largest population of all the Igorot groups with a population around 180,000. The Benguet Kankana-ey are said to have a population of 125,000 and are the third largest group after the Ifagao and the Bontocs (148,000). The Ibaloi, the second ethnic group who predominantly live in and around southern Benguet, number around 93,000 people.

According to the 1990 local census, the total population of Benguet Province was recorded as 485,857 inhabitants.⁵² (A projected population total for Benguet, excluding Baguio City was 351,716 in 1996 and 360,622 for 1997).⁵³ La Trinidad, the capital town of Benguet Province, had a population of some 48,523 people. Baguio, the major city in northern Philippines, with 26 colleges and universities, was

easily the most populated area in Benguet with approximately 183,142 inhabitants.⁵⁴ (Baguio City was projected to grow to an estimated level of 212,226 by 1994)⁵⁵. Buguias was said to have a population of 25,236.

Table 1
Population Distribution of Ethnolinguistic Groups in the Cordillera
Region of Northern Philippines

Ethnic Tribe	Total Population
Ifagao	180,000
Bontoc	148,000
Kankana-ey	125,000
Kalinga	106,780
Ibaloi	93,000
Isneg	44,000
Tinggian (Itneg)	50,402

Source:

Philippine National Census, 1982. Not included in this breakdown are other smaller minority groups such as the Atta, Kalinguya, Gaddang, Bago, etc. which total in number about 134,270.⁵⁶

It is noted that the four most northern municipalities of Benguet are mainly inhabited by the Kankana-ey people, namely, the municipalities of Kibungan, Bakun, Buguias and Mancayan. A population map that graphically portrays the size of each Municipality in relation to one another, determined by the number of inhabitants in each area, is shown in figure 3.

Certain myths related to the origin of the Kankana-ey speaking people, say that the Kankana-ey descend from the hero-god Lumawig and his wife Bangan who lived in the Mount Calawitan. Legend holds that from this mountain descendants migrated to the surrounding areas such as Benguet, Bontoc and Ifagao.⁵⁷

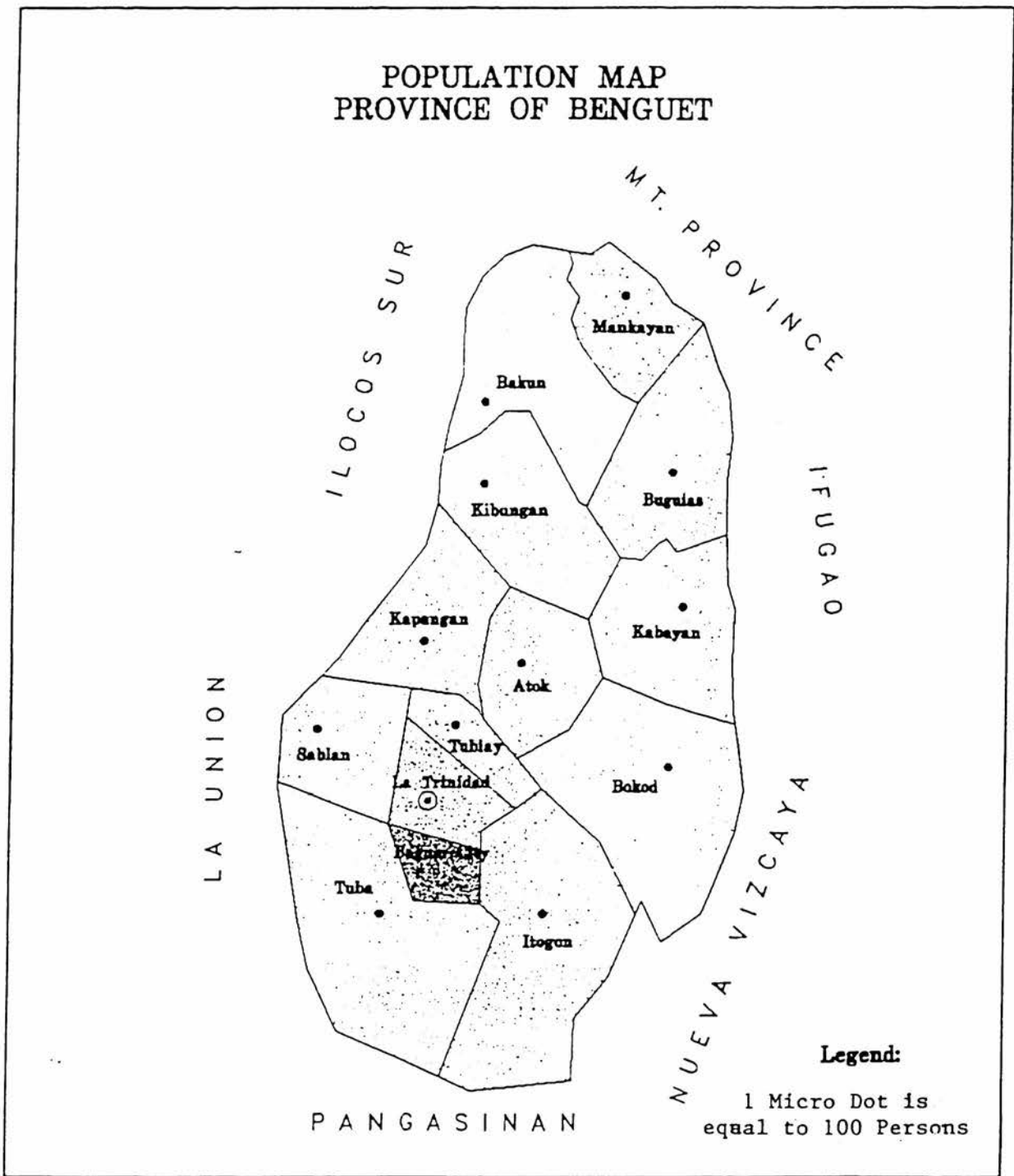


Figure 3
Population Map of Benguet Province

Source: "Report NO. 3-15 N," Census of Population and Housing, National Statistics Office, Manila, p. xxiv.

Table 2
Population Enumerated in Various Census:1903-1990

Municipality	1903	1939	1960	1980	1990
Benguet (including Baguio City)	21,697	122,204	183,657	354,751	485,857
Baguio City	489	24,117	50,436	119,009	183,142
Atok	5	6,047	8,353	14,466	13,853
Bakun	10	4,383	4,927	8,878	10,817
Bokod	31	6,082	8,946	11,899	11,474
Buguias	10	5,691	8,658	17,509	25,236
Itogen	29	35,179	32,742	47,605	61,773
Kabayan	22	4,190	5,869	9,072	10,306
Kapangan	28	6,539	10,707	13,381	15,537
Kibungan	8	3,426	6,901	10,500	12,753
La Trinidad	267	6,554	12,415	28,713	48,523
Mankayan	118	6,865	13,812	25,684	32,889
Sablan	-	2,930	4,741	7,900	8,440
Tuba	-	5,936	9,307	30,449	39,635
Tublay	11	4,265	5,843	9,686	11,479

Source:

National Statistics Office, 1990 Census of Population and Housing, Report No. 3-15 N, (BENGUET) - Socio-Economic and Demographic Characteristics, Manila, June 1992, p.1.

According to Bagamaspad and Hamada-Pawid, this mythical account of their origin shared by the "northern" Kankana-ey of the Besao-Sagada-Sabangan-Bauko-Tadian area, distinguishes southern Kankana-ey from the Ibaloy of Southern Benguet.⁵⁸

Details of population growth and dispersion in the province is presented in table 2.

In summary, the Kankana-ey are a distinct people who mainly reside in the northern part of Benguet Province. The people of northern Benguet, the Kankana-ey, were selected as the ethnic group for this research project.

Language

Linguistically, differences exist between the Benguet Kankana-ey and the northern Kankana-ey living in Bontoc Province. Keesing found that dialect variations in Kankana-ey exist between the districts of Benguet and those of Bontoc.⁵⁹

Bagamaspad and Hamada-Pawid agree that the Kankana-ey have their own language and that it is distinguishable from others. They state:

In terms of cultural differentiation, the Kankana-ey have no important cultural features by which to distinguish themselves from the Ibaloy; linguistics is the most obvious basis on which they may be classified as a different cultural group. Of the inhabitants (Kankana-ey) of northern Lepanto (Bontoc) ... they speak a variation of the dialect spoken in the southern part of the sub-province (Bontoc)⁶⁰

The author has observed that Protestant Church congregations in Northern Benguet mainly consist of people from Benguet Kankana-ey ethnic origins. The majority can speak and read in both Kankana-ey, English and Ilocano, but a limited number speak only in their Kankana-ey ethnic dialect. Since English is the language of instruction at public schools, most younger Kankana-ey have a good command of English. Some might prefer to use English, rather than Ilocano or their Kankana-ey dialect, to communicate outside of their homes.

In order to understand the language situation more fully, especially to learn what language is the preference at home, a look at the 1990 census figures is helpful. A contrast in the picture is apparent, when language reportedly used in the home is compared with language often frequently heard in life outside of the home. Table 3 reports the proportion of Benguet households that use a specific

Table 3

Language or Dialect Generally Spoken in
Benguet Households: 1990

Language - Dialects Spoken in Benguet (including Baguio)	Number of Households (Total 95,000)
Tagalog	11,187
Cebuano	277
Ilocano	37,799
Pampango	294
Pangasinan	2,901
Bicol	138
Bontoc	1,008
Inibaloi	15,500
Ifagao	1,209
Kalinga	368
Kankana-ey	21,662
English	533
Chinese	49
Other Foreign Languages	10
Other local Dialects	1,623
Other Filipino Languages	524

Source:

Based on the data provided from the National Statistics Office, "1990 Census of Population and Housing, Report No. 3-15 N, (BENGUET) - Socio-Economic and Demographic Characteristics," Manila, June 1992, Table 11, p.55. (Figures are based on a 10 percent sample).

language in their home across Benguet Province. By far the most frequently used language across Benguet is shown to be Ilocano, where almost 38,000 households

(37,799) are reported to use this language in their homes. This particular Ilocano language figure is not a surprise, since Ilocano is a shared language across the Cordillera region as well as across the Northern Philippines as a whole. The Kankana-ey language is reported to have the next highest figure (21,662 households) of usage, representing a large proportion of the total figure in the area (in comparison with other dialects that are used). Inibaloï, the second largest ethnic group that reside in Benguet, shows just over 15,000 households speak in this dialect (15,500).

Table 3 presents an unusual picture where international languages such as English (532 households) and even Chinese (49 households) are poorly reported in comparison with local dialects. This picture arguably strengthens the case for a closer look at what the Christian Church does with respect to the use of communication in the church, in particular the use of both verbal and non-verbal language. Although the focus of this research is limited to non-verbal communication, there is clearly a need to address the issue of the verbal language used in Kankana-ey Churches.

The two Kankana-ey speaking groups are distinguished geographically, culturally, and linguistically from one another. A comparison of the two groups will help to define more clearly the cultural background of the ethnic group studied in this project, the Benguet Kankana-ey.

First, the "Southern" Kankana-ey live mostly in the northern municipalities of Benguet, namely, Buguias, Bakun, Kibungan and Mancayan. *Barrios* (small villages) that stretch across the municipalities of Kapangan, Atok and Buguias, form a convergent point for the Kankana-ey and their southern Benguet neighbours - the Ibaloy. Northern Kankana-ey, sometimes called "*Lepanto*," live in the province of Bontoc in such municipalities as, Sagada, Lepanto, and Bauko.

Cultural differences exist between the Kankana-ey of Benguet and the northern speaking Kankana-ey, for instance, in the amount of authority exercised by the wealthy class (*Baknang*). Whereas in Benguet the wealthy are regarded as

powerful, as among the Ibaloy, in the case of the northern Kankana-ey, the wealthy are regarded as comparatively unimportant.⁶¹

Another cultural difference between the southern Kankana-ey and the northern Kankana-ey is their mode of living. Benguet Kankana-ey live in scattered settlements, while the northern Kankana-ey live in comparatively large compact towns like those of the Bontoc tribe. Also, northern speaking Kankana-ey have communal sleeping houses for unmarried boys and girls, a practice thought to be more similar to customs of the Bontoc than to any found among the southern Kankana-ey in Benguet.⁶² Keesing observed that the northern Kankana-ey had the largest communities and that the Benguet Kankana-ey lived in more spread out settlements. Keesing also found the southern Kankana-ey had more aristocratic leaders than the northern Kankana-ey and also more elaborate magical practices.⁶³ Therefore, in summary, the Kankana-ey of Benguet are described as a distinct cultural group who inhabit a known geographic area, and who speak their own language.

Customs, Rituals and Gestures

There are mainly two sources for background information on Kankana-ey customs and rituals: Igueldo's substantial research dissertation on "Social Customs of the Kankana-ey," and Sacla's important work, "Kankana-ey Cultural Beliefs and Traditions." The researcher is indebted to these two scholars for their research and based his thoughts on their work in this section of the chapter. A brief summary of customs and rituals among Kankana-ey, based on Igueldo and Sacla's work, will focus on feasts, puberty and adulthood, marriage, divorce and death. The last part of this section describes observed customs and gestures used in the general culture.

Canao

Canao is a term used by Igorots across the Cordillera to describe a feast or celebration. Its origin seems to be a lowland custom transported to the mountains by lowlanders during the early American colonization of the country (1901-1920). The

words that the Kankana-ey are said to use for *canao*, are *sida*, or *mansida*, meaning to have a feast.⁶⁴ The Kankana-ey, according to Igueldo, have two stated purposes for a *canao*: for healing and for thanksgiving. In the case of the thanksgiving, it is mainly done for prestige (called a *sida*), or as a status symbol (called a *pedit*). Occasionally, some who cannot really afford the cost of payment get into debt in the quest for prestige.

Puberty and Adulthood

Childhood is a learning period in a young Kankana-ey's life. Children are taught to work and contribute to the welfare of others. Igueldo says, for instance, that in rural Benguet, male children will be taught to carry younger siblings on their back. They are also taught to feed younger children if the mother is absent or busy. Also, male children learn to cook at an early age and to prepare animals, chickens and dogs for consumption. In the case of female children, Igueldo says they are trained to work in the fields (called *kaingen*) and to carry the load of harvested crops (called *kayabang*). In essence, Kankana-ey teach their children when they are young, and in later years, the grown child looks after their parents and elderly in a caring fashion.

Marriage

Two older customs exist side by side: *Kaising* and the *Kaon* custom. A summary of Igueldo's research explains both systems: Firstly the *Kaising* custom, as used among Kankana-ey, is essentially an arrangement made by parents, who agree that their children will marry. The agreement also involves practicalities for the actual wedding day itself, where the father of the "groom to be" will pay for animals to be butchered and served up; whereas the mother of the "bride to be" agrees to prepare the food and drink for the wedding guests. The *kaon* custom is where the free choice of the man follows a procedure when he intends to marry a girl. In essence, the man sends a message of his love through a third party. If the girl accepts, then a marriage ceremony will follow afterwards.

Igualdo states that in modern times, boys and girls tend to make their own “direct” decision and then “just inform their parents” about the decision reached. No matter what custom is followed, “wedding ceremonies are usually held in the bride’s residence.”

Divorce

Divorce is presently against the Philippine law; there have, however, been recent attempts to change the law. Among pastors and priests in the Protestant Church there is a serious commitment to achieve a settlement. In the case of Roman Catholics, they observe that the Philippine law does not permit divorce, but allows legal separation. Separation is almost the last step after a period of group reference and counselling. Among indigenous religious Kankana-ey in rural areas, elders get involved in an attempt to achieve reconciliation.

Death

When death occurs, Kankana-ey immediately get involved as a group and give all sorts of practical and emotional support to those grieving. Usually there is a vigil kept. Among Christians, they have a church service and bury the dead. Among those of an indigenous religious persuasion, however, there are still those who practice the *sangadil* (death chair).

In this custom, mainly found in rural areas, the dead are positioned on a chair for a period of time dictated by their prestige (for an old man approximately nine days). There are also days of vigil to be performed, worked out by the elders. At this time, many animals are butchered daily to feed the numbers of people and visitors who attend. According to Igualdo, flies that carry disease on to food prepared in the open have later on caused the death of other villagers. Rituals, butchering animals only on odd numbered days, washing the dead, preparing a coffin from a single hewn tree trunk, and preparation of a pantheon are done during the vigil to be ready for the burial day itself.

Igualdo notes that a person cannot be buried in the first quarter (*beska*) of the moon, but can be buried on any day up to the fourth quarter, but not on the full moon (*teke*), or new moon (*lened*). Extra animals will be sacrificed and more food will be required should this prohibition be ignored.

Customs Observed

In order to obtain a working knowledge and to better understand the use of customs in the general Kankana-ey culture, the researcher conducted informal interviews among key informants.⁶⁵ This was in addition to the information that the researcher obtained by a survey that used an interview schedule and photo-elicitation.

Customs are understood by the researcher to simply mean the habitual repetition of common traditions, or actions, or something that has an established usage in the culture. In weddings, uncooked meat is given out to the nearest kin with special parts of the animal distributed to convey the relationship between the “sender” and “receiver.” For instance, a part of the neck symbolises that an in-law has a son or daughter married. Even when people do not attend the wedding, they are sent a customary gesture of relationship.⁶⁶ “Other parts” are distributed to those of “lesser status” in the group and a hierarchy of distribution is closely adhered to in the group. Members of the family come first and they are usually given a piece from the neck. Nevertheless, friends and others in the group are all given something. Old men are given the liver, as they are respected persons. To refuse the meat offered would be a gesture of gross insult, on the other hand not to offer meat to others would also cause tension within the Kankana-ey community.

Among Kankana-ey, a “G string” is still worn by “older males as a symbol of their status.” In the case of younger men in the Kankana-ey tribe, it is worn only “on special occasions.” Among females, a *tapis* is worn as normal wear among women, and is the name given to a Kankana-ey women’s wrap-around type skirt. With younger women and girls, the *tapis* is sometimes worn on Sundays, but in modern

times more often than not, as a gesture for “a special occasion.” Each of the Igorot ethnic groups have their own tribal colours for their skirts and G strings.

There is a system of symbols or status in certain headgear among the Kankana-ey. A *bed bed* is a turban style of headwear worn on Kankana-ey heads during special occasions. The *bed bed* is regarded as a specific symbol of status in the Kankana-ey tribe. There are three types of *bed bed* reported to be worn by Kankana-ey men, namely: (i) leadership, (ii) respect and (iii) ordinary. The leadership style, in terms of colour, is pure red and called a *supla*. This *supla* is said to be worn by leaders and is the symbol of holding many *canao*. Another leadership variation is a *salibago*. This is a mixture of black and red and has even higher status than a *supla*; it is the symbol of “very many *canaos*.” The respect style is pure black in colour, called a *ba-a*. This can also be a sign of many *canao*, but this headwear is normally worn by old men held in respect. The ordinary style is one people wear, called the *oplas*, or *anadong*. This is made from material that comes from pounding the bark of the tree (*oplas* tree, *anadong* tree), and this flattened material is then made into a hat. By custom, “old men may wear any of the three types described above.”

In the Kankana-ey culture, men carry loads on their shoulders; women carry their load on top of their head. It is possible to observe women carry baskets fully laden on top of their head as they walk to market place with their products. Women also have a basket for their backs. Infants are carried in a wrap-around shawl that allows the mother to keep her hands free for work.

Apart from their headwear, Kankana-ey also have a symbolised colour system that communicates within the culture. Red is regarded by Kankana-ey people as “a happy looking colour.” Dark clothes are generally regarded as “sad,” i.e., non white. For instance, at weddings, it is reported that the bride will sometimes wear white if a Christian; the groom normally wears a *barong*.⁶⁷ If “pagan,” it is more likely that the traditional garments will be worn (*g-string*, *tapis*). At funerals, traditional religious

people wear normal clothing, but Roman Catholics wear black. Protestants, on the other hand wear normal clothing.

As is the custom among Kankana-ey, they will always serve guests first and the host eats last. Food is traditionally served on banana stalks, especially when a lot of people attend an occasion. Money is given as a gift, and is often placed into a small envelope, but this act is seemingly an imported custom among Kankana-ey. An amount of between 50 pesos and 100 pesos is normal. A higher amount is given if one gives to one's family members. Items are mostly wrapped, the wrapping of gifts is, however, reported as an imported gesture.

By nature, Kankana-ey are a rather "shy and reserved people." Interestingly, a contrast was made between themselves as a group, and other Igorot groups as Kalinga and the Bontoc. Bontoc and Kalinga tribal people are said by Kankana-ey to be "loud and war like." Quiet talk is regarded as the normal cultural custom and expected daily manner of the Kankana-ey person.

The use of a bowl with water to determine theft or death, is reported as a custom of the indigenous religious people (referred to as pagan in literature and within the culture). The indigenous religious people avoid the burial of bones in the ground. They believe that they will get sick if they perform such an act.⁶⁸ Instead, the body is placed into a coffin and then put into a pantheon burial chamber in open sight of the barrio and a wake is thus performed. Christians bury the bones and testify to lack of sickness as an indication that the practice is harmless.

Gestures Observed

The researcher conducted informal interviews among key informants in order to obtain a working knowledge and to better understand the use of gestures in the general Kankana-ey culture.⁶⁹ This was in addition to the information that the researcher obtained by the survey. A discussion on observed gestures now follows:

It is of interest to understand in the culture something about the “horizontal” feature of gestures (e.g., do other people perform a particular gesture or just some?) and the possibility of a “vertical” feature (e.g., the concept of the gesture used between a grandparent and child. Last, but not least is the possibility of a gesture affected by an “audience” being present (e.g., does the use of the gesture “save face?”).

It is also of interest, to learn if there was an established pattern of communication, both verbal and non-verbal that existed prior to the first Protestant missionary. Indeed it can be asked whether there was a form of non-verbal communication largely intact among Kankana-ey, despite efforts of the Spanish to colonise them, hundreds of years even before the Americans ever arrived in the Philippines?

Gestures in the culture can be clarified and understood better by an examination of gestures used in specific themes such as: when conflict occurs; or in conflict resolution; when people dislike someone; or when they express anger; or when they like one another; how they laugh; how they smile; or when they are happy; the use of paralanguage also is of interest, or when gestures are used to express specific emotions; or when gestures are used in taboos. A brief discussion on gestures in the general Kankana-ey culture now follows.

An interesting set of gestures are associated with the topic of conflict. Some gestures are seemingly used to express feelings and others used to communicate a point. Avoidance of public conflict seems an in-built cultural feature of the Kankana-ey and whenever possible, they choose not to have “confrontation, but prefer to withdraw.” On the topic of conflict, anger is shown by the gesture of not looking at the person when talking (or avoid talking). To hate is to be in a situation of “not talking.” When hate is present, the person will not attend “another’s occasion.” This gesture of withdrawal, sends a message of conflict, just in case the other person was

“unaware.” Other gestures used in a “hate” context, “are by a facial pout, or the sound of a hiss and a quick look away.”

When a dispute is finally settled between two people, the gesture of waving one’s arm is used. The arm is swung away from the chest in a horizontal manner, often with the words, “forget it.” If “hate” was involved in the dispute, then a settlement is arranged. A settlement is arranged through the custom of an “old man’s” presence, where he acts as a third party to help resolve the conflict. The presence of immediate relatives may be a sign to others that those, who were at enmity, have ended their hate. The settlement takes place in a context of face-to face communication. The special cooking of blood from a four legged animal, such as a carabou, is reported to take place as a sign to everyone that all conflict was resolved. Those less well off may have a pig, poor people might make do with a chicken.

The Kankana-ey make every effort to avoid getting into conflict in the first place. It is the author’s observation that this desire for a quiet dignified life indicates why Kankana-ey have a such a structured system to resolve public conflicts. The custom of a third person being invited to be present is common in a situation where an “open argument” takes place. The third party may be asked to intervene when either of the two parties are unable to end the argument by themselves.

A shrug of the shoulder is a common gesture used to express dislike of something. Another non-verbal gesture is to make a “hiss” sound alongside a shake of the head from side. The term *aga* is used here to denote the total dislike of something or other. Speech aspects such as to get “straight to the point” is interpreted as a sign that the person is either rude, or angry, or perhaps both. It is not normal to come to the point when first words are used. Rather, the Kankana-ey regard it as normal to circle slowly towards the point, another example of an indirect communication system at work in their midst.

To express that you like someone, the gesture of bow and shake of the head is used among Kankana-ey. The person bows the head and nods it in a vertical manner.

This is gesture shown in a dignified way to symbolize that the person is held in esteem. Most Igorot people cover their mouths when they laugh before outsiders and the Kankana-ey do likewise. A smile is used to convey that a Kankana-ey person likes someone. The smile is a facial gesture also used as a basic form of greeting within the Kankana-ey world. It is also a feature reported to be used when a Kankana-ey person first enters a room with others present. Mostly a smile is used by Kankana-ey when meeting someone, and observed as a common form of expression in daily use. When Kankana-ey are very happy, they seldom express such in any outward emotion or extroverted form of gesture. A “deep quiet look” with an expression of peace would it seems, be more the cultural norm.

Another feature of the Kankana-ey people is a widespread system of paralanguage expressions, although the Kankana-ey language is not tonal in the same sense as, say, Vietnamese. A raised voice is a “sign of anger” being expressed and regarded as wrong to do, especially in public. Another feature is volume: being loud is reported as considered rude especially if the person is a visitor. On the other hand, to be reserved or to express shyness in company, is regarded as being “normal.”

It is understood as “normal” for Kankana-ey to use their hands, head, or feet as gestures to communicate a message. It is “not normal,” however, for Kankana-ey to gesture with a clenched fist. This would indicate anger being expressed. Similarly, “shouting” is regarded as a display of anger. To “stamp one’s foot on the ground” is reported as a gestural display of anger. Another form of anger is when a Kankana-ey gives a hand clap. Three specific gestures are considered cultural taboos: (i) to throw any object around the house when angry about something; (ii) to destroy anything that is a part of the house when angry; and (iii) slapping the young. (Another taboo reported was the use of a “curse.” A culturally held view among indigenous religious people is that the “curse” will go back to the person if what was said was untrue).

Based on observation and oral information⁷⁰ rather than written history, the researcher includes a brief description on some specific gestures used in the general

Kankan-ey culture, such as: clapping, shaking hands, embrace, greeting people, backslap, holding hands, wave of a hand, finger wave, hand held upward, seating arrangements, shrugging, eye contact, tactility, proximity, use of space, stance, and dancing.

Clapping

Clapping is reported to be done with a piece of wood or gongs. In the absence of wood or of a gong, then hands are used. This gesture is observed during *pagan*⁷¹ funerals, when the body is en-route to their resting place in the *barrio*.⁷² Whether wood or gongs are used at a funeral, depends on the status of the dead. The purpose of the clapping noise is said to drown out “other noises.” For instance animals are to be driven away because of taboo.

Clapping can also occur after games, speeches at *barrios*, or in general community events. Kankana-ey people who are regarded as officials, or political leaders, are “hand clapped.” It was said that the gesture of “hand clapping” was “imported” from the lowland” around “twenty years ago,” and “in the old days,” there was no clapping in the culture at all. The normal clapping action observed is a slow steady clapp and without a violent action.

Shaking Hands

This was said to be another “imported” gesture, sometimes done nowadays, to greet friends, family, etc. However, it was pointed out that the normal cultural greeting is not a hand shake. “A smile and nodding of head is the Kankana-ey way to greet someone.”

Embrace

Emphatically, “this gesture is not usually done” in the Kankana-ey culture, “especially among older people.” To embrace is to use an “imported” gesture; not to embrace, is understood to be Kankana-ey. Again a smile and a nod of the head would

be more acceptable as part of their cultural gestures to most people. It seems conclusive, that those who do embrace, are considered to be using an “imported form” and acting contrary to Kankana-ey cultural norms.

Greeting

“A smile and a the nodding of the head” is the way Kankana-ey are said to greet one another. Nodding of the head is a vertical action performed upwards-and-downwards in a slow deliberate manner. Nodding, is done in conjunction with a smile. The “smile” is more of a facial expression, but it seems to serve as the most common Kankana-ey way to greet people. It is used instead of other gestures, namely, to “hand shake” or to “embrace.” Frequently, the eyes will open wider also on first contact in a slight raising of eyebrows manner.

As there is no word for “thank you” in the Kankana-ey language, the “smile and nod” is used as a functional substitute for the actual words. When Kankana-ey wish to thank someone in words, it was reported an Ilocano term is used, “*agyamanak*.”⁷³ In the matter of not having a word for an expression rather common to most cultures, the absence of “thank you,” might indicate the longer term use of the “smile and nod” in the culture as a well established cultural norm. Words that are used are commonly said to be such as, “Where did you come from?” “Where are you going?” “Happy you came.”

Back Slap

This gesture is done among Kankana-eyes for emphasis and can be as a “sign of friendship.” A variation is to simply tap on the person’s shoulder. When “tapping,” it is done as a wave of the hand in a swipe motion or a gentle hit on the side of the shoulder. It is reported as “a gesture of greeting and form of friendly touch”.

Holding Hands

The gesture of holding someone's hand is an interesting action among Kankana-ey. It is done in public between, for instance, a father and younger son, or between two girls, even between two boys. It is reportedly not done in the culture, publicly, between "boy and girl, nor between husband and wife."

This gesture of "holding hands, is understood to be done more when people "are strolling." It was reported that, culturally, when a boy and girl were said to have "walked together," then the old folks in the barrio would ask for marriage to take place. It seems simple: there is "no holding hands in general behaviour" and such outward displays of affection, emotion, or whatever between two people of the opposite sex, is considered an embarrassment.

Wave of Hand

The hand is commonly used among Kanknan-eyes, and performed to signal someone to come forward. However, the gesture is performed quite differently to "western practise." It is done by the hand turned upside down, where the fingers curl, then straighten, then curl again under the palms in a repetitive action. It is regarded as extremely rude if a gesture is performed with the hand faced upwards. Such action is consired "as derogative."

Another variation occurs when a reverse action of the fingers is performed. First, the fingers are flexed forward, then curled, then flexed forward, and so on, to conveys the gesture that a person is to "go away." This gesture is again performed with the fingers and with the hand held downward to face the ground.

Finally, a wave of the hand is used when anger is present between people. in some situations one person will wave their hand almost horizontally hand faced from chest to outward expression and say "forget it."

Finger Wave

The use of a finger curled with the hand faced upwards is a gesture that insults even more than the use of the hand. It was reported that this “finger call” is very derogative, as it signifies a dog.

Hand held Upwards

The use of this gesture in the culture, takes place when a Kankana-ey person “makes a promise, ie. I did not steal the animal.” Here, the arm is bent at a right angle, with the fingers almost parallel with the top of the person’s head. In this position the hand is open, faced outwards

Seating

The normal gesture of squatting is common to Kankana-ey. This is the adopted stance or position known in the culture. Tables and chairs are “regarded as a lowlander import.” Among Kankana-ey, men usually sit with other men, women with women.

Shrug of Shoulder

When this act is performed purposefully, as an intended gesture, it signifies that the “person does not like something,” or even someone. This action, when used among Kankana-ey, is said to be a gesture of dislike. When done among people, it is in the context of a dismissive action.

Eye Contact

Eye contact although not a gesture, but a facial expression, is an important feature in Kankana-ey behaviour. It is known, among Kankana-ey, that so much can be expressed by the eyes. For instance, when one is said to be angry with another person, then eye avoidance is performed. In Kankana-ey communication, to “avoid looking at a person” is a gesture that expresses that one is “not talking.” It is reported



as more usual for Kankana-ey to look at each other “side-to-side and speak quietly for confidentiality.”

Tactile

In terms of the expression of friendship, it is regarded as normal in the Kankana-ey culture to be tactile in terms of gestural touch on “shoulders, arms, and hands.” What is stated as not normal, is to “hit a person on the head.” Another interesting feature in the culture, it is not normal to “touch old people as inferior.”

Proximity

In the Kankana-ey culture, the distance between people, understandably varies on the context. When two people are said to be in conflict, then a space of around “three feet apart” is understood to be the norm. When communication between people is regarded as normal, then around “one or two feet apart is usual.”

Space

It is of interest to note that when a third person is about to walk into the “space” between two or more others, then that individual will place their arms straight down vertically and slightly forward of their body. This is done with fingers held straight out and close together. The individual then walks with “head bowed” between the others in a silent gesture that attempts to convey the use of “minimal space used.” This gesture is done silently, although in an apologetically manner, in the sense of an apology for “intruding” into another’s space.”

Stance

Whereas, distance between people can signify communication normality or otherwise; a positional stance between Kankana-ey can indicate their degree of relationship. First, if people stand in a position “side to side,” this is understood by Kankana-ey “to signify unfamiliarity.” Second, or alternatively, when Kankana-ey

stand in a position “front to front, it is reported to signify familiarity with one another.”

Dance

A form of dance is done at a *canao*,⁷⁴ when there is ritual sacrifice of pigs. The dance is performed both “before and after the meal is served.” This dance occurs when the tribal gong is sounded and the participants dance in pairs around in an imaginary circle shape. Boys dance with their arms held horizontally outward from their shoulders in a straight line. Girls dance with both their arms raised and hands openly higher than their heads. Both boys and the girls move with a short movement of their arms slightly up and down from the shoulders. It is a group occasion where culturally accepted steps are followed and no “individualism” evidenced.

The type of dance reported among Kankana-ey, ie. at a *canao*, is not only for petition, or for the sense of paying for what they understand is supplication, but can also be said to occur when there is a sense of “healing of the sick.” Therefore, the *canao* might be held for any one of a variety of purposes, and is said to raise the prestige of the family or person who puts on the *canao*.

In summary, the Kankana-ey people, were described in an earlier section of this chapter as a distinct ethnic group with their own land, language, and customs. The researcher’s chief interest in this last part was to confirm that the Kankana-ey have their own forms of communication. It now can be additionally understood, in terms of non-verbal communication, that Kankana-ey also have had their own cultural way of expressing themselves through customs, rituals and gestures. Among the traditional indigenous people, some gestures seem to have been handed down in oral history. Other gestures in the general culture were apparently “imported,” but as noted, not always with a good degree of success.

Light is shed on this study of the Kankana-ey culture by the anthropological approach employed by Victor Turner, who observed gestures as symbols in a field

situation among the Ndembu of northern Zambia.⁷⁵ In his book "The Forest of Symbols,"⁷⁶ he defined symbols as objects, activities, relationships, events, gestures, and spatial units in a rural setting. Turner described and analysed the structure and properties of gestures as symbols in the context of ritual. He defined ritual as "prescribed formal behavior for occasions not given over to technological routine."⁷⁷ In his book "Drums of Affliction,"⁷⁸ Turner considered forms of behaviour as "communicative" and "magical" that, when joined together, defined the functions of "ritual." He stated "I have long considered that the symbols of ritual are, so to speak, 'storage units,' into which are packed the maximum amount of information."⁷⁹ He explains symbols:

They can also be regarded as multi-faceted mnemics, each facet corresponding to a specific cluster of values, norms, beliefs, sentiments, social roles, and relationships within the total cultural system of the community performing the ritual. In different situations, different facets or parts of facets tend to be prominent, though the others are always felt to be penumbally present. The total 'significance' of a symbol may be obtained only from a consideration of how it is interpreted in every one of the ritual contexts in which it appears, i.e. with regard to its role in the total ritual system.⁸⁰

Turner segments "ritual" into 'stages' and into sub-units such as 'episodes,' 'actions,' and 'gestures.' He says that any type of ritual forms a system that has "symbolic structure, a value structure, a telic structure, and a role structure."⁸¹ Turner accepted the definition of symbols given in the Oxford Dictionary as "a thing regarded by general consent as naturally typifying or representing or recalling something by possession of analogous qualities or by association in fact or thought."⁸² In another book that considered "Symbolic Action in Human Society,"⁸³ Turner viewed gestures as cultural symbols (including ritual symbols), as those that originate in and sustain processes "involving temporal changes in social relationships, and not as timeless entities."⁸⁴ He comments on gestures used as ritual symbols and their relationship with society:

I found that I could not analyze ritual symbols without studying them in a time series in relation to other 'events,' for symbols are essentially involved in social process. I came to see performance of ritual as distinct phases in the social processes whereby groups became adjusted to internal changes and adapted to their external environment. From this standpoint the ritual becomes

a factor in social action, a positive force in an activity field. The symbol becomes associated with human interests, purposes, ends, and means, whether these are explicitly formulated or have to be inferred from the observed behaviour. The structure and properties of a symbol become those of a dynamic entity, at least within its appropriate context of action.⁸⁵

Turner thought that the structure and properties of gestures as ritual symbols may be inferred from three sources: observable characteristics and external forms; interpretations offered by laymen and specialists; and significant contexts worked out by anthropologists like himself. He classified the properties of ritual symbols, including gestures, three ways: *condensation*, where many things and actions are represented in a single formation; *unification of disparate significata*, that are interconnected by virtue of their common possession of analogous qualities or by association of fact or thought; and *polarization of meaning*, where meaning is found in either an "ideological pole" or "sensory pole." He comments:

At the *sensory* pole are concentrated those *significata* that may be expected to arouse desires and feelings; at the *ideological* pole one finds an arrangement of norms and values that guide and control persons as members of social groups and categories.⁸⁶

Central to Turner's idea about symbols is that they have a double meaning in their contribution to the liminal state.⁸⁷ The structural "invisibility" of liminal *personae* has a twofold character: neophytes *are no longer classified* (symbols that represent them are often drawn from the biology of death with a negative tinge); and neophytes *are not yet classified* (symbols are modelled on processes of gestation where neophytes are treated as embryos, or newborn infants). In terms of the double meaning of symbols, Turner says: "It is interesting to note how, by the principle of economy of symbolic reference, logically antithetical processes of death and growth may be represented by the same tokens."⁸⁸ Turner borrowed from Jane Harrison's account of Greek mysteries and thought that by and large a threefold classification applied to initiation rites held all over the world. He thought that *Sacra* is communicated as (i) exhibitions, 'what is shown;' (ii) actions, 'what is done;' and (iii) instructions, 'what is said.'

Finally, in the matter of meaning, Turner suggested that it was important to determine a symbol's meaning by: what was said about it (referred to as the *interpretational* meaning); how it was used (referred to as the *operational* meaning); and the symbols position with reference to other symbols, whether central-dominant, or secondary-peripheral (referred to as *positional* meaning).⁸⁹

In this study, the author has followed a similar method advocated by Turner. The researcher has: observed gestures and external forms in the natural setting of the Kankana-ey culture; has obtained information from key witnesses about the meaning of gestures used by the Kankana-ey; and was aware of approaches employed by anthropologists such as Turner. This written and oral information sets up a background profile of the people in this study, that in turn, permits a more informed approach into whether the non-verbal communication gestures used in Protestant liturgy are identified with the Kankana-ey culture.

Protestant Christianity and the Kankana-ey

This final section considers the emergence of Protestant Christianity among Kankana-ey. The discussion entails: (a) early Protestant developments, (b) relationship between Protestant missions and nationals, and (c) background of Episcopal and Assemblies of God Churches.

Early Protestant Developments

When America colonized the Philippines, in 1898, the country quickly opened up to Protestant missions. The Protestant Churches in America had supported their government's war with Spain to rescue Cuba and the Philippines from what was understood as Spanish misrule. The Protestant Churches were undoubtedly also aware that American control of the Philippines would open the door for Protestant missions to enter into areas previously excluded to them.

President McKinley's desire to do what Clymer calls "Christianize the natives," was warmly shared by American Protestants.⁹⁰ Spain had conquered the nation, but had failed to win over the Igorot people of the northern mountains. However, apart from the Igorot and others such as the Muslim Moro in Mindanao, most of the rest of the population had adopted Catholicism in its Spanish form. The Spanish had exercised a firm control on religious life in the Philippines and Protestantism was largely an unknown factor. Clymer aptly states:

Regardless of what judgements are held about the quality and character of Catholicism in the islands, it is scarcely disputable that Protestantism was virtually unknown in the islands before 1898. The Spanish maintained strict control of reading matter entering the islands, and it was a crime to propagandize on behalf of any faith other than Roman Catholicism.⁹¹

Therefore, as the Spanish in their role as colonial masters introduced Catholicism; the new colonial power, America, was responsible for the introduction of Protestant Christianity through the entrance of Protestant missions. The American Protestants were willing to take up in a "spiritual sense" what Kipling had earlier referred to as "the white man's burden."⁹²

In November 1901, the Episcopalians sent John Staunton and Walter Clapp to the Philippine Islands. Shortly afterwards Charles Henry Brent⁹³ accepted the invitation to become Episcopal Bishop of the Philippines and later still, Mercer Johnston arrived. These men, Staunton, Clapp, Brent and Johnston illustrate how men from a widely different theological background, came to work within the one denomination, though, it could be added, not always with a great degree of harmony. Staunton was a staunch and outspoken pro-Catholic who later joined the Roman Church; whereas Johnston was regarded by Brent, a High Churchman, in his own words, as a "rabid Protestant."⁹⁴ The Episcopalians largely confined their work to the Igorot of the northern mountains and decided to work mainly among what were commonly defined as the "non-Christian tribes" of the Cordilleras.⁹⁵ Since Episcopalians viewed the Roman Catholic church as a sister body, it could be that by

going to the unreached mountain peoples, they avoided any overlap or conflict of mission interest in the Lowlands.

A comity agreement was the outcome of meetings held at the instigation of the Presbyterian Church mission, the first on April 1901. Within four years of the Presbyterian Church's mission entrance, seven other Protestant missions had arrived in the Philippines. The comity agreement was initially established to regulate where each Protestant mission would operate its ministry. This comity agreement ensured that Manila would be open to all. The Episcopalians and the Seventh Day Adventists remained outside this agreement and it was understood that the Episcopalians would avoid proselytising Catholics and work among a clearly defined non-Christian group called Igorot.⁹⁶ This non-formal agreement between the Evangelical Union and the Episcopal Church, whereby the Episcopalians had a free hand in their work among such remote peoples, basically suited everyone at that time. Prior to the outbreak of World War I, missions that operated in the Philippines largely kept to the comity agreement.

After the end of the first World War and with the arrival of other Protestant mission bodies, a breakdown of the comity agreement occurred. Mission bodies such as the Southern Baptists, Assemblies of God, Conservative Baptists, and Lutheran Church of the Missouri Synod, etc., arrived in the Philippines. These groups freely moved into various geographical areas, including the northern Philippines, unchecked by the agreement and largely in accordance with their own church interests. Table 4 lists the date of arrival and sphere of ministry of the earliest Protestant denominations to work in the Philippines.

Table 4.

Protestant Missions in the Philippines by Year of Arrival of First
Missionaries and Geographical Location of Ministries

Mission	Missionary	Year	Geographic Location
Presbyterian	James Rogers	1899	Southern Tagalog, Bicol and Western Visayas
Methodist	Cornelia Moots	1900	Lowland Luzon north of Manila
Northern Baptist	Eric Lund	1900	Western Visayas
United Brethern	Not Known	1901	La Union and Mountain Province
Disciples of Christ	Not Known	1901	Ilocos coast and Tagalog towns
Episcopalian	James Smiley	1901	Indigenous tribes, Chinese, and non-Catholics
Congregational	Robert Black	1902	Mindanao, except western end
Christian & Missionary Alliance	Elizabeth White	1900	Western Mindanao and the Sulu Archipelago among Muslims
Seventh Day Adventist	L.V. Finster	1908	All parts of the country
Assemblies of God	Ben Caudle	1926	All parts of the country

Source:

This table is based on information mainly drawn from, K. J. Clymer, Protestant Missionaries to the Philippines 1898-1916, (Urbana and Chicago: University of Illinois Press, 1986), pp. 32-51.

Relationship between Protestant Missions and Nationals

This second part of the section considers the relationship between Protestant missions and the national church. In a summary about how the Philippines and its people were regarded by missionaries in these early days, Clymer says, “most Protestant missionaries found the cultural differences between the two countries to be

substantial.”⁹⁷ The fact that there were many various cultural groups in the country, most groups with their own dialect, made communication more complex.

Missionary views are recorded about the groups they worked among: the Tagalog who predominantly live in the island of Luzon, were considered more “advanced and intelligent” than other Filipino groups; Methodists thought the Tagalogs to be “brightest, ... most highly cultured and most Spanishized;” Baptists based their opinion on “mental capacity, energy and ambition,” and placed the Tagalog first; Presbyterians, who worked mainly among the lowland southern Tagalog, viewed them as “superior” and “far more reliable” than Visayan natives; Visayans were as a whole unfavourably compared to the Tagalog, and Rogers in particular spoke of them as “a weaker race intellectually and otherwise;” and some missionaries thought the Visayan people “were quiet and peace loving, even if less ambitious and intelligent.”⁹⁸

The missionary view on the Igorot was quite unanimous, in that the peoples of the mountain region were commonly regarded as “uncivilised, unchristian savages, many of whom engaged in such unpleasant barbarities as head-hunting.”⁹⁹ Therefore missionary attitudes split into two positions. There were those who took a pessimistic view and saw little evidence of any redeeming value in the various Igorot cultures. On the other hand, a majority of missionaries viewed the Igorot, in the words of Clymer, as “Noble Savages.” This attitude was widespread among the missionaries who actually worked among the Igorot, and Clymer has this to say:

Modern Western society had its advantages, of course, and most missionaries hoped to make Filipinos mere ‘progressive’ and ‘efficient’ in the Western mould. At the same time they were well aware that civilization, if introduced too quickly and without proper safeguards, could be debilitating and corrupting. One only had to look at ‘half-civilized’ Filipinos, as many missionaries viewed most lowlanders, to see the corrupting side of modern civilization. Some missionaries, in fact saw it as a primary obligation to protect Filipinos [especially mountain groups] from unhealthy and immoral outside influence, so often the blow of Americanization.¹⁰⁰

It seems fair to say that the American attitude to the mountain people was at best a paternalistic one. The American missionary force would itself largely determine what

was good and thus permissible and what was evil, and would therefore act to protect the Igorot people. Insight into words and phrases used at that time, tend to suggest that the Episcopalians, who were the main mission among Igorot, had this "romantic" viewpoint. Bishop Brent liked the Igorots and viewed them as "loyal, independent and innocent" and "simple children of nature."¹⁰¹ Among missionaries, reference to the Filipino people as "children," was common.

The relationship of the adult missionary to the child Igorot, certainly appeared to reflect the initial situation, and two outcomes were therefore possible, either the Igorot would always be regarded as the child; or, the child would be permitted to grow up, but under close supervision. In an atmosphere where the people were regarded as "mentally inferior,"¹⁰² such traits made it likely that childhood, if not permanent, would last for the foreseeable future. Evidence that the child had grown, at least to some level of maturity, no doubt would include such criteria as the adoption of Western ways in agriculture and technology; Western educational system, the widespread use of the English language, a good grasp of Western theology, and last but not least, the ability to reproduce Western Church forms in Sunday church services.

The growth of the church in the Philippines from its humble origins is the success story of missions in Asia. In comparison with most other Asian countries, the Protestant Church has had remarkable growth. In 1987, the main religious groups in the Philippines were reported to be Roman Catholic (76%), Protestants (11%), Islam (6%), local and foreign cults (4%) and indigenous beliefs described as "animistic" (1%). The Protestant Churches had almost doubled in size from 6% to 11% in a decade of growth up to the mid 1980s. By mid 1990s they had increased again to over 15% of a population just under 60 million people. The consensus among missions is that the Filipino people are very responsive and take seriously the Protestant message.

Aside from Protestant Church growth, another picture can be observed that throws light on the relationship of missions and the Filipino people. Within the heart

of Philippine society, a strong desire for independence had grown. During the Spanish time of colonization, there was widespread opposition and revolt. When the Americans took over, this desire in the Filipino people for freedom from colonization led to an anti-American revolt.¹⁰³ Zaide points out the irony of the situation of American presence in the Philippines when he writes: "It is indeed strange that America fought Spain in 1898 to liberate the Cubans and emerged from that conflict the conqueror of the Philippines."¹⁰⁴

The Philippine nation as a whole were grateful to the United States for their help to get rid of the Spanish, but the United States forcibly imposed its sovereignty over the Philippines and against the will of the Filipino people. When it became obvious to the Filipino people that their redeemers from Spanish occupation had plans to stay, thousands of Filipinos waged a war against American occupation. The might of the American military force easily crushed the armed Filipino opposition, but they did not remove the desire for freedom from the hearts of the people. To discuss the relationship between missions and people outside of the general context of an act of "imperialism,"¹⁰⁵ would be to ignore an important historical fact. On many occasions the desire for political freedom was expressed in the religious area.

The attitude of early Protestant missions towards political independence from the United States was almost unanimously against the idea.¹⁰⁶ The commonly held view was that the people were not ready to govern themselves. Alongside the expression for political independence, (the formation of a popularly elected assembly with participation by Filipinos at all levels of government), there was a demand by Filipinos for ecclesiastical independence too. Filipinos demanded the removal of Spanish friars from the country and a larger role in the affairs of both the Catholic and the emerging Protestant Churches. Schisms were sometimes the result as Filipino Christians broke away from foreign missionary control, whether Catholic or Protestant.

Protestant mission response to ecclesiastical independence was at best ambivalent. When the Aglipayan schism occurred within the Catholic Church, many were alarmed that it would happen in the Protestant Churches also. One Methodist leader admitted however:

Many Filipinos wanted independence...and the desire to rule was, he thought, insatiable among the Philippines. But the desire of the Filipinos to control their own destiny was not admirable, at least not yet. Filipinos were not prepared to assume positions of real responsibility.¹⁰⁷

In other words, a transfer of power, was considered not to be in the best interest of the mission, nor thought would advance the Kingdom of God in the country. This view was probably held by the majority of missions and missionaries. Although reasons for church schisms are often complex, (apart from personality clashes and on occasion the result of immoral activity), nationalism is also a factor and perhaps in the Philippines the most important one.

Since local people were thought not ready to assume leadership over their own affairs in the political environment, they would in the meantime receive benefits from a benevolent "Uncle Sam." On the ecclesiastical scene, much the same could be said. The view that "the people were not ready," was a phrase Filipinos heard said so often, and by so many mission people, that the vast majority were inclined to believe this point about themselves. In the meantime, national Christian people of the Philippines would get the advantages of missionary led activities, with the additional bonus of the knowledge of tried and tested Western ecclesiastical ways, until years of Western Church practices were ingrained into their system and psyche.

In conclusion, the English language, mass education, public health, road systems, technological know-how, and Protestant Christianity are all said to be American contributions to Filipino life. America also introduced independent thinking, direct communication and secular rationality.¹⁰⁸ Nevertheless, the chief motivation for Protestant missions going into the Philippines was a religious one, whereby Filipino people were basically perceived to be in need of the Protestant message.¹⁰⁹ Catholicism, as introduced into the Philippines by Spain, was thought by

Protestants to be a corrupt form of Christianity. Protestant missions as a whole believed the Filipino people could be improved by Protestant Christianity in their midst.

The people of the Philippines wanted independence and expressed this desire in both political as well as in religious terms. Filipino people were perceived by the early missionaries as somewhat inferior to Westerners and could not be trusted with responsibility to govern their own country by themselves. The majority of Protestant missionary leaders were, on the whole, opposed to Filipino independence, both in the political and religious areas. Splits originated often in a "nationalism" atmosphere affected by unresolved issues: mission leaders put the blame on schismatics for having personal problems; those who broke away did so to withdraw from American missionary control.

Overall, missionaries acted in a paternalistic manner and their comments about the national character of the Filipino, intentional or otherwise, provided a basis for Filipino people to feel somewhat "inferior." Missions avoided "letting go" of control of the church and took steps to ensure that they remained in charge. This was either through a "loyal man" being put in positions of trust and leadership, or through direct control of "financial" strings that kept the local church dependent on aid for their Church's programme. Very little interest was shown or evidenced in local indigenous movements by missionaries and the result is the "Americanization" of the church. Thus, there was a lack of complete commitment by missionaries to indigenize the church in the Philippines where local music and liturgical forms could be expressed.

Background of Episcopal and Assemblies of God Churches

The final part of this section considers the background of the two groups that were surveyed in this study among Kankana-ey, (i) Episcopal Church, and, (ii) Assemblies of God.

Episcopal Church among Kankana-ey

Between the end of the Spanish-American war and the start of the First World War, Episcopalians began to establish their mission work in the Cordillera. Two prominent names emerge in this period: Bishop Brent and Rev. Walter Clapp. It was Bishop Brent who set out to reach the native Igorot for Christ. Evangelical missions largely saw their ministry in terms of salvation; Episcopalians saw their ministry less in term of "saving souls" and more in terms of *Christianizing* the unchurched Igorot people.¹¹⁰

The earliest Episcopalian work, later called "All Saints Mission," commenced when Brent and Clapp trekked to Bontoc, baptized two converts and in a breach with official policy, received seven others from a Roman Catholic background.¹¹¹ The first public school in the Cordillera was built by the Episcopalians in Bontoc. Other schools were soon built across the Mountain Provinces, often staffed by American teachers and located in diverse places such as Sagada (Bontoc) and Baguio (Benguet). The official American government policy of granting aid, in the form of public health clinics, relief items and roads, was received positively by Igorot communities. In general, Igorot parents took a great interest in the education of their children and looked on such developments favourably.

Prior to World War Two, the Igorot still head-hunted their enemies and were never fully pacified. However, Verona gives a positive comment on missionary activity in this period:

Benevolent assimilation (essentially, the 'charitable' absorption of a minority group into the main cultural body) was the foremost way by which the early Americans and post-Spanish missionaries ministered to the Igorots. The traits of hard work, obedience, and a good education were inculcated to them. And instead of being antagonistic, the early Americans and missionaries integrated themselves with the natives, learned their tongues and culture, and laboured with them.¹¹²

After World War II, Episcopalians worked hard to integrate their mission points into the main stream of Anglican Church life and opened St. Andrews Seminary in Quezon City, Metro Manila. "St. Andrews Seminary" became the primary place for the Episcopal Church to train Igorot pastors for a ministry among mountain people.

In the present day, the Philippine Episcopal Church is structured threefold with bishops, priests, and the laity. Clergy are organised into bishops, bishop coadjutors, archdeacons, priests (who are rectors in charge of a work), and ordained deacons. A titular head, called a “Prime Bishop” is based in Manila and is elected by the Synod that meets every three years. Bishops are elected by bishops, clergy and laity when the need arises. The Council of Bishops meets quarterly and normally does not vote, but prefers agreement and consensus to reach decisions. The Synod meets every three years and votes as one body, although it is representative in structure with bishops, priests, and laity. This is the highest form of church government in the Episcopal Church. The Philippine Episcopal Church is a part of and in fellowship with the world-wide Anglican communion.

In terms of its *operational structure*, the Philippine Episcopal Church is divided into *dioceses*, where a bishop oversees the work, *parishes*, that are self supporting and who elect their own rector; *aided parishes*, that receive aid from their diocese from 100% down to around 25% and normally elect their own rector, *organised missions*, that are not normally self-supporting and where the clergy are appointed solely by the bishop, and *preaching stations*, made up of small congregations, that are sometimes outreaches from a parish, or missions and have a liturgical service with holy communion at least once each month.¹¹³

In the Episcopal Church, Benguet, northern Luzon, there are five parishes, ten aided parishes, approximately twenty six organised missions, approximately sixty preaching points in operation. There are also six institutions (Brent International School, Easter School, Easter Weaving Room, St Elizabeth Dormitory, Holy Nativity Clinic, and the Episcopal Renewal Center), and four organizations (Episcopal Church Women, Brotherhood of St. Andrew, Diocesan Youth, and Mountain Trail Children’s Ministry).¹¹⁴

The researcher worked with the parish of St. Gregory and the parish of St. Jude to conduct a field survey for this project. St. Jude became a preaching station in

1970 and an organised mission in 1978. St. Jude became an aided parish in 1991. St. Gregory started as a preaching station of St. Jude in the late 70s and became an organised mission in 1985. In 1990 St. Gregory became an aided parish of the northern Philippine diocese of the Episcopal Church.

Assemblies of God among Kankana-ey

The Assemblies of God commenced a work in the Philippines between the two World Wars. This was largely the result of Filipino trained pastors returning to their country after life in the United States, along with a few missionaries sent out by the American Assemblies of God Missionary Fellowship (AGMF).¹¹⁵ These Filipino pastors founded various church fellowships and paved the way for growth, however, the work remained small until after the end of the second World War.¹¹⁶

The first recorded missionaries sent out by the Assemblies of God Missionary Fellowship were Rev. and Mrs. Benjamin H. Caudle. The Caudles arrived in Manila in 1926, but due to bad health they returned to America.¹¹⁷ Before the War, some Filipinos who had gone to work in America, had while in the United States, become committed Pentecostals. After training in one or other of the Assemblies of God Bible Institutes, such as at Springfield, Missouri, they returned back to the Philippines to spread the gospel. The American Assemblies of God did not permit nationals to return to their homelands under appointment as official AGMF missionaries, a policy that existed up until recent times. Cris Garsuelo was typical of the early Filipinos who had travelled to America and returned back to the Philippines to minister to his own people. Thus, these early workers were largely “unrecognised,” until the American missionaries who set up and ran the church structure in the Philippines, allowed them to receive local national credentials.

American missionaries were sent out by the AGMF in larger numbers to the Philippines after World War II. According to Tuggy, however, by 1949 the number of members in the Philippine Assemblies of God was just 1,822, and by 1952 the

numbers had increased only to around 2,193. Then spectacular growth occurred after one of the American AGMF went to pray for an in-mate in jail who claimed demon possession.¹¹⁸ Clarita Villaneuva claimed to the press that demons that she could see with her eyes were attacking her in prison. Lester Sumrall, on hearing this on the news, offered to fast and pray for the girl. As this incident of possession had been widely reported as news in the press and radio, her deliverance from demonic attack was spread throughout Manila.

At an earlier point in the year, Sumrall's Church, Bethel Temple,¹¹⁹ had a healing and evangelistic outreach campaign with a slogan: "Christ is the Answer." After news of this girl's dramatic deliverance, publicised favourably throughout by all the media, the Assemblies of God became better known in the Philippines. Indeed, it was thought that because of this one event, the Assemblies of God became known as "Christ is the Answer" Church.¹²⁰ Growth became spectacular, and by 1958 the Assemblies of God had a reported membership of 12,022 members, by 1968, the membership reached 26,285. By mid 1997 the Philippine membership across the nation was stated as approximately 133,000 members, with approximately 16,000 members in the northern district of Luzon.¹²¹

The number of AGMF missionaries to the Philippines steadily grew in numbers until it became the largest field of American AGMF missionaries in the world. Around 1990, at their peak in terms of numerical strength, the American Assemblies of God Missionary Fellowship had around 120 missionaries ministering in the Philippines.¹²² This number was large in comparison with other Pentecostal denominations. For instance, by 1990, the Four-Square Pentecostal Church had reduced its missionary force in the Philippines to around four couples. The American AGMF missionary force presently works alongside the national church and directly assists local pastors to establish many of the works. By 1997 the total number of established Churches in the nation was approximately 2,200; northern district alone has grown to approximately 266 churches.¹²³

In terms of operational *structure*, the Assemblies of God are divided into 18 administrative districts. In March 1997, a survey of the denomination in the Northern Luzon District Council of the Assemblies of God, reported the following facts: Northern District Council of the Assemblies of God is at present the largest district in area of all the 18 districts in the denomination; it has the largest number of Churches that total 266 (190 established; 18 newly established; 58 pioneering), there are 9 sections, that cover 4 cities, and 13 provinces. There are 284 licensed ministers in the northern district, and these figures are broken down as: 91 ordained ministers, 176 licentiates (allowed to preach and have congregations under supervision), 10 exhorters (allowed to preach under supervision of the pastor), 7 Christian Workers (who assist the pastors in larger works and allowed to preach).¹²⁴

In 1986, the Assemblies of God transferred their graduate training school from Manila to Baguio City, Benguet (and in the process changed the name from "Far East Advanced School of Theology" to "Asia Pacific Theological Seminary"). Only one third of the students are Filipino. The rest of the student body comes from approximately fourteen other countries around the Asia-Pacific rim. Along with Southern Baptists and Episcopalians, the Assemblies of God are one of the largest Protestant bodies in the Cordilleras, with over two hundred church congregations in Benguet Province alone. Most of the Assemblies of God congregations are located among the Kankana-ey people, who, incidentally, also provide most of its northern mountain ministry leadership.¹²⁵

Summary on Christianity and Protestant Missions

In their attempt to convert Igorot people, Spanish friars often had to contend with not only a difficult geographical situation, but also an independent people who effectively resisted the dual message of the sword and the cross.¹²⁶ American Protestants entered the Philippines only at the turn of this century. Protestant mission bodies undoubtedly benefited from a generous policy of official American

government aid to the people. In turn, the Igorot people became more open and generally more receptive as a whole to the Protestant Christian message.

Summary of Chapter

This chapter reviewed various academic literature related to this study project. A search indicated there was no literature that specifically covered gestures among the Kankana-ey, nor in particular, gestures in their church services. In the first section, literature reviewed gave a background picture of the Kankana-ey themselves. In the second section of this chapter, an examination of the Kankana-ey land, people, language, and customs was presented - the last part briefly outlined observed customs, and gestures. The third and final section of this chapter examined the emergence of Protestant Christianity among Kankana-ey and introduced the Episcopal Church and the Assemblies of God.

Endnotes

¹ The term "Kankana-ey" is sometimes spelled "Kankanay" or "Kankaney" in some literature. The author will use the first term throughout to refer to the people of Benguet province.

² Some 500 studies have been conducted among the Kalinga and an even greater amount have been conducted among the Bontocs. The Inibaloi have received little attention, and to a much lesser extent the Kankana-ey.

³ Harold C Conkilyn, *Ifagao Bibliography* (New Haven Connecticut: Yale University Press, 1968).

⁴ Mariano A. Dumia, *The Ifagao World* (Quezon City, New Day Publishers, 1979), p. vi.

⁵ Lolito T. Igueldo, "The Social World of the Kankana-eyes," (Ed.D. dissertation, Baguio Central University, Baguio City, Philippines, 1989).

⁶ R. Abastilla, "The Culture of the Kankana-eyes of Barrio Tagudtud: A Case Study," (Masters thesis, University of Baguio, Baguio City, Philippines, 1977).

⁷ P. D. Suclad, "The Culture of the Kankana-eyes of Bagulin: Its Influence to Social Life and Education," (Masters degree, Baguio Central University, Philippines, 1988).

⁸ D. G. Pes-oyen, "The Customs Practices and Traditions of the Kankana-eyes of Western Kapangan and Their Educational Implications," (Masters thesis, Baguio Central University, Baguio City, Philippines, 1980).

⁹ J. Munar, "A Study of Some Cultural Changes Undergone by the Kapangan Kankana-eyes," (Masters thesis, Eastern Philippines College, Baguio City, Philippines, 1969).

¹⁰ E. Molito, "A Collection and Analysis of Benguet Ethnic Songs of the Ibaloy and Kankana-ey," (Masters thesis, Donna Maria Marcos State University, Agoo, La Union, Philippines, 1986).

¹¹ P. Tadaoan, "An Appraisal of the Economic, Political, Social and Religious Aspects of the Culture of the Mountain Provinces in the Light of the Objectives of the Commission on National Integration and the Community School." (Ph.D. dissertation, Saint Louis University, Baguio City, Philippines, 1969).

¹² E. P. Daiwey, "Communication Patterns of the Bontoc Igorots and their Attitudes Towards the Use of Pilipino in the Mass Media," (Masters thesis, University of the Philippines, Dilliman, Quezon City, Philippines, 1975).

¹³ F. Barros, "The Influence of Irrigation on Communication and Communication-Related Variables on the Socio-Economic life of the Ibaloy in Bineng, La Trinidad, Benguet: 1977-1979," (Masters thesis, University of the Philippines, Dilliman, Quezon City, Philippines, 1980).

¹⁴ W. H. Scott, *The Discovery of the Igorots* (revised ed.; Quezon City, Philippines: New Day Publishers, 1974).

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- ¹⁵ W. H. Scott, German Travellers on the Cordillera (Manila: Filipiniana Book Guild, 1975).
- ¹⁶ W. H. Scott, On the Cordillera (Manila: MSC Enterprises, Inc. 1969).
- ¹⁷ H. T. Fry, A History of the Mountain Province (Quezon City, Philippines: New Day Publishers, 1983).
- ¹⁸ E. Blair, and J. Robertson, The Philippine Islands, 1493-1898 (55 vols. Cleveland: A. H. Clark), 1903-1909.
- ¹⁹ C. W. Forbes, The Philippine Islands (revised ed.; in one vol. Cambridge, Massachusetts: Harvard University Press, 1945).
- ²⁰ A. Perez, Igorots: Geographic and Ethnographic Study of Some Districts of Northern Luzon, trans. E. Fox., and others, (Baguio City, Philippines: Cordillera Studies Center, 1988).
- ²¹ L. Wilson, The Skylands of the Philippines (2nd ed.; Manila, Philippines: Benipayo Press, 1956).
- ²² F. M. Keesing and M. Keesing, Taming Philippine Headhunters (Stanford: Stanford University Press, 1934); and F. M. Keesing, Ethnohistory of Northern Luzon (Stanford, California: Stanford University Press, 1962).
- ²³ S. Kane, Guide to Mountain Provinces: Thirty Years With the Philippine Headhunters (New York: Grosset and Dunlap, 1933).
- ²⁴ M. C. Bello, Kankanay Social Organization and Cultural Change (Dilliman, Philippines: Community Development Research Council, University of the Philippines, 1972).
- ²⁵ A. Bagamaspad and Z. Hamada-Pawid, A Peoples' History of Benguet (Baguio City, Philippines: Baguio Printing and Publishing Company, 1985).
- ²⁶ W. D. Sacla, Treasury of Beliefs and Home Rituals of Benguet (La Trinidad, Philippines: Province of Benguet, 1987).
- ²⁷ H. O. Beyer, "The Igorotes," Philippine Education, Sept (1907), 14-18. Also, H. O. Beyer, Population of the Philippine Islands in 1916. (Manila: Philippine Education Co, 1917).
- ²⁸ C. H. Brent, "The Church In the Philippine Islands: A Trip Through Northern Luzon," Spirit of Missions, 11 (1903), 788-795; 12 (1903), 858-866; 1 (1904), 18-27.
- ²⁹ Conkilyn, Ifagao Bibliography.
- ³⁰ F. Egan, "Some Aspects of Social Change in the Northern Philippines." American Anthropologist, 43, 1 (1941), 11-18.
- ³¹ F. M. Keesing, "A Brief Characterization of Lepanto Society, Northern Luzon." Philippine Sociological Review, 22, No. 1-4 (1974), 243-262.

³² F. Lambrecht, "Adoption of Ifugao Local Customs in Christianity," Saint Louis University Research Journal, 9, No. 3-4 (1978), 327-351.

³³ C. R. Moss, "Nabaloi Law and Rituals," American Archaeology and Ethnology, 3 (1920), 207-342.

³⁴ C. R. Moss, "Kankanay Ceremonies," American Archaeology and Ethnology, 15, No. 4 (1920), 343-384

³⁵ O. Scheerer, "Igorots of Benguet," Taft Commission Report, Washington, 1900, 149-158.

³⁶ W. H. Scott, "The Word Igorot," Philippine Studies 2 (1962), 234-248.

³⁷ M. Vanoverbergh, "Dress and Adornment in the Province of Luzon, Philippine Islands," Publication of the Catholic Anthropological Conference, I, No. 5 (1929), 181-242.

³⁸ M. Vanoverbergh, English-Kankanay Thesaurus (Baguio City, Philippines: Saint Louis University Press, 1981).

³⁹ L. Wilson, "Some Notes on the Mountain People of Northern Luzon," Journal of East Asiatic Studies, II, No. 2 (1953), 30-32.

⁴⁰ D. C. Worcester, "The Non-Christian Tribes of Northern Luzon." Philippine Journal of Science, 8 (1906), 91-861.

⁴¹ Benguet, 5,000 feet above sea level is known as the "Salad Bowl of the Philippines. Agriculture and mining are the traditional source of employment for most people in Benguet. Vegetable and fruit farming, livestock and poultry raising, and flower growing provide employment for approximately 59,000 people. Beneath the mountains of Benguet are large quantities of gold, silver, copper, limestone and pyrite. An estimated 6,227,565 metric tons of primary gold ore and 897,551,435 metric tons of primary copper are found in Benguet. Apart from farming and mining, traditional art has been transformed into a major export industry that includes loom weaving, wood carving, silver work, and knitted garments. Statistics about Benguet are based on the report, prepared by the Provincial Planning and Development Office, Salad Bowl of the Philippines, Province of Benguet, 1995 and are as follows:

Land Area - 260,648 has/2,606.48 sq.km

Alienable and Disposable/Forest Land - 33.72%/ 66.28%

Municipalities - 13

Barangays - 140

Population - 302,212 (1990 census)

Population Density - 116/sq.km

Growth Rate - 2.48.

⁴² W. H. Scott, History of the Cordillera (Baguio City: Baguio Printing and Publishing Company, 1975), p. 26.

⁴³ R. Cleto, The Ilocos and Cordillera Provinces: A General Physical and Social-Economic Profile (Manila: Kaduami - Sibat, 1986).

⁴⁴ In conjunction with his project, in 1992 the researcher was appointed a research fellow of the Cordillera Studies Centre (CSC), University of the Philippines, College Baguio. With regards to field work, the author appreciated the help extended by teaching staff and researchers. It was helpful to learn that CSC advised field research among Kankana-ey should be conducted in Buguias, mainly due to the area being regarded as more "pure" Kankana-ey than other areas in northern Benguet. This was one factor that influenced the researcher to base his survey in Buguias.

⁴⁵ The author accepts the findings of Lolito Igueldo with regards to the foundation of Kankana-ey culture being located in Buguias. See, Igueldo, "Social World of the Kankana-ey," p. 67.

⁴⁶ Igueldo, "Social World of the Kankana-ey," pp. 74-76.

⁴⁷ For a discussion on the origin and meaning of the term "Igorot," see, W. H. Scott, "The Word Igorot," Philippine Studies, 234-248.

⁴⁸ Philippine National Census and Statistics Office, Philippine Year Book 1983 (Manila: NCSO, 1982), p. 36.

⁴⁹ F. Egan, "Some Social Institutions in the Mountain Province and their Significance for Historical and Comparative studies," Journal of East Asiatic Studies, 3 (1954), p. 334.

⁵⁰ Dumia, The Ifagao World, p. 5.

⁵¹ M. Vanoverbergh, "Dress and Adornment," p. 240.

⁵² Philippine National Statistics Office, 1990 Census of Population and Housing, Report No. 3-15 N, (Benguet) - Socio-Economic and Demographic Characteristics, Manila, June 1992, p.1.

⁵³ A copy of figures from "Benguet: Population Projection 1970-1997 (excluding Baguio City)," was kindly given to the researcher, at the Philippine National Statistics Office, Baguio, January 1996.

⁵⁴ *Ibid.*, p. 63. In 1980, the official population stood at 119,009 people, growing 25% every 5 years.

⁵⁵ A copy of figures from "Baguio City: Projection by Sex; 1970-1994," was kindly given to the researcher at the Philippine National Statistics Office, Baguio, January 1996.

⁵⁶ See, R. Cleto, "The Ilocos and Cordillera Provinces," pp. 91-92.

⁵⁷ A. Bagamaspad., and Z. Hamada-Pawid. A Peoples' History of Benguet. pp. 34-36. See also M. L. Ngales, "Themes and Values in Igorot Myths," (Masters thesis, Baguio Colleges Foundation, Baguio City, Philippines, 1984).

⁵⁸ Bagamaspad and Hamada-Pawid, Peoples History of Benguet, pp. 34-36.

⁵⁹ *Ibid.*

⁶⁰ Bagamaspad and Hamada-Pawid. A Peoples' History of Benguet, p. 35.

⁶¹ Ibid., p. 35.

⁶² Ibid.

⁶³ F. Keesing, Ethnohistory of Northern Luzon, p. 93.

⁶⁴ See Lolito T. Igueldo, "Social World of the Kankana-ey," p. 13. Bagamaspad and Hamada-Pawid suggest that the term *canao* is a non Kankana-ey word that is used to refer to several quite different feasts, such as for the purpose of appeasing spirits of departed ancestors, curing illness, ensuring prosperity, and promoting social status in the community. All *canao* are based on the traditional indigenous religious beliefs system. See, Bagamaspad and Hamada-Pawid. Δ Peoples' History of Benguet, p. 94.

⁶⁵ The list of "key informants" is placed in Appendix A.

⁶⁶ During field work, the author attended a Kankana-ey ethnic tribal wedding among traditional Kankana-ey people in Buguias, February, 1995.

⁶⁷ A *barong* is Tagalog or lowland dresswear. With short sleeves it is worn for less formal occasions and named *polo barong*; with long sleeves it is called a *tagalog barong* and worn formally to such as weddings, or to preach.

⁶⁸ Father Anosan, recited how some Kankana-ey, who held to indigenous beliefs (called by father Anosan and others as "pagan"), came to him and asked whether they would get sick if he buried bones of those deceased for them (they could not afford the traditional ritual costs). After some years of freedom from sickness, these men later on became Christians and joined the Episcopal Church. Interview with Father Anosan, Dean, St John's Church, Mankayan, Benguet, Philippines, August, 1993.

⁶⁹ A list of "key informants" is placed in Appendix A.

⁷⁰ See list of "key informants" in Appendix A.

⁷¹ Pagan (pronounced paa-gan), is the term used to describe those who follow the "way of their elders" ie. animists. The term is used in a descriptive sense by the author and is not meant to be derogative.

⁷² The "Barrio," is a small cluster of houses that are grouped together. This term is commonly used throughout the Philippines to refer to such.

⁷³ The Ilocano word "*agyanak*" meaning "thank you" is reportedly used when a Kankana-ey wishes to thank someone in words.

⁷⁴ *Canao*, is the term to describe a special occasion when Igorot pagan ethnic people normally sacrifice a pig(s) and drink rice wine, such as when they petition for an answer to prayer on their behalf. The author attended such a meeting in Buguias. For background literature, see,

⁷⁵ Turner conducted in-depth studies of twenty three Ndembu rituals and examined: inner workings and social contexts; ritual symbolisms; motivations; and societal support systems. Janzen claims that Turner's accounts are almost totally ahistorical and localized in their coverage to the villages in which he did fieldwork. He claims that Turner "presented a largely static analysis that was characteristic of the

structural-functional paradigm of the time.” See, John M. Janzen, “Drums of Affliction,” Religion in Africa, eds., T. D. Blakely, W. E. A. van Beek, and D. L. Thomson (London: James Curry, 1994), pp. 161-181.

Other anthropological approaches to the study of culture include: evolution, that assumes culture generally evolves in an uniform manner (Edward Tylor, Lewis Henry Morgan); historical particularism, a view that rejected universal laws governing all human culture and held that cultures were complex and varied (Franz Boaz); diffusion, assumes higher civilization, or traits, were filtered out throughout the world (British and German-Austrian schools); functionalism, assumes that all cultural traits serve the needs of individuals in a society (Bronislaw Malinowski); structural-functionalism, assumes various aspects of social behaviour maintain a society’s social structure (Radcliffe-Brown, Victor Turner); personality, assumes psychological factors and processes best explains cultural practices (Kardiner, Child); structuralism, assumes the importance of the system’s origin rather than its function (Levi-Stauss); cultural ecology, views the importance of the environment on culture (Julian Steward, Rappaport). See, C. R. Ember and M. Ember, Anthropology (5th ed.; Englewood Cliffs, New Jersey: Prentice Hall, 1988), pp. 179-193.

⁷⁶ Victor W. Turner, The Forest of Symbols (Ithaca, New York: Cornell University Press, 1967).

⁷⁷ *Ibid.*, p. 19.

⁷⁸ Victor W. Turner, The Drums of Affliction (Oxford: Clarendon Press, 1968).

⁷⁹ Turner based his approach on Edmund Leach’s threefold classification of behaviour forms: (i) rational-technical, which are directed towards specific ends and produces observable results; (ii) communicative, which forms part of the signalling system and serves to communicate information; and (iii) magical, which is not (i), but is potent in itself. Leach proposed to class (ii) and (iii) together as ‘ritual.’ See, *Ibid.*, pp. 1-5.

⁸⁰ *Ibid.*, pp. 2-3.

⁸¹ *Ibid.*, p. 3.

⁸² *Ibid.*, pp. 16-17.

⁸³ Victor W. Turner, Dramas, Fields, and Metaphors: Symbolic Action in Human Society (Ithaca, New York: Cornell University Press, 1974).

⁸⁴ *Ibid.*, p. 55.

⁸⁵ Turner, Forest of Symbols., p. 20.

⁸⁶ *Ibid.*, p. 28. Turner also made an important distinction between structural elements that he named “dominant symbols” and variable elements named “instrumental symbols. *Dominant symbols* are described as symbols that appear in many different ritual contexts, have a high level of consistency throughout the total symbolic system, are relatively fixed points in both the social and cultural structures, constitute points in the junction between the two kinds of structure, and are regarded as ends in themselves irrespective of their order of appearance in a given ritual. *Instrumental symbols* are viewed in terms of the wider context and seen in terms of

the total system of symbols that make up a given kind of ritual. See *Ibid.*, pp. 30-32. Turner says, each ritual has its own explicitly expressed goal, and instrumental symbols “serve as means to the explicit or implicit goals of the given ritual.” *Ibid.*, p. 45. Turner admits that such instrumental symbols could be regarded as signs, but for the powerful thoughts and emotions associated with them in the minds of people.

⁵⁷ The term *limen* is a Latin word that means “threshold” and liminality is used to signify the importance attached to real or symbolic thresholds in initiation rites. Liminality is a term Turner takes from Arnold van Gennep’s formulation of *rites of passage*, or “transition rites” that are thought to accompany changes of status, social position, or certain points of age. See, Turner, *Dramas, Fields, and Metaphors*, p. 232. The ‘liminal period’ is where *personae* are regarded as in the process of leaving one state and entering another. Turner appropriates Van Gennep’s class of rituals though Turner refers to ‘state’ as a transitional process where three phases are involved: “separation, margin (*limen*), and aggregation.” See, Turner, *Forest of Symbols*, p. 94. Turner viewed liminality during initiation as the primary datum of his study of ritual; where he regarded ‘ritual’ as more fittingly applied to forms of religious behaviour associated with social transitions; whilst he regarded ‘ceremony’ as having a closer bearing on religious behaviour associated with social status. He explains: “Ritual is transformative, ceremony confirmatory.” *Ibid.*, p. 95.

⁵⁸ Turner viewed symbolism related to the liminal *persona* as complex with structural and cultural processes that he says “give an outward and visible form to an inward conceptual process.” *Ibid.*, p. 96. Turner gives examples of the double meaning of symbols, like huts or tunnels that at once symbolize ‘tombs’ or ‘wombs:’ lunar symbolism where the moon ‘waxes’ and ‘waned;’ snake symbolism, where the snake comes out of its ‘old’ skin and into its ‘new’ one; bear symbolism, where the bear ‘dies’ in autumn, but is ‘reborn’ in spring; and by nakedness, that can symbolize the ‘newborn’ or a ‘corpse’ prepared for burial. See, *Ibid.*, p. 99. Turner says that there are three problems in considering the communication of the *sacra*. The first concerns their frequent *disproportion* (exaggeration of masks, costumes, figurines, etc.), the second their grotesque *monstrousness* (thought to startle neophytes to think about objects, persons, relationships, or features of their environment previously taken for granted), and the third their *mystery* (nonrational or nonlogical symbols that are thought to enlighten unconscious or abstract cultural assumptions, even myths) *Ibid.*, p. 102-103.

⁵⁹ Turner, *Drums of Affliction*, p. 17.

⁹⁰ K. J. Clymer, *Protestant Missionaries in the Philippines, 1898-1916* (Chicago: University of Illinois Press, 1986), p. 3.

⁹¹ *Ibid.*, p. 4.

⁹⁷ The “burden” was largely understood by Western Christians at that time as “Christianizing” those parts of the world considered as undeveloped, such as the Philippines. See, Howard T. Fry, *A History of the Mountain Province* (Manila: New Day Publishers, 1983), p. 139.

⁹³ The Episcopal Church in America had planned to oversee the Episcopalian work in the Philippines through one of their bishops in Asia. This plan changed, however, and Brent was consecrated a bishop prior to his departure from America in May 17, 1902. After a leisurely trip via Rome and the Suez canal, Brent arrived in Manila on August 24, 1902. See, Clymer, *Protestant Missionaries in the Philippines*, p. 6.

⁹⁴ Fry, History of Mountain Province, p. 53.

⁹⁵ The term “non-Christian” was applied to the Igorot peoples (at other times referred to in literature as “pagans”); whereas “Roman Catholics” were not regarded as in need of salvation by the Episcopalians. See Dean Worcester, “The Non-Christian Tribes of Northern Luzon,” Philippine Journal of Science, 8 (1906). 91-861.

⁹⁶ Fry thinks that Bishop Brent declined the offer to join the Evangelical Union mainly because of his opposition to working among Catholics. See Fry, History of the Mountain Province, p. 140.

⁹⁷ Clymer, Protestant Missionaries in the Philippines, p. 65.

⁹⁸ These opinions are taken from Clymer, *Ibid.*, pp. 66-67.

⁹⁹ *Ibid.*, p. 68.

¹⁰⁰ *Ibid.*

¹⁰¹ *Ibid.*, p. 69.

¹⁰² In many ways the early Episcopalian missionaries stood up for the Igorot people. However, there is widespread evidence that Clapp and Brent both viewed Igorot people to be less than the equal of those with a Western intellect. *Ibid.*, pp. 69-76.

¹⁰³ *Ibid.*, p. 114. Clymer states, “At least until 1916, in fact, nationalism often with anti-American undertones, was probably the most important factor affecting relations between Filipinos and Americans.”

¹⁰⁴ G. F. Zaide, Philippine Political and Cultural History (2 vols, Manila: Philippine Education Company, 1957), 2: 227.

¹⁰⁵ Fry says that in his political beliefs, “bishop Brent was a convinced imperialist,” and quotes Brent in his letter to Dr. Wood, April 7, 1909, “I consented to come to the Philippine Islands originally because it was American territory. Only on such conditions would I have agreed to come to a Roman Catholic country and only because of it do I remain. When the Philippines becomes independent I resign.” See, Fry, History of Mountain Province, p. 152.

¹⁰⁶ Clymer discusses this aspect. See Clymer, Protestant Missionaries in the Philippines, pp. 134-150. Clymer stated: “Although few missionaries either supported Filipino desires for a larger voice in political affairs or were simply uninterested in political matters, a sizeable majority, it appears, were uneasy about the prospect of Filipino political control. A number of influential missionaries were more than disquieted: they were strongly opposed and tried to prevent it.” Brent in particular was a strong opponent of Filipino nationalism and stated he would “leave the islands if independence were declared.” *Ibid.*, p. 150.

¹⁰⁷ Marvin Rader’s correspondence with Leonard, “Methodist Mission Records, file 74-11 (Rader file); Annual Report for the Year 1909,” in, Clymer, Protestant Missionaries in the Philippines, pp. 125-127.

¹⁰⁸ Zaide and Zaide, History of the Republic of the Philippines, pp. 246-7; and T. D. Andres and P. C. B. Ilada Andres, Understanding the Filipino (Quezon City, Metro Manila: New Day Publishers, 1987), pp. 13-14.

¹⁰⁹ Three motivations originally given by Arthur Brown, sum up the then prevailing attitude of Protestant missions: (1) the soul's experience of Christ and the subsequent desire to share such with others; (2) the world's need of Christ as evidenced by their sorrowful sinful state; and (3) the command of Christ that is to be regarded as an order to go. See, Brown's account in, Clymer, Protestant Missionaries in the Philippines, pp. 13-14.

¹¹⁰ Clymer, Protestant Missionaries in the Philippines, p. 8.

¹¹¹ Verona, Reaching the Igorots, p. 29.

¹¹² *Ibid.*, pp. 31-32.

¹¹³ Information on the structure and organisation of the Church was kindly provided at an interview with Bishop Pachao, bishop of the Northern Philippines diocese of the Philippine Episcopal Church, 17th January, 1996, at the Episcopal Church Office, Baguio City. Other Episcopalian informants consulted during this project included: Father Castro priest at Episcopal Church, La Trinidad; Father Balanza, chaplain at Brent International School, Baguio City; Father Poltic, priest at St. Jude's Bangao, Buguias; Father Angelio, priest at St. Gregory's, Loo, Buguias; Father Anosan, rector, St John's, Mancayan; Father Laos, and other members of the faculty at St Andrew's Seminary, Manila.

¹¹⁴ This information was originally based on the "Annual Convention and Journal of Proceedings," (Baguio City: Brent School, March 1991). These figures were updated by Bishop Pachao in 1996.

¹¹⁵ Trinidad Seleki (nee Esperanza), ex-lecturer at the Assemblies of God Bethel Bible College, Metro Manila, was related to some of the foundation families. The author discussed events related to the beginning with Mrs. Seleki during his time of residence in the Philippines between 1988-1992. For a detailed account, see, Trinidad Esperanza, "The Assemblies of God in the Philippines," (masters thesis, Fuller Theological Seminary, Pasadena, California, 1965). The author also consulted with Rev. L. Caput of Tuding, Benguet, a Kankana-ey, who served as the Assistant National Superintendent of the Philippine Assemblies of God and was District Superintendent of Northern Philippines until April, 1995.

¹¹⁶ A relatively small number of missionaries went to the Philippines before the second world war and as Tuggy says, "The Assemblies of God is representative of the Pentecostal Churches, which, although they entered the Philippines previous to the War, did not achieve great growth until the post-war period." See, Tuggy, The Philippine Church, p. 151

¹¹⁷ Seleki, "Assemblies of God in the Philippines," pp. 17-18.

¹¹⁸ This story has entered into AOG folklore.

¹¹⁹ In the mid 1950s, Bethel Temple became the largest Protestant Church in Manila. Bethel Temple left the Assemblies of God fellowship and became independent in an equally newsworthy fashion. A dispute over ownership between the "Sumrall-led side" and the "AGMF-led side" went to court. In a public seizure of

the property, the then American AGMF Field Chairman, Rev William Farrand, was driven straight from court to the Church, on the direct orders of the court judge, and with an armed escort, "police sirens and car horns blazing and guns ready." The police stormed the building. It was put under lock and key with dire threats of specific action should seals to the building be broken by Church workers. Later, the building was handed over to the Sumralls as the AGMF-led side elders had apparently only wanted to sell off the building anyhow. Full details of this account was given to the author by Rev William Farrand, ex-field chairman of the AGMF during this dispute in the Philippines, personal interview, July 1990, Suva, Fiji.

¹²⁰ Tuggy, The Philippine Church, pp. 151-152.

¹²¹ Details were kindly provided by Rev Walter Caput, present Assistant District Superintendent for Northern Luzon Assemblies of God, and based on the 1997 report of the Assemblies of God.

¹²² In 1990, Dr. Melvyn Ming, then Academic Dean at Asia Pacific Theological Seminary, Baguio City, pointed out the illogicality of the Philippines being the number one recipient of American AOG finance and AGMF missionary personnel, yet at the same time the Philippines had the fifth largest number of AOG congregations in the world. M. Ming, "AGMF in the Philippines," address at the Annual AGMF Missions Conference, Cebu City, Philippines, 1990.

¹²³ These figures were supplied by Pastor Walter Caput, Assistant District Superintendent for Northern Luzon Assemblies of God, and based on the 1997 report of the Assemblies of God for Northern Luzon.

¹²⁴ Details were kindly provided by Rev Walter Caput, present Assistant District Superintendent for Northern Luzon Assemblies of God, and based on the 1997 report of the Assemblies of God for Northern Luzon.

¹²⁵ Pastor L. Caput of Tuding, Benguet, a Kankana-ey, is the past District Superintendent of the Assemblies of God Church in the Northern Philippines.

¹²⁶ It is of passing interest to note that in the earlier part of this century, Belgian missionaries of the Roman Catholic CICM (Congregation of the Immaculate Conception of Mary), started several effective churches in the Cordillera. Based in Baguio City, CICM missionaries (known also as the Belgian Fathers), opened the Saint Louis Hospital and Saint Louis University. The "*Belgian Fathers*" had taken over some works left by the now departed Spanish friars, after the United States, as the new colonial power, decreed their return to Roman Catholic authorities. Verona suggests that the work of the *Belgian Fathers* contributed to the implantation of Christianity and *civilizing* of the Ifagao people. Often highly trained in anthropology, the Belgian Fathers were certainly recognised as among the most effective Roman Catholic missionaries in terms of contacting and living with ethnic minorities.

CHAPTER 3

GESTURES IN THE CHURCH

To understand the type and function of gestures studied in this project, it will be helpful to commence with (1) the use of gestures in liturgy throughout historical developments; (2) specifically consider liturgical practices in the Episcopal and Assemblies of God Churches; and (3) present a selection of gestures chosen for the purposes of this study as representative of gestures used in the Sunday morning service.

Gestures in Liturgy throughout Historical Developments

An important question to ask at the commencement of this discussion into gestures used in church liturgy: What is liturgy? Thus, are all Protestants liturgical in their worship or only some? Before an attempt is made to answer questions about liturgy, two more basic questions are posed: Who are Protestants?; What is worship?

The word "Protestant" may be interpreted by some as all those who are "non-Roman Catholic" (to ignore Eastern Christianity), and it may be thought possible to contrast Protestant worship with Catholic worship. Within Protestantism, however, there are many various worship forms used in the church service. The difficulty is compounded when Anglicans, who are Protestant, are also Catholic in their worship; Methodists are derived from an Anglican source; some Baptists antedate the Reformation that gave rise to the "protest," hence Protestantism; and other Protestants do not easily fit into the classical Protestant category, at least not on theological grounds. The problem to define Protestant worship is related to a definition of Protestantism. The researcher accepts that the term "Protestant" should be understood as those groups that are not formally connected with Rome.¹ Thus, some Protestant

groups may use a Catholic liturgical pattern and all Protestants who recite the creeds, claim to be a part of the one Holy Catholic Church.

What is worship? The term "Worship" comes from an Anglo-Saxon word *weorthscope*, that meant "to attribute worth to an object" and the term later developed into *worth-ship*, then into *worship*.² Christian worship is essentially the recognition of God's worth and in practice it means to ascribe or to express God's worth. The use of gestures in a church service is connected with the worship of God. Some may be considered as directly connected, such as those from humans to God; other gestures are more indirectly connected, such as those that are used between people at the service (i.e., peace greeting). The external forms that are used by the Protestant Church to express God's worth might vary, but the essential core thought is that they are used to ascribe to God His worth.

How is liturgy defined and are all Protestants liturgical? Liturgy is commonly defined as "the work of the people" (*leitourgia=ergon tou laou*).³ Dumais says the focus of this liturgical work is on the actions performed by an organized community and that "there is no authentic human activity which does not find expression in gesture." He states that through gesture in liturgy humanity enters into an "infinity of relationships and exchanges." Dumais continues:

Human gesture is the conveyor of this immeasurable richness; through and in gesture man becomes involved with others of his kind; through them he gives significance to his connections with a world not immediately accessible to his senses. Not only does all social life rest on gesture; access to the supra-human requires it, as does encounter with the sub-human, which is humanized only by being made significant by gesture. Thus we see that liturgy, the complete expression of the involvement of man in all his dimensions, must be pre-eminently a matter of gesture ...⁴

Liturgy by definition, therefore, does not set out one particular form or gestural act and the term itself does not basically refer to a fixed form of words or actions. Thus it can be argued that Pentecostals who stand or sit for prayer are no less "liturgical" than Episcopalians who kneel, or that Presbyterians who sit are no less "liturgical" than Lutherans who bow. Indeed, various ways that Christians pray in the present-day have a background in the diversity of the practices of the ancient church in both the

East and West. Thus no one gestural position for prayer can be admitted as the sole authoritative act for the church.

Liturgy is also not linked to a particular building or structure. As the domestic house church gave way to the basilica, that gave way to the Gothic, that gave way to the present-day “large hall,” Protestant worship may have been patterned in accordance with the tastes and desires of the congregation involved. Liturgy is also not related to a particular pattern of order. Lutherans and Anglicans have patterns based upon the Catholic Mass; Baptists may vary from a free form to a more ceremonial order and this depends on the type of church congregation; Pentecostals, because their polity takes little direction from any headquarters, range from a free meeting to a structured pattern similar to the Presbyterians and some British Methodists. Presbyterians (like Methodists in Britain) may lack complete uniformity, but tend to follow a similar practice of hymns, prayers, hymns, sermon, hymns, communion, hymns (and may be termed the hymn-sandwich pattern). Episcopalians, as part of the Anglican communion, follow a Catholic pattern with a more set form based on the *Book of Common Prayer*.

The researcher returns to the point already made: “liturgy” is defined as “the work of the people” and the word liturgy is not restricted to such as gestural positions in prayer, building structures, or patterns of rituals whether fixed or free-form. A misinterpretation about the meaning of liturgy is sometimes based upon the concept of fixed pattern versus free form; however, this is a misinterpretation of the definition of liturgy as “the work of the people.” As all Protestant denominations have a liturgy, all have what is termed “liturgical worship,” whether they chose to call it that or not.

Further, in Protestant Church worship there is the sacrament of communion. Though to celebrate the sacrament of communion a specific way does not mean that a church is liturgical. Some may view communion as a mystery where salvation is reinforced; others hold the view that it is a memorial.⁵ The main point is that a liturgical service may or may not have communion. At issue about communion is not

the frequency that communion is served, nor the surrounds of a large or small building, nor an altar faced East, West, North or South, nor whether the order is fixed or free in its form, but that the ceremony involves the Lord's Supper being celebrated in the midst of the people of God. Thus, the researcher's definition is that all Protestant Churches are liturgical; they have a liturgy when they gather together. What they do is termed "the work of the people."⁶

There are various outlines that a study of liturgical acts of the church can follow. A study restricted to liturgical acts in the Eucharist by G. A. Mitchell, used an outline of Justin Martyr, Western Mass of Middle ages, and the English service of the Prayer Book. Wainwright in *The Periods of Liturgical History*, divides the study of liturgical acts into apostolic age, patristic period, medieval age, the Reformation, the Counter-Reformation, and modern and contemporary periods. This section will focus on the development of gestures in three periods of time: (a) apostolic age; (b) patristic period; and (c) medieval period.

Apostolic Age

An admitted difficulty on a study about the use of gestures at the time of the apostles is the issue of reliable source material. A number of scholars agree that the New Testament tells little of the life, organization and practices of the Early Church. (The Church at Jerusalem is an exception, but it is a matter of debate whether it was typical). For instance: F. J. Taylor offers a direct opinion when he says, "The New Testament does not give us any comprehensive picture of the practices of the early Christian worship;"⁷ Fredrick Heiler laments, "... we possess so little documentary evidence of this incomparable rich and abundant life; but this very lack is itself a sign of its spontaneity and fullness;"⁸ and more recently, R. P. Martin said, "It is true that no objective description of an early Christian service of worship exists."⁹ Thus, J. V. Bartlett concluded:

We have first to note that we possess no COMPLETE primitive or even early liturgy, to give us a norm by which to judge later developments. No liturgy

representing primitive, that is Apostolic or even sub-Apostolic, Christian worship, ever existed.¹⁰

Geoffrey Wainwright admits that the evidence of liturgical acts in the apostolic age “is either fragmentary or indirect and has to be interpreted in the light of later practice.” He explains this position further:

The problem here is to find *juste milieu*: on the one hand, one must beware of importing too easily into the apostolic age elements whose certain attestation dates only from the second or third centuries; on the other hand, one must give due weight to the possibility that some theological statements in the NT reflect liturgical practices that were already current in the very early days.¹¹

Based on the review of literature, the researcher observes that it is no coincidence that the vast number of texts and articles tend to commence their comments about the liturgical practices in the church from the fourth century onwards.¹²

The primary source of material about liturgical acts in the apostolic age is the New Testament. It mentions baptism, laying on of hands, the Lord’s supper, and prayer, but without much of a commentary on the modes involved. Thus, questions rather than answers are easier to give: What is understood by words spoken about baptism (Mt. 28:19; Acts 2: 19; Acts 8:16)? When new Christians were initiated, were they sealed and anointed with oil (2 Cor 2:21; Eph 1: 13)? What was meant by the laying on of hands (Acts 6: 6; I Tim 4:14; 2 Tim 1: 6; Heb 6:6)? How was the Lord’s Supper observed (Acts 20: 7-12)? When Christians greeted one another, what was meant by a holy kiss (Rom 16:16)?

Acts 2:42 mentions that Christians “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” Is this to be considered as a normative pattern, or was it specific to the Early Church in Jerusalem? Acts 2:46 mentions that “day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.” Was this a literal “every day” or a figure of speech to illustrate frequency? Thus, was the picture given in these two references in Acts historically bound, or an idealized pattern of the liturgical acts of the Jerusalem Church that all successive groups in all periods of time were meant to follow literally?

Other questions could include matters related to Corinth. For instance, what precise form did the church service take when Paul said in I Cor 14: 26: "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification." Was this instruction to be regarded as a standard for all, or because the church congregation was considered troublesome? What liturgical acts or gestures in the New Testament are to be generalized and applied to all and what parts are to be regarded as local?

Important questions about liturgical gestures are what was continued and what was discontinued as the church gradually defined itself over against Jerusalem and its Jewish roots? Barrett observes, "There was a continuing relation between Christianity and Judaism which involved attraction and repulsion."¹³ The association of Christianity with its Jewish roots is relevant to understand the practices observed. Among Christians there were those who thought it their mission to draw Christianity towards Jewish social, cultural, as well as liturgical acts. The apostle Paul seems to have spent some considerable time refuting this "Judaistic" aspect to ensure that Christians who were Greeks, Romans, or whatever, were allowed to develop forms in their own cultural environment.

In the apostolic age, Christians used domestic houses for worship (Acts 2: 46) and when congregations grew too large they moved to warehouses or storerooms.¹⁴ Basil Minchen says that even when buildings were erected for worship, they most likely reflected a common type of structure already in use and therefore had the "minimum of alteration." In summary, Minchin reconstructs in his imagination what worship was like in the domestic setting of a house church:

The celebration would be essentially intimate and unformalized. There would be lights and music to make it an occasion of especial joy. Certainly meaningful gestures cannot be ruled out with Mediterranean people, but they would be functional or expressive rather than merely symbolic and formalized.¹⁵

When Christians met for worship in the apostolic period, the meetings were held in domestic and familiar surrounds. The main impression conveyed is that gestures were

used in a context of wonder at God's incursion into the ordinary and familiar domestic environment. This is an assumption, however, as the exact form of such gestures are not so easily defined.

Patristic Period

When the evidence for what occurred at the patristic period is examined, it must be borne in mind that the task of the researcher is not to be concerned with sacramental doctrine, but to focus on the liturgical acts and practices, particularly gestures. The same difficulty exists in the evidence about the patristic period in the area of liturgical acts as in the apostolic age, that Wainwright suggested was "fragmentary or indirect."¹⁶ It was noted in Acts, that the "breaking of bread" was a vital expression of "Christian fellowship." No name appears to have been used, however, for the actions to "pass the cup" and "break bread together," and it seems a rite within a common meal. At a later stage, when the rite (that could be called "communion" as suggested by 1 Cor 10: 16) was separated from its context of a meal, it was given the name Eucharist. The fellowship meal, that continued independently was called the "*agape* feast."¹⁷ To examine liturgical acts in the patristic period, the researcher will examine liturgical acts in two relevant areas: initiation and the Eucharist.¹⁸

A survey of the New Testament on the matter of initiation indicates that there were three elements involved: repentance, baptism, and the gift of the spirit. In the apostolic age, though, a survey by K. W. Noakes indicates that a detailed initiation rite consisted of "preparation, dipping in water with mention of the name of Jesus or of the Trinity, possible anointing and/or, in some churches, laying on of hands."¹⁹ L. L. Mitchell suggests that the evidence for laying on of hands as an integral part of initiation in the earliest period is much stronger than the evidence for anointing.²⁰ Controversy over whether "seal" or "sealing" at the time of the apostolic age was a human or divine activity, or even both, notwithstanding, evidence suggests that the

early leaders “sealed” the baptized with a gesture of the sign of the cross during initiation.²¹ The two main sources at the time of the second century are Justin Martyr’s account and the *Didache*. Therefore, evidence about what went on at this time is rather scanty. As regards the mode of baptism, Justin simply writes, “Then they are brought by us where there is water,” but the *Didache* gives more precise directions:

... baptize in the name of the father and of the Son and of the Holy Spirit in living [i.e. running] water. But if you have not living water, then baptize in other water, and if you are not able in cold then in warm. But if you have neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit.²²

On the evidence of Justin and the *Didache*, it seems that in the apostolic age, the Early Church had no qualms about how it went about its work and seems to have adapted external forms to suit the social circumstances that were apparent at each occasion.

In the third century, two further sources gave detailed information about what occurred at initiation: Tertullian’s work *de Baptismo* and *The Apostolic Tradition of Hippolytus*.²³ In summary, observances involved: (i) three years of instruction that included an examination for baptism with prayer and fasting; (ii) baptism took place at Easter, particularly on the eve of Good Friday; (iii) baptism sometimes included children (although Tertullian was opposed to child baptism); and (iv) baptism was normally the work of the bishop (Tertullian said it could be delegated to presbyters, deacons, and laymen). Based on the work of Tertullian and Hippolytus, a pattern describes various gestures used at the rite of initiation such as, to anoint with oil, the laying on of hands, to make the sign of the cross, and even the impartation of milk and honey.²⁴ It will be of interest to note whether such gestures play any part in what later became the step of confirmation.

On the Eucharist, there is a distinct pattern described by Justin Martyr in the mid-second century, but the question is whether a coherent story can be traced to Justin from the “Upper Room” in the New Testament. The researcher’s view would be to simply state that the liturgical pattern of Justin’s account did not exist in the

New Testament. Noakes agrees that there is a lack of evidence about how communion was celebrated in the first century. He contends, however, that there is no doubt that communion was at the “heart of the life of the church.” The *Didache* reflects the gradual disengagement of the “Eucharist” from the “*agape* meal,” and that this pattern was “fundamental in the development of the Eucharist prayer in succeeding centuries.”²⁵

Justin’s account is the earliest detailed outline of what Christians did when they assembled together and he describes two services: baptism followed by communion, and a Sunday assembly followed by communion. From the accounts of liturgical activity provided by Justin, the following points are observed: Corporate activity was concentrated on a single weekly service; they met on a Sunday; the first mention of the “kiss of peace” as part of the service is given; food is called “eucharistia” and the “*agape* meal” is not mentioned.²⁶

Some scholars date a pattern that later emerged in the church from the “services” described in Justin’s writings. In particular, a “liturgy of the Word” was supposedly held prior to a “liturgy of the Upper Room.”²⁷ The former had its pattern built around the concept of initiation and instruction; the latter pattern was built around the idea of communion, later called “eucharist” or “the sacraments.” Peter Cobb, who bases his comments on Justin and the *Apostolic Tradition* writes: “From the earliest description of the Eucharist, it is clear that it could be divided into two parts, either of which might on occasion be held independently, or in a different church-building from the other.”²⁸

In the fourth and fifth century and beyond, there is a greater amount of material related to liturgical acts and particularly when gestures were used. Yarnold suggests that initiation ceremonies had a three-fold stage: (i) admission to catechumenate; (ii) enrolment and preparation for baptism; and (iii) the rites of initiation.²⁹ A brief description of gestures used in each ceremony now follows.

Due to a conflict at this time over when a person should be baptized (through opposition to child baptism), people tended to be baptized later in life and thus a need for a ceremony was thought desirable prior to baptism, i.e. a "ceremony of admission." The *ceremony of admission* had four elements: the sign of the cross traced on the candidates forehead, salt placed on the candidate's tongue (thought to signify healing, preservation, and the seasoning of wisdom), the laying on of hands, and a prayer for exorcism.³⁰ For example, Augustine once said, "I began to receive the sign of the cross and seasoning of his salt straight from my mother's womb."³¹ Those considered "catechumenates" (hearers of the Word) were entitled to attend the assembly and hear the sermon, but were dismissed after the prayer offered for them and were not present at the Eucharist.

Preparation for baptism had many different elements and the following summary of gestures used at this rite is based on the writings of Tertullian, Ambrose, Chrysostom, Cyril, and Theodore. The candidates stood barefoot on a sackcloth of goat's hair, knelt down on their knees, veiled their face, bowed their head, outstretched hands, removed their outer garment, and avoided a bath until just before baptism day - usually Maundy Thursday. Actions of the clergy were to breathe on the candidate to fill him or her with a purifying awareness and to drive away the devil.³²

The *rites of initiation* were just as complex as the preparatory steps; however, no church performed them all and the order varied. Thus the following summary of gestures used at the rite of initiation at baptism is also based on the writings of Tertullian, Ambrose, Chrysostom, Cyril, and Theodore.³³ The bishop touches candidates on the nostrils and ears; anoints the whole body with olive oil; consecrates water by the sign of the cross traced with his hand, or made by his cross in the water, or pours oil in the shape of a cross on the water; places his hand on candidate's head and pushes the candidate under water; pours water on the candidate's head; anoints by pouring oil over the candidate's head; makes the sign of the cross on the candidate's forehead; washes candidates' feet; performs the laying on of hands, gives kiss of

peace, makes chrism on the forehead, ears, nostrils and breasts for the giving of the Spirit; gives candidates milk and honey. Candidates strip naked (deaconesses attended to women for the sake of decency); at declaration face eastward; and at the end of initiation they enter church in procession with all other neophytes dressed in white garments and carrying a candle.³⁴ The feature of so many gestures at the initiation ceremony alone suggests that tactile and symbolic forms of communication were widespread in the Early Church. As befits an initiation ceremony, the meaning of most gestures seems to be in the interconnected context of a commitment to Christ and a rejection of Satan.

Based largely upon the works of Justin, *Apostolic Tradition*, Augustine, Ambrose and Chrysostom, gestures used in what came to be described as the Liturgy of the Word and Liturgy of the Faithful are now discussed. There are no gestures specifically mentioned in the literature that described the Liturgy of the Word as the catechumens were dismissed before the kiss of peace.³⁵ It is possible, though not explicitly mentioned, that at the Liturgy of the Word the *orant* position of the clergy at prayer was used (where arms were held out wide).

At the Liturgy of the Faithful, much more use of gestures is evident and the following are mentioned: the kiss of peace is exchanged; the public offer of gifts at the altar; bread is received with joined hands; heads are bowed at prayer; bishops offered the gifts brought by the faithful - possible with hands outstretched; there is a fraction or breaking of the bread; mixing or consecration, where a particle of bread is mixed in wine; and communion is served. There is also the gesture of *fermentium* (leaven) where bread is shown to the congregation (i.e., in Rome the Pope sent a piece of bread to each congregation as a sign of unity).³⁶

As the development of the liturgy is considered against the backdrop of building types, as a broad generalization, it seems that the liturgy becomes modified to the building rather than the building being adapted to the liturgy.³⁷ Various types of buildings have been used for worship in the history of the church. A pattern seems

to develop, however, where over time, a new building is taken over and the behaviour suited for the previous type of building tends to be used in the new setting. Minchin suggests this continuity can last as long as two or three hundred years or even longer. Gradually, however, the behaviour and disposition of furniture that is most natural to the new kind of building becomes established, as Minchin says,

... - and a symbolism, a way to picture worship becomes accepted. This in turn becomes a restraining force upon any further fundamental change, and so the different 'traditions' of church building and liturgy are hardened and tend to become the exaggerated development of one-sided insights.³⁸

The shift to the basilica type of building for Christian worship illustrates the tendency to adapt the liturgy to the building. The basilica was a type of structure that could accommodate a large number of people. The name basilica is derived from the Greek word, *basileus* (an oriental monarch in Alexander the Great tradition).³⁹ The basilica was the throne room or hall of audience where the monarch showed himself to the people. At one end there was usually a platform where the "throne" was placed in view of all who attended the audience. Constantine ordered basilicas to be built as places of worship and these building structures later became the pattern throughout the Christian Church in both East and West.⁴⁰ In comparison with the domestic type of building and the basilica, at first there was "no great change in the way that the Eucharist was performed."⁴¹ It was from the basilica, however, that the use of screens and the idea of an apse originated. A table used for the Eucharist was initially set in front of the screen close to the people as it had been in the domestic setting. (Later the hiding of the altar table by a screen was seen as something that imparted a sense of mystery to the Mass).

Gestures used in this setting took on almost a theatrical performance with the platform of the basilica at one end and the crowd at the other. As the Eucharist was celebrated on a platform at one end of a long narrow building, this resulted in modifications on the way that the whole Eucharist was celebrated. Minchin points this out in the development about the use of the basilica:

The action now took place on something resembling a stage and if the people towards the back of the building were to follow what was going on, let alone feel that they were involved, the arts of the theatre had to be adapted to Christian use. The arts of the orator had to be used if words were to be meaningful in such a building, and the conventions of oratory were in fact little else than the adaptation of stage technique to the demands of speaking in the open air or in basilicas.

When oratorical techniques that followed the methods of the theatre were used in the service, the liturgy was enhanced by formalized gestures to reinforce the meaning of words. In the house church setting of the apostolic age, it was assumed earlier that various gestures were used, but without much indication of their format. In the fourth century, however, precise gestures were used in oratory that drew inspiration from ancient Greece. In addition, Roman theatrical gestures were often formalized gestures that were considered as an amplification of what was "natural" communication. It is possible that gestures used in the fourth century church were a mixture of gestures borrowed directly from the Roman theatre, along with other gestures natural to Christians, but formalized due to the conditions of the basilica.⁴² The basic principle for most gestures in the basilica was to convey meaning as well as make the liturgy more easily seen by an "audience" positioned some distance from the stage.

The fourth century also witnessed the emergence of the "great entrance" where the ceremony of the imperial court was adapted to the purposes of the church. This involved such features as the stole of authority on the edge of the Roman toga being given a Christian meaning for the bishop's garment; "fire" being carried to burn incense to give a sweet smell; torches and the cross preceded the bishop's entrance; hand kissing and outward veneration originally associated with the ceremonial court were also adapted and applied to the church service.⁴³ Finally, the position of the basilica itself was directed to face east. Whether due to symbolism, such as the Light of the World linked with death and life (sunset and dawn), or the concept of Paradise-Jerusalem as the Alpha and Omega of all things: it became important for Christians to have the basilica built with the altar oriented in an eastward direction.⁴⁴ In conclusion, a highly involved liturgical structure and setting emerged in this period that laid the basis of liturgical acts for years to follow.

Medieval Period

In the sixth century and onwards, the debate about infant baptism, and the subsequent agreement to permit such, brought about a substantial change in liturgical details and gestural actions. Whereas in the past, candidates were assumed to be adults and were given comprehensive instruction, after the issue about the admission of infants for baptism was settled, simpler forms were adopted. Fisher and Yarnold comment that these forms were called *scrutenies* and they explain the procedure as it applied to infants was “no longer an examination of the candidates’ personal faith or morals, these scrutenies were designed to ensure that the evil spirit departed from them, and consisted therefore mainly in prayer and exorcism.”⁴⁵ Usually three were followed, but later grew to seven *scrutenies*. Thus, based on the Roman rite, the following gestures were part of the infant baptism procedure in the medieval time.⁴⁶

At the enrolment, *scrutenies* of candidates involved: exorcized salt placed into infants mouth; the *effeta* (be opened), when noses and ears of candidates were touched with saliva; and the anointing of breast and back with exorcized oil. At the initiation rite bishops: blessed the font; made the sign of the cross in the water; made the chrism on the infant; dipped a candle into the water; and at the threefold question and answer,⁴⁷ dipped each infant in consecrated water. (After baptism, infants were anointed on the head by a presbyter.) Before the end of the enrolment, bishops vested infants and, at the mention of each of the seven graces of the Spirit, made the sign on the forehead with the chrism and administered the *pax* (peace kiss). After baptism, infants were communicated for the first time. Variations were followed, such as in Italy, Gaul, and in Ireland where the *pedilavium* (foot washing) followed the vestment of the infant.⁴⁸

The emperor Charlemagne, in 789 A.D., ordered the Roman Rite to be used throughout his empire and the consequences were two-fold: first, the Gallican Church that had exercised a great amount of liturgical freedom in the past, now had to conform; second, if the rite was to be regarded as properly done, a bishop had to be

present to perform the chrismation of the forehead (that part that was traditionally associated with the giving of the Spirit).⁴⁹

The ceremony of confirmation arose due to the bishop being absent at the baptism ceremony. This may have been due to his general unavailability, or through such as long distances or travel difficulties. Nevertheless, such delays led to a baptism ceremony conducted by presbyters and confirmation conducted later by the bishop. Thus in time the norm changed and a further rite known as confirmation (i.e., baptism completed by gift of the Holy Spirit imparted) became established. Fisher and Yarnolds explain this alteration to the sequence in terms of the formulae “baptism-confirmation-communion became baptism-communion-confirmation.”⁵⁰ As confirmation became more and more separated by a time gap from the ceremony of baptism, and as confirmation required an independent ceremony by the bishop, the step of confirmation was not made a prerequisite to receive communion. Fisher and Yarnolds comment:

Thus the way was paved for the belief that confirmation is the sacrament of adolescents.... One consequence of this was that baptism began to be regarded as the child's naming-ceremony; another was that some baptismal rites included admonition to the godparents to teach the child its prayers and to see that it was confirmed.⁵¹

In summary, many gestures used in the adult rite of the catechumenate procedure were regarded as inappropriate for infants and were discarded. Other gestures, such as to give salt and to make the sign of the cross were retained, but included only in a single baptism ceremony instead of at a separate preparatory step. The act of imposition of the gift of the Holy Spirit with laying on of hands by the bishop was separated from baptism and linked with the later step of confirmation (when the child was around seven years old). Reverence for the Eucharist also led to the postponement of first communion to a later age of around seven. Thus, by and large, the threefold initiation, baptism, confirmation rites became separated from one another in time and gestures previously applicable were discarded as a result.

Overall, liturgical development of the church service in the West was rather uncertain until around the ninth century when the Roman rite was more established throughout Christendom.⁵² The Roman liturgy dates back to about 500 A.D., but was later edited by Pope Gregory the Great around 600 A.D. J. A. Jungmann, however, maintains that between 500-900 A.D. two liturgies were used in the Western Church: the Roman and the Gallican.⁵³ At first, the Roman liturgy was confined to local use around Rome and the Gallican was widely spread over Europe. Around 900 A.D. the Roman rite became the dominant liturgy used throughout Europe, possibly due to such factors as: Western missionaries that took the Roman liturgy with them into mission fields; the use of Latin as a standard language used by Christians assembled as a church; and the ascendancy of the bishop of Rome as the recognized prime leader of the church and Christ's chief representative on earth.⁵⁴

There is a debate about why the Gallican liturgy with its widespread use across Europe was replaced with the Roman rite. Some have presupposed that the Gallican form must have had some focal point other than Rome. For instance, Duchesne thought that Milan was the centre as Emperors in the fourth century had taken up residence there.⁵⁵ Another possibility postulated by Cabrol was that the Gallican liturgy was endemic to the West, abandoned later by Rome and Milan, but retained in Frankish lands.⁵⁶ As there was no sign of the Gallican liturgy at any earlier stage in Rome, Cabrol's position is difficult to accept. D. M. Hope says that no single theory about the origins of Gallican liturgy has been accepted by scholars, but that when prayers began to be written, the Gallican temperament certainly asserted itself in its own prayer and ways of worship.⁵⁷

In review, by the sixth century the framework of Western liturgy had been determined and the movement towards fixed forms was enhanced by the prominence of the church at Rome and furthered by the production of liturgical books, namely, sacramentaries. The *Galesian Sacramentary*, possibly composed by Roman presbyters, was the first Roman one that gave instructions about prayers and the

liturgical order. Another sacramentary was the Gregorian (named after pope Gregory) and, along with the Galesian, was imported into parts of the empire such as France. The *Galesian Sacramentary* was sent to France and Germany at the request of Charlemagne after his visit to Rome in 781 A.D.⁵⁸ This was the sacramentary “model” used to set a pattern of liturgical worship among Franco-Germanic Churches.

After the ninth century, Franco-Germanic Churches took the lead in liturgical matters. T. Klauser says that by the end of the tenth century the Franco-Germanic influence was felt back in Rome itself.⁵⁹ Gestures such as prayer with hands steepled, combined with a knelt down position, were introduced to the Roman rite. The liturgical forms received back in Rome were not the austere sober liturgy of the old Roman rite, but one that had been “reshaped” in Franco-Germanic lands.⁶⁰ Due to a variety on forms of the Mass now being said across Europe, a desire for a fixed standard increased.

A significant change was introduced that affected the whole gestural scene and response to the Roman liturgy. The direction of the building was linked to orientation about worship being biased to the east. At first Rome resisted the idea and Leo in particular viewed the idea as “pagan.” The directional bias to the east, however, led to a question: who should face east, the celebrant or the congregation? To resolve this, the clergy and the congregation both faced east with the celebrant now engaged in the Eucharist with his back-to-the-people.

Gestures changed accordingly: previously, gestures were used in the context of the liturgy being celebrated with an emphasis on community celebration (i.e., singers, readers, congregation and celebrant with their respective parts in the celebration around a simple table with the celebrant faced towards the people). As the altar was now more commonly placed against the wall, one clear implication of this change was that gestures used in a behind-the-table stance simply became redundant.

Minchin observed that when a back-to-the-people stance was adopted in the church, the language of the Mass was not the only thing hard to understand as “it had

become a 'mysterious' action performed by clergy who were cut off from the people by distance and screens."⁶¹ Most of the parts of the Mass were unintelligible to the congregation as they could not hear what was being said. Thus, in time, as it was no longer thought important that people should understand and enter into the action, the oratorical and stage gestures previously used in a front-to-the-people stance "were an embarrassment."⁶² Had the people been able to hear the Mass, would the liturgical "ringing of the bell" have been introduced? If the people had been able to completely see the Mass, would such as the various "elevations" of the host have been left out?

From about 1000 A.D., candles became permanent features on the altar and later a crucifix appeared in the thirteenth century with a devotional emphasis.⁶³ The Mass became more and more associated with the priest. Due to the position of the priest, and as the people in the congregation could no longer hear anything being said, they were simply reduced to being mere spectators. A "sacred drama" was now being performed in their midst and other gestures appeared such as genuflection to add action to this "drama."

The ceremony became even more elaborate with a multitude of priestly gestures such as striking the breast, kissing the altar, kissing the book, etc. Such gestures associated with the altar became "invested with sacred allegorical significance."⁶⁴ Other gestures appeared, such as the triple silence of the secrets that occurred during the canon and thought to represent the three days of the Lord in the tomb. A five-fold circular turn around of the celebrant towards the people was performed to call to mind the five appearances of the Lord after his resurrection. Three signs of the cross before the institution were to be regarded as symbolic of the three times the lord was mocked by High priests, Herod, and Pilate respectively. The most dramatic moment of all, in this sacred drama performed before an amazed congregation, was the "transformation" of the Holy Sacrifice. This was understood to occur when the elevation of the sacred host was made just after the consecration of bread and wine. Hope says, "to view the host became at times the sole object of Mass

devotion. Folk went from church to church in order to see this moment as often as they could, often rushing in just before and leaving as hurriedly as they had come."⁶⁵

Later, in the early Renaissance period, buildings with a central form were introduced in Florence with a round structure, but the liturgy was still performed in the manner of a back-to-the-people format. Minchin says that for this reason the Florentine model of centralized forms were not entirely successful "as it did not occur to anyone at this time that to face the people could be a normal way to celebrate." Thus, in some circular shaped buildings, altars were placed to the side and the celebrant shifted accordingly. This development led to questions about the position of the concelebrant. For instance, where would he stand and what direction would he face? The manner of the liturgy, as far as gestures were concerned, however, still followed the liturgical pattern that had entered the church through the back-to-the-people position.

Later still in Medieval times, came the emergence of the private Mass. As there were no liturgical books to give directions, the celebrant, more often than not created his own version with frequent private prayers and comments made. Deacons, who assisted in the private Mass, added chants and readings normally sung by a choir and all of these were written down as missals. Thus, there was a private Mass for devotions, a private Mass for the dead, even a private Mass for the living who were willing to contribute to the priest's stipend. By the twelfth century, voices in opposition were raised against this upsurge in private rites and particularly about priests who earned their living by the offer of such. Through time, these private and highly original missals became the norm and this led to public versions with additions from the private Mass, i.e., extra chants, readings, prayers. etc. These "abuses of the Eucharist"⁶⁶ continued to the eve of the Reformation and Jungmann writes "that well of life from which the church had drawn for 1500 years, became an object of scorn and ridicule and was repudiated as a horrible idolatry by entire peoples."⁶⁷

In conclusion, apart from the abuses to be corrected and heresies to be combated, due to so many different forms of the Roman Mass now being celebrated, in 1570, the texts and forms of the liturgy were uniformly set by the Sacred Congregation for the Rites of Liturgy.⁶⁸ This body was formed in Rome to supervise the liturgy and to prevent any further unauthorized changes. In contrast to years of private innovations, this imposition ushered in years of rigidity and fixation and an era of rubricism. The standardization of the public Mass attempted to ensure that priests conducted the service in accord with rubrics set down and agreed as the liturgical format to be used. This imposed uniformity involved the language of Latin and the use of gestures that had entered the service at various points in the past. In particular, gestures thought suitable for use with a back-to-the-people position were continued.

Summary of Liturgical Gestures throughout Historical Developments

The New Testament is the main source of information about gestures used in the apostolic age. The difficulty, however, is that the New Testament does not describe how such gestures were used. As a review of literature sources verify, some gestures in the church largely have their origins in the Greek style of oratory that the Romans later took over and made their own. By the fourth century, building size and format changed from house-churches of the apostolic era to a large basilica. In the basilica, it was considered normal for the celebrant to accompany words with oratorical and theatrical gestures that reinforced the meaning of such words.

The custom of the time was for young orators to copy a style of oratorical gestures from their elders and to ensure that meaning was generally understood. The clergy did likewise. Therefore, the style of the basilica church meant that the arts of the orator were used to reinforce the meaning of words with particular effect for those who stood afar off. It is claimed that these oratorical gestures were left to the "artistic" ability of the orator and the church who had no need or desire to classify them.⁶⁹ Each area under the control of a bishop seemed able to use their own forms

and gestures in accordance with what was within the accepted bounds of artistic suitability.

The normalization of words, gestures, and tone of the voice used in the Mass, largely came about in an atmosphere of standardization. Sometimes, the meaning of the original gestures became confused and in some cases was practically lost as a back-to-the-people stance made most oratorical and theatrical gestures redundant. Other gestures, mainly associated with the altar, were introduced and the liturgy took on the appearance of a "sacred drama" with mysterious elements that unfolded before a passive congregation of spectators. Private renditions of the Roman Mass were also popular and regional variations were prominent. These factors led to a call for greater standardization and control of liturgical practices in the church. Andrew Seumoio, a Roman Catholic scholar who wrote *Liturgical Problem in the Light of Mission History*, aptly sums up the dilemma:

Such a process of conforming Christian worship to the native psychological and cultural environment, with numerous adaptations and indigenous factors varied according to time and place... Thus different habits took shape in the various regions, which, unfortunately, tended after time to congeal into fixed formulas with rites more and more determined in detail ... The only mistake of these regional liturgies was to become rigid, to set themselves up as absolute. The regional differences came to oppose one another, and the oppositions were more accentuated as these liturgies became more fixed. The opposition did not come from diversity, because diversity is not opposed to unity; but it was owing to individualistic policy, to jealous stubbornness.⁷⁰

In conclusion, after the standardization of the liturgy and particularly of gestures discussed above took place, for the most part they were then commonly used throughout Europe. These gestures associated with Western Church liturgy (although somewhat modified by Reformers) were taken to countries such as the Philippines when they were reached by Western missionaries.

Liturgical Practices in the Episcopal and Assemblies of God Churches

To understand the type and function of gestures studied in this project it will be helpful in this second section to examine the (a) Episcopal Church liturgical

traditions and world-view, and (b) Assemblies of God liturgical traditions and world-view.

Episcopal Church Liturgical Traditions and World-View

The two areas discussed in this part consider the Episcopalian (i) liturgical traditions, and (ii) liturgical world view.

Episcopalian Liturgical Traditions

The Episcopal Church is a denomination within the ecclesiastical fold of Anglicanism. Sykes and Booty in their study of Anglicanism refer to the fellowship of churches in communion with Anglicans as sharing a common theology and liturgical tradition.⁷¹ How did the Episcopal Church begin?

When King Henry VIII broke away from the Roman Catholic Church in the sixteenth century,⁷² he established the Church of England. Although King Henry abandoned the papacy, he still viewed the Church of England to be Catholic in faith and practice. This was done by appointing bishops and deans to lead the church and Henry gave himself the right as sovereign to appoint bishops. Moorman points out, the bishops appointed by Henry (as the head of the church) became the chief authority in the administration of the Church of England.⁷³

During King Henry VIII's reign, the Reformation in England could hardly be called a "reformation." For so long as Henry reigned, the movement for genuine Protestant reform was driven underground. Henry boasted of his unswerving Catholic orthodoxy, and enforced "Romanism without a Pope." Reform, however, grew in the hearts and minds of the English people and from the days of Wyclif, men such as Tyndale and Coverdale laboured to have the English people read the Bible in their own language. Thus, by the sixteenth century, many had read the Scriptures in their own tongue and were increasingly and openly critical not only of the Roman Church, but also of Catholicism.⁷⁴

Thomas Cranmer, Archbishop of Canterbury during Henry VIII reign, had been influenced by Luther's teaching, both when Cranmer was a student at Cambridge and also later in his journeys to Europe.⁷⁵ In 1549, seven years before his death, (Cranmer was burnt at the stake, during Queen Mary's reign, for his espousal of the Reformed cause in England), Cranmer gave *The Book of Common Prayer* to the English people. It is argued that the first "Prayer Book" was an attempt to maintain some historic liturgy, but with a more modern and meaningful expression. In 1552, after some considerable contention, a second "edition" of the "Prayer Book" was compiled.⁷⁶ This second edition provides substantially the basic elements found in the *Book of Common Prayer* that was officially established in 1662 and is the basis of the "Prayer Books" used by Episcopalians and those joined in the Anglican communion today. In compiling *The Book of Common Prayer*, Anglicans desired to:

... arrange for the orderly reading of Scripture; preserve what was old and true; simplify the service by removing that which was uncertain, vain, and superstitious; use English, rather than Latin, so the congregation might be edified; and above all else, standardise in the whole realm a uniform service.⁷⁷

In 1662, the rigid attempt to enforce the "Prayer Book" on the people by King Charles II, in his *Act of Uniformity*, led to a tragic period in British history. Protestants who objected to the use of the "Prayer Book," were named "Nonconformists."⁷⁸

The Episcopal Church's religious tradition can be said to be a distinct combination of both Catholic and Protestant influences and practices. In writing about Anglicanism, Marsha Padfield says that this twin input into Anglicanism of Catholic and Protestant ideas results in *orthopraxy*, defined as "right practice, right performance." She further observes that this orthopraxy is more valued among Anglicans than strict *orthodoxy*, defined as "right teaching, right doctrine." Padfield admits, "While there is strength in the practice of common liturgy, this can lead to a lack of doctrinal clarity."⁷⁹

Tradition in the Episcopal Church is one of the main elements that lead them to understand their basic composition. However, Anglican liturgical tradition must be understood in a context of Anglican thought. In writing about this area, Harvey

Gutherie states: “The basic thing they have in common is neither doctrinal position nor a religious experience. It is simply participating in what the church does as the church.”⁸⁰ Padfield maintains it is “the external uniformity of liturgical practice which unites the Anglican community.”⁸¹

Other authors on Anglicanism also see a link between liturgical conformity and unity. Dunlop thinks that liturgy or ceremonial activity forms a link between worshippers of all ages, throughout the world.⁸² Sykes and Booty express a similar thought about Anglicanism, where the Prayer Book is viewed as the expression of the union between what Anglicans believe and what Anglicans pray.⁸³ Congruity between what Episcopalians think and what they do in the sense of liturgical expression seems well founded in their own consciousness and tradition.

Tradition in the Episcopal Church, therefore, is thought of not only in the sense of to hand something over, to pass down a way of understanding God, but it can also be a way to express that understanding. “Tradition,” according to Richard Holloway, “is a continuous stream of explanation and elucidation of the primitive faith.”⁸⁴ However, traditional forms are not meant to produce a static response, rather it is intended that they are the product of an ongoing reflection and openness to a change of thought and action. On this very topic, Padfield states:

Traditional forms stabilize in the archetypal sense, giving to worship symbols that orient people to their world. They anchor and historicize consciousness. These traditional forms and symbols can be at the same time liberating. These forms can detach us from the present, the immediate and open up the possibility of expanded awareness.⁸⁵

The view that ritual, as expressed in the Episcopal Church, is predominately transformational in character, is also supported by Wainwright. He believes that a recurrent function of ritual is to put successive generations in touch with an archetypal story.⁸⁶

Another main element in the Episcopal Church consciousness is the Bible. It is accepted that the Scriptures provide the normative standard for the Christian faith and for understanding God’s revelation. Generally, Episcopalians believe that

through an understanding of God's Word, His love for humankind can be better known. However, it would be incorrect to suggest that they believe every word in Scripture was dictated by God. The Anglican consciousness typically believes that through an understanding of the Bible's words, the author's language, and the symbols, the Scriptures can be viewed as a totality revealing God's love, calling people to a more complete life.⁸⁷ Whereas Christ's salvation is a particular focus of all Protestant church bodies, it would be fair to say that the Incarnation, with its pointer to new life, is of special interest to Episcopalians.

In order to understand how Episcopalians are likely to approach the Scriptures, in terms of interpretation and application, Urban Holmes III, an authority on Anglican thought, suggests that Anglicans are basically "left-handed" thinkers.⁸⁸ Left handed thinking (as opposed to right handed thinking,) is defined as intuitive, analogical, metaphorical and symbolic. On the other hand, right-handed thinking is defined as analytical, logical, and requires one-to-one relationships. This aspect might best explain how Episcopalians are likely to approach Scripture and the whole area of the formation of doctrine. If correct, it might also help to explain the common desire for symbolic acts used in the church service.

If an intuitive and symbolic approach is used as a guideline for interpreting and understanding Scripture, then one can see how Episcopalians become more interested in a dialectic quest, rather than making an attempt to reach immediate closure and absolute precision. There seems an acceptance and desire to discern truth through intuitive, rather than solely through rational means. This approach seems to provide a platform that allows for theological debate and ongoing inquisitive discussion, rather than an insistence on doctrinal uniformity and theological dogma.

Episcopalian Liturgical World-View

It can be argued that the Philippine Episcopal Church is Catholic in worship form, and adheres to a fixed liturgical pattern. Catholic influences are apparent in the

acceptance of bishops, priests and deacons. Indeed, in the Philippines, the Episcopal Church made it clear from the outset, when it sent over its first missionaries from USA, that it viewed itself as a “sister” organisation to the Roman Catholic Church.⁸⁹

Alternatively, in many other aspects the Episcopal Church is very Protestant. It rejects papal infallibility and repudiates the idea of the Pope’s universal jurisdiction. The Episcopal Church dropped other Catholic practices, such as the use of Latin. Instead, it promoted the use of the vernacular in church services. Evelyn Underhill wrote about the combined Protestant and Catholic streams that flow into the Anglican communion. She paints a picture of harmonious union, when she says:

The Students of Anglicanism can find there is a complete Evangelicalism: grave, prophetic, devoted, based on preaching of the Word, suspicious of ceremonies, acts, signs, emphasising the personal relation of the soul to God, greatly concerned with man and his needs. At the same time he can find a sacramental, objective, theocentric worship, emphasising holiness, authority and the total action of the church, her call to adoration and vocation of service.⁹⁰

What Underhill suggests is that strength in the Episcopal church comes from having a dynamic tension between two interrelated matters: the commitment towards external liturgical conformity and the acceptance of doctrinal diversity. Due to the interaction of Episcopalian doctrinal beliefs interacting with the liturgy, one can find some diversity expressed in their forms of worship. Due to this doctrinal diversity in existence among the Churches, even encouraged, there is an acceptance that there will be diverse expression in the worship forms exhibited by churches within the communion.

For instance, there is a strong motive in the Episcopal Church to keep a liturgical link with their understanding of what passed for worship in the Early Church. Therefore, there is a strong sacramental focus within Episcopalians and a desire for continuity with worship patterns of the Middle Ages. The view is held that the fixed liturgy provides something for the whole person.

Alternatively, within the Episcopal Church, there is also a Charismatic-Renewal movement that seems concerned with manifestation of the Holy Spirit in

their meetings. This movement has as its focus, a more personal and direct experience of God than what they believe is offered in the present-day church liturgy. They desire manifestations of the Spirit, where the “*charismata*” are present. They specifically welcome into their meetings, speaking in tongues, healing, prophecy, and spontaneous bodily expressions that reflect their comprehension of the Spirit of God’s presence.⁹¹

In practice, bishops oversee the churches in their diocese and may encourage diverse types of services, that may range from “High Church” Anglo-Catholics who greatly value and adhere strictly to a sacramental Mass, to Evangelicals with a more typical Protestant suspicion of anything too ceremonious, to those with a Charismatic and Renewal emphasis complete with their desire for signs and gifts to operate in their midst. The author observed that in the Northern Philippines, Episcopal Churches tended towards a High Church style and tradition.

Until 1991, the Philippine Episcopal Church was not independent of the United States Episcopal Church body who established the Episcopalian denomination in the country. Since independence, interest has been shown to effect a change in the services, essentially those services based on in the 1928 revision of the *Book of Common Prayer*. A Liturgical Commission was set up after independence from the American episcopacy, especially to investigate how the Episcopal Church in the Philippines might minister more effectively in such as the vernacular, and to provide various other types of services.⁹² The researcher hopes that his findings and recommendations will therefore prove helpful to the commission and will further their quest to make their services more meaningful to the Episcopal Church in the Philippines as a whole.

Assemblies of God Traditions and Liturgical World-view

The two areas discussed in this part consider the Assemblies of God (i) liturgical traditions, and (ii) liturgical world view.

Assemblies of God Liturgical Traditions

The Assemblies of God in the Philippines has its roots in American Pentecostalism. Based on an earlier evangelical pietistic emphasis of dramatic experiences of salvation and sanctification, American Pentecostals added a third crisis, known as “baptism in the Spirit.” To understand how present day liturgical traditions in the Philippine Assemblies of God function, it will be helpful to first understand some background details that helped shape the movement and develop its traditions.

In the early American scene, Puritan ideals were combined with the faith of vigorous frontier preachers, who evangelised the growing country and established the Christian church in each state. The frontier became a technical name that signified the pioneer life as it was lived until about 1890. The frontier seemed to form a certain type of Christianity, that to a certain extent shaped American Church traditions.⁹³

In this early context, church services were mostly conducted by uneducated laymen or by Methodist style circuit riders. They did not so much “preach to man’s intellect, but appealed to his feelings and on the whole struck fear into the heart of the sinner, holding out the menacing possibility of sudden death and eternal punishment of hell.”⁹⁴ This type of preaching was known as “evangelicalism” or “revivalism” and it could be argued that its particular contribution to the American liturgical scene was the individualising and emotionalising of the Christian faith. It could also be argued, that these aspects had become desirous due to an increasingly impersonal world. From this setting the “Holiness Movement”⁹⁵ and “Pentecostalism” emerged.

Whereas evangelical revivalism tended to see life as a series of dramatic experiences, the most important experience being conversion obtained through a crisis of sin and salvation that overturned a person’s previous existence, the Holiness Movement added another experience to be sought, in addition to conversion. This experience was sometimes called a “second blessing,” or more commonly referred to as the “baptism in the Spirit.”⁹⁶

Pentecostals later used the term “baptism in the Spirit,” but in a different sense. The Holiness Movement regarded it as a crisis experience that “perfected” and resulted in personal holiness. Dale Bruner points out that Pentecostals meant by its use something additional and quite different to the “second blessing.”⁹⁷ Pentecostals viewed it as a crisis experience resulting in power to minister the gifts of the Holy Spirit, and as Hollenweger points out, evidenced by speaking in tongues.⁹⁸ Those who hold this position, such as the Assemblies of God, are known as Classical Pentecostals.⁹⁹

The spiritual traditions of the Assemblies of God appears to have originated among those who were already Protestant Christians, but wanted something more than they were getting from their Churches.¹⁰⁰ This something more appeared in the form of speaking in tongues, that when linked to the persuasion that this was the true “baptism in the Spirit,” created the embryo of Pentecostal conviction and liturgical world-view. The most striking outbreaks of early Pentecostal phenomena in America occurred in Topeka, Kansas in January 1901, and in Azusa Street, Los Angeles, in 1906.

Charles Parham, an ex-Methodist minister opened a Bible College in Topeka, Kansas, in 1900. Parham invited his students to have an informal study of the Bible with a focus on the work of the Holy Spirit and in particular, the topic of baptism in the Spirit. A rather zealous student, Miss Agnes Ozman, was the first known to request the laying on of hands in conjunction with prayer, during which she experienced “rivers of living water” flowing through her body and to the surprise of many, spoke in tongues.¹⁰¹ Other students at the Topeka college then entered into the same experience and testified that God’s power had come into their lives in a new way. News of this event travelled among evangelical and revivalist bodies, not all of which were in support or sympathetic to such experiences.

Five years later, in 1906, an African-American lay preacher named William Seymour, ignited the Pentecostal Movement at Azusa Street, Los Angeles. Seymour,

having accepted the Pentecostal experience at an earlier meeting, held services in what can only be described as a broken down hall in Azusa Street. Soon afterwards, a Pentecostal style revival began with manifestations that were similar in character to those at Topeka, Kansas. Within a very short period of time the Pentecostal experience had swept across America and was soon felt world-wide. The Assemblies of God look to what occurred at Azusa Street as an unstructured beginning, as people who experienced this “new blessing” began to form loose associations or assemblies, that later developed into the present denomination.¹⁰² To understand the liturgical outlook of modern day Pentecostals and grasp their world-view, it is of interest to keep in mind their humble, somewhat anti-intellectual and unstructured origins.

In summary, the Assemblies of God accept the basic creeds of the Christian Church (Apostles, Nicene) and view themselves as Christocentric with a Pneumatological emphasis.¹⁰³ They are Protestants who accept the Bible as inerrant and hold to the verbal and plenary inspiration of Scriptures as the sole rule for faith and conduct. As such, they hold to the doctrine of the individual priesthood of all believers, with acceptance of the right given to each member to exercise spiritual gifts during the Sunday morning church meeting for the benefit of all.

Assemblies of God Liturgical World-View

To properly understand the liturgical attitudes of Classical Pentecostals, such as the Assemblies of God, it should be borne in mind that their historical development was a part of the Christian faith in America. Having considered some background matters that prepared the soil for Pentecostalism and touched on the emergence of the Assemblies of God, this will surely help to keep in context what Leslie Newbigin referred to as the “third force” in Christendom.¹⁰⁴

It is generally understood in Pentecostal circles, that after a strong beginning, the Early Church lost good faith, and therefore at the end of the first century A.D., the Holy Spirit was usurped by man.¹⁰⁵ Pentecostals frequently refer to their movement

as a worthy and superior successor to the Reformation of the sixteenth century.¹⁰⁶ The extra-ordinary energy that the Assemblies of God have shown in missions, evangelism and church growth is arguably due to their understanding of the “latter rain of the Holy Spirit.” This energy is also brought to their Sunday meetings, that in a sense can be regarded as a time for celebration. David Lim, an Assemblies of God theologian and pastor, captures this sentiment when he states: “The Pentecostal-Charismatic revival around the world has not apologised for genuine celebration. It has sought holistic worship from the entire person.”¹⁰⁷

Whereas the Medieval Church emphasised the sacramental life, what was called a “Liturgy of the Upper Room;”¹⁰⁸ the Protestant Reformation denominations emphasised the preaching of Scripture, aptly named a “Liturgy of the Word.”¹⁰⁹ The central position of the pulpit reflected this emphasis.¹¹⁰ Another term that could apply to a description of Pentecostal meetings and to the Assemblies of God in particular, is a “Liturgy of the Presence” or the Holy Spirit. In practice, whatever form the service takes in the Assemblies of God, the most sought after and dominant factor desired is a sense of the Holy Spirit’s presence among the people. Services are arranged to emphasize the reception and abiding presence of the Spirit. The worship order of Assemblies usually follows a similar pattern found in non-conformist churches or Free Church bodies,¹¹¹ hymns, sermon, communion, hymns, etc., however, with the additional criteria of spiritual gifts.

In summary, the Assemblies of God liturgical traditions are no doubt largely influenced by their origins from a Protestant evangelical revivalism and holiness background. They encourage active participation and individual openness to the gifts of the Holy Spirit in their midst.¹¹² The influence of the Charismatic Movement¹¹³ around the 1970’s in America and the Philippines was felt in mainstream Pentecostal church bodies such as the Assemblies of God. In present-day meetings there is the use of Hymns and Choruses, in particular the use of Scripture songs, prayers, the preaching God’s Word, and communion. A larger than most emphasis on praise is

adhered to, where around one third to one half of the time is spent in singing praises. Added to these elements, are an openness for speaking tongues, interpretation of tongues, and prophecy, in a somewhat expected participation of the membership.

In practice, it has been observed in this study project, that in the Northern Philippines, it is rare for members to exercise spiritual gifts during the morning service. For instance, only in a small number of Assemblies of God congregations, do members give public messages in tongues, or get involved in the interpretation of tongues, or make a public prophecy.¹¹⁴ It is hoped that this research project will provide an informed basis for the leadership of the Assemblies of God in the Northern Philippines, to help establish forms of meetings that are most suitable for their people in the Cordillera region.

Gestures used in the Morning Service

This third section presents a selection of gestures chosen for the purposes of this study as representative of gestures used in the Episcopal and Assemblies of God liturgical spectrum. The section is arranged under two headings (a) ceremonial gestures, and (b) spontaneous gestures.

Ceremonial Gestures used in the Morning Service

There are twelve gestures set out as ceremonial, defined as formal gestures used with external cause or excitement in a ceremonial sense at a more or less fixed point in the service with little or no variation.¹¹⁵ The ceremonial gestures are: (i) orant position, (ii) Sign of the Cross, (iii) use of incense, (iv) use of Holy Water, (v) consecration of Wine, Bread, (vi) elevation of Wine, Bread, (vii) prayer pose, (viii) receiving communion, (ix) genuflection, (x) profound bow, (xi) hand raised, and (xii) kissing the Bible. A brief description and discussion of each gesture follows in turn.

Orant Position

This gesture is adopted when the arms are opened out wide with the elbows kept close to the side of the body, palms of hands face outwards at shoulder height level. A slight variation is when both hands face more upward than outward. This gesture is regarded as one of the oldest known in the Christian Church and is sometimes called the *orante* or *orans*. Minchen in, *Outward and Visible*, asserts that the gesture expresses an attitude of prayer and is of Jewish origin.¹¹⁶ Minchin in, *The Liturgy and its Setting*, remarks that the Jewish attitude for prayer was first modified by clergy to suit a “back to the people” stance. He says it “was made to resemble the attitude of one crucified - a gesture meaningful when viewed from behind.”¹¹⁷

Paintings found in early Roman catacombs suggest this gesture was common among Christians in Rome during the third century AD.¹¹⁸

In an Episcopalian service, William Lowrie in *Actions in the Liturgy* remarks that when the *orant* gesture is performed by the clergy, then the gesture is used as an invitation to the congregation to join in prayer.¹¹⁹ The *orant* position usually occurs during the Eucharistic prayer or when the clergy is saying a prayer for the congregation.

In Assemblies of God services, it is possible to see the clergy perform this gesture, but mainly with the pastor’s hands faced more upwards than outwards. It is sometimes used during a service when the pastor is in silent intercession or “waiting on God”¹²⁰ for the congregation, or vice-versa when individual congregation members are “waiting on God.”

Sign of the Cross

This gesture is made with the right hand. The large Sign of the Cross is traced with the fingers held straight and joined together with the palm held open. The front edge of the right hand first touches the forehead, then the chest, then the left shoulder, then the right shoulder. The large sign of the cross is done naturally when after the vertical stroke, the horizontal stroke is from left to right.¹²¹ The Sign of the Cross is

another gesture long associated with the Patristic and Medieval Church. Henry Cairncross, in his text on *Ritual Notes* says it is the noblest of all gestures and represents the tracing of the sign of redemption.¹²²

In the Philippine Episcopal Church, the gesture is used at various points during the liturgy and sometimes used over objects or directed by the clergy at the congregation.¹²³ Members of the congregation use this gesture at different points in the church service, from their time of entrance to their moment of departure. Minchin observes that Episcopalian congregations copy what the priest does, either by identification, or in response to the priest's action.¹²⁴

The Sign of the Cross is not used in an Assemblies of God Church service. In addition, this gesture would normally be regarded as something common to Protestant Christians in confessional church bodies such as Anglicans, Lutherans etc. But mainly the gesture of the Sign of the Cross would be associated with the Roman Catholic Church.

Use of Incense

This gesture is made in conjunction with a "censor" that produces smoke from burning incense in a small container. The gesture is performed by the censor being swung slowly towards whatever is to be censed. Minchin says normally there are three swings: "one towards the centre, one to the right and one to the left, at each of the four faces of the altar."¹²⁵ Hugh Wybrew, in, *The Setting of the Liturgy* reminds us that the original use of incense in the church, along with carrying candle lights in a procession, were borrowed from the civil practice of magistrates in the fourth century.¹²⁶ Minchin says at the beginning of the service "the Table is censed because incense here is thought of as a purifier."¹²⁷

This gesture is commonly used in the Philippine Episcopal Church at the start of the morning service, but usually only when there is a deacon or assistant to help the priest. In the *General Instructions Concerning the Celebration of the Holy Eucharist*,

incense is reported to be a sign of adoration and prayer.¹²⁸ Use of incense is not at all observed in the Assemblies of God, even when communion is being served.

Use of Holy Water

At the commencement of the service, before communion, the celebrant and assistant or concelebrant will sometimes perform a cleansing of hands ceremony. Both celebrants face one another over a small bowl of consecrated water. After cleansing both hands in water, a small towel is used to dry off. Both celebrants normally bow to one another during various points in the procedure. Wybrew states that actions such as the ceremonial washing of hands, termed *the lavabo*, began to be used in the church after the fourth century.¹²⁹

The meaning of the gesture used by the clergy is purification and symbolizes clean hands and clean hearts (therefore their suitability) before the performance of a holy act (serving communion). Washing hands is normally done after censing. This gesture has become an option for many Episcopal Churches in Northern Philippines, but it is a current practice and still performed before congregations by Kankana-ey clergymen. The Assemblies of God do not perform this gesture either with or without communion being served during their morning service.

Consecration of Wine, Bread

This gesture is made when hands are held extended over the communion elements palm of hands both face downwards. It is performed by the clergy as a gesture of consecration or dedication of the chalice with the wine and paten of the bread.. This gesture has its origins in the “Upper Room.” All sources seem to agree that the gesture, when used at communion, is intended as an act of consecration.

Episcopalians call this gesture one of the “manual acts.”¹³⁰ In Philippine Episcopalian services, this gesture of spreading hands over the elements is performed during the prayer of consecration of communion. The clergyman or celebrant, does this during the words of institution where he says, ‘this is my body,’ and also at ‘this

is my blood.’ The *General Instructions* state that the sharing of eucharistic food and drink is a sign “of our unity in Christ.”¹³¹ In Philippine Assemblies of God services, it is sometimes done by the pastor or person leading communion in conjunction with a prayer formal or otherwise. In both denominations, the gesture is considered an act of consecration or dedication.

Elevation of Wine, Bread

This gesture is another action referred to in literature as a “manual act.” Elevation is made when the chalice with the wine and paten of the bread are raised one at a time to around the shoulder height of the communion celebrant. Minchin calls this gesture the “Great Elevation” and says its origin, along with the consecration act, probably started “as an acted gesture to illustrate what was being expressed in words.”¹³² Lowrie contends that “the Elevation was not heard of before the last years of the twelfth century.”¹³³ When a back-to-the people stance was adopted, this gesture silently informed the congregation about the Eucharist.

In the Episcopal Church service, an elevation of the wine and the bread may occur at three different times. They may be raised to different heights to indicate something special. For instance, at the first elevation they are raised at the words of the Institution, but only slightly. At the third, a higher elevation, the gesture is regarded as a “showing.” In between these two, during the Doxology, it is common in Episcopalian services for the chalice and the paten to be elevated throughout the entirety and held higher than the “showing.”¹³⁴ *General Instructions*¹³⁵ does not state, nor sources say exactly, how high the elevations should be raised. Most times in appearance it is above shoulder height.

In the Assemblies of God, the elevation of consecrated elements is not progressively adhered to in the same manner as the Episcopalian service, however, it is possible to view a general lifting up of the “cup” and the bread. If “lifted,” the act is done in a serious manner and the elements generally held in view of the

congregation by the celebrant of communion. It is no less a formal occasion than with Episcopalians, however, only one “raising” is observed and takes place after consecration.

Prayer Pose

This gesture is when the hands are joined together at the chest with the palms together and fingers together pointed straight. Most times the fingers will point upwards, but a variation is when fingers are pointed outwards. The phrase “folded hands,” refers to a “stand up” prayer pose as used by members of a congregation in the church. The gesture has its origins in the old Germanic custom of “folding the hands” as an act of submission, and was taken into the church liturgy by way of Charlemagne’s court.¹³⁶ When members of the congregation knelt down with “folded hands,” it was regarded as an act of penance.

In the Philippine Episcopal Church, people are instructed to stand for prayer. *General Instructions* state that “standing has been the posture of prayer.”¹³⁷ Hands are often held close-in at the chest level. There is less agreement on where the fingers should point. In common practice, members of congregations generally point their fingers upwards towards their chin.

In the Assemblies of God, little attention is given to the way members of the congregation hold their hands for prayer. It is possible to observe that some people in the congregation “steeple” their hands and others not at all. There is much less conformity to “the way we should pray.” Therefore it is likely a mixture of hand gestures are used that include: a clasped hand with fingers flexed one hand over the other and joined at the waist, or a single hand raised with fingers pointed upward at shoulder level.

Receiving Communion

Members of the congregation perform this gesture by standing or kneeling before the celebrant to receive the sacraments. The celebrant places the Bread onto

the outstretched hands (sometimes crossed over) of the communicant member, who then puts the wafer or bread into his or her mouth. A variation is when the celebrant places the wafer directly into the lips of the member, but it is less frequently done this way. Another variation is where plates that hold the elements are passed to members by deacons. This gesture was known in the Patristic period and Augustine referred to its use.

In the Philippine Episcopal Church, the reception gesture is normally done at communion with members lined up before the celebrant.¹³⁸ The people receive the Bread on to their hands (crossed or uncrossed) and convey it direct to the mouth. In the Assemblies of God, Wine and Bread are normally overseen by those elected to “serve at the Lord’s table,” i.e. deacons. Mostly, the Bread is received by members in a sense of a lifting action from a plate (and the cup from a multi-cup holder). At other times, pastors may serve deacons or members in a similar way to the Episcopalian method.

Genuflection

This occurs from a standing position when the right knee is bent down until it touches the floor and the left knee bends in a corresponding fashion, but without touching the floor. Genuflection is performed with a straight back, with the head, shoulders, and neck held in an upright position. It is a downward action with an almost immediate upwards rise again to an erect stance position.

Minchin declares that genuflection originally came into the church service “because it looked more seemly” than a bow when viewed by the people from behind. When the Medieval Church adopted a back-to-the-people position, it no longer thought it important for people to understand words and enter into the action. Stage gestures originally adopted from the basilica and performed in a front-to-the-people position, became an embarrassment when the clergy turned to face the altar.¹³⁹

In the Episcopalian service, the act of genuflection is performed by clergy before the altar at various times during the Eucharist and at a specific point as a sign of reverence to the Sacrament. Members of the laity sometimes genuflect before the altar, such as when they enter the church, or just before their departure. In the Assemblies of God this gesture is not performed by either the clergy or congregation during the church service.

Profound Bow

The gesture of the Profound Bow¹⁴⁰ is also referred to as a “Solemn Bow” and is made from the waist. The head and shoulders are inclined to almost waist level with the hands usually held in a clasp at the front of the waist. Lowrie makes a point when he says, “no precise definition of a reverential bow can be given, hence, no general agreement can be expected about the proper angle of inclination.”¹⁴¹ Although genuflection was substituted for a deep bow in the priest’s actions in the Medieval Church of the thirteenth century, this gesture was still performed. It was a very ancient custom for people and priest to bow at certain points in the service. For instance at the end of recitation of the creed.¹⁴² Whereas prostration belonged to the ceremony of the East, to bow was a natural gesture of respect in the eyes of Western Christians. In essence, a deep bow is normally only performed when a front-to-the-people position has been adopted.

This gesture is performed in the Episcopalian service by the clergy and Cairncross gives a picture of gestural use when he said it was to be used at the confession, the altar prayer, at the beginning of the canon, and before the clergy retired at the end of the church service.¹⁴³ *General Instructions* simply state that common postures and actions are to be observed in all liturgical celebrations.¹⁴⁴ The Profound Bow is not normally performed during the morning service by either clergy or congregational members of the Assemblies of God.

Hand Raised

This gesture is made when the clergy raise the right arm to a position level with the head, then lower the arm slightly forward towards the people. In this gesture, the palm faces the congregation and fingers point straight forward, a right angle maintained at the elbow. The benediction gesture is thought of as bestowing a blessing on the members as they dismiss from the service. As such it is sometimes referred to as the “Blessing.”

The synagogue service had “eighteen benedictions” and Cuming in, *The First Three Centuries*, thinks some might have been carried over to the Christian period.¹⁴⁵ In the church of the fourth century, the gesture of Benediction was one of the common oratorical gestures used among people voluble with their hands.¹⁴⁶ Lowrie suggests that in the thirteenth century, fingers were positioned with the thumb and first two fingers outstretched possibly to symbolise the Trinity.¹⁴⁷ The Benediction is essentially a gesture that indicates the intention of the clergy to bless members of the congregation.

In Episcopalian services, the clergy perform this gesture at the very end, just before dismissal. In keeping with general principles found in *General Instructions*, however, all unnecessary movements must be avoided. Accordingly, Palmer and Hawkes state that the basic premise is that unless action is necessary, the clergy ought to stand still with arms at their sides.¹⁴⁸

In the Assemblies of God, this gesture is performed much in the same way as in the Episcopal Church. At the end of the service, the pastor or leader will say a closing prayer. Sometimes this prayer is offered from the pulpit, at other times from the centre of the platform, or wherever the pastor is located. The *Ministers Handbook* gives guidelines on what to say (i.e., at benediction), but not how to say it.¹⁴⁹ It is observed that most do follow a set procedure at the close of the service.

Kiss Bible

This gesture is performed only by the celebrant, who takes the Bible into his hands and raises it to his lips and kisses it. This is frequently done whilst in a kneeling position before the lectern. Kissing the Gospel Book or kissing such as the altar are old customs that meant veneration in the church.¹⁵⁰ This gesture was introduced around the thirteenth century after a back-to-the-people stance became established and veneration of the altar took on greater importance.

In the Philippine Episcopal Church service, it is possible to see this gesture performed, but the celebrant must avoid making any sound when in the act of kissing the Book. In the Philippines, *General Instructions* state that the Gospel is the climax of the readings from Scripture and always marked by special ceremonies in honour and reverence, such as when Kissing the Gospel Book.¹⁵¹ This is meant to be a gesture that symbolises devotion to the Word of God.¹⁵² The gesture of kissing the Bible is not performed during the Sunday morning service in the Assemblies of God.

Spontaneous Gestures used in the Morning Service

There are six gestures set out as spontaneous, defined earlier as gestures that are done voluntarily more due to internal motivation than external cause, are more varied and flexible and occur at a less-fixed point when used in Protestant church services.¹⁵³ Spontaneous gestures are: (i) laying on of hands, (ii) wave of hand, (iii) dance sway, (iv) hand clapping, (v) head bow, and (vi) peace greeting. Spontaneous gestures are explained as follows:

Laying on of Hands

The gesture of Laying on of Hands is conducted when one or both the palms are positioned on top of a person's head, usually with the fingers held straight out. This is performed standing up and leaning towards the person who may be either standing or more likely kneeling down. The origins of this gesture are to be found in Jewish tradition. Both Old and New Testaments give examples,¹⁵⁴ but what is unclear

is the manner that this gesture was conducted in Scripture. Was it done with one hand, or was it always performed with both hands? Was it normally done with, or without oil?¹⁵⁵ Laying on of hands was also used at initiation, baptism, confirmation, and ordination in the Early Church.

This gesture is performed in the Philippine Episcopal Church, at ordination, confirmation, and at healing of the sick - usually at the request of the congregation member. Anglicans such as Wainwright sometimes refer to this gesture as the *Imposition*.¹⁵⁶ Michno observes that it is done as a ministry to the sick, or as a reconciliation gesture towards a penitent.¹⁵⁷

Laying on of hands is also conducted in the morning services of the Philippine Assemblies of God Church. It is associated with the ministry of healing and may be preceded by the anointing of oil. A small amount of oil is first administered to the forehead of the sick, followed by the laying on of hands of the clergy and church elders or deacons. At other times, laying on of hands may be performed on the penitent, or those seeking answer to prayer for a specific need, or for a blessing.¹⁵⁸

Wave of one Hand

This gesture is performed when one arm is held high, the hand open and the palm faced forward with the arm swung from the shoulder in a side-to-side manner. It is normally done in conjunction with praise and is often performed by members of a congregation in worship. Its modern origins are traced to the “Jesus People” of the Charismatic Movement in the mid 1960’s and later entered established Churches as a worship gesture.¹⁵⁹ Prior to the early 1970’s, “wave of hand(s)” was not a feature of worship in the Philippine Church, but was apparently brought over to the Philippines by American Christians (or Filipino Americans) influenced by charismatic renewal.¹⁶⁰

Members of the Philippine Episcopal Church sometimes perform this gesture prior to the sacrament being served, mainly during the early part of the service, when singing. In the Assemblies of God, both members and clergy use this gesture in times

of praise or during a prayer, whether music or singing is involved or not. It is a gesture associated with praise to God.

Dance Sway

This gesture is done by the feet with a bodily movement made from side to side in harmony with music or singing. It is a rocking motion made with a variance on the feet tapping or lifted in a dance motion.

Although dance is frequently mentioned in Scripture and there are specific references such as when King David danced “before the Lord,” it is also arguable that there are many different forms of dance in Scripture. “Dance sway,” though, seems a relatively modern version and the source of this gesture “re-entering” the liturgical scene was also said to be through the influence of the Charismatic Movement in the late 1960’s.

Up until the early 1970’s, “dance sway” was not known as a gesture used in the church service in the Philippine Church,¹⁶¹ but was said to be brought over to the Philippines by “Charismatics” from America and in turn influenced the Protestant Church without distinction between: high and low churches; conservatives and liberals; confessional and non-conformist Free Churches; Episcopalian or Pentecostal, etc. Indeed some Pentecostal groups refused to allow “dance sway” as they considered it of the “flesh.”

This gesture is sometimes but seldom performed in the Philippine Episcopalian Sunday morning services, even during singing. In the Philippine Assemblies of God this gesture is sometimes done during the early part of the service by members of the congregation. However it is rarely done by Kankana-ey congregations, even when it is considered as part of modern-day praise and worship.

Hand Clapping

Hand clapping is done by bringing both hands together in a short collision, palms and fingers face one another. This gesture is performed by the congregation

during singing or when an applause is generated in a time of congregational praise. Clergy also use this gesture in a similar manner. This gesture also has modern origins. It seems to have originated from people involved in charismatic renewal that was in turn exported or imported into established Protestant Church denominations.¹⁶²

Members of the Philippine Episcopal Church can be observed using this gesture in the early part of the morning service prior to the sacrament of the Lord's Supper being served. It is used during a time of singing. In the Philippine Assemblies of God, the gesture is used mainly during singing, but may also be used by the congregation as a form of praise expression, or even during the sermon.

Head Bow

A bow gesture is made with the head brought forward and inclined at the shoulders. It can be used by clergy and members of the congregation often during prayer. How the church prayed at the beginning is difficult to determine. Cuming agrees that before the fourth century the evidence is scant and ambiguous. He writes: "It is also difficult to determine whether a writer is speaking of common or individual, private or public, prayer."¹⁶³ In the Medieval Church a more formal approach was used and included a distinct bow of the head for prayer.

In the Episcopal Church, Cairncross observed that this bow (called a Simple Bow) should be used by the clergy when before the altar at the name of Jesus and when saying "let us pray."¹⁶⁴ Members of the congregation use this gesture to pray, particularly when standing.

This gesture is also used in the morning services of the Philippine Assemblies of God. Members of the congregation can be observed in the use of this gesture alongside the clergy in a time of prayer. However it can also be observed among members at times of praise or meditation.

Peace Greeting

This gesture is conducted either by a kiss, or by variation, an embrace with both arms placed gently around each participants shoulders. The peace greeting is performed at a time in the morning service at the invitation of the clergy mainly at the early part of the service. Words such as "Peace be with you - and with your spirit" or something similar are said between participants.

The peace gesture's origin is found in the Scripture (Greet one another with a Holy Kiss).¹⁶⁵ In the Early Church it was called the *Pax*¹⁶⁶ and was done at ordination of bishops, priests, deacons, at baptism, confirmation, and particularly as a formal sign of greeting people in fellowship. It was considered an important gesture and the catechumenate were dismissed prior to the congregation greeting one another by the peace kiss. This gesture was applied in the church service of the Early Church in the sense that people were "to go off and seek peace with our neighbour before returning to the altar with gifts."¹⁶⁷ Later, bishops in the fourth century gave new Christians a "Kiss of Peace" alongside milk and honey. Wainwright alleges, however, that this feature "may well be derived from ancient pagan initiation practices."¹⁶⁸

In the Episcopal Church, this gesture can be observed in use by members of the congregation before communion. Similarly, it can be observed in the Assemblies of God services, however, in both denominations, hand shakes are also used as a variation to greet one another.

Summary of Chapter

The first section discussed the liturgy in periods of historical development that gave contextual background about gestures used throughout various periods of church life. The second section examined the liturgical traditions of both the Episcopal and Assemblies of God Churches and this was followed by a brief look at their respective liturgical world-views. In the third section, the researcher gave a descriptive presentation of the eighteen gestures used in this study. Two categories of gestures

were named: *ceremonial* (defined as gestures used with external cause or excitement in a formal sense at a more or less fixed point in the service with little or no variation); and *spontaneous* (defined as gestures that are done voluntarily, more due to internal motivation than external cause, are more varied and flexible and occur at a less-fixed point when used in Protestant church services).

The next chapter will complete Part I of this project that reviews literature related to the study. Chapter four will review literature from a historical and classical perspective as well as from empirical literature related to gestures in the context of non-verbal communication. The chapter will conclude with a presentation of the theoretical framework of the project.

Endnotes

¹ The author has accepted this definition and drawn thoughts from R. P. Marshall and M. J. Taylor, "What is Liturgical Worship?," Liturgy and Christian Unity (Englewood Cliffs: Prentice-Hall, Inc., 1965), p. 6.

² R. P. Martin, Worship in the Early Church (2nd ed.; London: Marshall, Morgan and Scott, 1974), p. 10.

³ Liturgy defined as "the work of the people" is discussed further by Marshall and Taylor, "What is Liturgical Worship?" Liturgy and Christian Unity, p. 8. Some scholars, such as Gregory Dix, argue that "liturgy" is the name given ever since the days of the Apostles to the act of taking part in an assembled meeting of Christians for religious observances such as to worship. See, G. Dix, The Shape of the Liturgy (London: Dacre Press, 1946), pp. 3-15. The term "liturgy" has its root in the "public office or duty performed gratuitously by a rich Athenian," see, Concise Oxford Dictionary, eds. H. W. Fowler and F. G. Fowler, (revised E. McIntosh, 5th ed. Oxford: Clarendon Press, 1964), p. 711.

The author draws attention that the Greek terms *latreuein* and *leitourgein* (from where we get liturgy) were both used in the *Septuagint* (Greek version of Old Testament) to describe the carrying out of religious duties; especially "service" (*latreia*), or "ministry" performed by priests and Levites in the temple (Exod 28:35, 43; Num 18:2). In the New Testament when the apostle Paul enumerated the privileges accorded to Israel in Rom 9:4-5, Paul mentions "service" (the RSV translates as "worship"?). In Acts 13:2, prophets and teachers "serve" (*leitourgein*) the Lord and fast. Thus, the common idea of "liturgy" is "to serve" or "to work" and when applied in the context of Christians gathered together it is therefore "the work of the people." See, Ian W. Henderson, "Christian Worship: A Historical and Theological Examination, (B.Th thesis, Alliance College of Theology, Canberra, Australia, November, 1977), pp. 15-17.

⁴ I. H. Dumais, Introduction to the Liturgy, trans. R. Capel, (London: Geoffrey Chapman, 1961), pp. 5-6. Dumais states: "Man is that spiritual being who, in order to make contact with other human beings and to express to himself and to others - which is the twofold vocation of a spiritual being - is woven into the material of a body which enables him to give himself, to express himself. It is thus that he attains to the dignity of the person, the autonomous centre of an infinity of relationships and exchanges....Certain attitudes and postures, though they vary according to custom and place, are shared by all men. These are attitudes of repose and of tension; attitudes of welcome and joy, of introspection, of servility, of concentration and recollection: these are the fundamental attitude of a being which expresses itself in gesture."

⁵ The meaning of *anamnesis* as "memorial" is discussed by G. D. Kilpatrick in his article entitled "Anamnesis," Liturgical Review, 5 (1975), pp. 35-40. *Anamnesis* as a Godward reference, i.e., "that God may remember me," is discussed by J. Jeremias, The Eucharistic Words of Jesus (London: SCM, 1966), pp. 251-255. "The 'memorial' is raised to God through the thanksgiving of those who are mindful and grateful; and yet men are enjoined to 'do this,' that they may remember." see, C. P. M. Jones, "The New Testament," Study of Liturgy, p. 154.

Influential sources of Roman Catholic views on the Lord's Supper are given in such as the English translations of Ordo Casel, The Mystery of Christian Worship (Darton, Longman and Todd, 1962); and a more conventional book by J. Danielou, Bible and Liturgy (Darton, Longman and Todd, 1964). Dom Odo Casel,

who held a mystery-theory about worship, also held a controversial view about the "presence of Christ's mysteries in the liturgy." Casel contended that past historical events were made present. J. D. Crichton takes the position that Roman Catholic worship is built around the idea of a mystery that involves the Word of God and sacraments. See, J. D. Crichton, Christian Celebration: the Mass (London: G. Chapman, 1971), pp. 27-28. In Theology and Worship, Crichton says that a human in worship "responds to God in faith, in praise and thanksgiving as well as with love. He does this with his whole being and feels the need to express his worship, his outgoing from self to God, in words and song and gesture." See, J. D. Crichton, "A Theology of Worship," The Study of Liturgy, eds. C. Jones, G. Wainwright, and E. Yarnold, (London: SPCK, 1978), pp. 3-29. At the core of Crichton's thought is the translation of the term *Anamnesis* that he understands to mean "much more than just remembering a past event: it recalls into the present the reality of the past event." *Ibid.*, p. 10. The thought of Christ's special presence at the liturgy lies at the very core of Crichton's Catholic interpretation of a church service.

⁶ A contrast in perspective about liturgy is given by Crichton who states, "Liturgy does not lend itself to definition, but if one is to be attempted it could be stated as follows: it is the communal celebration by the church which is Christ's body and in which he with the Holy Spirit is active, of the paschal mystery." Crichton, "Theology of Worship," Study of Liturgy, p. 28.

⁷ F. J. Taylor, Into Thy Courts (London: Church Book Room Press, 1947), p. 23.

⁸ F. Heiler, The Spirit of Worship, trans. W. Montgomery, (London: Hodder and Stoughton, 1926), p. 42.

⁹ Martin, Worship in the Early Church, p. 33.

¹⁰ J. V. Bartlett, "New Testament Worship," Christian Worship, ed. N. Micklem, (Oxford: Clarendon Press, 1936), p. 84.

¹¹ G. Wainwright, "Periods of Liturgical History," Study of Liturgy, p. 34.

¹² Literature that attempts to specifically cover this period include Martin, Worship in the Early Church; and G. Delling, Worship in the New Testament (London: Darton, Longman and Todd, 1962).

¹³ C. K. Barrett, The Gospel of John and Judaism (London: SPCK, 1975), p. 69.

¹⁴ An account of the development of the "house church" is given in B. Minchin, Outward and Visible (Darton, Longman and Todd, 1961), pp. 19-43.

¹⁵ B. Minchin, "Liturgy and its Setting," Study of Liturgy, p. 100.

¹⁶ Wainwright, "Periods of Liturgical History," Study of Liturgy, p. 34.

¹⁷ See, J. G. Davies, ed., A Dictionary of Liturgy and Worship (London: SCM Press, 1972), pp. 247-250.

¹⁸ Wayne Grudem, points out that "the term *eucharist* is often used by Roman Catholics and frequently by Episcopalians as well. Among many Protestant

churches the term *Communion* is commonly used to refer to the Lord's Supper." See, W. Grudem, *Systematic Theology* (Leicester: Inter-Varsity Press, 1994), p. 992.

¹⁹ K. W. Noakes, "From New Testament Times until St. Cyprian," *Study of Liturgy*, p. 85.

²⁰ L. L. Mitchell, *Baptismal Anointing* (London: SPCK, 1966), pp. 15-29.

²¹ Dunn writes about Heb 6:2 "As to the relation between baptism and laying on of hands the very unusual use of *te* (instead of *kai*) suggests that what is envisaged is a single ceremony like that in Acts 19, the single rite of initiation. See J. D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM, 1970), p. 207. See also G. Beasley-Murray, *Baptism in the New Testament* (London: Macmillan, 1962).

²² Justin and Didache, quoted in Noakes, "New Testament Times until St. Cyprian," *Study of Liturgy*, p. 89.

²³ The author is aware that a debate exists over the date and authorship of the *The Apostolic Tradition of Hippolytus*. Jones, et al, discuss how various attempts have been made to sever the document both from Rome and Hippolytus as its author. Arguments have drawn attention to the similarities between *Ap. Trad.*, and the later liturgy of Roman communities; or that Hippolytus was of Alexandrian origin and brought the *Ap. Trad.*, to Rome with him. Arguments for a third century date is postulated by such as Dix, who argued that the internal evidence alone relates the document more to third century Rome than to any other place or date. See, "introduction," G. Dix, *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome*, rev. H. Chadwick (2nd ed.; London: SPCK, 1968), pp. xli-xliv.

Overall, the researcher accepts the position that there is a question mark about the date and its authorship. "It is clearly safe," however, says Jones, "to use this document as evidence for early third century Rome; and its value is not seriously impaired, if we wish to dissociate it from the martyr bishop who witnessed a good confession in the mines of Sardinia." See, "The Apostolic Tradition," *Study of Liturgy*, eds, Jones, Wainwright and Yarnold, pp. 57-59.

²⁴ The initiatory pattern indicated by Tertullian and Hippolytus is summarized as follows:

1. Catechumenate and immediate preparation for baptism.
2. Blessing of water (Tertullian, *de bapt.*, 3 and 4; *Ap. Trad.*, 21.1).
3. Threefold renunciation of the devil (of the devil, his pomp and his angels/works) (Tertullian, *de Corona*, 3; *de Spectaculis*, 4; *Ap. Trad.*, 21: 9). Hippolytus alone refers to anointing for exorcism at this point.
4. Threefold dipping at threefold interrogation (Tertullian, *adv. Praxean*, 26; *de Corona*, 3; *Ap. Trad.*, 21: 12-18). The candidate replies '*credo*' to each of the three questions. Tertullian's words in *de Corona*, 3, 'Then we are three times immersed, making a somewhat fuller reply that the Lord laid down in the Gospel,' are best understood as referring to the fact that the officiant's questions were now fuller and longer than the simple formulae implied in Mt. 28:19.
5. Anointing (Tertullian, *de Bapt.*, 7; *Ap. Trad.*, 21:19), probably of the whole body, since in *de Corona*., 3 it is stated that the newly baptized refrain from the daily bath for seven days.
6. Laying on of the bishop's hand accompanied by prayer for the descent of the Spirit (Tertullian, *de bapt.*, 8; *Ap. Trad.*, 22: 1). The 'laying on of the hand' means that the bishop stretched out his hand over the candidate during the prayer (cf. Tertullian, *de Res. carn.*, 8, 'the flesh is overshadowed by the imposition of the hand'). Hippolytus alone adds a final unction by the bishop (*Ap. Trad.*, 22.2).

(vii) Signing with the cross; this occurs before the laying on of hands in Tertullian, *de Res. carn.*, 8.

7. Pashal Eucharist. Tertullian refers to the drinking of milk and honey before the Eucharist (*de Corona*, 3) while Hippolytus refers to the bringing of milk and honey at the offertory in the Eucharist (*Ap. Trad.*, 23.2). See details in Noakes, "New Testament Times until St. Cyprian," *Study of Liturgy*, pp. 91-92.

Note: Hippolytus said, "The post-baptismal anointing (by a presbyter with oil of thanksgiving consecrated by the bishop at the start of proceedings, according to *Ap. Trad.*, 21: 19) was held to confer membership in Christ the anointed one (*de bapt.*, 7: the unction is 'in the name of Jesus Christ,' *Ap. Trad.*, 21: 19)." *Ibid.*, p. 93.

²⁵ K. W. Noakes, "From the Apostolic Fathers to Irenaeus," *Study of Liturgy*, p. 170.

²⁶ Justin's two liturgical activities suggest the following ingredients were present:

1. Readings and sermon (displaced by baptism in the first account). The lector reads from the OT and from the Gospels for as long as time permits and the President delivers a homily.
2. Common Prayer, which would no doubt have included prayer for the Emperor and secular authorities is recited standing. The kiss of peace, regarded as a seal of prayer, follows.
3. Bread and cup are brought to the President. The cup contains wine mixed with water; in the first account a further cup is mentioned containing water only, probably a peculiarity of the baptismal Eucharist.
4. Eucharistic prayer and Amen.
5. Distribution of the Eucharist by deacons to those present and those absent.
6. Collection.). *Ibid.*, p. 172,

²⁷ For a complete outline of Justins description and the use of the terms "Liturgy of the Word" and "Liturgy of the Upper Room" see, W. Maxwell, *An Outline of Christian Worship* (London: Oxford University Press, 1936), pp. 11-12.

²⁸ P. Cobb, "The Liturgy of the Word in the Early Church," *Study of Liturgy*, p. 180. Cobb, in a summary of the *Apostolic Tradition* by Hippolytus, claims that the prayer mentioned in text is an eucharistic prayer and that there is no mention of the Lord's Prayer as a communion or of a post-communion prayer. Thus he says: 'In the *Ap. Trad.*, the eucharistic prayer is still the only prayer in the liturgy of the faithful,' see, P. Cobb, "The Apostolic Tradition of Hippolytus," *ibid.*, p. 176.

²⁹ A full account of the three ceremonies are detailed in in E. J. Yarnold, "The Fourth and Fifth Centuries," *Study of Liturgy*, pp. 95-110.

³⁰ *Ibid.*, pp. 95-96

³¹ Augustine, *Conf.*, 1: 18, quoted in Yarnold, *Ibid.*, p. 96.

³² The following summary of the ceremony of preparation for baptism is based on E. J. Yarnold, *The Awe-Inspiring Rites of Initiation* (London: St. Paul Publication, 1972); also "Fourth and Fifth Centuries," *Study of Liturgy*, pp. 95-108.

1. Those who wanted to be baptized had to give in their names at least forty days in advance. This ceremony was called "enrolment" and afterward registration of such were called "applicants," or the "elected," or those "destined for illumination."
2. Appearance before a bishop, who took evidence from sponsors (godparents, etc.) is called the *scrutinies*.

3. The scrutinies concluded with an *exorcism*, that usually involved actions such as: the candidate stood barefoot on sackcloth of goat's hair, then knelt, his face was veiled, his head bowed, his hands outstretched, his outer garment removed; one of the clergy breathed on the candidate, to fill the candidate with a purifying fear and to drive away the devil; the candidate heard the words that he or she was freed from Satan's power. According to *Ap. Trad.*, this ceremonial aspect was repeated, in some cases daily.

4. Throughout Lent, candidates were to attend daily instruction that dealt with the scripture, the resurrection of Jesus, and faith.

5. In the second part of Lent, the instruction focused on the creed and the Lord's Prayer. Sometimes called the handing-over (*traditio*), explanation (*explanatio*), and repetition (*redditio symboli*). The creed, previously withheld, was now expected to be memorised, phrase by phrase. (Ambrose, *Ep.* 20:4; Augustine, *de Symbolo*, 1; Theodore, *Hom. Cat.*, 11: 19).

6. Candidates were to observe a fast of forty days, but in most cases the fast applied not only to food but also to the conjugal rights of marriage. baths were not allowed until Maundy Thursday to make ready for the candidate's baptism. (Augustine, *de Fide et Operibus*, 8; Ambrose, *de El. et lei.*, 79; *Ap. Trad.*, 20:5).

³³ Yarnold, *Ibid.*, pp. 100-108

³⁴ The following summary of the ceremony of initiation at baptism is based on the material provided by Yarnold, *Ibid.*, pp. 100-108.

1. Entry. The rites commence in the outside room of the baptistery and the entry becomes a ceremony (Cyril, *Myst. Cat.*, 1:2, 11; 2:2; Ambrose, *de Sac.*, 1: 4, 10).

2. Opening. The opening was a ceremony where the bishop touched the candidate on the nostrils and ears, and repeated the words of Mk 7: 34 in Latin and in Aramaic (*eph-phatha*, i.e. be opened). According to Ambrose, the purpose was to confer understanding and for the candidate to share in the "good odour of Christ" (Ambrose, *de Sac.*, 1: 2, quoting 2 Cor 2:15).

3. Stripping. This was a necessity for the candidate was to be totally anointed with oil and immersed. This was a ceremony of its own. This was a sign of the naked entry into life and departure from it, the discarding of the "old man" and a return to innocence (Deaconess attended to women for the sake of decency). (Cyril, *Myst. Cat.*, 2: 2; Ambrose, in *Ps.* 61, 32).

4. Pre-baptismal anointing. This was of the whole body with olive oil. This was sometimes referred to as the "oil of exorcism." (Ambrose, *de Sac.*, 1: 4 recalls the athlete and suggests this is preparatory for the fight against the devil; Cyril, *Myst. Cat.*, 2: 3 recalls the power of anointing to drive away the devil and remove the traces of sin, and to share in Christ, the true olive).

5. Renunciation of the devil. The basic form involved renunciation of Satan, his followers, and everything connected with him (Tertullian, *de Spectaculis.*, 4; Theodore, *Hom. Cat.*, 13).

6. Contract with Christ. After the renunciation, the candidate turns to the east and pledges loyalty to Christ, sometimes by a simple declaration like, "I enter your service, O Christ" (Chrysostom, *Bapt. Inst.*, 2: 21; Cyril, *Myst. Cat.*, 1: 8).

7. Blessing of baptismal water. Usually the water was consecrated to have the "grace of Christ." This was done by (a) exorcism of the water, (Tertullian, *de Bapt.*, 5; Ambrose, *de Sac.*, 1: 15, 18); (b) an ellipsis, where the power of God is called down on the water (Cyril, *Myst. Cat.*, 5: 7; Tertullian, *de Bapt.*, 4); and (c) the sign of the cross traced with the hand over the water, or the bishop by his cross into the water, or by the pouring of oil in the shape of a cross into the water.

8. Immersion. In the fourth and fifth centuries the chest deep fonts were like a bath only let down into the floor of the baptistery. The water was kept running in and out of the font. Theodore says the bishop placed his hand on the candidate's head and

pushed the candidate under the water (*Hom. Cat.*, 14). At other times the bishop seems to simply pour water on the head of the candidate who was into the font. This immersion into the water was done three times, in conjunction with the naming of the Father and of the Son and of the Holy Spirit. In the west the immersion was also in conjunction with the question: Do you believe in God the Father almighty? and the answer expected "I believe." (Ambrose, *de Sac.*, 2: 20).

9. An anointing of the head. This was done either by olive-oil, or myron. Oil, if used, was poured over the candidate's head (Ambrose, *de Sac.*, 3, 1); sometimes with the sign of the cross made on the forehead to symbolize eternal life, membership into Christ's army (Theodore, *Hom. Cat.*, 13: 17-20; Chrisostom, *Bapt. Inst.*).

10. Washing of the feet. When the candidate had come up out of the font, his feet were washed by the bishop, assisted by clergy. This was to symbolize that the candidate was to engage in works of charity, but Ambrose insists that the rite has a sacramental effect, to protect the neophyte from the tendency to sin (Ambrose, *de Sac.*, 3: 7).

11. White garment worn. This was after all other stages were completed and the candidate wore the garment as a sign of innocence and a symbol of the wedding garment. Sometimes neophytes wore their white garment all Easter week (Cyril, *Myst. Cat.*, 4: 8).

12. The gift of the Spirit. This later evolved into the western rite of confirmation. The gift of the Spirit took several forms. According to Tertullian, the rite took place in the form of laying on of hands and a blessing said over the neophyte; in *Ap. Trad.*, the bishop pours consecrated oil, lays his hand on the neophyte's head, seals the neophyte on the forehead with the sign of the cross, and gives the kiss of peace. Cyprian only speaks about laying on of hands and a sealing by the sign of the cross. Ambrose speaks about the "spiritual sealing" through which the Holy Spirit is received with his seven gifts that also involves tracing the cross and an anointing (*de Sac.*, 3: 8-10; 6: 6-7). In Jerusalem, Cyril mentions a post-baptismal anointing of the chrism on the forehead, ears, nostrils and breasts for the giving of the Spirit (Cyril, *Myst. Cat.*, 3: 4).

13. Illumination. A lighted candle was given to the neophyte to carry. This was to symbolize that the person was illuminated by the Spirit of God.

14. Entrance to the Church. This was done in a procession with all neophytes dressed in white and carrying candles. They are now ready to attend their first Eucharist service and to receive the bread and the wine. In some churches the neophytes were given a drink of milk and honey to symbolize the promised land, baby-food and the sweetness of Christ's word. In Milan, Ambrose deferred the privilege of bringing their offering in the procession to the altar until Low Sunday (after Easter).

³⁵ Peter Cobb says that in the eleventh century the two parts in Western Christianity were called the "Mass of the catechumens" and the "Mass of the faithful." The oldest terms known, however, are those used by Tertullian, the "Ministry of the Word" and the "Offering of the Sacrifice." A summary of the order of the Liturgy of the Word in the Western Church at the fourth and fifth century is as follows:

The *readings* are preceded by four distinct items: (i) the *introit*, where a psalm was sung to cover the entrance of the clergy; (ii) the *kyries*, where petition and responses are made; (iii) the *Gloria*, where a hymn was sung modelled on the psalms; and (iv) the *collect*, where it functioned as a collection of the people's thoughts before the procession.

The *Liturgy of the Word* followed and this involved: the *readings*, where portions of scripture were read; the *chants*, where psalms were sung between readings; a *sermon*, where a homily was delivered to explain the readings; the *creed*, where it was sometimes sung; *dismissal of catechumens*, where those not initiated left the assembly before prayers and the exchange of the "kiss of peace;" and the *prayers of*

the faithful, when people at this point often knelt for silent prayers.” See, Cobb, “The Liturgy of the Word in the Early Church,” Study of Liturgy, pp. 181-182.

³⁶ A summary description of the Liturgy of the Faithful in the Western Church at the fourth and fifth century is as follows:

1. The *kiss of peace* before the offertory. Originally exchanged prior to offertory as reconciliation before offering gifts at the altar. Later in the fifth century, in Rome it became preliminary to communion.
2. The *offertory*, where the bishop offered the gifts brought by the faithful. The people had brought gifts up to the altar, either formally or informally. Names of those who brought offerings were often read out publicly.
3. The *eucharistic prayer*, that involved, introduction, preface, sanctus, commendations over the offerings, commemorations of names who offered, epiclesis over the offerings, words of the institution, anamnesis, offer of bread and wine.
4. *Communion*, this involved: the kiss of peace (in earlier times up till the fifth century *pax* exchanged at the offertory); fraction or breaking bread; *fermentium* (i.e. leaven, in Rome the Pope sent a piece of bread to each congregation as a sign of unity); mixing or consecration where particle of bread dipped in wine; Lord’s Prayer; communion received at altar-rails, or right at altar (Augustine mentions that bread was received with joined hands, *Serm.*, 224: 4); a blessing and spoken prayer that Augustine says the people received with bowed heads (*Ep.* 149: 16); and a post-communion prayer of thanksgiving. See, Yarnolds, “Liturgy of the Faithful in the Fourth and Early Fifth Centuries,” Study of Liturgy, pp. 189-194.

³⁷ Minchin, “Liturgy and its Setting,” True Worship, p. 98.

³⁸ *Ibid.*, p. 98.

³⁹ P. Cobb, The Architectural Setting of the Liturgy,” The Study of the Liturgy, pp. 473-480.

⁴⁰ *Ibid.*, p. 474. Cobb states that the development of chancel screens, the rood-screen, or pulpitum, have never been satisfactorily explained, *Ibid.*, p. 476. Others see a link with the Greek theatre and its partition for actors. See, Minchin, Outward and Visible, pp. 44-49.

⁴¹ Minchin, “Liturgy and its Setting,” True Worship, p. 102.

⁴² *Ibid.*, p. 107.

⁴³ *Ibid.*, pp. 107-108.

⁴⁴ A discussion on the position of the altar is given by Minchin, Outward and Visible, pp. 72-73.

⁴⁵ J. D. C. Fisher and E. J. Yarnold, “The West from about A.D. 500 to the Reformation,” Study of Liturgy, p. 111.

⁴⁶ The following description of the Roman rite of baptism is adapted from J. D. C. Fisher, Christian Initiation: Baptism in the Medieval West (London SPCK, 1965), pp. 1-29; 32-37; 44-45 and 84.

The enrolment of candidates accepted for initiation was combined with the first scrutiny and included prayer, consignation, and the placing into the infants mouth of exorcized salt; later came the *effeta* (be opened), when noses and ears of candidates were touched with saliva, along with the anointing of breast and back with

exorcized oil with renunciation of Satan and memorized creeds being recited. The initiatory rite began with the bishop blessing the font with the words: 'May the power of thy Holy Spirit descend into all the water of this font and make the whole substance of this water fruitful with regenerating power.' Through time, the ceremony gradually became more complex and involved a first sign of the cross in the water; an insufflation, the chrism, and the dipping of a candle into the water.

The baptism itself consisted of a threefold question and answer and a dipping of each infant (later in the eighth century the Trinitarian formulae was used). Immediately after baptism, infants were anointed on the head by a presbyter who said: 'Almighty God ... himself anoints thee with the chrism of salvation in Christ Jesus to eternal life.' This was commonly believed to confer membership in the royal and priestly body of Christ, but not to impart the Holy Spirit. Infants were then vested and prayed for by the bishop who prayed that as the infants had been regenerated by water and had been forgiven of their sins, send upon them thy Holy Spirit and give them the sevenfold graces of the Spirit." Each one of the seven were mentioned and signed on the forehead with the chrism and received the pax. The purpose of the chrismation was to bestow on the newly baptized the gift of the Holy Spirit. The rite came to a climax with the Mass of the Paschal vigil at which candidates were communicated for the first time. Variations were followed, such as in Italy, Gaul and Ireland where foot washing followed the vestment of the infant.

⁴⁷ Fisher says the three-fold Trinitarian formula question was not introduced to the Roman rite until the eighth century A.D. *Ibid.*, p. 15.

⁴⁸ E. C. Whitaker, Documents of the Baptismal Liturgy (2nd ed.; London: SPCK, 1970), p. 130.

⁴⁹ Fisher and Yarnolds, "West from 500 A.D. to Reformation," Study of Liturgy, p. 113.

⁵⁰ *Ibid.*, p. 114. The authors further point out: "At this time 'confirm' meant complete, baptism being completed, sealed, or consummated by the gift of the Holy Spirit in confirmation...When 'confirm' was first used, confirmation was a sacramental act conferring grace, and had nothing to do with the renewal of baptismal promises."

⁵¹ *Ibid.*, pp. 115-116.

⁵² For more detail on the Roman liturgy, see, Maxwell, Outline of Christian Worship, pp. 44-71.

⁵³ J. A. Jungmann, The Mass of the Roman Rite (New York, 1951-55), p. 44. Jungmann divides the Gallican into four sections, namely, Gallican, Celtic, Mozarabic (old Spanish), and Milanese/Ambrosian. See also J. A. Jungmann, The Early Liturgy to the Time of Gregory the Great (London: Darton, Longman and Todd, 1960). See also, J. A. Jungmann, The Eucharistic Prayer (London: Challoner, 1956); The Liturgy of the Word (London: Burns and Oates, 1966); Public Worship (London: Challoner, 1951).

⁵⁴ Henderson, "Christian Worship, p. 35.

⁵⁵ L. Duchesne, Christian Worship (London: SPCK, 1903), p. 91.

⁵⁶ F. Cabrol, The Mass of the Western Rites (London: Sands, 1934), p. 156.

⁵⁷ D. M. Hope, "The Medieval Western Rites," Study of Liturgy, p. 229.

⁵⁸ Ibid., p. 227.

⁵⁹ T. Klauser, A Short History of the Western Liturgy (Oxford: Oxford University Press, 1969), p. 77.

⁶⁰ Hope, "Medieval Western Rites," Study of Liturgy, pp. 234-236.

⁶¹ Minchin, "The Liturgy and its Setting," Study of Liturgy, p. 111.

⁶² Ibid.

⁶³ Hope, "Medieval Western Rites," Study of Liturgy, p. 238.

⁶⁴ Ibid.

⁶⁵ Ibid., p. 239.

⁶⁶ Ibid., p. 240.

⁶⁷ Jungmann, Mass of the Roman Rite, p. 132.

⁶⁸ The reform of the liturgy was put into the hands of a commission that produced the Missal of Pius V accepted by the Council of Trent in 1570. See, Clifford Howell, "From Trent to Vatican II," Study of Liturgy, p. 241.

⁶⁹ Minchin, Outward and Visible, p. 314. Minchin thinks that within Christianity, oratorical gestures were more formalised when the proclamation went from words to songs and then chants. Later, when a silent performance was adopted in the church, gestures became changed especially, when a back-to-the-people position arose. He says, "the gestures became so formalised that meaning was practically lost." Ibid., p. 316.

⁷⁰ A. Seumois, "The Liturgical Problem in the Light of History," Liturgy and Missions: The Nijmegen Papers, ed. J. Hofinger, (New York: P. J. Kennedy and Sons, 1960), pp. 68-69.

⁷¹ S. Sykes and J. Booty, eds, The Study of Anglicanism (Pennsylvania: Fortress Press, 1981), p. 18.

⁷² This date is when King Henry declared a break from Papal authority.

⁷³ J. R. H. Moorman, The Anglican Spiritual Tradition (Illinois: Templegate, 1983), p. 88.

⁷⁴ Some of this background detail is drawn from, Ian W. Henderson, "Christian Worship: A Historical and Theological Investigation," (B.Th. thesis, Alliance College of Theology, Canberra, November, 1977), pp. 39-41.

⁷⁵ For more detail on Cranmere's part in the Reformation, see, G. J. Cuming, A History of Anglican Liturgy (2nd ed.; London: Macmillan, 1991), also, R.T. Beckwith, "The Anglican Eucharist: From the Reformation to the Restoration," Study of Liturgy, pp. 263-271; A. M. Renwick, The Story of the Church (London: Inter-Varsity Press), 1958, pp. 126-134.

⁷⁶ Also known as the "Second Prayer Book of Edward VI," because the book was produced during Edward's reign (1547-1553). This book was later edited by Queen Elizabeth I, in 1559. A final version was not fully adopted or established until 1662. See, Maxwell, Outline of Christian Worship, pp. 144-152.

⁷⁷ Read the three prefaces in the introduction of the Prayer Book for more details. See, Beckwith, "Anglican Eucharist," Study of Liturgy, pp. 263-271.

⁷⁸ Non-Conformist in the sense of not conforming to the structured order of the Prayer Book as was used in the "established" Church of England. Having objected to the Common Prayer Book's usage, Nonconformists (Puritans, Congregationalists, Quakers, Baptists, etc.), demanded first hand experience, simplicity and sincerity of expression. For their resistance and outspoken religious views, Nonconformists suffered greatly from various Monarchs.

⁷⁹ M. L. Padfield, "The Interaction of Belief and Movement: An Examination of the Type and Function of Movement in the Anglican Church," (Doctoral dissertation, Graduate School of the Union Institute, 1991), pp. 47-48.

⁸⁰ H. Guthrie, "Anglican Spirituality," Anglican Spirituality, W. Wolf ed, (Connecticut: Moorehouse-Barlow Inc, 1982), p. 24.

⁸¹ Padfield, "Interaction of Belief and Movement," pp. 53-54.

⁸² C. Dunlop, Anglican Public Worship (London: SCM Press, 1953), p. 88.

⁸³ Sykes and Booty, The Study of Anglicanism, p. 28

⁸⁴ R. Holloway, The Anglican Tradition (Connecticut: Moorehouse-Barlow Inc, 1984), p. 88.

⁸⁵ Padfield, "Interaction of Belief and Movement," pp. 51-52.

⁸⁶ G. Wainwright, Doxology (New York: Oxford University Press, 1980), p. 8.

⁸⁷ Padfield, "Interaction of Belief and Movement," p. 51.

⁸⁸ U. Holmes, III, What is Anglicanism? (Toronto: Anglican Book Centre, 1982).

⁸⁹ Details of the Episcopal Church's relationship to Roman Catholic and Protestant Church bodies are well documented in, K. J. Clymer, Protestant Missionaries to the Philippines: 1898-1916 (Chicago: University of Illinois Press, 1986), pp. 51-54.

⁹⁰ E. Underhill, Worship (London: Nisbet and Company Ltd), 1936).

⁹¹ Padfield, "Interaction of Belief and Movement," p. 53.

⁹² The author met with various members of the Episcopal Church Liturgical Commission in Manila, in August 1993 and also in February, 1994. A small amount of work had been done by the secretary of this commission, Father

Laos, who has worked on some translation of services into the vernacular. Father Laos has also attempted to write some new liturgies for special occasions.

⁹³ For thoughts on the early American background of the Assemblies of God, I am indebted to N. Bloch-Hoell, The Pentecostal Movement (London: Allen and Unwin, 1964), pp. 5-12. See also, Edith L. Blumhofer, Pentecost in my Soul: Explorations in the early Meaning of Pentecostal Experience in the Early Assemblies of God (Springfield, Mo: Gospel Publishing House, 1989).

⁹⁴ Some material in this section is drawn from, Henderson, "Christian Worship," pp. 48-53.

⁹⁵ The "Holiness Movement" was a group that sprang up in the later part of the nineteenth century that stressed: (1) a belief in the Word of God as inspired and inerrant; (2) the need for inner regeneration and transformation from within; and (3) holiness of life to compensate for spiritual coldness. This third point was largely drawn from Wesley's teaching on sanctification and later adopted and simplified by evangelists and theologians of the Holiness Movement. See, Ian W. Henderson, "Christian Worship."

⁹⁶ Dale Bruner, A Theology of the Holy Spirit (London: Hodder and Stoughton, 1979), pp. 47-61.

⁹⁷ Although not sympathetic to the Pentecostal position, Bruner's point is valid, see, Bruner, Theology of the Holy Spirit, pp. 47-61.

⁹⁸ W. J. Hollenweger, The Pentecostals, trans. R. A. Wilson, (London: SCM Press, 1972), p. 9.

⁹⁹ A distinction is drawn between "Classical Pentecostals," those who accept a three-fold stage to the baptism in the Spirit, and "Neo-Pentecostals," those who only accept a two-fold stage, where the first and third step are viewed as appropriate.

¹⁰⁰ See, Nils Bloch-Hoells, Pentecostal Movement, pp. 18-63.

¹⁰¹ A description on early beginnings of Pentecostalism in America are to be found in, Kelsey, Speaking in Tongues, pp. 61-89; Bruner, Theology of the Holy Spirit, pp. 47-53; Bloch-Hoell, Pentecostal Movement, pp. 18-22; and Hollenweger, The Pentecostals, pp. 21-24.

¹⁰² For greater detail on the origins and background of the Assemblies of God, see, Blumhofer, Pentecost in my Soul: Early Assemblies of God.

¹⁰³ From a presidential address on the "Central Theology of the Assemblies of God and its Outlook for Ministry," by Dr. William Menzies, (Asia-Pacific Theological Seminary, Baguio City, Northern Philippines, March, 1994).

¹⁰⁴ "Third Force" was a term originally used by Leslie Newbigin with reference to Pentecostalism. This was in contrast to Roman Catholicism and main stream Protestantism, quoted in, Bruner, Theology of the Holy Spirit, p. 31.

¹⁰⁵ For a fair assessment of historical developments in the Early Church period, see, Oscar Hardman, History of Christian Worship, pp. 1-3; 31-33; and 65-68.

See also, Henry B. Swete, ed., Essays on the Early History of the Church and the Ministry (London: MacMillan and Company, 1918).

¹⁰⁶ Bruner, Theology of the Holy Spirit, p. 27.

¹⁰⁷ David Lim, Spiritual Gifts (Springfield, Mo: Gospel Publishing House, 1991), p. 161.

¹⁰⁸ For an outline of Justin's description of Christian worship and the use of the terms "Liturgy of the Upper Room" and "Liturgy of the Word," see, Maxwell, Outline of Christian Worship, pp. 11-12.

¹⁰⁹ The structure of buildings in some Protestant churches have a central pulpit instead of a split chancel. This possibly reflects the emphasis placed on the pulpit rather than the sacrament of communion. Most Assemblies of God church buildings have a centralized pulpit. Communion is held approximately twice a month in most congregations.

¹¹⁰ Cobb writes, "The Reformers were well aware that Medieval church buildings they inherited embodied an understanding of the Christian community and its worship which they rejected." See, Cobb, "Architectural Setting," Study of the Liturgy, p. 477.

The logic of the Reformer's thought demanded a one room building, dominated by the pulpit usually in the middle, and surrounded by pews. Addleshaw and Etchells, quote Sir Christopher Wren's comparison of his church designs with Roman Catholic buildings, "it is enough if they hear the Murmur of the Mass and see the elevation of the Host, but ours are to be fitted for auditories." See, G. W. O. Addleshaw and F. Etchells, The Architectural Setting of Anglican Worship (London: Faber, 1948), p. 249.

¹¹¹ "Free" can mean freedom from, clerical control, or from the state; but in relation to worship it primarily means freedom from prescribed liturgical forms.

¹¹² Lim, Spiritual Gifts, pp. 42-43.

¹¹³ Aspects related to "Pentecostal" and "Charismatic" issues are discussed by Stanley M. Burgess and Gary B. McGee, eds., Dictionary of Pentecostal and Charismatic Movements (Grand Rapids: Zondervan Publishing House, 1988).

Grudem defines as "Pentecostal" any denomination that traces its origin back to the Pentecostal revival that began in the United States in 1901 and that holds to the doctrinal position that the baptism in the Holy Spirit is (a) ordinarily an event subsequent to conversion, (b) made evident by the sign of speaking in tongues, and (c) that all spiritual gifts mentioned in the New Testament are to be sought and used today. He defines "Charismatic" as any group that traces its origin to the Charismatic Movement of the 1960, and 1970s. Such groups seek to practice all the spiritual gifts mentioned in the New Testament, but allow differing viewpoints on whether baptism in the Holy Spirit is subsequent to conversion and whether tongues is a sign of baptism in the Holy Spirit. Charismatics refrain from forming their own denomination and view themselves as renewal force within existing Protestant and Roman Catholic churches. See comments in, Grudem, Systematic Theology, p. 763.

In the 1980s another movement started which is referred to as the "third wave." (C. Peter Wagner at Fuller Seminary used "first wave" to refer to the Pentecostal renewal; and "second wave" to refer to the Charismatic Movement). "Third Wave" people desire to equip all believers to use New Testament spiritual gifts today and believe that proclamation of the gospel should ordinarily be accompanied

by “signs, wonders, and miracles.” They teach that baptism in the Holy Spirit happens to all Christians at conversion, subsequent experiences are called “filling” with the Holy Spirit. The most prominent name associated with “third wave” renewal is John Wimber, senior pastor of the Vineyard Christian Fellowship, Anaheim, California. See, J. Wimber, Power Evangelism (San Francisco: Harper and Row, 1992); and Power Healing (San Francisco: Harper and Row, 1987).

¹¹⁴ The researcher first visited the Cordillera region in 1985, and returned to the Northern Philippines as a faculty member at Asia Pacific Theological Seminary (Assemblies of God), in Baguio City, from 1988 till 1992. The author’s comments are based on a widespread appraisal of Assemblies of God Church meetings held throughout the region over this period of time. In conjunction with field work for this study project, the author revisited the region, visiting various Churches, in March 92; June-August 93; January-March 94; January-February 95; and again in January, 96.

¹¹⁵ The Concise Oxford Dictionary defines “ceremonial,” as, “With or as ritual, formal...formalities proper to any occasion, see, Concise Oxford Dictionary, p. 195

¹¹⁶ Minchin, Outward and Visible, p. 50.

¹¹⁷ B. Minchin, “The Setting of the Liturgy,” True Worship, ed, L. Sheppard, (London: Darton, Longman and Todd, 1963), pp. 118-132

¹¹⁸ See, Orant Figure in Catacomb Painting, Rome, 3rd Century AD, in Trewin Coplestone, ed., Art in Society (Englewood Cliffs: Prentice Hall, 1983), p. 89.

¹¹⁹ Lowrie claims that some of the earliest Christian writers, such as Tertullian, “remark upon the peculiarity of the Christian attitude in prayer, laying emphasis upon the fact that the hands are not merely lifted up but spread out, recalling the attitude in which Christ suffered.” W. Lowrie, Action in the Liturgy (New York: Philosophical Library, 1953), pp. 243-244.

¹²⁰ The term “waiting on God” is used to describe a person looking to the Holy Spirit for an answer, or guidance on some matter. Another phrase commonly used in Pentecostal circles is “to tarry,” i.e., people are said to be in the attitude of “waiting on God.” See, Thomas Holdcroft, The Holy Spirit, A Pentecostal Interpretation (Springfield, Mo: Gospel Publishing House, 1979); Stanley M. Horton, What the Bible Says about the Holy Spirit (Springfield, Mo: Gospel Publishing House, 1976). Lim, Spiritual Gifts; Blumhofer, Pentecost in my Soul.

¹²¹ Michen states that in the early days of the church, making the Sign of the Cross was described by John Chrysostom as, “drawing a small cross on the forehead with the thumb or single finger of the right hand.” In both Eastern and Western Churches, making the larger Sign of the Cross, on the body, has its origins in the late Medieval period. Michen points out that Western congregations follow the action of the priest (left to right); but in the Eastern Church, the congregation copy the priest’s action of the right hand, as if at a mirror, and make the gesture right to left. See, Michen, Outward and Visible, pp. 254-256.

¹²² H. Cairncross, Ritual Notes: A Comprehensive Guide to the Rites and Ceremonies of the B.C.P. (London: W. Knott and Sons Ltd, 1946). Also, Michen quotes Tertullian in the 2nd century and Theodoret in the 5th century, as examples of

those who apparently referred to this gesture as, "making the sign of our salvation." See, Michen, Outward and Visible, p. 255.

¹²³ Lowrie comments that before announcing the Gospel, the more scrupulous "Catholic Anglican" clergyman makes a small Sign of the Cross: on his forehead, before his lips, and upon his breast. Lowrie, Actions in the Liturgy, p. 206.

¹²⁴ Michen, Outward and Visible, p. 254. Lowrie objects to the Episcopalian use of this gesture over objects, such as the chalice or host. He states that there is "no hint in the early Christian writers that such a thing was done in their time." See, Lowrie, Action in the Liturgy, p. 255.

¹²⁵ Minchin, Outward and Visible, p. 328.

¹²⁶ Wybrew declares: "When Bishops were given the status of magistrates, they adopted also the practice of having lights and incense carried before them when they entered and left the Church....Incense was not used ceremonially in the first three centuries of the Church, because of its associations with pagan cults and Emperor-worship....From the fourth century its honorific use spread rapidly, and in the East it came to be given proprietary significance, as in the OT." See, H. Wybrew, "The Setting of the Liturgy," Study of the Liturgy, p. 433.

Minchin agrees and points out that in addition to the bishop-magistrate link; the use of incense in the 2nd and 3rd centuries was apparent during the arrival or departure of the Emperor or his representative. Minchin claims that this custom was also a factor for incense being introduced into the church of the 4th century. He says, "the bishop represented a far greater King than the Roman Emperor and as his representative a bishop could rightly receive the honours paid to the Divinity of which he was the symbol." Minchin, Outward and Visible, pp. 74-75.

¹²⁷ Minchin, Outward and Visible, p. 327.

¹²⁸ Father Joseph Laos, "General Instructions Concerning the Celebration of the Holy Eucharist," mimeographed form, Philippine Episcopal Church, Manila 1995. p. 5.

¹²⁹ Wybrew, "Setting of the Liturgy," Study of Liturgy, p. 433. Minchin, says that "it is an ancient custom that the President shall wash his fingers, and for this purpose a lavabo bowl and towel are brought to him and any concelebrating presbyters by acolytes." See, Minchin, Outward and Visible, p. 337.

¹³⁰ Minchin discusses the way Anglicans reached their decision to use the gestures termed "manual acts." He argues, "If the East and to a lesser extent Rome, came to give undue significance to the oratorical gestures 'acting out' what was being said, those responsible for the 1662 Anglican Prayer Book went even further in raiding the rat-bag of liturgical gestures. Misunderstanding the original function of these gestures, they padded out Cranmere's sober moment of Consecration with gestures that have valid meaning only in another context. These 'manual acts' have become so 'sacred' to Anglicans that no revision of the Prayer Book has yet dared to touch them." What Minchin proposed was either a replacement of the gestures (manual acts) with only a "deep bow;" or a change in the words "to a bare recitation of the Biblical account of the Institution." See, Minchin, Outward and Visible, pp. 345-347.

¹³¹ "General Instructions," Philippine Episcopal Church, p. iii.

¹³² Minchin, Outward and Visible, p. 350.

¹³³ Lowrie argues that Elevation did not become common in the Western Church until the thirteenth century “and this of course involved genuflections and the ringing of a bell at this point.” See, Lowrie, Action in the Liturgy, p. 257.

¹³⁴ Minchin, Outward and Visible, pp. 347-351.

¹³⁵ “General Instructions,” Philippine Episcopal Church., pp. iii-iv.

¹³⁶ Minchin, Outward and Visible, pp. 248-249.

¹³⁷ According to “General Instructions,” people *stand* from the entrance to the collect; when singing alleluia and the hymn before the gospel; also during profession of faith; prayers for the people; presentation of gifts at offertory; thanksgiving prayer; and at dismissal. People *sit* for the lessons; during responsive psalm; homily; and at preparation of gifts. People *kneel* at the general confession; sit or kneel at period of silence after breaking of bread; and kneel before communion. See, “General Instructions,” Philippine Episcopal Church, p. iv.

¹³⁸ Minchin discusses various ways the church has distributed the Sacrament in its history and personally holds the opinion that “people should come to the Table and ‘queue’ first to receive the Sacramental Bread at the right-hand side of the Table and then go immediately to the left-hand side to receive the cup.” Debate on the use of one chalice or many “small cups” is not just a modern day question (or problem). See, Minchin, Outward and Visible, pp. 304-306.

¹³⁹ Minchin explains: When the celebration had been facing the people, to bow deeply in the Sacramental Presence, before receiving Communion for instance, had been a satisfactory way of showing reverence. But with the back to the people a deep bow is not as seemly and in time genuflection was developed because it looks seemly from behind. See, Minchin, “The Liturgy and its Setting,” p. 111.

¹⁴⁰ The *profound bow* is also distinguishable from the *simple bow*, made only from the inclination of the head to the shoulders. The *simple bow* is made at the name of Jesus, or God, or at a moment of reverence. See, Cairncross, Ritual Notes.

¹⁴¹ Lowrie contends: “It might also be urged that a profound inclination of the body is really more reverential than genuflection. On the other hand it is not nearly so conspicuous. That may be an advantage - but it also may be a disadvantage in the case of a gesture which is meant to be a demonstration of our faith and at the same time a rebuke to unbelief.” Lowrie also reasoned that the bow “may be exaggerated with pretension to superior piety, or it may degenerate into a little nod such as one might bestow on an acquaintance in passing. It is an advantage that the act of genuflection can be precisely defined as touching (or almost touching) the right knee to the floor.” Lowrie, Action in the Liturgy, pp. 213-214.

¹⁴² Minchin explains: “In the Middle Ages the Apostle’s Creed was normally recited silently, and for the bow at the end a sign of the cross was substituted as a visible sign of adherence to the Christian faith.” See, Minchin, Outward and Visible, p. 215.

¹⁴³ Cairncross, Ritual Notes.

¹⁴⁴ “General Instructions,” Philippine Episcopal Church, p. iv.

¹⁴⁵ G. J. Cuming, "First Three Centuries," *Study of Liturgy*, p. 355. See also G. J. Cuming, *A History of Anglican Liturgy* (2nd ed.; London: Macmillan, 1991).

¹⁴⁶ The present place in the service of the Benediction, i.e., at the end of the service, was a late addition of the thirteenth century. In the fourth century it is likely that there were several "dismissals," such as the hearers, penitents, catechumens and then at the very end, the faithful. It is this final dismissal of "the faithful" that the present "Benediction" represents. The intention was likely that the people were to take God's presence with them (represented by their reception of communion). Lowrie argues that having already partaken of communion, the addition of another "blessing" is an impertinence and therefore the "Benediction" not to have been introduced. Lowrie, *Actions in the Liturgy*, pp. 36-37; 273-276.

¹⁴⁷ Lowrie, *Action in the Liturgy*, pp. 274-275. Until the fourth century, there was a simple thanksgiving prayer for the elements of bread and wine, later formally called, "eucharistic prayer." After the fourth century, the Eucharistic Prayer was said in two parts: a *Preface* (thanksgiving for creative providence) and a *Benedictus* (thanksgiving for redemption). The *Benedictus* part was thought to herald the moment when Christ was about to appear bodily upon the altar under the hand of the clergy who had his arm raised upwards.¹⁴⁷ In the thirteenth century a closing prayer was introduced to the church service. It seems that the gesture (if not the thought) of the *Benedictus* was transferred to the dismissal (Benediction), where the clergy lowered his raised hand towards the people with the words "God's peace go with you." The Reformation challenged the doctrine of transubstantiation that the *Benedictus* was linked with, but the gesture of the Benediction has remained. Lowrie, *Ibid.*, p. 30 and p. 108.

¹⁴⁸ Palmer and Hawkes, *Readiness and Decency*.

¹⁴⁹ *The Ministers Handbook* (Gospel Publishing House, Springfield Missouri, 1988).

¹⁵⁰ Lowrie quotes the sacramentary of 835 A.D. and outlines the pictures of the church service used around the thirteenth century. In one picture, the Bishop presides over the service and is seen to kiss the gospel. Lowrie also says that modern day Westerners find it strange to "kiss" things in veneration like an altar," unless from a culture that has "kissing" as a custom i.e., Italians. See Lowrie, *Actions in the Liturgy*, pp. 175, 201.

¹⁵¹ "General Instructions," Philippine Episcopal Church, p. ii.

¹⁵² Cairncross, *Ritual Notes*.

¹⁵³ The Concise Oxford Dictionary defines "spontaneous," as, "acting, done, occurring, without external cause, voluntary, without external excitement. See, *Concise Oxford Dictionary*, p. 1240.

¹⁵⁴ Num 27:18; Deut 34:9; Acts 6:6; 9:17-19; I Tim 4:14; 5:22; Heb 6:2.

¹⁵⁵ Noakes, argues that the evidence for laying on of hands as an integral part of the rite of initiation in the earliest period is much stronger than the evidence for anointing. See K. W. Noakes, "From New Testament Times until St. Cyprian" *The Study of the Liturgy*, eds Jones, et al, pp. 87-88. Noakes quotes Tertullian, that at baptism the candidate was:(i) prepared by catechumen; (ii) blessed with water; (iii)

renounced the devil; (iv) given a threefold dipping upon a *credo* response to questions; (v) anointed on the whole body; (vi) Signing with the Cross; (vii) received laying on of the bishop's hand with a prayer for descent of the Spirit and (viii) received milk and honey taken before Eucharist was served. *Ibid.*, pp. 91-92. i.e., "baptism, confirmation, communion," later changed in Medieval times to "baptism, communion, confirmation." *Ibid.*, p. 114.

¹⁵⁶ G. Wainwright, "Liturgical History," *Study of the Liturgy*, p. 34.

¹⁵⁷ Michno, *Priest's Handbook*.

¹⁵⁸ Details of specific ministry in the Assembly of God and laying on of hands, is covered in such as Holdercroft, *The Holy Spirit*; also see, David Lim's *Spiritual Gifts*, pp. 41-45.

¹⁵⁹ See, A. Ortland, *Up with Worship* (Glendale: G/L Publications, 1975).

¹⁶⁰ This information on the history of "Charismatic" gestures entering the Assemblies of God Church services was confirmed by Rev. Walter Caput, assistant District Superintendent, Assemblies of God, Northern Philippines, personal interview, La Trinidad, Benguet, January, 1996. Father Balanza, Episcopalian priest and chaplain, Brent International School, also confirmed this aspect in the Episcopal Church, personal interview, Baguio City, March, 1995.

¹⁶¹ *Ibid.* Also, Rev. Leonardo Caput, personal interview, March 1989. Rev. Caput was until recently the long standing Superintendent of the Assemblies of God and Assistant National Superintendent in the Philippines. The author discussed the matter of "dance" at the Northern District Conference, Luzon Bible Institute, March, 1989. The Benguet area of the northern district as a whole refrain members from dancing in the church due to the unwanted display of perceived non-Kankana-ey "exhibitionism," but it was stated that they do not wish to be associated with traditional religious people who dance at a *canao*.

¹⁶² Rev. Walter Caput, personal interview, La Trinidad, January, 1996; and Father Balanza, personal interview, Baguio City, March, 1995.

¹⁶³ Cuming states: "It is also difficult to establish whether there was from the first a non-sacramental service distinct from the Eucharist...It is safest to assume that there was considerable variety over the years and from place to place." G. J. Cuming, "First Three Centuries," *Study of the Liturgy*, p. 353.

¹⁶⁴ The *simple bow* is distinguishable from the *profound bow*, where the body is bent forward at the waist. The *simple bow* is made at the name of Jesus, or God, or at a moment of reverence as in prayer. See, Cairncross, *Ritual Notes*.

¹⁶⁵ The Apostle Paul wrote: "Greet one another with a Holy Kiss." Rom 16:16. (RSV).

¹⁶⁶ Fisher and Yarnold, "From A. D. 500 to Reformation," *Study of Liturgy*, p. 112.

¹⁶⁷ D. H. Tripp, "Worship and the Pastoral Office," *Study of Liturgy*, p. 527.

¹⁶⁸ Wainwright, "Liturgy in the Light of History," *Study of liturgy*, p. 503.

CHAPTER 4

GESTURES IN NON-VERBAL COMMUNICATION

This chapter reviews related literature on non-verbal communication gestures from two perspectives: those of cultural history and of the social sciences. Chapter four concludes Part I of this project that reviews related literature.

There are different perspectives among scholars on the approach to the study of speech communication.¹ First, there is the *classical* approach that relies on insights and inferences based on a rational and intuitive study of texts, manuscripts, legal documents, or any other sources regarded as informative and authoritative. A second way to study speech communication is sometimes referred to as the *scientific* approach, or the quantitative research method. This is slightly misleading, as data can be quantified in both approaches, and both approaches are also “scientific” in the sense that both make use of agreed academic objective methodological conventions. It is true, nevertheless, that the second approach places stress on such factors as participant-observation, statistical analysis and replication. The second approach is useful particularly when information sought after is not already available and must be searched for in an objective manner. The *classical* approach works when sources of information are already in existence, and therefore objective criteria can be applied to delve out meaning on the area under scrutiny.

This researcher values both approaches, and although this specific study will follow the “scientific method” (so called), and will quantify and statistically analyse data obtained from a field-survey, the merits of a brief review of literature on gestures from a classical perspective are of great value. Gerald Miller agrees that the two approaches ought not to be in contention, when he himself contends that “the scientific scholar should concern himself primarily with the factual question of speech

communication...and the humanist should direct his attention to the value questions of the area....”²

In addition, the focus of this project is about gestures in the Christian Church, and insight into how gestures were used and perceived in antiquity is relevant to this study. Christianity, if not born, was at least brought up in the cultural basins of Greece and Rome. Therefore, a review of literature on the use of gestures in the Greeco-Roman world is applicable, and therefore is included. The chapter is set out in three main sections and will: (1) review gestures in literature from a cultural history perspective, where inferences are based on historical texts, legal manuscripts, or from artistic sources; (2) review studies mainly conducted by social psychologists who reach conclusions on an empirical basis; and (3) conclude with the presentation of the theoretical and conceptual framework of the project.

Gestures in Historical Literature

Various reasons exist for the study of gestures in history. Some historians are concerned with the investigation of physical expression and others are interested in the analysis of coded signals. One area of interest in the past was to discuss the whole carriage and deportment of the human body. Keith Thomas explains that “carriage and deportment” was the original meaning of the term “gesture” around the fifteenth century. He says:

...when a fifteenth century author described a knight as ‘comely of gesture,’ he did not mean that he could wink or nod in a pleasing fashion. He meant that the knight moved and held himself in a graceful manner. ‘Gesture’ was the carriage of the body. Only later did the term come to be exclusively used in the narrower sense indicated by the Concise Oxford Dictionary.³

This examination on the historical area will look at various studies and sources to provide background understanding on how gestures were used or perceived in a historical sense. Therefore the discussion will follow the use of gestures in (a) ancient Greece, (b) ancient Rome, (c) the Western Middle Ages, and (d) the time around the Reformation.

Gestures in Ancient Greece

In ancient Greece, the human body was used to establish self-identification and demonstrate individual authority. Jan Bremmer in, *Walking, Standing, and Sitting in Ancient Greek Culture*,⁴ examined how gestures were perceived in the ancient Greek era.

Sources, such as Homer, wrote about the “hero’s stride” and apparently the stride and the gait of males attracted interest throughout antiquity. Homer drew a picture of Paris striding to battle with Helen’s husband “with long strides.” Paris illustrated an impressive warrior whose gait was thought to denote a powerful movement in order to impress his enemy. In the *Odyssey*, when Odysseus had finished speaking to him, “the soul of Achilles went away with long strides.” In Homer, “walking with long strides” was a gesture that conveyed the thought of a great commander who wanted to assert himself on the battlefield. When the phalanx⁵ was introduced, between 800 and 500 BC., there was no need for soldiers to assert themselves by striding ahead. Bremmer observed that this military innovation corresponded with the absence of this gesture being mentioned again as a military gesture in Greek literature, until 300 BC.⁶

In peacetime, the 7th century poet Archilochus sang, “I don’t like the general walking with wide strides.” Leaders who walked with wide steps attracted criticism specifically in Athens. In the 5th century, when Athens developed into a democracy, the aristocracy were marginalized and the walk, with a wide stride, disappeared into the background. By the 5th century to walk quietly had become more seemly, but a timid walk was ridiculed. For example, in Plato’s *Charmides*, Plato’s uncle defined “temperance and chastity” to Socrates as, “doing all things in an orderly and quiet fashion.”⁷ In plain words, unless an educated person acted seemly, they would be ridiculed. A sign that one belonged to the educated elite, was the ability to use gestures in a controlled manner. Bremmer points out that from the late 6th century

onwards, the Athenian aristocracy developed a growing control over their emotions and gestures. Bremmer adds:

And just as ancient Egyptian art contrasts Egyptian self-control with foreign lack of restraint and in sixteenth-century Europe northerners start to mock southerners for their exuberant gesturing, so fifth-century tragedy contrasts Greek self-restraint with foreign abandonment. It is hard to believe that this development had no influence on gestures in general.⁸

The ancient Greek adopted a stance gesture, that could be best described as being upright or erect. This gesture was meant to signify that a hero stood firmly and proudly in the battlefield. For instance, Homer's "falling hero" is sometimes compared with a tree being felled.⁹ Archilochus, in his poem about the military veteran Sophanes, compared the gesture of standing straight with a gesture of bowed legs. The gesture of "bowed legs" brought mockery in Athens and Aristotle thought bow legged people, "dim witted."¹⁰ Bremmer draws attention to the fact that up until the 7th century BC, statues that portray gods or heroes are rarely seated, for "it was the standing position alone that portrayed the hero in all his glory."¹¹ The particular gestured stance of a male person was meant to signify his authority.

A beggar in the Greek culture was someone who crouched or cringed and was called a *ptochos*, possibly from the Greek, "*ptox*" i.e., an animal that cowered. Similar crouch type gestures were used in forms of supplication, and in Homer, gestures of self-abasement were used. Bremmer explains that in Homer, the person "comes forward with hand's empty and outstretched, throws away his weapons, and crouches or kneels before the supplicated." He continues:

In other cases, though the suppliant did not enter into a face-to-face relationship but sat down by a place which guaranteed his safety, such as an altar of a god. Another possibility would be the hearth of a house or that of a city, which in Greece was its sacred centre symbolizing the solidarity of the community. Sitting by the hearth as a suppliant, then, suggested an appeal for integration to a new group, but as with the beggar, such a wish could only be fulfilled in a manner which, inhibits aggressive reaction by a ritualised act of self-humiliation.¹²

Gestures were also used in mourning. In the *Iliad*, when Achilles heard that Hector had killed Patroclus, he poured ash on his head, scratched his face, pulled out his hair

and rolled in the dust. When Iris, messenger of the gods, finds Priam after Hector's death, Priam is rolling on the ground with manure placed on his head and neck.¹³

Ancient Greeks seemingly acted out the presentation of self in two forms: first they performed gestures associated with a "high" (upright stance), for instance, the Greek word for prosperity and restoration is *orthos*, meaning "upright;" and second, they used gestures to denote a "low" (seated, supplicant) form. This indicates a society structured according to hierarchy and suggests that as democracy entered into the mainstream life of Greeks, one result was a change in the use of gestures. In a democratic world, gestures associated with both high (thrones, higher seats for directors) and low (bowing, curtsying) became less and less acceptable.¹⁴

In summary, gestures used in ancient Greek culture were often in the context of self-identification and demonstration of authority. This is evident in the gait gesture, spoken about by Homer, where members of the Greek upper class distinguished themselves, not only from foreigners such as Persians, but also from weaker sections of their own society. Literature from various periods in Greek history confirm that the "long stride" and being "upright" were symbols of a society that valued physical strength and masculinity.

When urbanization occurred after the Archaic age,¹⁵ changes took place in Greek society and in turn, in the kind of gestures performed. The main point in this "Golden Age" of Greek philosophy era was the emphasis of the elite on refinement of manners and control of emotions. Thus the control of gestures distinguished the elite from the masses. Indeed, the elite attempted to maintain their position by the adoption of a constructed and maintained public body of gestures.

Bremmer argues that even the rise of Christianity meant no significant break in the Greek gesture customs and says, "important Church fathers, such as Clement of Alexandria and John Chrysostom were steeped in the Greek cultural tradition and followed upper class pagan Greek ideals in their prescription of the proper Christian gait."¹⁶ Whether one agrees with Bremmer or not, it seems likely that forms of Greek

gestures were commonly understood by both Christians and non-Christians alike at that time.

One other major source of information about the use of gestures in ancient Greece comes from writers on rhetoric. The ancient rhetoricians began to clarify various philosophies of communication that evolved through trial and error, observation and practice, and through the method of study and criticism. Three specific philosophers made their contribution, Corax, Plato, and Aristotle, and their contributions are now summarised in turn.

First, Corax is generally credited with the first formulated philosophy of rhetorical communication in 466 BC.¹⁷ His philosophy of communication can be summed up as an emphasis on *results*. After the tyrant Thrasybulus was overthrown in Sicily, and democracy commenced, many cases were brought to the popular courts by disgruntled landowners. Corax observed the difficulty landowners experienced when they argued over property disputes in court. Corax embarked on a study of both speakers and their speeches in order to determine what would be the most persuasive style to win a court victory. The outcome of Corax's inquiry was his treatise that gave rules for the art of speaking, and these were arranged into a system of three oratory factors, stated as: rhetoric, arrangement, and probability.

1. Rhetoric was the art of persuasion that sought response from the listeners. This gave the speech a push for results.
2. Arrangement of ideas was important. This initiated what later became a philosophy of methods.
3. Probability was an important part of rhetoric. Thus if the probability of truth were not present, the speech would be unconvincing. This factor was strong in the subsequent development of the 'truth' philosophy of communication.¹⁸

Corax was aware that gestures perceived to be unseemly would distract from the delivery and advised against the use of anything that hindered results. On the other hand, Corax's emphasis on results lent credence to the artificial use of gestures that would obtain the desired result in court. His philosophy was the ideal tool for Sophist philosophers, and although there is little evidence that Corax was himself a sophist,

his philosophy, on the importance of results, opened the door for the abuse of gestures in speech communication.

For instance, some sophists saw the opportunity for the use of a pragmatic eloquence in gestures and exploited them to their advantage. Opinion is divided as to whether or not all sophists manipulated speech, or were indifferent to truth, or had an unsound passion for stylistic oratory, or even held a preference for results rather than justice. The assumption was drawn that some sophists certainly were preoccupied with results at any price, and those were censured by the Greeks as charlatans. If an orator employed a bag of vocal or gestural tricks in his rhetoric, he was thought guilty of the prostitution of oratory to an undesirable degree of sophistry.¹⁹

Second, Plato (427-347 BC) developed a philosophy of communication that insisted on the importance of *truthfulness* in a speech. Perhaps this was in reaction to the abusive delivery antics practised by Sophists. At the time of Plato, control of emotions and gestures was expected of orators in ancient Greece. The controlled use of gestures in speech communication, in Plato's time, came under a much closer scrutiny than at an earlier period - possibly due to the excesses of sophists.

Plato's dialogues, *Gorgias* and *Phaedrus* clarify Plato's thoughts on what a speech ought to include.²⁰ In *Gorgias*, Plato criticised the empty sophistry of his day, summarised as: questionable in delivery technique, harmful in influence over an audience, and by and large separated from truth.²¹ In the *Phaedrus*, Plato set out his views on the ideal orator. In summary, Plato thought that the speaker should: (i) have a high moral purpose and therefore know the truth; (ii) present the truth in an orderly manner; (iii) be sensitive to the audience and their reaction; and (iv) be willing to submit his ideas to cross-examination.²²

Clearly, any artificial use of gestures intended to deceive an audience ran foul of Plato's standard. The use of gestures in Plato's ideal were regarded as basic to the enhancement of truth. Therefore, in a sense, it could be argued that gestures in Platonic thought have more to do with comprehension than with message acceptance.

A third approach to communication among ancient Greeks was provided by Aristotle (384-322 BC). His philosophy of communication is sometimes known as the *methodological* approach. Aristotle's treatise entitled, *Rhetoric*,²³ is commonly regarded today as the greatest contribution from antiquity on matters to do with speech and delivery.²⁴ The three books of *The Rhetoric*, discuss the speaker, the audience, and the message (speech), respectively. Aristotle's central theme throughout is that a speech should persuade. In his own words he defined rhetoric as, "... the faculty of discovering in the particular case what are the available means of persuasion."²⁵

Aristotle considered that methods in speech communication are vital to achieve a persuasive goal. His method consisted of the traditional way that a speech was constructed, and included: *invention*, *arrangement*, *style*, and *delivery*.²⁶ There is no real attention to *memory*, (scholars add memory to make up the five classic canons of a speech), but the use of memory in a speech is implied throughout. This omission of "memory" from *The Rhetoric* may be due to the custom that existed in Aristotle's time, when Greeks memorized their speeches. It can be argued that there was simply no need for Aristotle to remind people of the need to memorise their speech as such.

Although Aristotle seems to have included thoughts from Plato (truthfulness) and at least one positive feature from the Sophists (results), his own penchant was for a more scientific approach to delivery and this is evident throughout his writings. For instance, when he commented about *invention* in a speech, Aristotle stressed the *ethos* or character of a speaker. When he wrote about the *logos*, he meant the logical appeal and structure in the material of the speech. When he wrote about the use of *pathos*, he meant by this that the speaker ought not to neglect emotional appeal in a message, however, Aristotle had a more logical than emotive focus as his ideal delivery.

It is possibly from Aristotle's use of *ethos* that the modern study of speaker "Source Credibility"²⁷ basically originated. Aristotle said that if an audience believed they were listening to a "good man," then they were more inclined to be persuaded,

than if the case were otherwise. Gestures that were unseemly, or that attracted too much attention away from the message itself, were largely regarded as a hindrance. Indeed, such gestures might lower the speaker's esteem, or credibility (*ethos*), in the eyes of the beholder: the audience. In brief, Aristotle's *Rhetoric* has been described as being built on four philosophical suppositions, where rhetoric: (i) is useful to society; (ii) can be taught, (iii) should be practised with balance i.e., avoid excess, and (iv) has an emphasis on logic as the best method of persuasion.²⁸

To conclude on the classical rhetorical use of gestures, Corax was the first to provide guidelines for delivery and suggested that the *result* was the most important feature of a speech. Gestures employed by Sophists were sometimes used as "tricks" to persuade an audience (i.e., used deceitfully). Plato, in reaction to the sophistry around him, emphasised the need for *truthfulness* in delivery. This plea coincided with gestures in the general culture being used in a less flamboyant manner. The aristocracy, in particular, controlled the use of both gestures and emotions, in private as well as in public. Aristotle's approach was sane, scientific, logical and practical.

To describe Aristotle's philosophy of communication as *methodological* is far too simplistic. He was, however, the first to systematize rhetoric into a carefully structured approach that gained wide acceptance and influence - even until the present-day. In Aristotle's ideal, the positive use of gestures would get and hold attention and would even aid comprehension. Aristotle believed it was the use of logical content in a speech that would ultimately persuade the audience to accept the argument. Gestures used incorrectly would likely distract the audience from processing the message. Therefore, more likely than not, the flamboyant use of gestures, or those deemed unseemly by an audience, could result in the loss of the argument, the loss of speaker credibility, or both.

Gestures in Ancient Rome

Cicero (106-43 BC) wrote *sermo corporis* (language of the body) and *eloquentia corporis* (eloquence of the body) around 50 BC.²⁹ Cicero, by his writings,

commented on the entire delivery of the speech. In essence this meant two parts: the first part was on the voice as emanating from the body, and the second part was on gestures, that accompany the vocal presentation. The literature that best describes gestures in ancient Rome, however, stem mainly from the works of Marcus Fabius Quintilianus.

Quintilian (35-95 AD), although born in Spain, became the first public professor of rhetoric in Rome. He also taught the sons and family members of the Emperor Domitian. Upon his retirement, Quintilian wrote a twelve book work, entitled, *Institutio Oratoria* (Institutes of Oratory). Quintilian's ideal speaker was "the good man speaking well."³⁰ It was noted above that Aristotle thought an audience would more likely be persuaded if they thought that the speaker was a "good man." Traces of Aristotelian thought shine throughout the works of Quintilian. However, whereas Aristotle wrote from the background of a philosopher, Quintilian wrote as a practitioner and specialist in speech. One wrote at the height of Greek cultural influence; the other over four hundred years later at the start of Rome's decline. Although Aristotle made a large contribution to the study of speech in ancient Greece, the definitive work on rhetoric in the Roman era was that written by Quintilian.

There were two important points stressed by Quintilian: first, the character of the public speaker should be moral and upright; and second, the speaker should have skills in speech delivery. Quintilian also stressed that the "good man speaking well" would have a balance and skill in all five canons of speech. The five canons are:

- (i) *inventio*: The "invention" consisted of the originality, or discovery of ideas or concepts suitable for a speech.
- (ii) *dispositio*: The "disposition" or "arrangement" as it is often called, is the organisation of those ideas discovered put into logical form. Attention was paid to the amount of material under each point.
- (iii) *elocutio*: The "elocution" or "style" of the language used to express the ideas that are logically arranged.
- (iv) *memoria*: The "memory" of the ideas to be recalled for delivery.
- (v) *pronunciatio*: The "pronouncement," or "delivery" of the ideas invented, logically arranged, suitably phrased, and adequately memorised. This delivery is in two parts: the audible code of speech; and the visible code of speech.³¹

Quintilian was concerned in the eleventh book of his treatise with what ought to happen after the speech had been written. This concern was twofold: the *memoria* (memory), and the *pronunciatio* or *actio* (delivery). Quintilian's work is the only preserved Roman text that gives a clear and detailed picture about rhetorical body language in the Roman sense. Fritz Graf, in *Gestures of Roman Actors and Orators*, summarized written material in the Roman period about gestures used in rhetoric. Graf observes:

... attention to the way a public speech should be delivered to be effective is nearly as old as rhetorical theory ... Gesticulation is a part of delivery - to put it into the formalized dichotomies of the rhetorical schools delivery, *hypokrisis* or *actio*, consists of two parts, voice (*vox*) and *gestus*, which is both posture (the static way of presenting oneself) and gesticulation (the dynamic way). Circumstantial information about when to use which gesture and which to avoid comes, of course, from a professor, Marcus Fabius Quintilian.³²

Quintilian dwells on *gestus* and prescribed movements that would help in a speech. He also pointed out gestures that would damage a speech. Quintilian commented in a systematic way about the use of gestures that included, the head, feet, hands, arms and the use of the body. He suggested that speakers ought not to make a gesture with their nose.³³ He paid particular attention to the use of hands and fingers that accompanied the spoken word. He even gave advice on how the Roman *toga*, (garment) should be worn - to create the desired impression on the audience.

Graf thinks that Quintilian's attention to detail on the use of finger gestures, was because "these signs were either not familiar to the average Roman or they had one meaning in the rhetorical system but another in daily conversation."³⁴ Graf may be correct: but an alternative interpretation might best explain Quintilian's focus on fingers and the use of the arm. It could be argued that Quintilian's emphasis on fingers and arms was due more to the fact that only the right hand was ever used in a speech (the left hand normally held the *toga*). Strict conventions applied, for instance, only members of the Imperial Roman family and magistrates (as the Emperor's representatives) raised their right hand above eye level during a speech. Thus the novice speaker had not only to learn "when" to use gestures, but also had to ensure

that “how” they were used did not run foul of strict Roman customs - particularly those customs restricted for the use of capricious Roman Emperors and the Imperial family.³⁵

Another observation made about the use of gestures in ancient Rome, is that gestures were used simultaneously with speech. However, Quintilian distinguished between gestures “which proceed naturally” and other gestures that indicate something “by means of mimicry.”³⁶ Quintilian was against mimicry and totally disapproved of such in a public speech. Graf comments:

Quintilian demarcates the gesture he is teaching from other gestures - from spontaneous gestures, from the gestures of daily life and common people, from gestures of foreigners, especially Greeks. But most insistent is the opposition between rhetorical and theatrical gesticulation. Quintilian [and before him Cicero] is at pains to impose a strict demarcation between the two - it seems to be the cardinal vice of a Roman orator to give the impression of being an actor.³⁷

This comparison made by Roman writers between the use of gestures, natural and theatrical, appears contradictory. For instance, Cicero advised practitioners of speech to learn from the delivery of an approved stage professional. In *De oratore*, Cicero advised, “in an orator...there must be the shrewdness of a dialectician, the thoughts of a philosopher, the words nearly of a poet, the memory of a lawyer, the voice of a tragic actor, and the delivery (*gestus*) practically of the best stage-performer.”³⁸ In addition, Quintilian in *Institutio Oratoria*, advised speakers to learn, especially in their boyhood, from professional actors the three areas of: enunciation, gesticulation, and miming; and from the study of gym instructors, to learn about body movement.³⁹

This apparent conflict between advice given to a speaker (i.e., that they should learn from an actor, but not use artificial gestures), might be explained by a grasp of Quintilian’s basic philosophy of speech. He viewed gestures as something that should be directed towards the emotions, rather than the intellect. He said, “All emotional appeals will inevitably fall flat, unless they are given the fire that the voice, look, and the whole comportment of the body can give them.”⁴⁰ In other words, Quintilian believed that an orator’s natural use of the body would demonstrate an orator’s true

emotions, and gestures used appropriately, would excite similar emotions in the audience.

This basic philosophy, as espoused by Quintilian, seems to have its roots in ancient Greek philosophy, examined above, where the overall aim of the persuasive speech was to achieve a winsome result. Thus gestures, in ancient Roman times, serve in a similar sense in the overall plan of a speech. i.e., to win people over by the use of a logically sound argument. Gestures helped to accomplish this result by being aimed mainly at the emotions, not the intellect, especially when the speaker was to address an audience that consisted of a large crowd. Graf explains:

It was these occasions - the address to the democratic assembly or to the large juries in fifth century BC Athens, to the Senate and the People in late Republican Rome - which had called for the development of rhetorical training based on a science of rhetoric.⁴¹

If the aim of the speech can be stated as to win people over to one's side and achieve a decisive result, then the method of the Roman orator can be best explained in terms of a threefold duty: *persuadere*, *movere*, *conciliare*, i.e., to persuade by argument, to move the audience by direct emotional appeal, and to recommend the orator to the audience.⁴²

By the orator's use of gestures, the inner part of a speaker was perceived by a Roman audience to be revealed to them. Credibility is not something a speaker has, like a *toga*, it is what the audience perceives him to have - as they observe his inner character portrayed by words and deeds (gestures). Thus to the ancient people of Rome (and Greece), and to the ancient theorists on gestures, the "outward man" signified the "inner man." For instance, the outward appearance of a person was mostly regarded as an image of their inward personality. To dress, or motion by a gesture, signified to an audience the speaker's "inner man."⁴³ Cicero confirms this commonly held view of man as bi-part (soul and body), when he wrote these words: "Every motion of the soul has its natural appearance, voice, and gesture; and the entire body of a man, all his facial and vocal expressions, like the strings of a harp, sound just as the soul's motion strikes them."⁴⁴

To sum up the discussion so far: on the one hand Quintilian (and Cicero) wrote that a speaker ought to be professionally trained; on the other hand, a speaker should act naturally. This may seem contradictory, but the main point is that the use of emotions in delivery, expressed through gestures, should not be faked. They should be delivered in a professional manner; but not in an attempt to deceive the audience. There is no suggestion in Roman philosophy that gestures ought to perform a different function than words, rather, both words and gestures are to achieve the same aim in a speech. Gestures, are to complement, underline, or amplify communication by a stress on the emotional, non-rational elements in the message.

It is outside the scope and purpose of this study to give anything but a brief picture of the kind of gestures used in ancient Rome. A brief summary based largely on the writings of Cicero and Quintilian provide us with such a picture. Among gestures described by Quintilian are certain head movements that express shame, doubt, admiration, or indignation. The clenched fist signified aggression; the location of the breast was the seat of intense emotion. Thus, to press the fist onto the breast was a sign of anger or remorse. Hand gestures were considered “almost as expressive as words.”⁴⁵

Emotions are broadly indicated by gesture; meaning is learned by a grasp of the gesture convention. For instance, hand signs are seldom used with a single sentence, even with words. Gestures mainly serve in the function of the emotive area in a structured speech, and draw attention to specific divisions of the content rather than be associated with one word. An example illustrates this point, seen in the use of the same hand gesture at two separate parts in the speech structure. At the introduction (*exordium*), the orator narrates (*narratio*) the beginning and states the facts, and at this time his hand moves slowly in a deliberate fashion. At the *argumentatio* (the speaker argues his position and attacks his opponent’s), the speed of the gesture increases accordingly, as it is the general impression that is important. In the *argumentatio*, aggressive gestures are appropriate; but at the *narratio*, the

speaker honestly attempts to convey qualities akin to those of a steady, reliable, and wholly trustworthy character. The structure of the speech, therefore, governs the appropriate force and dynamic use of a gesture, or of multi-functional gestures. There is an increase in the tempo of gestures as each of the preceding speech divisions are accomplished. The use of gestures in main sections of a speech is explained further by Graf, who says:

The use of gesticulation to underline the emotional properties of the main sections of a speech accounts for the prominence of ideographs among Quintilian's favourite gestures: ideographs ... diagram the logical and emotional structure of what is being said. It also explains why he heartily disapproves of pictorial gestures. [Citing Quintilian] "As for the gesture of demanding a cup, threatening a flogging or indicating the number 500 by crooking the thumb... I have never seen them employed even by uneducated rustics...gestures which indicate things by means of mimicry...should be rigorously avoided in pleading."⁴⁶

The reasons why such gestures should be avoided are twofold: first the orator ought not to be a mere mime artist; and second, gestures ought to follow the speaker's thoughts and not the words of the speech. Gestures outline the logical and structural features of a speech. Therefore, gestures are considered more appropriate when the orator simply "signals general emotional and logical contents, instead of freezing attention on single actions by displaying them mimetically."⁴⁷

Gestures not only bring about the aim of a persuasive discourse, they also help to make a good impression on the audience with regard to the speaker's character. Many gestures suggested by Quintilian are directed more towards character impression than persuasion, although the two aspects are not mutually exclusive.⁴⁸ As oratory was the main mode that Roman leaders and the upper-classes appeared in public, the delivery of a good speech before a public audience, possibly helped to establish the speaker as a Roman aristocrat.

How was this credibility factor achieved? Before the speaker commenced his speech, he must first make a good impression. Since words have not yet been uttered, this impression was to be achieved by means of gestures. Thus the orator should: dress immaculately; appear with a manly bend of the body i.e., stand quietly and

upright with shoulders relaxed to signify nobility and liberty; pause and even pat his head or wring his fingers; he should have a stern face, but not a sad expression (gravity was recommended).⁴⁹ What gestures should be avoided? A stance that signifies arrogance or barbaric hardness, or immodesty; frenetic movement such as nodding or shaking the head, hands, or shoulders; raising the right hand above the eyes or lowering it beneath the chest; and moving the right hand too far to the left of the shoulder.⁵⁰

A wry observation at this point would be to say that the Roman orator attempts to win over his audience by a noble, manly, and aristocratic appearance; but at the same time he looks subordinate - especially before an audience of magistrates of the Republic who presided over all public occasions of formal speech. This selection and restriction of gestures implies that rhetorical gestures, as used in ancient Rome, were highly conformist. Selection and adjustment of gestures for public address were made from gestures used in daily conversation, although Quintilian called some of them coarse and vulgar.⁵¹ This is a notable point, as this researcher will examine whether or not gestures used in the church are identified with gestures used in the common Kankana-ey culture. The ancient Roman leaders and upper class aristocrats considered common gestures as unsuitable, largely due to their desire and intention to separate themselves from the Roman masses. Prestige, credibility, status, power, and influence ... these are gods in the use of gestures for a public speech, O Romans.

Finally, was there a strict line of demarcation between orator and actor, forum and stage? It would seem that in both ancient Rome as well as in ancient Greece, there were different gestures used, however, as Graf observes:

Like theatrical gesture, rhetorical gesture and gesticulation is a sort of self-sufficient sign system, based upon gestures and gesticulation of daily life but selecting and refining this raw material according to the principle of decency, *decorum*. It differs from scenic gesture only in the principle of selection, not in the fact of conventionality as such.⁵²

The use of rhetorical gestures and the use of stage gestures in ancient Rome share one common feature, in that they both have their conventions (correct use). Both gesture

conventions could also be passed on to other people. Among orators, however, there seems to have been a reluctance to appear anything less than spontaneous. Whereas the actor dealt with the stage (and unreality); the orator had to face reality (and an audience) and he dealt with life as it was then lived in ancient Rome. The orator knew that to appear as a fake could result in the loss of credibility, and thus how one performed in public speaking could affect other aspects of one's life. Quintilian's purpose for writing is to address the elite, the powerful, the rulers, the lawmakers, to help them maintain their position and their credibility. To achieve credibility in speech delivery, there must be an impression of natural spontaneity before a public audience. Quintilian anticipated that "a good performance has the result that the discourse appears to come from the heart."⁵³ This was also an ancient Greek influence (Platonic, Aristotelian).

Although there may be similarities in both Greek and Roman use of gestures (there were Greek teachers in Rome), what Quintilian prescribed can be described as an "upper-class" Roman accent of gestures.⁵⁴ If Quintilian was well aware that the gestures he advocated for speech delivery were different from common and theatrical use, he probably also knew that what he prescribed was different from what Roman speakers had used in the past (and different from gestures of others, i.e., foreigners).

For example, Quintilian's numeric-type gestures, where a speaker counts on his fingers, is something known and practised widely today. However, to press one's fist onto the chest would not necessarily be understood by non-Romans as a gesture of remorse. To slap one's thigh when seated was a sign of anger; but to non-Romans it might convey a person was ready to depart, or even worse - about to laugh. To hold up the thumb is a frequent gesture used in modern-day; to Quintilian it was a gesture considered totally vulgar.⁵⁵ Were Quintilian (or any other ancient writer) to visit in modern times, as a sort of time-traveller; would he be aware of differences between those gestures practised today in a public address situation, and gestures prescribed by him almost two millennium before?

In conclusion of this discussion about literature on ancient Roman use of gestures, the following summary comments are offered. Quintilian distinguished between gestures used in the market place and those used in oratorical delivery. As Quintilian was an educator among the ruling class, and instructed the aristocracy in speech, his work helped to maintain the division between the elite and the Roman masses. Certainly, gestures common to the ordinary man were probably adopted, but sanitised first for use by the aristocracy. To Cicero and Quintilian, an orator gained credibility not only by a good vocal delivery in a public speech, but mainly by his use of conventional gestures. The orator revealed, by his knowledge of and proper use of conventional gestures, that he was a cultivated person and a member of the ruling upper class. By comparison, impostors were easily detected.

Romans also distinguished between theatrical use of gestures and gestures suited to a public address arena. Theatrical gestures had their own traditions, as did rhetorical ones, but theatrical gestures were deemed to be mimed and not truly from the heart. A professionally trained orator knew how to use gestures of the rhetorical convention, but he had to ensure that the true “outer man” revealed the “inner man.” Anything less could result in a charge of falsehood and his credibility would be lost. For an orator, and especially a member of the aristocracy, the ruling upper-class, nothing could harm him more, with one exception - the possible loss of his life. If credibility was totally eroded, however, then a disgraced person of the aristocratic ruling upper-class might just consider that end as an honourable option.

Gestures in Western Middle Ages

Between the Middle Ages and the period of the Reformation, gestures played a crucial role in relationships among people and in society. Around the time of the Reformation, reform of gestures was conducted throughout Europe and stereotyping between northern and southern European peoples became a fact of life. What can be

learned about gestures in the period of the Middle Ages to the time of the Reformation?

There is a certain difficulty experienced by cultural historians when they consider the study of gestures. Apart from those sources discussed above, such as Cicero, Quintilian and Aristotle, very few writers made any significant contribution to the area known as speech communication, or to gestures in particular. Gestures have not left their footprint in the medieval era in the same way that written literature has in such as poems, or biographical materials. Information on gestures used in the Middle Ages is sparse, but apart from written works, evidence can be constructed from such as sculptures or paintings. However, interpretation of gestures from such sources can become quite problematic and somewhat arbitrary.

Some texts may mention gestures, but make no attempt to describe them or explain their normal use. Unlike social scientists, who can observe gestures personally and directly, the historian cannot study the actual gestures themselves. Therefore, one must take into account potential biases, weight of commentary, and any particular ideology that might get between gestures, texts, and the historical researcher. Historians such as Benson who wrote *A study of Gestures in Chaucer's Poetry*, and Barasch, who wrote *Giotto and the Language of Gestures*,⁵⁶ attempted to build up typologies of gestures for use in the medieval period. This attempt was usually done on the parts of the body historians were concerned with (i.e., gestures of the head, of the arms, of the hands etc.); or according to possible interpretations on the meaning of a specific gesture (i.e., grief, joy, greeting, meeting, leaving, respect, blessing, prayer etc.). Jean-Claude Schmitt, in *Gestures in the West: Third to Thirteenth Centuries*, asks the right kind of questions about the medieval period when he inquires:

... what actually constituted 'making a gesture' in the Middle Ages? How and by whom were gestures not only performed but also thought about, classified, and figured? What cultural patterns, what attitudes towards persons and the body, what social relationships were expressed in all of these judgements? Was there a medieval theory of gestures?⁵⁷

It is outside the scope and purpose of this project to cover anything other than a brief glimpse of material about gestures in the medieval period. Evidence does exist about gestures in the form of information gleaned from legal and literary texts. In addition, paintings throw light on a particular gesture, especially if and when an artist expressed such a gesture frequently in his work.

From late antiquity until around the time of the renaissance, medieval interpretation of gestures was complex. Various attempts were made to give gestures new interpretations, as well as to impose on them a tighter control. Is it so strange that a church that controlled the use of written language, should not also seek to control the other main vehicle used at that time for human communication: gestures?⁵⁸ Attempts to control the use of gestures in the Middle Ages were part of the new ideas about the body that the Christian Church believed and propagated, ideas different from those of both Greece and Rome. The church also sought to propagate new ideas about not only the human body, but also about the individual, society, and interactions between man and the spiritual world. As gestures were involved in all aspects: soul and body; individuals and society; human and divine, new ideas about gestures were developed by the Church to govern the natural as well as the spiritual order believed to be committed to the Church as a custodian for supervision. At a later point in medieval time, when the human body became a laboratory for new forms of rational ideas and concepts, gestures were redefined for use in urban civilization.

By way of comparison, the later stages of antiquity was a period of reception and transformation of “pagan” representations of gestures and a time of innovation in the society and the early Christian Church. The Middle Ages inherited many gestures such as the *dextrarum iunctio* (the orant gesture of prayer). Schmitt suggests that words such as *gestus*, *gesticulatio*, came from antiquity along with their intellectual, moral, or scientific context. He writes that the Middle ages inherited from antiquity other features such as:

... the art of rhetoric (whose fifth and last part dealt with *actio* or *pronunciatio*, the physical performance); the medical inquiry about the body and its

movements; and the musical and mathematical notions of harmony that ought to rule all movements of the body as well as the entire universe. Christianity took up all these notions, combining them with other patterns inherited from the Bible. Thus gestures had to fit new social and religious models. The *orator*⁵⁹ was no longer a *rhetor* but the praying member of the faithful or a priest.

An interpretation could be forwarded that after the church was “established” by Constantine in 315 A.D., bishops wanted the advantages that came from being more identified from the laity. A polite way to express this point would be to say that clerics simply adopted gestures of allegiance from Roman Imperial ceremonies and assumed that their position as bishops entitled them to reflect gestures of respect from their own persons towards God. (As was noted in an earlier chapter, the clergy adopted the customs of Imperial Rome in such as the grand entrance with lights and incense, and the priest’s right hand raised higher than eyes at *benedictus*).

By the twelfth and thirteenth centuries, another set of changes and ideas were proposed about gestures. One of the reasons for this change was due to the diversification of the feudal societies in Europe. This now meant, that each person and each group in the society had to distinguish themselves from others by the use of signs, gestures and behaviour. This arrangement involved not only the relationship between the laity and clerics, but also between peasants and landlords, knaves and knights, and even between royalty and commoners alike.

In the twelfth century A.D., monasteries were the main places where people learned to read and write; thus teaching secular novices the right gestures to use was helped by the production of such as Hugh of Saint-Victor’s *Institutio Novitiorum*.⁶⁰ The *institutio* became the most elaborate theory of gestures in the Middle Ages and gestures (*gestus*) were defined as single movement (*motus*) and of the whole body (*figuratio*). What was basically taught in Hugh’s writing was that the body, as a representative of movements of the soul, had to make up an “image.” This image would then symbolise the real body to man and God. Hugh classified gestures as “good” and “bad” (the church at this time still carried the ideology about the body as an entity to be distrusted). “Good” gestures were ascetic and penitential, especially if

developed in a monastic environment with an emphasis on forms of prayer and liturgy. “Bad” gestures were those that expressed the vices of life, such as pride and lust. Indeed, “bad” gestures were to be controlled and if necessary punished. Schmitt suggests that Hugh essentially followed John of Salisbury, when he compared the church’s disciplined use of gestures to the government of God’s kingdom; and the human body to the body politic.⁶¹ Thus from Hugh’s writing one can observe a philosophy of gestures that was part of a widestream religious ideology that engulfed ethics, politics, commerce, and daily life as it was then lived.

As the growth of urbanised civil society increased, the use of gestures went through further developments. Lay society developed notions about the control of gestures, but with a different ideological goal than that of the church. The aristocracy needed new guidelines for behaviour, and specific groups such as knights, women, children and even ordinary people required guidelines in a rapidly changing social environment. Such books such as *Maneries and Contenances de Table* and *Roman de la Rose* were written to depict correct social etiquette.⁶² Gestures for daily work attracted attention in order to explain functional matters in a less symbolic and more practical manner. Questions about the “language of gestures” were also raised at this time, especially about “the ability of gestures to replace speech.” Schmitt gives one reason why such questions were asked when he writes: “The oldest list of monastic sign language, the development of liturgical dramas, the rise of preaching, and finally the birth of an urban secular rhetoric aided such questioning.”⁶³ As secular thought began to rise, pressure to move away from the control of the church in non-religious areas increased.

In this context of profound change, gestures were re-examined not only in the secular areas, but also in religious areas as well. Peter the Chanter wrote his *Nine Modes of Prayer of Saint Dominic*,⁶⁴ in an atmosphere of deep interest in potential modes of prayer for different occasions and the kind of gestures suited to each mode. The Chanter’s contribution was a series of textual descriptions of how to move when

in prayer from “the most common mode of prayer to the most extraordinary mystical ecstasies.” Other questions arose as to whether symbolic gestures could transform material things, such as by repelling the devil or death by the Sign of the Cross; or for instance, could sacramental words be used alone, or were gestures necessary for transubstantiation?

From literature reviewed in the period known as the Middle Ages, it is possible to make some tentative conclusions and say that a “culture of gestures” seems to have existed. What is meant by this phrase is that the movement of the body was deemed important in the social dimension between people, and a theory about correct and incorrect use of gestures was constructed. This was true both in the religious dimension and in the emerging secularised parts of the society reviewed. In particular, both religious and secular use of gestures were regarded as important and in both situations philosophical ideas were expressed about gestures. Some other tentative conclusions are now briefly discussed.

First, the importance of gestures in this period, where feudal societies largely existed in Europe, can be contrasted with the lack of literacy in the general population at large. That people gestured rather than wrote, is not such a surprise, as the majority of Europe with the exception of the clergy, could neither read nor write. Since the church exercised strong editorial control in Europe and had a virtual monopoly on literacy, it is little wonder that few were able to read and write at that time, especially as the *lingua-franca* of clerics was Latin. The weakness of illiteracy might best explain why gestures were considered important in the Middle Ages. For example, a simple gesture easily performed, was likely to be much more efficient than a written document laboriously drawn up by a lawyers and then physically marked by both parties. Gestures were dominant in transactions up to the thirteenth century, until “cities and commercial activities began to develop rapidly.” Schmitt agrees and says until “growing state bureaucracies helped to spread literacy, gestures were much more powerful than documents.”⁶⁵

As few were literate, agreements were often made through gestures that were ritualised, words that were formalised (and expressed in rote fashion), and symbolic objects that were sanctified by the church (bread, wine). Thus gestures used in various medieval settings were for political as well as religious purposes. Gestures helped to make transactions not only fixed in law, but also public, as they were often performed within the sight of others as a living image (i.e., bishops consecrated new priests by the laying on of hands publicly, etc.).

Another conclusion offered by the researcher, is that in a similar way to the ancient people of Greece and Rome, people in medieval times believed that the body was bi-partite. The visible outside was linked to the invisible inside through the dynamic relationship of gestures that expressed the secret movements of the soul within. Due to the influence of Christianity, however, a twofold perspective was held in medieval times that certainly differed from antiquity. First, in a positive sense, the body was regarded as the temple of the “Holy Spirit,” and it was through the body that human salvation was obtained, by gestures of penance, piety, and good works. Second, and coincidentally in a negative sense, the human body was thought of as the servant of lust and sin. In this negative sense, the body was regarded as the prison of the soul, the obstacle to peace with God, and most fearful of all, a potential vehicle for damnation. Thus the body could be used both in a positive and negative sense, but mostly the body was thought of as a necessary evil that could, but only if strictly controlled, be used for a positive purpose. When gestures were deemed to have transgressed ethical or social limitations, then according to Schmitt, such “bad” gestures were referred to by society as “gesticulations.”⁶⁶ Could this classification of gestures be possible without this bi-partite view held about man?

A further conclusion is that the medieval society referred to itself as a body with parts such as a head, trunk, arms, legs; in such a world as it then existed everyone had a place in society. Different social groups had different functions. Some had different “coats of arms” and most groups had different gestures. Lay people, monks,

canons, knights, merchants, scholars, peasants and royal courtiers, made up what can be described as “gesture communities.” In such social diversity, each segment had its own rules, conventions and members. There was little room for individualism as everybody was expected to belong to a particular group. Undoubtedly, gestures conveyed the type of social group where one belonged, and this was recognised by others as such. In this type of feudal society, gestures conveyed a hierarchy between different groups, as well between different ranks of members within groups. In such a tightly knitted structure gestures were important, as a person was never alone, at least not when he performed gestures at such events at a royal coronation, wedding, funeral, or at a Church Mass. An explanation of the importance of gestures, both in the life of the individual and in the society is put forward by Schmitt, who expounds:

A person was never alone while performing gestures. Even the hermit in the desert [that is, the medieval forest] or the monk in his cell acted at least under God’s omniscient ‘eyes.’ More commonly, gestures were always performed towards someone else - to speak or to fight with, or to greet or to challenge. Between individuals, and between individuals and God, in order to communicate or to pray, people continually made gestures that involved both their bodies and their souls. They gave their gestures all the values of their faith, all the symbolic values of their social rank, and all the hopes of their life until and even after their death.⁶⁷

To conclude, the researcher accepts that the function of gestures can be stated as threefold: expression, symbolic communication, and meaning. First, the function of gestures used in the medieval era were accepted at that time as expressive of the inner movements of the soul - with the thought that gestures conveyed feelings related to the inward moral values of the person. The influence of Christianity on medieval society was such that it soon became the accepted philosophy that a disciplined use of gestures helped to improve a person’s soul.

Second, the function of gestures changed from the old traditions of gestures associated with rhetoric, inherited from the Greco-Roman age, into Christian symbols used in communication. Whereas in the past the rhetorician, Greek philosopher, Roman orator, or the public speaker were viewed by society as “the model” to follow; in the medieval period the pattern evolved to the priest, the monk,

the bishop and the liturgy. There was a shift in function from the agora, the ancient theatre, and the forum, to the medieval pulpit where symbolic communication was understood to be the function of gestures.

A third function of gestures in the medieval period, consisted of meaning, where practical gestures conveyed daily actions such as sawing wood, chopping down trees, actions associated with daily life. Function in the religious area was largely on the meaning of symbolic association of gestures in sacramental liturgy.

What about the period of the Reformation? Were gestures used much the same way as in earlier medieval times, or was there a change as secular society fully emerged and cultures altered their shape even further? The period now under review can be described as a period where two or three features can be observed: an increase in the use of gestures, a reform on the use of gestures and particular attention on the use of special gestures.

Gestures around the Time of the Reformation

In the seventeenth century a number of works were produced that featured gestures. In England, Francis Bacon observed that gestures were “as transitory hieroglyphics,” or “a kind of emblems.”⁶⁸ John Bulwer who in 1644 wrote 2 volumes, entitled *Chirologia: Naturall Language of the Hand*; and *Chironomia: Art of Manuall Rhetoricke*,⁶⁹ conducted his investigation into gestures under the assumption that there was a “natural language of gesture” understood by all nations. He thought that gestures could therefore be used to assist trade between England and native peoples. (Later, Charles Darwin said much the same thing only from a different basic philosophy, i.e., gestures are biological and inherited through evolution). Peter Burke in *Language of Gestures in early Modern Italy*,⁷⁰ stated that an increase in the interest of gestures was encouraged by the observations of English travellers, such as Thomas Coryate who in 1608 noticed in Venice “an extraordinary custom.” Coryate described this in his *Crudites*, where two people who had met

earlier, "... give each other a mutual kiss when they depart from one another." He also observed that people in a Venetian Church gestured ridiculously, and were regarded as unseemly since they "wagge their hands up and downe very often."⁷¹ Philip Skippon who visited Rome in 1663 wrote his account of a *Journey made thro the Low Countries: Germany Italy and France*, and described a Jesuit preacher's delivery as "with much action and postures of his body."⁷² John Moore, who visited Naples in 1781 and wrote *Society and Manners in Italy*, thought that the language of the body was more apparent than elsewhere and described *Great Gesticulation of a Story Teller*.⁷³ J. J. Blunt in *Vistages of Ancient Manners*, observed that in Italy there was "infinite gesticulation."⁷⁴

In a summary of literature of French writers on gestures, Burke adds the names of Montaigne, Pascal, La Bruyere, and La Rochefoucauld as well as Coutin's 1671 work entitled *Nouveau traite de la civilite*.⁷⁵ In Spain, Carlos Garcia's 1617 treatise entitled, *La oposicion y conjuncion de los do grandes lumanares de la terra, o la antipidia de franceses y espanioles*⁷⁶ highlighted the animosity that French and Spaniards manifested towards one another in the different ways that they "walk, eat, or use their hands." Garcia's work was so popular that it was published in Italy in thirteen editions between 1636 and 1702. Burke says that the influence of this one book, detailed and articulate, can be seen in the late and anonymous seventeenth century account of the Venetian Republic. One hundred leading politicians were separated into two groups in accordance with their use of gestures: one group was called the "*genio spagnuolo*" (grave manner, after the Spanish), and the other group were called "*genio francese*" (livelier manner, after the French).⁷⁷

In Holland, Erasmus wrote his small treatise on how children ought to behave in 1530, entitled *De civilitate morum puerilium* (Book of Etiquette).⁷⁸ Erasmus prescribed the social use of gestures for the head, arms and body. His prescriptions were aimed at control of bodily expression in communication, but were hardly original. As Erasmus was a classical scholar, many of his rules came straight from

antiquity. In plain language, it seems likely that Erasmus's prescriptions on gestures ultimately derive from Classical and Hellenistic Greek sources.

In Italy, words borrowed from the Spanish indicated the increased interest shown towards gestures, such as *etichetta* (etiquette), *complimento* (compliment), *crianza* (good manners), *disinvoltura* (negligence), and *sussiego* (gravity). The Italians produced a multitude of texts in this period that reflect their interest in gestures. Burke's summary adequately states them as: the lawyer Giovanni Bonifacio's attempt of a dictionary of gestures in *L'arte de Cenni*,⁷⁹ supposedly written to advise various princes because their dignity required them to gesture rather than to speak; Baldassare Castiglione's 1528 treatise, *Il Cortegiano*,⁸⁰ was apparently written to address the issue of morals and manners and Castiglione specifically warned against "affected gestures;" Giovanni Della Casa's *Il Galateo*,⁸¹ in 1555 and Stefano Guazzo's *Civile Conversatione* in 1574, also are said to give many instructions on how to behave in public (Guazzo discussed the dignity and eloquence of the body, but felt there was a need to find a balance, "a golden mean, as he put it, between 'the immobility of statues' and the exaggerated movements of monkeys.");⁸² and Fabrizio Cornazano's *Il ballerino*, although written about dance, discussed other related matters, such as how to make a proper bow, how to take a lady's hand, and naturally how to hold one's cloak and one's sword.⁸³

All of the literature mentioned above seem to do two things: they reveal interest in the "psychological" use of gestures, in the sense that they discuss outward signs of hidden emotions; and they show an interest in the "sociological" use of gestures. There is an interest in the way that gestures are used in accordance with such as the family, the opera, the theatre, the dance, and so on. This literature indicates that interest focused on two other dimensions: first, an emphasis on the language of gestures, as in Bonifacio's attempt to compile a dictionary; and second an emphasis on the etiquette of gestures, seen in the writings of Castiglione, Della Casa, and Guazzo, where an attempt was made to give guidelines for their correct use. On

one hand there is interest in understanding what gestures are, and on the other hand an interest on how gestures, already defined, are to be used in public society.

Religious writers also made their contribution, mainly on the language of gestures, or how gestures ought to be used. The theme was control and in 1527, in the diocese of Verona, bishop Gianmatteo Giberti ordered the clergy to show “gravity” in their “gestures, their walk and their bodily style;” San Carlo addressed the laity as well as clergy and suggested decorum, dignity and moderation, plus warned against laughing, shouting dancing, and tumultuous behaviour; Paolo Cortese in 1510, in *De Cardinalatu*, recommended senatorial gravity and warned against ugly movement of the lips, frequent hand movements, and walking quickly.⁸⁴ The most detailed and best known recommended emphasis on reform and control of gestures came from the Catholic prelate Giovanni della Casa. Burke says, Della Casa’s ideal was for people to be elegant, well bred, conscious of gestures in order to control them. Noblemen were advised not to walk too quickly like a servant, nor to walk slowly like a woman.⁸⁵ In Europe, if one word could sum up the whole dimension of gestures at the time of the sixteenth century, “gravity” is most likely the word that would come to mind.

At the time of the Reformation, the interest and reform of gestures was most likely a part of the civilization process as change increased in both secular and religious worlds. After the Reformation, northern European countries (Holland, Sweden, England, Scotland northern Germany, etc.) were mainly Protestant; in the southern European parts (Italy, Spain, Venice, etc.) were mainly Roman Catholic. Stereotyping, particularly of Italians and southerners by northern Europeans, commenced and a contrast was drawn between two types of gesture cultures. In the main, Protestants viewed themselves as disciplined and controlled; however, they tended to view the Catholic countries as somewhat “gesticulators.” This was a negative sense of the word, as the north considered the south flamboyant, the north controlled; south as “affected,” the north civilised. The Oxford Dictionary definition

from 1613 sums up the situation when it defined “gesticulation” as “the use of much or foolish gestures.”⁸⁶ As stereotyping classifies the national character and all social groups together, the picture gained in this review on this matter is insufficient to be reliable. However, if one aspect can be relied upon, it is the perception held about the type and function of gestures. Simply put, on the basis of gestures, people in Europe were aware that they were different from one another.

Summary on Historical Review of Gestures

In ancient Greece, the human body was used to establish self-identification and demonstrate individual authority. Literature from various periods in Greek history confirm that the “long stride” and being “upright” were symbols of a hierarchical society that valued physical strength and masculinity. Gestures indicated a hierarchy of high or low status, but after democracy, gestures entered main stream life and were more controlled. Rhetoricians such as Corax, Plato, and Aristotle, all made their contributions and emphasized results, truthfulness, and logical methods as important factors in the message. To establish the credibility of the speaker was thought of as a factor as important as getting the right result.

In the Roman period, Cicero and Quintilian provided much of the material for gestures, especially for the elite and ruling aristocratic members of Roman society. Speeches were how the Roman leaders were appraised and strict rules were adopted for gestures. Some adapted from common society, but used in a cleansed way so as to distinguish the elite from the mass.

In the Middle Ages, gestures moved from public address into the main stream of life and were the main means of communication among non-literate people. Symbolic communication became an art and focus on the sacrament in particular.

During the Reformation, control of gestures indicates social sensitivity. The growth in literature on manners, etiquette and social customs, highlighted the increased awareness people had for communication in society. Interpersonal

relationships were improved by the use of correct socially accepted gestures, but to use gestures not acceptable, sometimes resulted in ostracism. The church also was active in this period and suggested control and decorum in the public use of gestures. The Reformation period witnessed an outbreak of stereotyping between the north and the south. Italians in particular were singled out for observation by writers from an English background. Conclusions were often expressed that Catholic and southern European people were gesticulators; whereas the people in the north perceived themselves as those who used gestures in a disciplined fashion. The overall conclusion to be drawn is that people were certainly aware that through the use of gestures, they differed from other people. The next section will review gestures from the perspective of empirical social science studies, in particular from the perspective of social psychology.

Gestures in Empirical Literature

Modern society is interested in non-verbal communication. In addition to social psychology, it is also studied in other disciplines; even popular writers have written about the subject.⁸⁷ People in society hold different views about non-verbal communication. Some people in society look to non-verbal communication to determine meaning in interpersonal relationships. On the other hand, there is sometimes a mistaken notion that non-verbal communication has only one meaning. This factor has been brought about by popular books that tend to give one meaning to posture, tone of voice, appearance in dress, and gestures. While popular literature may be useful and draws attention to communication, it does not provide a proper basis for a solid understanding of non-verbal communication. In this part of the chapter, the researcher will concentrate on literature produced by writers and researchers from within the discipline of social psychology.

This approach, therefore, will start with a brief review on the scientific study of non-verbal communication in general and gestures in particular. Then the

researcher will attempt to focus on key questions such as: How is non-verbal communication defined? How is non-verbal communication to be classified? If gestures are regarded as a sub-system within non-verbal communication, how are gestures defined and how are they perceived to function? Such questions will guide the outline of this second section of the chapter. The section discusses empirically based literature on gestures from the approach of social psychology in four areas. It will specifically (a) review how non-verbal communication has been approached in empirical studies, (b) consider how non-verbal communication is defined and classified, (c) investigate how gestures are defined and perceived to function, and finally, (d) identify specific test approaches applicable to an understanding of the type and function of gestures in modern society.

Historical perspective on Non-verbal Communication

Non-verbal studies have attracted scholars from diverse fields. Animal behaviourists study animal behaviour in their search for an explanation of human behaviour (and vice-versa). Anthropologists observe normative and routine forms of communication, often in the context of the group, for an understanding of culture. Linguists are interested in the structure of non-verbal codes and their relationship to verbal language. Psychiatrists investigate deviant behaviour and how this may reveal personality problems. Sociologists are interested in how non-verbal patterns may reveal something about a particular social group. Psychologists study the role of non-verbal communication cues as the cause or effect in the larger study of human behaviour. Non-verbal communication is also of interest to other related disciplines such as philosophy and speech. As communication is one area of activity common to all human societies, it is unsurprising that the study of non-verbal behaviour has attracted scholars from many disciplines. Empirical studies conducted on non-verbal communication, though, seem to be mainly a post-World War II activity.

A review of studies undertaken in the first half of the twentieth century, indicates that there were isolated studies on the voice, physical appearance, and dress. Publications in this period suggest that the study of space, the environment, and use of body received less attention.⁸⁸ Three contributions increased attention on the use of the body in this period: Kretschmers's 1925 work entitled, *Physique and Character*;⁸⁹ Sheldon's 1940 book *Variations of Human Physique*;⁹⁰ and in 1941 David Effron's landmark study, *Gesture and Environment*.⁹¹ Effron attempted to set out scientific ways to study body language and also set forth the importance of culture in determining the meaning of gestures. His work was regarded as a classic in this area and his framework for the classification of non-verbal communication is still widely regarded today as a helpful and useful contribution.

After the second World War, the decade of the 1950s saw a large increase in research publications on the non-verbal area. A number of prominent works appeared from research conducted by anthropologists such as Ray Birdwhistell, who in 1952 produced his popular work, *Introduction to Kinesics*.⁹² Like Effron, Birdwhistell believed that gestures were culturally, rather than biologically determined. He identified eight sources of potential body movement that ranged from the head to the foot.⁹³

Another anthropologist, Edward Hall, made his mark with *Silent Language* in 1959.⁹⁴ Hall's research on spatial distance between people of different cultural groups is widely quoted in such phrases as "time talks" and "space speaks." Hall's theory that people from the West have a "public zone" some twelve to twenty feet (usually the distance for a public address discourse), has been largely accepted by the academic research community as accurate. Both Birdwhistell and Hall were anthropologists who took some of the principles of linguistics and applied them to non-verbal communication. These men created new labels for the study of body movement (kinesics) and space (proximics), and "launched a program of research in each area."⁹⁵ Jurgen Ruesch worked with a photographer to produce his popular book *Nonverbal*

Communication,⁹⁶ published in 1956. He is widely referred to as the first author in modern times to actually use the phrase “non-verbal communication” in a title. Up until this point in time, “non-verbal behaviour” was mostly the term used, unless specific terms like kinesics, hand movement, or proxemics were used. Ruesch’s work was one of the first to classify non-verbal cues used in communication. Carl Hovland and colleagues at Yale in 1951 conducted the first systematic study on source credibility in public address, reported in their article entitled, “The Influence of Source Credibility on Communication Effectiveness.”⁹⁷ Hovland et al., established two factors in their research that have been widely confirmed by other scholars in the field ever since: trustworthiness (safety) and expertness (authority).

The decade of the 1960s saw a significantly greater amount of research based studies conducted into non-verbal communication, than ever before. Titles of books and articles reveal an increased awareness of the field as a discipline. Social psychologists became the most common body of scholars to study areas about gestures, space, touch, facial movement and many other parts of the human body. A summary of this period highlights some of the major researchers that produced important findings in this decade. For instance, Schefflen wrote about posture and body language in “Posture in Communication Systems.”⁹⁸ Albert Mehrabian’s comparison on vocal speech and non-verbal communication is often quoted with his extreme claim “93 percent of all meaning in communication is non-verbal, while only 7 percent comes from verbal.”⁹⁹ Rosenthal and colleagues found teachers can affect the intellectual growth of their students through non-verbal behaviour, discussed in their book, *Effects in Behavioural Research*.¹⁰⁰ Paul Ekman and William Friesen published their research article in 1969 on the “Origins, Usage and Coding of Nonverbal Behaviour.”¹⁰¹ Ekman and Friesen produced arguably the most important theoretical work on gestures, still highly regarded today, when they distinguished five areas of gestures, namely: emblems; illustrators; affect displays; regulators; and adaptors.

In the 1970s Michael Argyle, a leader in the field of non-verbal studies and a respected researcher at Oxford, conducted studies into several non-verbal areas, mainly in the interpersonal communication setting. Argyle wrote numerous books and articles in this period on body movement, non-verbal signals, and eye contact, such as, *Bodily Communication* and *Gaze and Mutual Gaze*.¹⁰² As a British researcher, Michael Argyle is unique, in the sense that almost all of the important theory produced about non-verbal communication has come from a background of American research. This decade was a time of summarising and synthesizing of earlier findings. For instance: Schefflin's research into the kinesic area that produced a framework of general systems theory was published in *Body Language and the Social Order*;¹⁰³ Birdwhistell's 1970 contribution on *Kenesics and Contexts*; and Ekman et al's *Emotion and the Human Face*, all attempted to combine the literature of particular research into a cohesive whole.¹⁰⁴

In the West, and particularly in America, the 1970s saw a number of books published on non-verbal communication by journalists. These books attempted to make non-verbal communication practical and applicable to daily life. A criticism of "journalistic type" books was made by Knapp who thought that too often readers "were left with the idea that reading non-verbal cues was the key to success in any human encounter."¹⁰⁵ Also apparent was the idea that only one meaning applied to one cue. In popular writings, the job of the observer was perceived as simply to break the code, so that from then on a given person's behaviour could be easily interpreted. Such a view was not supported by serious research.

The decade of the 1980s saw a number of key empirical texts published that attempted to put together all the individual strands that previous research had produced. Scholars in the 1980's tended to identify key issues, like the interaction of verbal and non-verbal cues in the process of communication. Several integrated texts produced in this period give a holistic view: Mark Knapp's *Essentials of Nonverbal Communication* in 1980; Mehrabian's *Silent Messages* in 1981; Dale Leathers,

Successful Nonverbal Communication in 1986; Michael Argyle's *Bodily Communication* in 1988; and Judy Burgoon's book published in 1989, *Nonverbal Communication: The Unspoken Dialogue*.¹⁰⁶

Finally, ongoing research for the 1990s, summarized by the researcher, indicates several trends: from the study of a single point in time, to changes over time;¹⁰⁷ from the study of single behaviour, to multi-behaviours;¹⁰⁸ from the perspective of single meaning and single intent, to the possibility of multiple meanings and multiple goals;¹⁰⁹ from studies that focus only on frequency and duration, to include when communication occurs and how it occurs;¹¹⁰ and from the attempt to control context, to the attempt to account for those influential elements that interact with culture.¹¹¹ Thus in the 1990s, researchers are possibly more aware of the need to understand non-verbal communication in its entirety. It is clear to the author that this review of empirically based studies undertaken since World War II, may leave out many important contributions. Studies that are mentioned, therefore, simply indicate a general background picture in order to give the reader a current perspective.

Definition and Classification of Non-verbal Communication

Most scholars in social psychology agree that communication itself refers to a dynamic ongoing process, where shared meaning is achieved through messages sent and received via a commonly understood code(s).¹¹² Among human beings, the use of verbal language is one code used to communicate; the use of non-verbal codes are another. How is non-verbal communication defined?

Knapp says most people wrongly assume that "the phrase *non-verbal communication* refers to communication effected by means other than words."¹¹³ In reaction to this erroneous concept, Knapp observes that some scholars in the field of non-verbal communication in fact refuse to separate words from gestures, and define their work as simply communication, or, face-to-face interaction.

Other scholars define non-verbal communication by an emphasis on the role of either the sender or the receiver(s). For instance, some propose that non-verbal communication only occurs when a source *intends* to send a message. This raises one relevant question: how are people to detect whether the source intended to send a message or not? The source might act out of well learned habits and not be that conscious they are “sending.” Does this mean the sender must be fully aware that they are communicating in an intentional fashion? Paul Ekman and Walter Friesen, distinguished between *informative*, but unintentional messages, and *communicative* intentional messages.¹¹⁴ Thus Ekman and Friesen argued that, by definition, communication ought to be limited to those non-verbal behaviours that are intended to communicate. Leathers argues against this position, and thinks too much emphasis is put on the intentional role in communication to the exclusion of subconscious encoding and decoding.¹¹⁵ Burgoon says that for reasons such as the problem of determining the intentional versus the unintentional issue, source orientation, for most scholars is an unsatisfactory way to explain non-verbal communication.¹¹⁶

Another approach advocated is to define non-verbal communication from the position of receiver orientation. This position is supported by those who argue that intent is irrelevant and think any non-verbal behavioural cues are communicative if they are *informative*.¹¹⁷ Thus, if a receiver or audience interprets behaviour as informative cues in a message, communication has taken place. Peter Bull in his book *Postures and Gestures*, argues against this definition of non-verbal communication, when he writes:

... non-verbal cues are commonly perceived as conveying a meaning which they do not in fact possess (decoding errors)... so that the extent to which non-verbal cues operate as a communication system will vary substantially according to the perceptiveness of the decoder.¹¹⁸

On this definition of non-verbal communication, as long as the receiver perceives something informative in the behaviour of “senders,” regardless of whether or not the sender intended anything, communication has been said to occur. Information is stated as the key to define non-verbal communication in this second defined approach.

This researcher agrees with the point that although communication may inform, not all information is communication. Although communication is behavioural, not all behaviour is communication. Thus, apart from the argument about information, another main objection to the “receiver approach” is that it considers communication as the result of all forms of behaviour. The “receiver” approach to a definition of non-verbal communication treats communication as something that is involuntary and something that a sender has no control over. Burgoon comments on this point:

It permits treating as communication such involuntary and idiosyncratic behaviours as allergic sneezing and frequent blinking. It also allows physical traits over which a person has little no control - such as buckteeth, short stature, or a bow-legged walk - to be treated as messages as long as someone draws some inference from them.¹¹⁹

Clearly, communication is a part of human behaviour and informs. However, not all cases of information or behaviour are meant to be regarded as communication. The position that stresses that all non-verbal behavioural cues are informative and defines non-verbal communication as such, is in the words of Leathers, “also problematic.”¹²⁰

A third way to define non-verbal communication and widely adopted by leading scholars is message orientation. This position was developed initially by Wiener and his colleagues, who postulated that non-verbal communication must involve both encoders and decoders using a socially shared system or code with intent.¹²¹ Wiener et al, thought the term “communication” ought to be reserved for instances where one can be certain that a shared code is in use; where individual units of behaviour are specified; where each behavioural unit has a specific significance; and where the meaning attributed to one behaviour is distinct from the meaning attributed to another. Criticism of Wiener’s theory is made by Knapp, who claims that “relatively few non-verbal behaviours would qualify as ‘communication’ by this [Weiner’s] standard.”¹²² Leathers argues that Wiener’s definition fails to include signs and symbols, nor “says anything about the importance of context.”¹²³ It is accepted by the researcher, that no definition can include every relevant point, and

that the inclusion of arbitrary signals (signs and symbols) are important along with inclusion of context.

A good definition does not pretend to exhaust the meaning of a term, but aims to indicate concisely the essentials of the given concept. Sometimes it seems possible to observe clear concepts if not a clear definition of the term non-verbal communication. Burgoon has adapted Weiner's position and this researcher accepts Burgoon's contribution as a working definition of non-verbal communication. In essence, Burgoon's message orientation:

... defines as communication only behaviours that are typically sent with intent, are used with regularity among members of a social community are typically interpreted as intentional, and have consensually recognizable interpretations.¹²⁴

In this definition the researcher would include the thought that, "behaviours typically sent with intent" may involve signs and symbols; and communication ought to be "sent and interpreted" in a context inclusive of the cultural situation. The key consideration in a "message oriented" definition is whether or not the behaviour is typically encoded and typically decoded as intentional. The sender may not be conscious of "sending," but if behaviour is regarded as part of a recognised communication system, one that people regularly use it in such circumstances to express a particular meaning, then it is usually regarded as an intentional message. Burgoon explains this when she says:

The message orientation centers on the behaviors and sets of behaviors that form the 'vocabulary' of non-verbal communication in a particular 'language' community This approach recognizes habitual behavior as part of communication. But it also stipulates that to qualify as communication, a behavior must be selected frequently by communicators to convey a particular meaning and must be interpreted frequently by recipients or observers as a purposive and meaningful expression. This is what makes it part of a socially shared coding system.¹²⁵

Before any discussion of how non-verbal communication is normally classified, two other related issues need clarification: signs and symbols, and the place of context.

A *sign* is anything that stands for something else and indicates something between the meaning and the form (i.e., smoke as a sign of fire). Knapp calls a sign

an expressive behaviour and Ekman and Friesen calls it behaviour with intrinsic meaning.¹²⁶ A *symbol* is defined as something arbitrary where there is no attempt to represent the idea (i.e., the hitch-hiker's gesture of the thumb raised). A good definition is provided by Weiner, who says symbolic communication has, "(a) a socially shared signal system, that is code, (b) an encoder who makes something public via that code, (c) a decoder who normally responds systematically to that code."¹²⁷ The researcher concludes that both signs and symbolic signals are important to non-verbal communication.

A distinction between a *biologically*¹²⁸ shared signal system and a *socially*¹²⁹ shared signal system was proposed by Buck. Biological expressions fall into the sign category and are regarded as involuntary, spontaneous and indicative of emotional and internal motivational content. Therefore, symbolic communication: is regarded as voluntary and intentional; has an arbitrary relationship between the reference (symbol) and the referent (thing itself); is part of a socially shared coding system; and has a propositional content (i.e., it can be declared true or false). Although these categories of Buck are of interest, and highlight a difference between spontaneous and controlled signals, they do not adequately explain the issue of controlled individual emotional expressions. For instance, greeting behaviour may include spontaneous displays of liking and controlled socially approved symbolic forms such as a handshake. In addition, gestures such as handshakes or hugs may have originated as biological cues, but have become symbolic. These, plus other problems, led Cronkite to suggest that signs and symbols ought to be thought of as representative of a continuum. Burgoon agrees with Cronkite's suggestion of a continuum, and that it makes more sense than Buck's complete separation of signs and symbols. As Burgoon puts it:

What seems to be more important is that both biologically based signals, and socially based signals - whether they are signs, rituals, or symbols and have species-wide or cultural wide recognition - are major vehicles for communication.¹³⁰

Ekman and Friesen also pointed out an alternative perspective to Buck, where non-verbal codes can be conceptualised on a continuum as shown in figure 4:

Figure 4

Ekman and Friesen's Signal Code Continuum

Intrinsic code has the least difference between the code used and the referent to that code (i.e., hitting a person resembles the actual thing it represents); *iconic* code, preserves some resemblance between the code and the referent (i.e., a hand gestures as a gun, the finger slits the throat, etc.); and *arbitrary* code has the greatest difference between code and referent (i.e., there is no resemblance between the code and the referent, words do not resemble the thing they refer to, or hand wave in a farewell has nothing in common with the activity).

Sign and symbols might be better regarded as a continuum that varies between a high amount of representation to a low or non-existent representation. One solution, tentatively suggested here by the researcher, includes both Buck's concepts about spontaneous and controlled use of signals, shown as a continuum vertically; along with Ekman's theory on how signs and symbols are best defined, placed horizontally.

The researcher will use similar terms in this project where gestures are classified as ceremonial (or controlled) i.e., formal, externally excited and used more at a fixed point in the service; and spontaneous, i.e., informal, internally excited and used at a less fixed point in the service. These two categories are conceptualised as part of a continuum. An illustration that depicts the researcher's suggestion and allows for all variances is shown in figure 5. The diagram shown in figure 5 is useful in that it allows for non-verbal codes to be seen as more spontaneous or more controlled, but it also allows for both to be signs or symbols (and vice-versa).

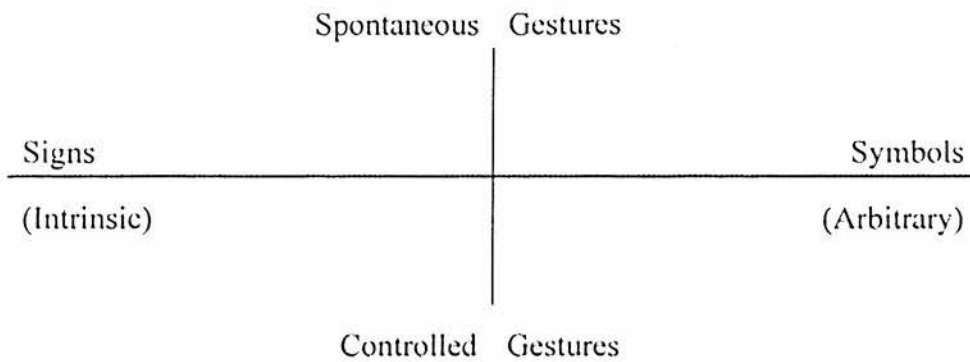


Figure 5

Signs and Symbols Continuum by Spontaneous and
Controlled use of Non-verbal Signals Continuum

The role of context is important to understand in any definition. Indeed it is argued by the researcher that the cultural context makes a difference in non-verbal communication. There are scholars, for instance, Eibs-Eibsfeldt,¹³¹ who argue that non-verbal communication signals are biologically determined and therefore universally used and understood. Other scholars, like Birdwhistell,¹³² argue that non-verbal signals are culturally determined. This conflict between academics involved in non-verbal communication is known as the “nature versus nurture” debate. Even if one were to agree with the theory that non-verbal communication signals are biologically determined (the researcher does not accept this position), a number of leading scholars (who state their own position as neutral on this debate) accept that irrespective of their origin or acquisition, non-verbal signals are modified by culture.¹³³ That humans have an ability to act the same way (smile, cry, show fear, etc.), is agreed by the author. However, the researcher takes the position that expressions are embedded in an array of learned cultural rules and social influences. Only by an examination of the total context, defined as social and cultural interaction, can there be any degree of confidence about the comprehension of specific non-verbal communication behaviours. This leads to another question: how is non-verbal communication to be classified? The next task to complete is to understand how non-

verbal communication can be classified and this comprehension will help keep the use of gestures in sharper focus.

Various ways to classify non-verbal communication codes have been forwarded by scholars. One of the earliest classifications, by Ruesch and Kees in 1956, suggested three categories: *sign language* (that includes all forms of codes where words, numbers, and punctuation signs have been replaced by gestures, i.e., peace sign, or hitch-hiker gesture); *action language* (where language embraces all movements not used exclusively as signals, i.e., walking); and *object language* (comprised of all intentional and non-intentional displays that could act as statements about their user, i.e., art objects, machines, clothes).¹³⁴

Harrison offered an alternative approach and classified non-verbal communication into four groups: *performance* (that include all non-verbal behaviour that are performed by the human body, i.e., body movement, facial expression, touch, etc.); *spatiotemporal* (messages that combine space, distance and time); *artifactual* (includes use of material, objects to communicate, i.e., clothes, adornments, etc.); and *mediatory* (includes special effects by media when between sender and receiver, i.e., angle of t.v. camera could mediate signal).¹³⁵ Leathers suggests that non-verbal communication be viewed as a human system with sets of sub-systems that interact with the verbal sub-system. This is explained further as, the *visual system* (body language, proximity, artefacts); the *auditory system* (sounds); and the *invisible system* (tactile, olfactory, chronemic).¹³⁶

A more common way to classify codes of non-verbal communication and the one followed by the researcher, is to differentiate codes in accordance with their use in a specific medium and channel (an approach followed by Burgoon, Knapp, Leathers, et al). Therefore the following classification is offered:

Artefacts the use of objects in communication

Chronemics the use of time.

Haptics the use of touch in communication

Kinesics the use of gestures (body movement), facial activity in communication

Oculics the use of eye contact, or the use of the eyes in communication

Objectics the study of physical appearance in communication.

Optics the use of light and colours in communication

Olfactory the use of taste and smell in communication.

Paralanguage includes vocal sounds and activities otherwise known as vocalics.

Proxemics communication through the use of space.¹³⁷

The focus of this research project is about the non-verbal communication field of kinesics, where gestures used in the church will be examined for their identification with the general culture. Before examining the area of kinesics, the researcher will very briefly consider how non-verbal communication functions are understood and defined. Function is often defined as the purposes, motives or outcomes of non-verbal communication, however, non-verbal cues can serve a number of general functions. For instance, they may determine interpersonal perception in a relationship, or supplement information provided by the spoken word. It is also possible to view the function as something that provides specific information unobtainable from speech. Researchers have defined function variously in accordance with their own emphasis on either the interpersonal, the vocal, or as separate from vocal signals. Some examples of how functions are defined are offered below.

Argyle's interpersonal emphasis identifies the functions of non-verbal communication as (i) *express emotion*, i.e., happy, sad, (ii) *convey interpersonal attitudes*, i.e., like/dislike, (iii) *present one's personality to others*, i.e., being open, or closed, and (iv) *accompany speech* for the purpose of managing turn-taking, feedback, or attention, etc. Knapp adds two more functions to those given by Argyle: to *influence* others; and to achieve *accuracy and comprehension*.¹³⁸ Alternatively, Scherer has a mixed emphasis and lists four functions: *semantic* (substitute, clarify, contradict or amplify the verbal code); *syntactic* (to segment units of interaction); *pragmatic* (indicate characteristics of the signal sender or receiver); and *diologic*

(signify the relationship between those interacting by the way they co-ordinate their communication).¹³⁹

Ekman and Friesen consider all non-verbal functions are interdependent with verbal signals. Their functional emphasis is on the interaction with verbal signals. They recognise six functions that are arguably the most common approach followed by other scholars, defined as: *repeat* (verbal message is duplicated); *substitute* (verbal message is replaced); *compliment* (verbal message is amplified or elaborated); *accent* (verbal message is highlighted); *contradict* (non-verbal signals oppose the literal meaning of the verbal message), and *regulate* (verbal messages are regulated by non-verbal actions).¹⁴⁰

Yet another way to classify functions is to place the emphasis on non-verbal communication as central, rather than as peripheral, to verbal communication. Burgoon adopts this position and is critical of other approaches because “they tend to deny any independent or powerful role for non-verbal messages.” Burgoon continues:

Nonverbal scholars, however, have come to realise that non-verbal behavior can play a much more central role and can accomplish a number of functions with or without the help of verbal behavior. This is what students of non-verbal communication are interested in learning - what does non-verbal communication *do*?¹⁴¹

Burgoon et al provide this explanation on the function of non-verbal communication:

(i) *emotional*, where feelings are expressed, (ii) *impression formation and management*, where communicators manipulate their message, and receivers develop first impressions, (iii) *identification*, where culture, gender, race, and personality can all help people to be better understood when these are taken into consideration, (iv) *mixed*, where deception might be used to disguise real intent, (v) *relational*, where communication encompasses all the ways that people define their interpersonal relationship, (vi) *interaction*, where roles people play, expected behaviour and topics are proscribed, formal or informal interaction, etc., (vii) *co-ordinate*, where regulation of turn taking takes place and establishes rhythms, (viii) *facilitation*, where non-verbal

helps (or hinders) with persuasion and influence, and (ix) *process information*, where in the absence of non-verbal cues, comprehension of the message can be impaired.

In a summary of this debate so far, non-verbal communication can serve a variety of functions. Some are used in interpersonal relationships, others in verbal messages, and even others when no vocal message is sent at all. Non-verbal communication functions are not exclusive as they all help to achieve communication in the first place, as well as achieve the particular communication goal. Some may think that verbal communication can manage the same functions as non-verbal codes, i.e., express emotion, express attitudes, presentation of self, manage verbal interaction. However, it seems fair to say that there is a reliance on non-verbal communication for some purposes and verbal for others.

Finally, what if conflict occurs between the verbal and non-verbal signals? Leathers says that when conflict between two codes occur, then there is usually one of three reactions: confusion; a search for additional information; or reaction, displeasure and withdrawal.¹⁴² Knapp concludes after a review of studies on verbal, vocal and visual cues that “people lean more on non-verbal cues for indications of feelings and on verbal cues for information about a person’s beliefs or intentions.”¹⁴³ Burgoon, after a survey of around one hundred studies on conflict between codes, concluded that “non-verbal channels carry more information and are generally believed more than the verbal band, and that visual cues generally carry more weight than vocal ones.”¹⁴⁴

Definition and Classification of Gestures

Kinesics, a term used to refer to gestures, comes from the Greek word *kineo* (to move). Kinesics, as distinguished from *kinetics* (the science of the relations between the motions of the body and the forces that act on them),¹⁴⁵ is the word used to refer to all forms of body movement. To study kinesics is therefore to study observable, meaningful movement and is done by anthropologists, linguists and social

psychologists. Body language is another term frequently used and popularised by journalistic literature in the 1970's.

A search of literature indicated that comparatively few theses or research projects have been conducted into gestures in a public address setting. Four recent theses on the subject of gestures are considered relevant to this project.

R. Aboudan's thesis, "Reconceptualising Hand Gestures,"¹⁴⁶ examined the function of hand movement in conversational speech conditions such as 'non-social,' 'social-monologue,' and 'social-dialogue.' The study also investigated whether rhythmic patterns are characteristic of spontaneous speech. Aboudan considered that previous studies which reported the existence of cycles in speech had not presented evidence to prove such units are cyclic. Based upon a series of tests on conversational speech, results indicated that speech condition affected the distribution of planned pauses and the shape of cycles.

L. S. Jacobus's "Gestures in the Art, Drama and Social Life of Late Medieval Italy,"¹⁴⁷ postulated that existing literature on depicted gesture in medieval art, including work by Gombrich, Barasch and Garnier, is dominated by theories of expressive gesture and/or iconographic methodologies. Jacobus used a revised textual analysis approach to take into account the role of gesture as a means of communication in life, and the ability of decoders to interpret gestures in the light of social experience. Thus, the author examined the use of gestures in medieval liturgy and church drama in the light of such an approach. The study suggests that acting styles in church dramas show similarities between the behaviour of actors and that of painted or carved figures. Through cases studies, Jacobus contends that a basic repertoire of liturgical-dramatic gesture was employed in the visual arts, to exploit the viewers/congregations understanding of such gestures.

K. H. Thomas's thesis investigated "Quaker Symbols,"¹⁴⁸ and explored the part symbolism played from the seventeenth century to the present day. The author described examples of symbolism in Quaker worship, meeting-houses, dress, speech

and behaviour throughout the last three centuries. The study also examined the symbolic meaning of Quaker gestures and concluded that Quakers employed symbolism in order to resolve fundamental conflict. Thomas gave a negative answer to the question: Is Quakerism as devoid of symbolism as it appears at first sight?

Martha Padfield conducted a case study on the type and function of movement (dance) in two selected Anglican congregations in the United States, entitled, "Interaction of Belief and Movement." A congruent interaction was found between the world-view of each group and the ritual movements studied. Padfield's approach used photo-elicitation to research the relationship between movement and the belief system of the people involved.¹⁴⁹

Similarities in this study and Padfield's project exist in the relationship between aspects of liturgy and the use of a methodology that involves interviews with photo-elicitation as a data collection method. Her study gave the researcher added insight into a methodological approach, that not only gathers data through photo-elicitation, but categorised field data in the area of church liturgy.

Differences between this project and Padfield's study exist in this researcher's focus on gestures and non-verbal communication, rather than movement and dance.¹⁵⁰ Further differences exist in this researcher's study of two Protestant denominations, rather than one (Anglican); and the cultural setting of the Philippines, rather than North America. In addition, whereas Padfield only considered the relationship of movement in the Anglican liturgy to belief; this study looks at the key relationship of Protestant liturgical gestures to the culture with a focus on non-verbal communication.

It is of interest to note Kendon's comment, that only six scholarly books specifically written about gestures were published in the English language between 1900 and 1979.¹⁵¹ Since then, more authors have given their attention to this important area. However, most texts deal with non-verbal communication primarily in the interpersonal setting, rather than in the public address area. Material gathered in one communication channel is not necessarily applicable for another

communication channel. The number of research books and articles on non-verbal communication applicable to public address situations, such as a church service, lecture theatre or class room, are relatively fewer in number.¹⁵² Summarized below are the studies of several scholars on human actions in various channels and settings:

1. An estimated 700,000 different signs can be produced by humans (Pei, 1965).
2. The face is estimated to be capable of 250,000 expressions (Birdwhistell, 1970).
3. Facial muscularity can produce 20,000 different expressions (Birdwhistell's modified claim, 1970).
4. Distinct gestures that number 7,777 were observed in a classroom; and 5,000 hand gestures were observed in a clinical situation (Krout 1935, and 1954).
5. 1,000 steady human postures are possible (Hewes, 1957).¹⁵³

The large coding potential of kinesics notwithstanding, use of body movement communicates meaning, but different movements can serve different functions and may send different meanings. What are the implications? Indeed, what is a gesture? Knapp defines a gesture as movements of the body "used to communicate an idea, intention, or feeling."¹⁵⁴ To explain this point further: all parts of the body can be used to gesture, however, the most common are made with the foot, legs, arms, hands, face, and head. Actions, such as self-touching, grooming, adjustment of clothes, and nervous mannerisms are not usually considered by the research community as gestures.¹⁵⁵

There is a distinction made by researchers between gesture and posture. The latter is usually not regarded as a gesture and has its own category of description. Although "posture" is closely related to "gesture" and both are body cues, the difference is distinct to the research community. For instance, Lamb defined gesture as an action confined to one part or parts of the body; and posture as an action that involves continuous adjustment of every part of the body.¹⁵⁶ His definition related to the *amount of body* used in communication.

The *amount of time* used in communication is another way researchers have distinguished between gesture and posture. Whereas in a speech the speaker moves quickly from one gesture to another; often the posture is maintained for a much longer

period of time. Leathers says the "second or split second is the unit of time for gestures. In contrast, individuals often assume a given posture for a matter of several seconds and sometimes minutes."¹⁵⁷ A classic way to distinguish between gesture and posture was provided by Schefflen who attempted to clarify the relationship between them. His research into bodily movement provided three basic units of description: the *point* (usually involved for a very short time and associated with a gesture); the *position* (usually associated with several gestures in combination); and the *presentation* (consists of the totality of a speaker's position for the duration of the discourse and is associated with posture). "Presentations," Schefflen said, "have a duration from several minutes to several hours and the terminals are a complete change of location."¹⁵⁸ Ekman and Friesen used two description: *body acts* (observable movements with a start and finish - with any part of the body, or many parts of the body used); and *body positions* (identified by a lack of movement for a discernible period of time - with any body part).¹⁵⁹

In summary on this comparison, a gesture is more properly identified with the point (Schefflen) or body act (Ekman) due to movement of one or more parts of the body, with possible rapid change to other movements. A posture is more identified with the presentation (Schefflen) and the body position (Ekman) due to a fixed configuration of the parts of the body, and the length of time this movement occupies. Thus, the researcher concludes that posture, by definition, represents a more limited means of communication than gestures. Some gestures are more task-orientated, other gestures more socially-orientated, but two further points will help to clarify how gestures are defined.

First, gestures and speech communication differ in a number of respects. Gestures use space and time, words use only time. In addition, gestures are used to describe action sequences more efficiently than words. Sometimes gestures are used to disambiguate ambiguous words that are *obscurum per obscurius*, or, *ignotum per ignotius*, i.e., the obscure by the still obscure (sic). Second, gestures and writing give

a contrast in forms of communication. Both can be improved with practice, but both require different skills and energy levels.¹⁶⁰

The ability of human beings to receive kinesic messages is also something that has relevance to this discussion. Burgoon says that receivers have the ability to make fine distinctions among the various kinesic actions. For example, she claims observers can identify brief actions timed at "1/50 of a second." Culture has a large influence on how receivers interpret a message and Burgoon thinks that many behaviours show differences across cultures "due to experiences that vary from culture to culture." Although Burgoon takes a neutral position on the "nature-nurture" issue mentioned earlier, she states that not all kinesic behaviours displayed by adults and children are innate and "many are learned through environmental and social experiences."¹⁶¹

The drive to understand more about the meaning of non-verbal communication, led to at least three general perspectives, namely, *structural*, *dimensional* and *functional*. A *structural* research perspective was initiated by Birdwhistell, who commented:

Kinesics is concerned with abstracting from the continuous muscular shifts which are characteristic of living physiological systems those groupings of movements which are significant to the communication process and thus to the interactional systems of particular groups.¹⁶²

In his elaborate system, Birdwhistell believed that research about gestures begins with the study of what he called the *kine*, the smallest identifiable unit of movement, and the *kinemorph*, a combination of *kines* that convey meaning. He referred to his research as "linguistic-kinesics" because it was modelled after a linguistic classification system that distinguished between phonemes and morphemes. Birdwhistell reasoned that kinesics was linked to speech, therefore he thought kinesics ought to manifest a similar structure. Birdwhistell's research identified eight sources of body movements considered significant: head, (there are 32 *kinemes* for the head alone), face, neck, trunk, shoulder-arm-wrist, hand, hip-joint-leg-ankle, and the

foot.¹⁶³ By his structured approach and classification, Birdwhistell's sources for the study of the body are almost limitless.

The *dimensional* perspective is based on the assumption that gestures are best described as dimensions of meaning communicated by bodily cues and, therefore, able to be rated on a scale. The researcher most associated with this approach is Albert Mehrabian. The dimensional approach assumes bodily cues can be best described by three independent dimensions of meaning. Mehrabian called these dimensions: *pleasure-displeasure; arousal-nonarousal; and dominance-submissiveness*. In this approach, any gesture can be measured by separate bi-polar scales that record the degree of pleasure, arousal, or dominance communicated by a bodily cue. For instance, a bi-polar scale on pleasure could have a 7 point scale between two opposite terms, i.e., pleasant-unpleasant. Other non-verbal researchers have modified Mehrabian's terms and use: *like-dislike; assertiveness-unassertiveness; and power-powerless*.¹⁶⁴

The most common approach used to designate and explain gestures comes from the research work of Ekman and Friesen entitled, the *functional* perspective. Although created in 1969, their descriptions have set the standard for most forms of classification of gestures ever since. Whereas Birdwhistell used a structural approach that focused on the language aspect, and Mehrabian a dimensional approach with meaning determined on a rating scale, Ekman and Friesen use the functional approach. Their approach assumes that gestures are best understood by a system that classifies them on the basis of (i) level of awareness and intention of use, (ii) type of coding employed, and (iii) communication function that they serve. They divide kinesics into five categories: *emblems, illustrators, affect displays, regulators* and *adaptors*. Each category performs a different function or displays different meanings explained as follows:

Emblems have a precise meaning that is usually recognised by the receiver and by most members of a given culture, even when used out of context. Emblematic gestures are often used when speech communication is not possible, and they are referred to as speech-independent.

Illustrators are directly associated with speech in the sense that they illustrate a word or give emphasis to the message being communicated. The use of illustrators accompany the speech and are speech-related gestures rather than speech-independent.

Affect Displays communicate emotion and are often more linked to facial expression than with gestures. Affect displays convey the kind of emotion that is felt by the user, rather than the intensity. Posture also seems to be more important for affect displays than gestures. Affect displays are used with much less awareness and intentionality, than with either emblems or illustrators.

Regulators are gestures that essentially interact to exercise mutual influence over initiation, length, and termination of spoken messages. Regulatory gestures are especially used in interpersonal communication. i.e., used as turn-taking, turn-yielding, and turn-denying cues.

Adaptors convey information about a person's attitude, self-confidence, level of anxiety, etc. Gestures in this category tend to be used without the user being too aware of their use. As a result, they give information about the person and are considered a rich source of involuntary information about the user's psychological state. Two sub-categories are: *self-adaptors* that involve hand-to-face movements and because of their visibility are the easiest to decode; and *object-adaptors*, that refer to the hands that touch objects in one's immediate environment, i.e., police watch criminal suspects play with a planted cigarette package that might help indicate a level of deception.¹⁶⁵

Overall, gestures perform many different functions in a public address situation and may do the following: replace verbal messages in a speech; maintain attention by the addition of an emphasis to a verbal message in a speech; or make the content of the speech more memorable. Thus although gestures may be categorised differently, the primary interest to the researcher is Ekman and Friesen's functional approach. Knapp simplifies Ekman and Friesen's classification of gestures into two primary functions: *speech-independent gestures* (emblems); and *speech related gestures* (illustrators). The researcher accepts the modified classification made by Knapp for the purpose of this project, and will refer to gestures used in the church under these two headings in the application section of this study. The two categories are now more fully explained.

Speech-Independent Gestures

Speech-independent gestures are mainly known as emblems (or autonomous gestures), and the awareness level of their use is said to be about the same as words.¹⁶⁶

Speech-independent gestures (emblems), are defined further:

1. They have a direct verbal translation and can be substituted for the word or words they represent without changing meaning.
2. Their precise meaning is known by most or all members of a social group.
3. They are most often used with conscious intent to transmit a message.
4. They are recognised by the receiver as meaningful and intentionally sent.
5. The sender takes responsibility for them.
6. They have clear meaning even when displayed out of context.¹⁶⁷

In some situations, speech-independent gestures are linked together and form a sequential message (i.e., underwater diver). Although speech-independent gestures may be used when verbal channels are blocked or unsuitable, they are also used in verbal discourses (i.e., when hands are extended outward in 'I don't know' fashion). Listeners might also use emblems in response to a speaker when they gesture with their head as "yes" or "no" (assuming in a culture that everyone uses the same direction for "yes," and for "no").¹⁶⁸

Although speech-independent gesture can communicate something without verbal messages in use at the same time, meaning is very much influenced by the social or cultural context. As Burgoon points out:

Although individual variability exists, kinesic behaviors are highly normative at the cultural and sub-cultural level. To identify norms of behavior, it is essential to understand the background against which the behaviour is performed - characteristics of the individual, their relationship, and the contexts.¹⁶⁹

A number of characteristics that help to understand the use of gestures might include: culture, race, gender, and even the personality of people (i.e., age, physical health of body, emotional state, special habits, and individual goals, etc.). Race, gender and individual personality factors notwithstanding, the importance of culture cannot be easily dismissed. Hall, an anthropologist who studied gestures across cultural domains wrote, "I am convinced that much of our difficulty with people in other countries stems from the fact that so little is known about cross-cultural communication."¹⁷⁰ Barriers and potential distortions to be overcome in the cultural dimension include: *overgeneralisation* (differences are frequently simplified or ignored); *average person* (mythical average person is usually an amalgamation of characteristics possessed by some members of one group); *equality of cues* (not all cues occur with same frequency or effect); *exaggeration of difference* (differences

may seem more frequent than they are); *exaggeration of effects* (risk of overstatement on the likelihood of problems); *distortion of primary causes* (misunderstanding speech-independent cues due to basic lack of language and cultural awareness); *prejudice* (appropriate and inappropriate behaviour in one culture judged on the basis of another culture); *viewing culture as static* (cultures, and groups in cultures are constantly in a process of change, therefore norms of non-verbal communication change also).¹⁷¹

The functions of emblems can be task-oriented or social-oriented, and formal or informal. Knapp comments:

Gestures perform many functions. They may replace speech (during dialogue or when speech is not used at all), regulate the flow and rhythm of interaction, maintain attention, add emphasis to speech, and help characterize and make memorable the content of speech.¹⁷²

An alternative way to understand the function of emblematic gestures is to consider Leathers's four major communicational functions: *attitudinal information*, where the gesture might reveal much more about the speaker's attitude towards the person(s) with whom they interact as well as their attitude towards self; *highly personal information*, such as a speaker's psychological state (i.e., confident, deceptive, frustrated, anxious); *intensity of emotions*, where body cues might indicate the speaker's level of arousal or intensity of feelings; and *relational information*, where the speaker's gesture might indicate how assertive or dominant they are towards others.¹⁷³ The researcher suggests the addition of the *informative* function to Leathers's list, where the speaker's emblematic gesture conveys knowledge about a topic or issue to an audience. The informative function may relate more to public address than the interpersonal channel of communication.

Most speech independent emblems seem to have the same meaning only for members of a specific culture. Even when a similar emblem is used in two cultures the meaning is often different. Numerous studies have been conducted on differences and there are published lists of emblematic gestures around the world. The best known research works conducted in this area are Kendon's analysis of over 800

emblematic gestures drawn from these lists; Ekman's study of five cultures; and Britain's Desmond Morris and colleagues study of hand gestures across several European cultures.

Kendon found three broad functions existed in his review of previous studies and emblem lists gathered from around the world. Three functions of meaning accounted for 80 percent of speech-independent gestures observed in United States, Columbia, France, Southern Italy and Kenya (in Iran the three categories accounted for 66 percent). The three functions Kendon stated were: interpersonal control; comment on a person's physical state; and an evaluative response to the actions or appearance of others.¹⁷⁴ This finding is similar to Ekman's observations about emblematic facial gestures performed in five cultural groups. He reported that emblems perform six functions in each culture, they (i) insult others, (ii) give interpersonal directions, (iii) greet others, (iv) signal departure, (v) reply to questions, and (vi) comment on the physical or emotional states.¹⁷⁵ Morris and colleagues conducted a study of hand gestures across western European countries and in the main found that common hand gestures were used in many European cultures, but frequently such gestures had different interpretations and meaning.¹⁷⁶

Burgoon makes this observation about the function of emblems in different cross-cultural contexts:

Further, all cultures seem to use emblems in similar places in conversations - at the beginning or end of a turn, in filled pauses, and preceding or accompanying the words they repeat. Emblems such as those deriving from facial affect displays carry common meaning across cultures. Other emblems, such as eating and drinking emblems, bear some cross-cultural similarity because they arise from common experiences with the environment. Unfortunately, the majority of emblems have meaning only for members of a particular culture.¹⁷⁷

Research studies into the universality of emblematic gestures indicate that there is little evidence to support the argument that speech-independent gestures are always performed the same way and have the same meaning in every culture.¹⁷⁸ The author argues against the concept that gestures have universal form and meaning. Some gestural forms differ across cultures due to experiences that vary culture to culture.

For example, the emblem gesture for suicide in America resembles a gun placed to the side of the head; in Japan it resembles a sword action with hands pulled towards the stomach; and in Papua New Guinea it resembles a hand clasped to the throat. Knapp suggests that emblematic gestures for suicide mostly reflect the most common method of suicide in each culture.¹⁷⁹

Adam Kendon's more recent study compared gestures used in Australian Aborigine sign language with gestures used by other cultural groups such as Plains Indians and Cistercian monks in America. Kendon defined "sign language" as "any sort of gestures in communication where gestures are codified, that is, where they have standardized forms and can commonly be used as alternatives to spoken expressions."¹⁸⁰ Kendon differentiates between *Sign use* that refers to a relatively small amount of non-autonomous gestures (i.e., speech related), and *sign language* that refers to a large number of codified gestures that can be employed as a mode of communication on their own (i.e., speech-independent). Kendon regarded the communication system used by Aborigines of central Australia as probably the most complex of sign languages ever to have been developed.¹⁸¹ Other sign languages have been reported in various occupational settings. Among the best known are the task-related emblems developed by workers in sawmills of British Columbia.¹⁸²

Kendon compared Aborigines from north central Australia with other Aboriginal groups. He found that: gestures were the same between any two groups when the words they are associated with were the same, and that gestures were likely be different if the associated words were different. He also found that the proportion of gestures in common between any two Aboriginal groups were higher than the proportion of words in common.¹⁸³ When Kendon compared the use of gestures of north central Aborigines with American Plains Indians and Cistercian monks in Massachusetts, USA., he found that "where no single spoken language model prevails, as in the case of the Plains Indians of North America, then the alternative sign language that develops emerges as an autonomous system with many of the

characteristics of a primary sign language.”¹⁸⁴ He thus proposed the principle that a language code that develops in a visual medium, whether kinesic or graphic, will develop in the first instance as an encoding of the semantic units of the spoken language, not of its phonetic units.

Kendon found the use of gestures at the Cistercian monastery¹⁸⁵ was an exception to this principle, where the sign language was developed partly as a kinesic syllabary, mainly due to the users being literate. The idea of representing speech sounds by gestures was already well integrated by the monks. The study of Cistercian monks indicated that an alternative sign language may represent elements of its associated spoken language, but may be partly dependent upon what other systems of language representation may also be in use.¹⁸⁶

Johnson, Ekman and Freisen attempted to identify speech-independent gestures by the proposal of a systematic procedure.¹⁸⁷ Knapp suggests that this approach may help solve problems associated with the difficult task of comparing studies of speech-independent gestures across cultures.¹⁸⁸ Johnson et al., set out to investigate American emblematic gestures and asked respondents to produce emblems associated with a list of verbal statements and phrases. Johnson et al., decided to qualify identified emblems as “verified” only if such emblems had been performed the same way by at least seventy percent of encoders. When a number of “verified” emblematic gestures were construed, these were then presented to a group of separate decoders. Those who acted as decoders were asked to identify the meaning of the action and indicate the extent that the gesture reflected natural usage in everyday communication situations. Seventy percent of decoders also had to match the encoders meaning and confirm that the emblematic gesture was used in everyday situations.

Johnson et al’s., study suggests that middle class Americans have command of about one hundred emblematic gestures (Knapp comments that there are over two hundred and fifty emblematic gestures identified with Israeli students).¹⁸⁹ Most

emblems in Johnson's study were used to communicate in an interpersonal situation and were: directive "come here;" informative about one's physical state "I have a toothache;" insulting "shame on you;" response "Okay;" and greetings /departures "hello/goodbye."¹⁹⁰

Examples of emblems abound. For instance, the "circular ring gesture" made by finger and thumb, is an OK gesture to some, but a gross insult to others. In France it means a person is worth zero; in Southern Italy, Greece and Turkey it means a rude sexual invitation; and in Japan it is used to refer to money. Similarly, in the United States the "thumb up" gesture is decoded as something positive or good; in parts of the Middle East it would be regarded as obscene. Finally, the "Churchillian V" gesture with the palm faced outward is interpreted in Britain as a gesture of victory; with the palms faced inwards, however, another meaning is conveyed, i.e., sexual insult. In other cultures a gesture made with the single middle finger would convey a similar insult.

Leathers makes an important observation about gestures and says, "When a substantial number of emblems are organised in a form, that might almost be called an *emblematic language*, we have a *gestural system*"¹⁹¹ Examples of a specialized gesture system are used by such as race-track people (i.e., "tic-tac" men, bookies), television floor-show directors, stock exchange employees, and airline ground-staff that guide aircraft to their designated arrival gate. The researcher argues that non-verbal combination in the Church ought not to be a secret code, a specialised form of communication. Rather, non-verbal communication ought to be such that "outsiders" in the same culture can easily understand those gestures used independent of speech. Leathers concludes: "Emblems by their very nature are the most easily understood class of non-verbal cues."¹⁹² The question about whether emblems are easily understood or not, can be answered in part. It depends on who uses them, when they are used, how they are used, what they are used to convey, to say nothing about whether the receiver understands their meaning or not. The question is how can

speech-independent gestures be encoded in such a way that they can also be decoded with shared meaning as a result? One final observation is that emblems are the most commonly used form of gestures.

Speech-Related Gestures

Illustrators, or speech-related gestures, are directly linked to speech. Thus, illustrators are similar to emblems where both are used with awareness and intentionally. Whereas emblems are used independently of speech, illustrators are used to accompany speech. Thus, speech-related gestures are in a sense, self-defined.

Gestures that are speech-related might be used to: augment what is said; reinforce what is expressed verbally; and/or even deintensify the strength of emotions experienced by a speaker. Illustrators are mostly used to increase the clarity of the verbal delivery. In addition, they can be used to give emphasis to specific parts of a verbal message. In a public address context, illustrators are made by the use of arms, hands, and the head to give emphasis to a message. Although no one part of the body, or single gesture seems to be of overriding importance, Bull and Connelly found the outstretched arm, the pointed index finger, and the double head nod are the most frequent speech-related gestures used for emphasis.¹⁹³

Another reason why illustrators are used effectively with speech is that visual information in a message can be communicated easier by visual codes of non-verbal communication. In this sense, illustrators are likened to representative pictures, because they partially represent the visual appearance of what is being verbally described (i.e., an object, a person). Illustrators can also be used to punctuate in a speech (i.e., the use of the pregnant pause with a blank expression). They can also increase the intensity of emotional feeling for a specific thought or idea (i.e., joy, happiness, sorrow, or grief). Used in this sense, an illustrator could indicate to an audience: emotive state; mood; confidence level; or general well being of the speaker. Ekman and Friesen found that speech-related hand illustrators can reflect the amount

of difficulty the speaker experiences in verbal communication. Their research indicates the following:

Changes in the frequency of illustrator activity in any given individual depends upon mood and problems in verbal communication. When a person is demoralized, discouraged, tired, unenthusiastic, concerned about the other person's impression, or in a nondominant position in a formal interaction and setting, the rate of illustrators is less than is usual for that person... When difficulty is experienced in finding the right words, or when feedback from the listener suggests he is not comprehending what is being said, illustrators increase.¹⁹⁴

In summary, speech-related gestures accompany speech, are used to aid the description of what is being said, trace the direction of the speech, set the rhythm of speech, and gain and hold the attention of the receivers. Burgoon confirmed that illustrators may "compliment, repeat, or contradict" what is being stated verbally.¹⁹⁵ She makes a further point when she observes that "norms of illustrator usage" are not so well reported, although certain cultures are more illustrative than others. Whereas in the past, stylised gestures were common among actors and public speakers, at the turn of the twentieth century, Burgoon says, certain schools of oratory believed that particular forms of illustrative gestures would indicate specific meanings.¹⁹⁶ Further research is required to properly understand the use of speech-related gestures in modern times.

Speech-related gestures have been classified several different ways and by different terminology. For instance, Ekman and Friesen classify eight types of illustrators:

Batons that emphasise a phrase or a word,
Ideographs draw the direction or path of thought,
Deictic movements point to an object,
Spatial movements show a spatial relationship,
Kinetographs display a bodily action,
Pictographs sketch a picture of the referent,
Rhythmic movements show timing or rhythm of an event,
Emblematic movements substitute words in illustrating the spoken word.¹⁹⁷

Other attempts to classify various types of illustrators, by such as Kendon in 1989, and Knapp in 1992,¹⁹⁸ have used different terminology. Four common types emerge from these sources: gestures that (i) relate to the speaker's referent; (ii) indicate the

speaker's relationship to the referent; (iii) act as visual punctuation's in the speaker's discourse; and (iv) assist in the regulation and organisation of the verbal delivery.

Illustrators: Related to Speaker Referent Gestures in this category characterise the content of the speech in such area as:

- a. Concrete referents, i.e., the hand put up when "silence" is announced
- b. Vague referents or abstract ideas, i.e., referent shape is drawn freely in the air by fingers such as when triangle is mentioned and the thumbs and index fingers of both hands are joined together.
- c. Person or object referent, i.e., by a pointed movement towards referent mentioned.
- d. Spatial referent, i.e., an accordion type gestures used to depict relationship such as when a speaker asks if he can move closer to an audience.

Knapp says a validity test on whether a gesture is truly speech-independent or not, is when at least 70 percent of a member community respond to the gesture, without the necessity of the speaker using words to associate the idea. Speech-dependent gestures are thus considered associated with speech, because the receiver is not normally able to accurately interpret the idea in the message otherwise.

Illustrators: Speaker's Relationship to Referent Gestures used in this category describe the speaker's own relationship with the referent itself. Knapp explains: "These gestures, rather than characterising the nature of the thing being talked about, comment on the speaker's orientation to the referent."¹⁹⁹ Examples of gestures and words might relate to the position of the speaker's hands, i.e., palms faced up with "I don't know;" faced down for "be calm;" faced downwards and moved from side to side with "I am not interested;" faced upwards and outwards for "would I tell you a lie?" A speaker might use the palms face up and put outward for a variety of statements such as when he pleads, begs, argues, appeals, or simply to say "that's it."

Illustrators: As Visual Punctuation These gestures are used to coincide with primary voice stress. Punctuation gestures accent or emphasise single words. When used, these illustrators can organise the structure of the speech into parts or can arrange the flow of the speech into units, i.e., the use of fingers to indicate i, ii, iii. They can be used in a chop motion to divide sections of the speech, i.e., a/ b/ c/. The use of the head could achieve much the same result with a series of downward nods. A speaker may pound the lectern, or pulpit, to make an emphasis. To pound the air with the fist could also be used as a punctuation emphasis. Some or all the above examples could be used to underline a point. Bull and Connelly found the use of the “eye flash” (not raised eyebrow) was effective when used as a punctuation illustrator.²⁰⁰ Their research determined that the momentary widening of the speaker’s eyelids, without involving the eyebrows, was most often used in conjunction with spoken adjectives and used for emphasis.

Illustrators: Regulation Speech-dependent illustrators are used to interact with others, and these are sometimes called interaction gestures. Naturally, gestures that interact with others are only used when a speaker is in the presence of others. Often these gestures are used in an interpersonal context, but are also used in public address. They are directed at others, in one sense, to solicit feedback. For instance, the speaker might ask, by word and gesture, if the audience understands his point. Audience feedback, and his response to audience feedback, could be regarded as regulation gestures in action. Research has confirmed that the “thinking face” gesture elicits audience co-participation in such as word searches.²⁰¹ Puzzled faces, frowns, and nods are all responses that an audience might use in public address situations. The speaker might adopt a mirror reflection to query whether the frown is as serious as it looks from his perspective. A smile might do the same thing.

In summary about the use of speech-related gestures, all four classifications described above are useful and show how gestures and speech work together. Indeed, some gestures may not be limited to a single function. A speaker’s relationship to a

referent might be intense, but the gesture might also be used to punctuate certain parts of speech structure. Another factor is the cultural one, where interpretation of gestures are known to be influenced by the culture. Knapp makes an important observation on this point, when he says:

... as Southern Italians talked, they made extensive use of gestures that had a close resemblance to their referent [e.g. pictorial], whereas Eastern European Jews made very little use of such gestures. It seems reasonable to expect that different cultures will value different kinds of information and gestures will vary accordingly. Even the number of gestures in all categories may vary from culture to culture.²⁰²

If gestures are used correctly, they can verify ideas, intensify points, maintain listener attention, and mark the organisational sections of a speech. On the other hand, if gestures are used unseemly or out-of-synchrony with the verbal delivery, they will likely distract and interfere with audience comprehension. In conclusion on speech-related illustrators in a public address setting, the following points are offered.

1. Speech-related gestures are likely to increase in usage as the speaker gets excited about the topic.
2. A speaker concerned with “listener comprehension” will more likely increase the use of speech-related gestures for that purpose.
3. The more complex the material to convey, the more speech-related gestures are likely to be used.
4. The more the audience show “listener fatigue” the more speech-related gestures are likely to be used by the speaker.
5. The more difficulty that the speaker has in the verbal expression of his ideas, the more speech-related gestures are likely to be used.
6. Without the use of gestures, speakers would have to increase the number of phrases, words and pauses, to convey their ideas in a public address.

Tests on Decoding Gestures in Society

Various research procedures illustrate some alternative means on how gestures have been evaluated and decoded in empirical studies. One assumption held by

scholars is that people learn to send and receive non-verbal signals through the process of daily life. It is sometimes assumed individuals learn non-verbal skills by a process that involves the imitation of significant others. In this type of process, models demonstrate non-verbal behaviour and afterwards people adapt and learn to respond to feedback or advice from significant others.²⁰³ Knapp opined that non-verbal skills are acquired largely through the learning process and believes this may account for why individuals differ so much in these skills.²⁰⁴ In addition, it is known that non-verbal feedback from an audience in public address can alter the speaker's non-verbal behaviour if it is perceived. Gardener found that in experimental studies "Speaker fluency, utterance rate, length of speaking, voice loudness, stage fright, eye gaze, and body movement may all be affected by perceived positive or negative audience feedback."²⁰⁵ The issue of decoder skills is relevant to this project.

Some of the earliest forms of evaluation utilised films where an evaluation of decoder skills among select groups of people were determined. Often the focus was on how to increase decoder skills. Usually a set procedure was followed that entailed the use of film, discussion, and then feedback on respondent answers to tests administered in conjunction with the film. Early examples of researchers that used this approach were Jecker and colleagues who claimed an increase in accuracy among teachers who apparently could judge "understanding" better, after they had observed short films. Jecker et al, used four two-hour film sessions to train teachers to focus on gestures and facial expressions that accompanied "understanding."²⁰⁶ Other researchers have used a similar film media approach among adults and among children. Results of such studies indicate that people decode better after exposure to training films.²⁰⁷

Role-plays are another method used to evaluate non-verbal decoder skills. This method involves a situation where a learner attempts to copy the behaviour presented, then learns from how accurately they can or cannot model the situation first presented to them. It is common for body sensitive workshops and sensitivity groups

to use this role-play approach. Undoubtedly, people learn in such situations, but objective data is hard to find and difficult to verify in such programmes.²⁰⁸ Most times, evidence of effectiveness in this approach stems from personal testimony forwarded by participants.

An advanced and more objective approach that utilized role-play was developed in Britain by Michael Argyle in 1988. His approach has subsequently stimulated a number of research studies and training programmes ever since. Argyle's approach essentially involves three steps: skilled moves; observable reactions; and corrective actions to achieve stated goals. Skills are viewed at two levels: lower levels regarded as automatic; and higher levels that require more direct cognitive control. Most times the approach relates to interpersonal communication, such as married couples in conflict or children with learning disabilities and involves reinforcement.²⁰⁹ Hargie's research found two forms of reinforcement were effective in social skills: verbal reinforcement that involved, praise, support, compliments; and non-verbal reinforcement when it included, touch, proximity, and gestures such as, thumbs up (OK).²¹⁰

Lecture and reading assignments is yet another approach used to provide skills, or to evaluate people in non-verbal communication skills. One criticism of this approach is that it conveys cognitive knowledge, and spoken and written words are difficult to perceive as something adequate for non-verbal gestures. Also, it is difficult to evaluate a gesture or decoder skills without the actual gesture itself or the skills being visually observed.

Criticism of the lecture approach led Ekman and Friesen to develop another approach that utilized photographs of facial gestures.²¹¹ Their book contained many photographs that students were invited to identify. Specific instructions on how to obtain reactions from people who viewed the photographs, and how to record their responses, were outlined. Essentially, Ekman and Friesen suggested the use of photo-elicitation, where test photos of gestures (facial expressions) served as models for a

variety of emotions, that in turn, could be analysed by respondents who decoded and stated their comprehension of various expressions. Although Ekman and Friesen only considered facial gestures in their procedure; their approach demonstrates how it is possible to use photo-elicitation as a method to gather information from decoders about the use of gestures. The researcher used photo-elicitation in this study.

Tests on decoder ability were conducted by Archer and Akert in 1977, when they devised the *Interpersonal Perception Task* test (IPT).²¹² They researched spontaneous gestures, performed by many different models rather than only one model. Although their context is interpersonal communication, their approach demonstrates how gestures are decoded by people and their responses evaluated by researchers. Archer and Akert thought that it was better to have an actual event rather than one decontextualised scene detached from the actual situation. Each of the 30 interactive scenes in this IPT videotape test has a correct answer. Respondents have to choose between five common types of social judgements: *intimacy, competition, deception, kinship, and status*. IPT measures decoder skill as respondents attempt to match one correct model with another, i.e., husband to wife; child to parent, friend to group, etc. Although valuable, in that this test highlights the need to keep gestures in context, and confirms more than two people are often involved in forms of non-verbal communication (i.e., a group), there are weaknesses. For instance, the test does not isolate individual signals, rather it presents a battery of signals that are all used at the same time. Thus, the decoder has a problem to separate face, hands, arms, legs, body, or even the tone of voice in each occurrence. How does one determine the non-verbal cue that mostly contributes to the correct answer?

More recently Robert Rosenthal, Judy Hall, and colleagues have devised a comprehensive and popularly used method to test non-verbal decoder ability. This test is called the *Profile of Non-verbal Sensitivity* (PONS).²¹³ This test involves a forty-five minute videotape that contains 220 numbered visual and auditory segments. Viewers are invited to observe first, then respond. Each segment of the video is a two

second excerpt from scenes acted out by a young, Caucasian, middle class, North American, female. Five main scenes are depicted in the following four categories: (i) positive-dominant; (ii) positive-submissive; (iii) negative-dominant, and (iv) negative-submissive. Each scene is presented in eleven different ways that range from face only, to face plus random spliced speech, to a final face and body plus randomised speech. Respondents are measured on their response to particular channels, combination of channels, and their total response across everything. The PONS test has been administered within the last decade to thousands of people of different age brackets, occupations and nationalities.

One result indicated in the PONS test, is that female respondents usually score higher than men. This result is consistent with other research findings on comparative gender studies that range from childhood to adulthood.²¹⁴ Pat Noller, an Australian psychologist, gives three reasons why females are better at non-verbal decoding when she claims females: (i) know general social rules that govern interpersonal relationships; (ii) display and decoder rules appropriate to various situations; and (iii) observe the more specific rules that govern the use of non-verbal cues in particular.²¹⁵ Although females are consistently confirmed as better decoders than males, in the PONS test the difference was not great at around 2 percent. Nevertheless, females scored higher in 80 percent of the 133 different groups of studies given in the PONS test. This finding was evident even when the sample was of non-American people.

Another research finding was that age is a factor in the ability to decode non-verbal signals. Skills apparently gradually build up from approximately 4 years till around 20-30 years. The PONS test indicated that women of around 62 years of age had significantly lower decoder ability than women of around 22 years of age. The interpretation offered was that decoder ability in attention, memory and perception was associated with an increase in the ageing process, i.e., the older the person, the less ability to decode. This finding of the PONS test is also verified by other tests conducted in the United States on the ageing process.

Studies of race did not indicate any significant difference between people in facial expressions. In a review of literature conducted into facial expression, it was concluded that there was no overall difference between black and whites in non-verbal skills. The PONS test confirms earlier findings on this factor of race. Other general findings refute the thought that intelligence, or academic ability make a person a better decoder at non-verbal communication. People who performed well in the PONS test were factored to have the following cluster of personality traits: better adjusted; more democratic interpersonally; more encouraging; more extroverted; and less dogmatic. Additionally, skilled decoders are considered by significant others as popular, self-monitors,²¹⁶ and interpersonally sensitive people (i.e., by friends, spouses, supervisors, acquaintances). Three specific groups of people tended to do well in the PONS test: actors; students who study non-verbal behaviour; and students who study visual arts.

The PONS test has been administered to people of different languages and cultures. It was found that people from cultures most similar to the United States scored highest; those from dissimilar backgrounds scored lower. Cultures regarded as similar were defined as modernised and had a widespread use of communications media; cultures regarded as different were defined as non-developed, and lacked widespread use of communications media. The interpretation offered two explanations. On one hand the position that gestures are biologically determined was supported by the fact that all cultures scored higher than at chance level; on the other hand, the culture-specific view was supported by the evidence that only people from a culture similar to the United States, were better able to comprehend the use of specific gestures and their meaning.

In conclusion, although the PONS test has proven a useful tool, it is evident that people from a non-developed culture that lacks not only television, but lacks electricity also would probably perform poorly in comparison with other people conditioned to such items. The introduction of a media instrument completely foreign

to people in a “third world” cultural context, would in the mind of this researcher, mean the introduction of an unnecessary step between the actual gesture for evaluation and the decoder. A step that could be termed mediated, gestural communication. As the Kankana-ey people in Buguias do not have television available to them, and in some of the Buguias locations, respondents do not have electricity, the use of films, videos, PONS test, etc., were regarded as unsuited. The use of photo-elicitation is, however, considered a valid tool, as it does not introduce a foreign element into the respondents’ culture.

Summary on Empirical studies

Individual channels of non-verbal communication have been studied as separate entities, while some studies have looked into the effect of two or more interacting non-verbal channels. Apparently, this literature suggests a clear relationship exists between non-verbal communication gestures and various meanings ascribed by the audience to such stimuli. Gestures were defined as a category of non-verbal communication called kinesics and differences exist between gestures and other bodily movements like posture. Gestures were classified in two ways: speech-independent, called emblems; and speech-related, called illustrators. Emblems were usually found to be decoded the same way in cultures and their frequency, and a number were also found to be culturally determined. Several emblems were found to be similarly used in various cultures, but had a different meaning ascribed to them. Illustrators are speech-related and characterise the content or emphasise parts of the structure. Some indicate the speaker’s association with the referent such as to express his fear or joy, some other illustrators are used to solicit feedback. Finally, gestures were usually found to be synchronised with the speaker’s verbal delivery for the overall purpose of comprehension.

Various approaches to the study on how people decode the meaning of gestures confirmed: females as a group are more likely to be better at decoding than

men; skills increase from childhood till mid-twenties; intelligence and education seem to make little difference in decoding non-verbal communication; and personalities that are more open, extroverted, or judged popular by others, are more likely to be better decoders. Non-verbal communication tests confirm that accuracy in decoding is linked to the cultural situation, and that familiarity versus unfamiliarity with electronic media, influences results.

Theoretical Framework of the Project

In this last section, the author now sets out the (a) theoretical framework, (b) conceptual framework, (c) conceptual definition of terms, and (d) hypothesis of the project.

Theoretical Framework

The following discussion provides the theoretical framework for understanding the role of non-verbal communication gestures in a church context. The theoretical framework is drawn from and based upon the open-systems theory of communication proposed by Bertalanffy.²¹⁷ Open-systems theory postulates that the major elements involved (speaker, audience, message) interact within a holistic system that includes the social and cultural situations. Further, a system must have a recognized cycle of events and identifiable components that help to energise and define it. In sum, an open system has input, throughput and output. Raymond Ross in his *Speechmaking System Model*, defines nine open-system characteristics applicable to the public address form of communication. The characteristics are summarised as follows:

Importation of Energy: The thoughts, ideas and purpose from outside the system that energize the speech system.

Thoughtput: The delivery of messages through co-ordination of the sub-system components: thought; language; voice and action.

Output: The speaker's specific message established in the audience thoughts as intended or purposed.

Cycle of Events: Public address communication has a sufficiently stable set of events, components, and tasks that recur in differing situations.

Entropy: The subsystems (thoughts, language, vocal, and action) become less effective when sight is lost of purpose and the total system of which they are a part.

Information Input, Feedback, and Coding Process: Speakers can monitor input and thoughtput behaviour from audience feedback and attempt to adjust behaviour accordingly.

Dynamic Homeostasis: Despite ever-changing situations, some basic components and procedures for accomplishing the speech task remain sufficiently stable.

Differentiation: Over time we develop more complex skills and understanding of public address and its sub-systems.

Equifinality: Communication is an open system that allows different people to achieve similar results in different ways and in different situations.²¹⁸

Common to open-systems theory is the basic assumption that there is interaction between the speaker and the audience. Thoughts or ideas must in some way be shared before communication can be said to exist. Therefore, communication is viewed as an interactive process and not simply a transfer of meaning from one mind to another.

Interaction between an audience and speaker, provided by audience feedback, in turn, produces modified responses by the speaker to further feedback cues by members of the audience. Three stable sub-system components considered essential in the communication process are: (i) ideas or thoughts; (ii) verbal language; and (iii) action. The latter forms a considerable part of non-verbal communication gestures.

Interaction allows thoughts, ideas and concepts to transfer, but only if the other interdependent parts in the total communication system are operative. However, to achieve effective communication, interactive processes must operate within the social

and cultural situations that exists. Thus to be effective, the speaker and audience must adjust to delivery and feedback factors set within the specific social and cultural environment that exists. Accordingly, the theoretical model presented in figure 6 suggests a circular response open structure and attempts to clarify that communication is not a one-way process.

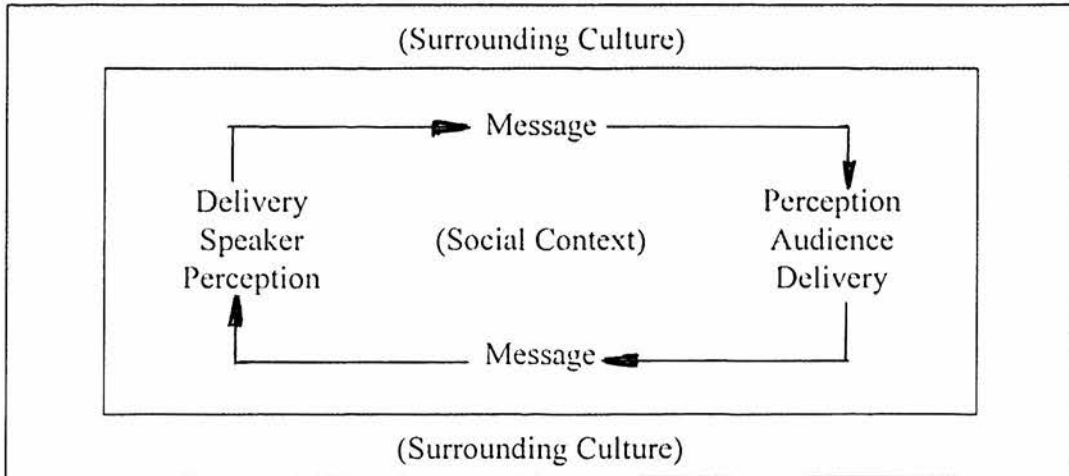


Figure 6

Model of Theoretical Framework

Conceptual Framework

Ross maintains there are three system-type questions faced by each speaker: (i) What is known about the speaker's topic? (ii) What is known about the audience? and (iii) What is known about the particular situation that exists?²¹⁹

In a church service setting, thoughts or ideas stored in the mind of the clergy exist in the climate of their knowledge, experiences, beliefs, attitudes, emotions and other factors that constitute their world-view. In a church service, the clergy selects and encodes non-verbal signals that will convey various messages to their congregation.

An assumption is that the congregation willingly attends to the delivery involving an array of signals i.e., signs, symbols conveyed in the clergy's

communication. After the congregation decodes incoming communication stimuli (verbal and non-verbal), the congregation performs the critical step of interpretation. Perception has three distinct parts: listening; decoding; and interpretation. Within the cultural and social (religious) environment, congregation members sort through their personal knowledge, experiences, beliefs, attitudes, i.e., their world-view, and construct meanings that reflect their understanding of incoming messages (non-verbal).

Effective non-verbal communication in a church service can be said to occur when the constructed cognitive responses of the congregation are the same or similar to the clergy's intended meaning. Therefore, the construction of meaning between clergy and congregation, can be understood to be largely dependent on common knowledge, fields of experience, and an understanding of the process of communication within the context of the total cultural and religious (social) system that exists.

Feedback, in a church service situation, operates in the sense of a congregation "feeding back" non-verbal information, that, in turn, allows the priest or pastor to correct or modify signals and continue to "feed forward" further information. The priest or pastor may then refine non-verbal signals in the system and this ongoing activity allows a cycle of communication to function. Obviously, members of the congregation, or even the clergy, may decode and interpret non-verbal signals differently. This may be due to differences in knowledge or experience between the priest, or the pastor and their congregations. It also could be due to a lack of cultural familiarity or awareness of religious beliefs.

Interactive roles such as encoder, decoder, sender, or receiver, are all part of the holistic non-verbal communication system. In such a system each person is, to a certain extent, both an encoder and decoder, as well as an interpreter of non-verbal communication gestures. Therefore, in a church service, non-verbal communication gestures involve a system-directed process of pastoral selected ideas, thoughts,

concepts, symbols, signs and delivery methods. These are designed to help the congregation select from the total system (culture and religious) and within their own mind the appropriate meaning, effect, or response intended by the clergy's gestures.

Non-verbal communication is basic to the effect on congregational understanding of the liturgy in a church service. But, without cultural, social, and shared religious experiences common to all participants, the intended message of both clergy and congregation alike, may be incorrectly understood. By analyzing the perceived effect on the clergy and congregation in a liturgical situation, the relationship of non-verbal communication gestures to the church and culture can be determined.

Should the results of this study affirm the hypothesis, it is possible to analyse non-verbal patterns in other church settings and ministries (preaching, counselling, teaching, Christian education, or missionary activity). Still, this is not the entire framework and it can be surmised that there is an importance of learning the process of interactive communication and the effect that non-verbal communication has on a church service.

A diagram of the conceptual framework, shown below in figure 7, explains: (i) how the clergy process, encode, and deliver intentional thoughts, ideas or concepts through gestures, and (ii) how the congregation decodes, and reconstructs meaning before determining their response. The conceptual framework diagram also shows, in a clear graphic manner, that the social context (church service) takes place within the surrounding cultural context.

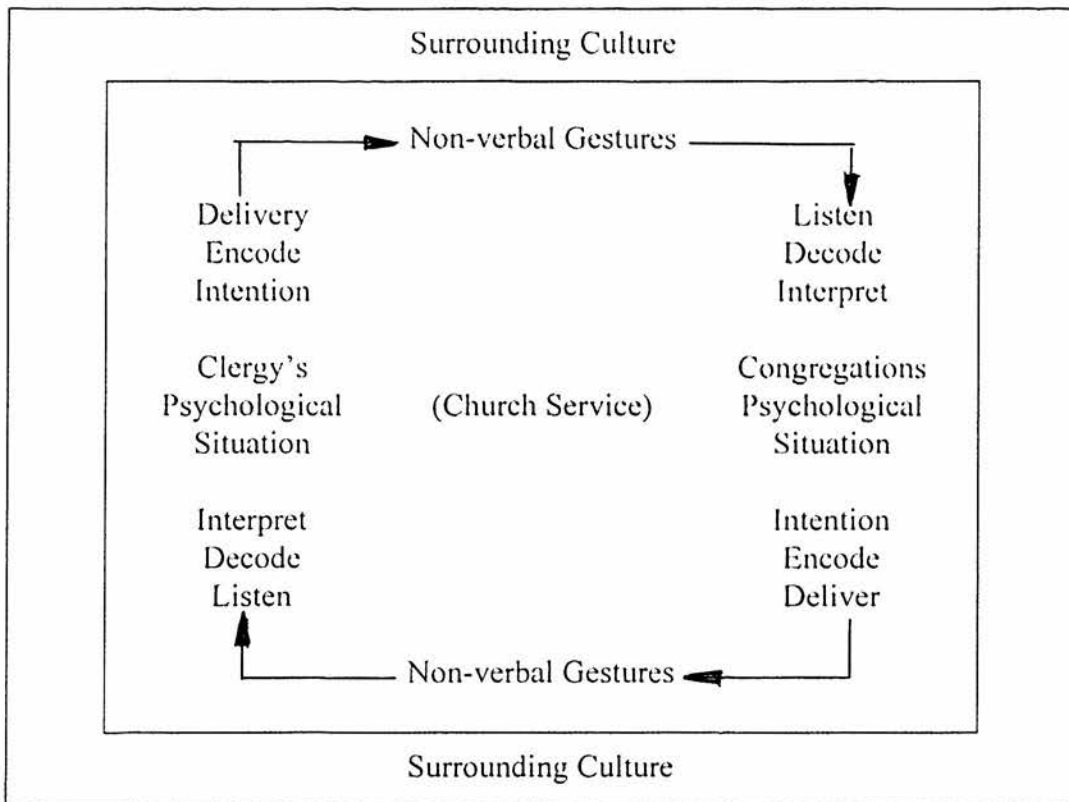


Figure 7

Model of Conceptual Framework

Conceptual Definition of Terms

The following phrases or words are explained by the researcher in terms of conceptual features related to this project, rather than by a widespread theoretical description.

Communication System: A recognized cycle of “components” (clergy, congregation, message) and “sub-system components” (thoughts, language, vocals, gestures) that energise a holistic communication system within an interactive “social situation” (religious church service) and “cultural context” (Kankana-ey tribe).

Communication Interaction: This occurs as communication functions interactively between the priest, or pastor (delivery), and congregation (feedback) within the religious and cultural situations.

Communication Process: The systematic procedure that occurs in the Sunday morning Church service when priest or pastor and congregation communicate through non-verbal channels.

Gesture: Intentional and purposeful movement of the head, shoulders, arms, hands, or another specific part of the body during the Sunday morning church service. These are classified for the purpose of this study as “ceremonial” and “spontaneous.”

Clergy: The appointed official, commonly referred to as priest or pastor, who normally lead worship and delivers the sermon during a Sunday morning church service.

Congregation: The people who gather together on a Sunday morning primarily for Christian worship.

Liturgy: “What the people do,” in the sense of the form of worship used in a Christian service, whether formal or informal and involves non-verbal communication.

Delivery: Non-verbal communication components used by the clergy to communicate with the congregation during a Sunday morning church service (excluding preaching).

Channel: Face-to-face, public address mode of communication during a Sunday morning church service.

Encode: Occurs when the priest, pastor, or congregation code their intended idea(s) by non-verbal signals for delivery during a Sunday morning church service.

Decode: Occurs when a congregation, priest or pastor, ascertains the type and function of non-verbal signals used in a Sunday morning church service.

Signal: Non-verbal signs and symbols codes that are encoded for delivery.

Sign: A unit of representation created when an gesture expression is attached to an idea or concept that usually has a relationship to that idea or concept.

Symbol: An arbitrary unit, when through conventional agreement the gesture represents an object, but bears no natural relationship to that object.

Perception: This occurs when a person(s) listens, decodes and interprets incoming signals during a Sunday morning church service.

Listen: This occurs when members of the congregation or clergy physically receive (hear) non-verbal signals and willingly attend to the information.

Interpret: Involves putting meaning to what is received. This occurs after a congregation or clergy has listened and decoded non-verbal signals.

Meaning: Something cognitively understood in the mind of members of the congregation or clergy to what has been communicated non-verbally during a Sunday morning church service.

Understanding: This occurs when a source-selected meaning (i.e., clergy), is established in the mind of the receiver (i.e., congregation).

Misunderstanding: Occurs when receiver-selected meaning (i.e., congregation) differs in essence from what the source intended (i.e., clergy).

Effect: The immediate consequence, after the non-verbal message is understood in terms of belief, attitude or behavioural formation or change.

Feedback: This occurs after the congregation or clergy determine the meaning and effect of non-verbal messages, and in turn, encode non-verbal response(s).

Noise: This occurs when there is either internal distortion (e.g., distracted thoughts, etc.), or external distortion (e.g., physical noise, distraction, etc.), at any point or place in the communication process during the Sunday morning church service.

Personal Situation: The individual psychological state of the clergy or members of the congregation involved in the non-verbal communication process during a Sunday morning Church service.

Social Situation: The Sunday morning Protestant Church service where non-verbal communication takes place.

Cultural Situation: The Kankana-ey culture that encompasses the social setting in Benguet Province, where non-verbal communication occurs.

Having earlier reviewed literature related to the study, and presented the theoretical and conceptual framework, the researcher is now ready to present the hypothesis that will be tested in field work.

Hypothesis

The main hypothesis generated by the research objectives and theoretical background of the study to be tested in the field survey is stated formally as follows:

***Hypothesis:** Gestures used in the Sunday morning service among Protestant congregations are different and thus not identified with the general Kankana-ey culture.*

***Null Hypothesis:** Gestures used in the Sunday morning service among Protestant congregations are not different and thus are identified with the general Kankana-ey culture.*

In summary, in this section the researcher has presented the theoretical and conceptual framework of the project. Thus the use of gestures (ceremonial and spontaneous) were viewed in a social setting (Protestant Church service) and cultural context (Kankana-ey people). This discussion of the framework led to a display of conceptual definition of terms and the main study hypothesis to be tested by field work.

Summary of Chapter

This chapter concludes Part One of this project that was concerned with related literature and background studies on non-verbal communication. Specifically, in the first section of this chapter the researcher examined gestures in the literature of cultural history from ancient Greece, up until the time of the Reformation. The second section considered gestures in a review of empirical research on non-verbal communication literature. In the third and last section the researcher presented the theoretical framework of the project, and stated the main study hypothesis to be answered by data gathered from field work.

As the research objectives have been identified and information background needs of the study project has been considered, the researcher's next task, in Part II of

the study is to discuss field work and survey results. Chapter five presents the research method and design used to conduct the field survey and data collection components of the project.

Endnotes

¹ There are four trends in the study of gestures clearly distinguishable from one another. They are based on: (i) the study of classical writings on speech communication, i.e., cultural historians; (ii) interest in general psychology related to areas in public speaking, i.e., speech impediments; (iii) quantitative research into speech communication, i.e., social psychologists; and (iv) related fields, i.e., linguistics, anthropology, sociology. See, G. A. Borden, R. B. Gregg and T. G. Grove, Speech Behaviour and Human Interaction (Englewood Cliffs: Prentice-Hall, Inc, 1969), pp. 188-190.

² G. R. Miller, Speech Communication: A Behavioural Approach (Indianapolis: The Bobbs-Merrill Company, 1966), pp. 27, 30.

³ K. Thomas, "Introduction," A Cultural History of Gestures, eds. J. Bremmer and H. Roodenburg (Oxford: Polity Press, 1991), p. 2.

⁴ J. Bremmer, "Walking, Standing, and Sitting in Ancient Greek Culture," Cultural History of Gestures, eds. Bremmer and Roodenburg, pp. 15-29. The author has drawn almost exclusively from Bremmer for this discussion of literature on Greek use of gestures. Jan Bremmer is an acknowledged authority on Greek history and literature and is Professor of History of Religion at the University of Groningen. See, J. Bremmer, Early Greek Concept of the Soul (London: Routledge, 1989); and Interpretation of Greek Mythology (New Jersey: Princeton University Press, 1987).

⁵ "Phalanx" was a military formation where warriors had to stay together in one line. The Concise Oxford Dictionary defines phalanx as a "line of battle, esp. body of Macedonian Infantry drawn up in close order." H. W. Fowler and F. G. Fowler, eds., Concise Oxford Dictionary (5th ed.; revised. E. McIntosh, Oxford: Clarendon Press, 1964), p.910.

⁶ Bremmer, "Ancient Greek Culture," Cultural History of Gestures, p. 17.

⁷ Aristotle, quoted in Bremmer, *Ibid.*, p. 18.

⁸ Bremmer, "Ancient Greek Culture," Cultural History of Gestures, p. 19.

⁹ During the battle of Greeks versus Persians at Plataeae in 497 BC, the Athenian Sophanes carried an anchor fastened to his belt with a bronze chain. When in contact with the enemy, Sophenes anchored himself in order to avoid being forced back or down. See, Bremmer, *Ibid.*, p. 23.

¹⁰ Aristotle, "*Anonymous Latinus 86*," quoted in Bremmer, *Ibid.*, p. 24.

¹¹ Bremmer, "Ancient Greek Culture," Cultural History of Gestures, p. 24. Bremmer points out the only exceptions about statues standing were Zeus and female goddesses, who were seated.

¹² An alternative was to approach their opponent's wife - a symbol of abandonment of manhood. See, Bremmer, *Ibid.*, p. 25. See also the crouching beggar in J. Gould, "Hiketea" Journal of Hellenic Studies, 93 (1973), pp. 74-103.

¹³ *Iliad* (19.344); and (18:23-27), cited in Bremmer, *Ibid.*, p. 26.

¹⁴ Bremmer, "Ancient Greek Culture," Cultural History of Gestures, p. 26.

¹⁵ The Archaic age was from around 800-500 B.C. Urbanization was from around the 500 B.C. mark and coincided with the "golden age" of Greek philosophy - that lasted from then until the closure of Plato's Academy, about 198 B.C.

¹⁶ Bremmer, "Ancient Greek Culture," Cultural History of Gestures, p.28. A source of material on Christianity and the human body, is, P. Brown, The Body and Society (London: Faber, 1989), pp. 122-139 and 305-322.

¹⁷ See, L. Thonssen, ed. Selected Readings in Rhetoric and Public Speaking (Claremont: Wilson Publishers, 1942).

¹⁸ R. McLauchlan, The Ethics of Persuasive Preaching (Grand Rapids: Baker Book House, 1979), pp. 44-45.

¹⁹ *Ibid.*, p. 46.

²⁰ See, B. Jowett, trans. The Dialogues of Plato (4th ed.; Oxford: Clarendon Press, 1953).

²¹ *Ibid.*, p. 1.

²² *Ibid.*, p. 3.

²³ See, L. Cooper, trans. The Rhetoric of Aristotle (Englewood Cliffs: Prentice-Hall, 1960), p. 7.

²⁴ Craig Skinner holds such a view and says Aristotle's work was the "supreme treatment of the subject in its age," See, C. Skinner, The Teaching Ministry of the Pulpit (Grand Rapids: Baker Book House, 1973), pp. 23.

²⁵ Aristotle, quoted in Cooper, Rhetoric of Aristotle, p. 7.

²⁶ The five classical canons of speech are widely known as: *invention, arrangement, style, memory, and delivery*. These speech areas are defined and discussed later under the ancient Roman period.

²⁷ The author completed a field-survey quantitative project with a focus on Speaker Credibility and Message Evidence, see, I. W. Henderson, "The Perceived Importance on Spiritual Belief Change of Selected Factors in Persuasive Preaching," (Th.M field-project, Asian Theological Seminary, Manila, March 1987).

²⁸ Thonssen, Selected Readings in Rhetoric, p. 35; see also, L. Thonssen and A. C. Baird, Speech Criticism (New York: Ronald Press, 1948), pp. 70-75.

²⁹ Cicero, "*Actio Quasi Sermo Corporis*," (Delivery is, in a way, the language of the body), De Oratore 3, 22; "*Actio Quasi Corporis Quaedam Eloquentia*," (Delivery is a sort of eloquence of the body), Orator, 55. Cited in Graf, "Gestures and Conventions: Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 37. The author is indebted to Fritz Graf's work on the Roman period and has drawn heavily from Graf's scholarship, especially on the use of gestures in

Quintillian and Cicero. Fritz Graf is an acknowledged authority on Latin literature and emblems. He is Professor of Latin at the University of Basel, Switzerland.

³⁰ H. E. Butler, trans. The Institutio Oratoria of Quintillian (Cambridge, Mass: Harvard University Press, 1953), P. 9.

³¹ Ibid., 11:3.1; also see, N. Harper, Human Communication Theory (Rochelle Park, NJ: Hayden Book Company, Inc, 1979), pp. 26-27; Thonssen, ed. Selected readings in Rhetoric; and T. M Scheidel, Persuasive Speaking (Glenview, Illinois: Scott, Foresman and Co, 1967), pp. 13-16.

³² Graf, "Gestures of Roman Actors and Orators," Cultural History of Gestures, pp. 37-38.

³³ Ibid., p. 38.

³⁴ Ibid.

³⁵ R. Brilliant, Gesture and Rank in Roman Art (Northford: Elliotts Books, 1963), p. 9.

³⁶ Quintillian, Bk 11 ch 3, see, Butler, trans. Institutio Oratoria.

³⁷ Graf, "Gestures of Roman Actors and Orators," Cultural History of Gestures, p. 39.

³⁸ Cicero, De Oratore 1. 128. (*in oratore ... acumen dialectorium, sententiae philosophorum, verbe prope poetarum, memoria iuris consultorum, vox tragoedorum, gestus paene summorum, actorum est requirendus*). see, Thonssen, ed. Selected Readings in Rhetoric and Public Speaking; also Graf, p. 53, note 5.

³⁹ "Institutio Oratoria," 1.11.1-14, see, Butler, trans. Institutio Oratoria.

⁴⁰ Ibid.

⁴¹ Graf, "Gestures of Roman Actors and Orators," Cultural History of Gestures, p. 40.

⁴² Cicero's three terms on the duty of the orator in, "Officio Oratoria" were apparently repeated by Quintillian, see, Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 55, note 17.

⁴³ See E. Evans, "Roman Descriptions of Personal Appearance in History and Biography," Harvard Studies in Classical Philology, 46 (1935), pp. 43-84.

⁴⁴ Cicero, in "De Oratore," 3.216, cited in Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 40.

⁴⁵ Institutio Oratoria," 28, see, Butler, trans. Institutio Oratoria.

⁴⁶ Quintillian, quoted in Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 43.

⁴⁷ Graf, *ibid.*, p. 43.

⁴⁸ By their use of gesture forms, the orator signified they were part of the educated elite; posers were easily detected. See, Graf, *ibid.*, p. 44.

⁴⁹ Quintillian advised that a stoop could be read as a gesture that indicted low origin or servile personality. This view was common among the Greeks also, where a crouched position was looked down upon (*sic*), see Graf, *ibid.*, p. 45.

⁵⁰ Quintillian, in Graf, *Ibid.*, p. 46.

⁵¹ *Ibid.*, p. 47.

⁵² Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 50.

⁵³ Quintillian, 1.11.3, see, Butler, trans. Institutio Oratoria.

⁵⁴ See, Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 51.

⁵⁵ A summary of these gestures described are taken from Graf, "Gestures in Roman Actors and Orators," Cultural History of Gestures, p. 52.

⁵⁶ See, examples such as, R. G. Benson, Medieval Body Language: A Study on the use of Gesture in Chaucers Poetry (Copenhagen: bss, 1980); M. Barasch, Giotto and the Language of Gestures (Cambridge, Mass: Appleton-Century, 1987); and M. Barasch, Gestures of Despair in Medieval and Early Renaissance Art (New York: Preston, 1976).

⁵⁷ J. C. Schmitt, "The Rational of Gestures in the West: Third to Thirteenth Centuries," Cultural History of Gestures, p. 64. Jean-Claude Schmitt is Director of Studies at Ecole des Hautes Etudes en Sciences Sociales, Paris and an acknowledged authority on medieval times. I am indebted to this work and have drawn widely from Schmitt in this section of the study.

⁵⁸ It would be wrong to suggest that there were not two "cultures" in operation in the Middle ages i.e., "culture of gestures" and "culture of literacy." The point being made is that only the educated elite were able to take advantage of written material at that time. The emphasis on scripture gave reading and writing a "holy" dimension as the church dominated the educational scene and clerics wrote in Latin.

⁵⁹ Schmitt, "Gestures in the West," Cultural History of Gestures, p. 66.

⁶⁰ Jean-Claude Schmitt, "*Le geste, la cathedra et le roi.*" L'Arc, 72 (1978), pp. 9-12, cited in, Schmitt, *Ibid.*, p. 67.

⁶¹ Schmitt, "Gestures in the West," Cultural History of Gestures, p. 68.

⁶² *Ibid.*

⁶³ *Ibid.*

⁶⁴ *Ibid.* An account of the Chanter's treatise is given in J. C. Schmitt, "Between Text and Image: the Prayer Gestures of Saint Dominic," History and Anthropology, 1 (1984), 127-162.

⁶⁵ Schmitt, "Gestures in the West," Cultural History of Gestures, pp. 59-60.

⁶⁶ Ibid., p. 60.

⁶⁷ Schmitt says the "*values of their faith*," is found "in the double meaning of the medieval *fides*, secular homage and religious belief." Ibid., p. 61.

⁶⁸ See, J. Spedding, R. L. Ellis and D. D. Heath., eds. The Works of Francis Bacon (14 vols. London: Routledge, 1996), vol 3, p. 400; vol 4, p. 440.

⁶⁹ J. Bulwer, *Chriologia: or the Naturall Language of the Hand ... Whereunto is added Chironomia: or the Art of Manuall Rhetoricke*, 2 vols. (London: 1644), see, Thomas, "Introduction," Cultural History of Gestures, p. 2.

⁷⁰ P. Burke, "The Language of Gestures in Early Modern Italy," Cultural History of Gestures, eds. Bremmer and Roodenburg, pp. 71-81. Peter Burke is Fellow of Emmanuel College, and Reader in Cultural History at the University of Cambridge. The researcher has drawn widely from Burke's material in this section, especially on Italian sources.

⁷¹ T. Coryate, *Crudites* (London, 1611), pp. 399; 369, cited in Burke, Ibid., p. 74; p. 80.

⁷² P. Skippon, *An Account of a Journey made thro' part of the Low-countries, Germany, Italy and France*, cited in, Burke, Ibid., p. 80.

⁷³ J. Moore, *A View of Society and Manners in Italy* (Dublin, 1781), letter 60, cited in, Burke, Ibid., p. 80.

⁷⁴ J. J. Blunt, *Vistages of Ancient Manners* (London, 1823), cited in, Burke, Ibid., p. 80.

⁷⁵ Summary of French authors on gestures are given in Burke, Ibid., p. 74.

⁷⁶ C. Garcia, "*La oposicion y conjuncion de los do grandes lumanares de la terra, o la antipidia de franceses y espanioles*," cited in Burke, p. 77.

⁷⁷ Venice, Bibliotheca Marciana, Ms Gradenago 15, "*Esame istorico politico di cento soggetti della republica Veneta*," cited in Burke, Ibid., p. 74.

⁷⁸ Erasmus, "*De civiliate morum puerilium*," (1:28), quoted in Bremmer., p. 28. See also, H. de la Fontaine Verway, "The First 'book of etiquette' for children: Erasmus' *de civilitate morum puerilium*," Quaerendo, 1 (1971), 19-30.

⁷⁹ C. Bonifacio, *L'arte de cenni* (Vincenza, 1616), cited in Burke, Ibid, p. 75. Later, in 1832 Andrea De Jorio's work *La mimica degli antichi investigata nel gestire, Neapoletano* (Naples, 1832, reprint, 1964), tried in a similar way as Bonifacio to compile a dictionary of gestures. See, Burke, "The Language of Gestures in Early Modern Italy," Cultural History of Gestures, eds. Bremmer and Roodenburg, p. 73.

⁸⁰ B. Castiglione, *Il Cortegiano* (Venice: 1528), Bk 2, ch 37: where Fredrico is speaking, see, Burke, Ibid., p. 75.

⁸¹ G. Della Casa, *Il Galateo* (Florence, 1558); ch 6; cited in Burke, *Ibid.*, p. 77.

⁸² S. Guazzo, "Civile Conversatione," quoted in Burke, *Ibid.*, p. 76.

⁸³ F. Cornazano, *Il Ballerino*, cited in Burke, *Ibid.*, p. 75.

⁸⁴ C. Giberti, *Constitutions*; and S. Carlo, *e il suo tempo* (Milano, 21-26 maggio 1984, pp. 911, 926-927, quoted in Burke, *Ibid.*, p. 76; and, P. Cortese, *De Cardinalatu* (Rome, 1510), pp. xcvv-viii; cited in Burke, *Ibid.*, p. 76

⁸⁵ Della Casa, *Il Galateo*, quoted in Burke, *Ibid.*, p. 77.

⁸⁶ Burke, "Gestures in Early Italy," *Cultural History of Gestures*, p. 80.

⁸⁷ See, J. Fast, *Body Language* (Harmondsworth: Penguin, 1996); *Body Politics* (New York: Tower Books, 1980); G. I. Nierenberg and H. H. Calero, *How to Read a Person Like a Book* (London: Harper Collins, 1994).

⁸⁸ M. Knapp and J. Hall, *Nonverbal Communication in Human Interaction* (3rd ed.: Orlando: Harcourt Brace College Publishers, 1992), p. 25. Knapp maintains that at least three hundred influential works appeared in this period. The researcher has drawn from Knapp's summary in this review.

⁸⁹ E. Kretschmer, *Physique and Character* (Orlando: Harcourt Brace Janovich, 1925).

⁹⁰ W. H. Sheldon *The Varieties of Human Physique* (New York: Harper and Row, 1940).

⁹¹ D. Efron, *Gesture and Environment* (New York: Kings Crown Press, 1941), reprinted in 1972 as *Gesture, Race and Culture*.

⁹² R. L. Birdwhistell, *Introduction to Kinesics* ((Louisville: University of Kentucky, 1952).

⁹³ R. L. Birdwhistell, "Kinesics and Communication," in, *Explorations in Communication*, eds. E. Carpenter and M. McLuhan (Boston: Beacon, 1960), pp. 54-64.

⁹⁴ E. T. Hall, *Silent Language* (London: Greenwood Press, 1980), pp. 162-182. See also E. T. Hall, *The Hidden Dimension* (New York: Doubleday, 1966).

⁹⁵ Knapp and Hall, *Human Interaction*, p. 26.

⁹⁶ J. Ruesch and W. Kees, *Nonverbal Communication: Notes on the Visual Perception of Human Beings* (Los Angeles: University of California, 1956).

⁹⁷ C. Hovland and W. Weiss, "The Influence of Source Credibility on Communication Effectiveness," *Public Opinion Quarterly*, 15 (1951), 635-650. See also, C. Hovland, I. Janis and H. Kelley, *Communication and Persuasion* (Westport, Conn: Greenwood Press, Publishers, 1953).

⁹⁸ A. E. Scheflen, "The Significance of Posture in Communication Systems," *Psychiatry*, 27 (1964), 316-331.

⁹⁹ See, A. Mehrabian and S. R. Ferris, "Inferences of Attitudes from Nonverbal Communication in two Channels," Journal of Consulting Psychology, 31 (1967), 248-252. See also, A. Mehrabian, "Communication Without Words," Psychology Today, 32 (1968), 52-55. This idea (93% non-verbal and 7% verbal) comes from two of Mehrabian's studies, where one compared vocal cues with facial cues; the other one compared vocal tone to single words. In Mehrabian's vocal-verbal study, Burgoon says that only single words were used, thus Mehrabian's study provides a very limited test of the impact of verbal communication. She says that this and other faults have led most scholars to treat Mehrabian and Ferris's findings as "highly suspect and exaggerated." See, J. Burgoon, D. B. Buller and W. G. Woodall, Nonverbal Communication: The Unspoken Dialogue (Columbus, Ohio: Greyden Press, 1994), p. 155.

¹⁰⁰ R. Rosenthal, Experimenter Effects in Behavioral Research (New York: Appleton-Century Crofts, 1966).

¹⁰¹ P. Ekman and W. V. Friesen, "The Repertoire of Nonverbal behaviour: Categories, Origins, Usage, and Coding," Semiotica, 1 (1967), 49-98.

¹⁰² M. Argyle, Bodily Communication (London: Methuen, 1975); M. Argyle, et al, "The Communication of Inferior and Superior Attitudes by Verbal and Non-verbal Signals," British Journal of Social and Clinical Psychology, 9 (1970), 221-231; M. Argyle and M. Cook, Gaze and Mutual Gaze (London: Methuen, 1976). See also Argyle's work on interpersonal communication in , M. Argyle, The Psychology of Interpersonal Behaviour (3rd ed.; Harmondsworth: Penguin Books, 1978); and M. Argyle and P. Trower, Person to Person (New York: Harper and Row, 1979).

¹⁰³ A. E. Schefflen, Body Language and the Social Order (Englewood Cliffs: Prentice-Hall, 1972).

¹⁰⁴ See, R. Birdwhistell, Kenesics and Contexts (Philadelphia: University of Pennsylvania Press, 1970); and, P. Ekman, W. V. Friesen and P. Ellsworth, Emotion in the Human Face (Newton, MA: Pergammon Press, 1972)

¹⁰⁵ Knapp and Hall, Human Interaction, p. 27. See popular journalistic books from American authors such as Fast, Body Language; Nierenberg and Calero, How to Read a Person Like a Book; or Australian publications such as J. Braysich, Body Language (Perth: J. Braysich and Associates, 1979); A. Pease, Body Language (Sydney: Camel Publishing, 1981).

¹⁰⁶ See, M. L. Knapp, Essentials of Nonverbal Communication (New York: Holt, Rinehart and Winston, 1980); A. Mehrabian, Silent Messages (2nd ed.; Belmont, CA: Wadsworth, 1981); D. G. Leathers, Successful Nonverbal Communication (New York: Macmillan, 1986); M. Argyle, Bodily Communication (2nd ed.; London: Methuen, 1988); and J. K. Burgoon, D. B. Buller and W. G. Woodall, Nonverbal communication: The Unspoken Dialogue (New York: Harper and Row, 1989).

¹⁰⁷ See, summary of 1990 research, in, Knapp and Hall, Human Interaction, p. 28.

¹⁰⁸ See, J. K. Burgoon, T. Birk, and M. Pfau, "Nonverbal Behaviors, Persuasion and Credibility," Human Communication Research, 17, 1 (1990), 140-169; R. L. Cohen and D. Borsoi, "The Role of Gestures in Description-Communication: A

Cross-Sectional Study of Aging," Journal of Nonverbal Behavior, 20, 1 (1996), 45-63; C. M. Leonard, K. K. Voeller, and J. M. Kuldau, "When's a Smile a Smile? or How to Detect a Message by Digitizing the Signal," Journal of Psychological Science, 2, 3 (1991), 166-172.

¹⁰⁹ See, P. Chawla and R. M. Krauss, "Gestures and Speech in Spontaneous and Rehearsed Narratives," Journal of Experimental Social Psychology, 30, 6 (1994), 580-601; J. K. Burgoon and E. J. Baesler, "Choosing Between Micro and Macro Nonverbal Measurement - Application to Selected Vocalic and Kinesic Indexes," Journal of Nonverbal Behavior, 15, 1 (1991), 57-78.

¹¹⁰ See, R. M. Krauss and others, "The Communication Value of Conversational Hand Gestures," Journal of Experimental Social Psychology, 31, 6 (1995), 533-552; M. Miura, "Relationship Between Nonverbal Decoding Ability and Cognitive Mode," Psychological Reports, 68, 3 (1991), 803-806.

¹¹¹ See, W. B. Gudykunst and G. Gao, "Cross-Cultural Perspectives in Nonverbal Communication," Journal of Cross-Cultural Psychology, 22, 4 (1991), 545-546; R. D. Masters, "Individual and Cultural Differences in Response to Leaders Nonverbal Displays," Journal of Social Issues, 47, 3 (1991), 151-165.

¹¹² See, Burgoon, Buller and Woodall, The Unspoken Dialogue, p. 12.

¹¹³ M. Knapp and J. Hall, Nonverbal Communication in Human Interaction (3rd ed.; Fort Worth: Harcourt Brace Javanovich Publishers, 1992), p. 5.

¹¹⁴ Ekman and Friesen, "Repertoire of Nonverbal Behaviour," pp. 49-98.

¹¹⁵ D. Leathers, Successful Nonverbal Communication (New York: Macmillan Publishing Company, 1992), p. 10.

¹¹⁶ Burgoon, et al., Unspoken Dialogue, p. 16.

¹¹⁷ This position was put forward by such as, P. Watzlawick, J. H. Beavin and D. D. Jackson, Pragmatics of Human Communication: A Study of Interaction Patterns, Pathologies, and Paradoxes (London: W. W. Norton, 1980).

¹¹⁸ P. Bull, Postures and Gestures (Oxford: Pergamon Press, 1987), p. 6.

¹¹⁹ Burgoon, et al, Unspoken Dialogue, p. 16.

¹²⁰ Leathers, Successful Nonverbal Communication, p. 11.

¹²¹ M. Weiner, S. Devoe, S. Robinson and J. Geller, "Nonverbal Behavior and Non-verbal Communication," Psychological Review, 79 (1972), 185-214.

¹²² Knapp and Hall, Human Interaction, pp. 10-11.

¹²³ Leathers, Successful Nonverbal Communication, pp. 11-12.

¹²⁴ Burgoon, et al, Unspoken Dialogue, p. 16.

¹²⁵ *Ibid.*, p. 17.

¹²⁶ *Ibid.*, p. 18.

¹²⁷ Weiner et al, "Nonverbal Behavior and Communication," p. 186.

¹²⁸ In *Social Interaction*. Michael Argyle discusses the biological origins of non-verbal communication signals. Argyle assumes that social interaction is both "pre-programmed by innate neural structures which result from natural selection" and by cultural norms that provide "collective solutions to the problem of interaction." Though he admits, "it is not always easy to find out which is the origin of a particular programme: for example hand shaking or something like it is found in apes, and appears to have an innate basis, but in humans the particular method and occasion is defined by the culture." Argyle's position is a modified version of those who hold to an evolutionary basis for biological behaviours that are often claimed to be universal. Argyle assumes: "Man is a branch of the primates that has evolved in a different way from the various species of apes (chimpanzees, gorillas, etc.) and monkeys (macaques, baboons, etc.)...The main differences are probably the power of language, the growth of culture, and the longer period of dependence on the family in humans." See Argyle, *Social Interaction*, pp. 25-26. The author accepts the second part of Argyle's theory on the acquisition of non-verbal codes, but rejects the assumption that man stems from an evolutionary base and is thus a member of the animal kingdom. As Burgoon puts it: "The evidence on the innateness or universality of nonverbal behaviors is highly mixed with staunch proponents at both ends of the nature-nurture spectrum." See Burgoon et al., *The Unspoken Dialogue*, p. 166.

In *Gaze and Mutual Gaze*, Argyle and Cook say the methods that are used to establish encoded and decoded signals "comes from observations in the field, and experiments in which humans look at animals, or experiments in which systematically varied models are presented." Argyle and Cook surveyed research studies that discuss the biological and cultural basis of gaze and they claim that eyes "act as a social signal very early in the evolutionary scale." They state that later in the evolutionary scale 'eye rings' are used in reptiles, birds and mammals "as social signals to members of the same species for threat, courtship, in social hierarchies, and to indicate the direction of attention." Paradoxically, they claim that human gaze is similar in all cultures, but admit that "there are some variations." See, Argyle and Cook, *Gaze and Mutual Gaze* (Cambridge: Cambridge University Press, 1976), p. 1, and p. 34.

In other related studies, Carol Izzard states that there are two kinds of evidence that links facial expression with emotion: cross-cultural studies; and an evolutionary biological basis through psychophysiological studies. See, C. E. Izzard, "Facial Expression, Emotion and Motivations," *Nonverbal Behavior: Applications and Cultural Implications*, ed, Aaron Wolfgang (New York: Academic Press, 1979), p. 31. See also, I. Eibl-Eibesfeldt, "Universals in Human Expressive Behavior," *Ibid.*, pp. 17-30. Knapp says that inferences about whether any given behaviour has been inherited and thus genetically transmitted to all members of the human race are based primarily on five evidential research strategies: *sensory deprivation*, i.e., behaviour in blind/or deaf people; *non-human primates*, i.e., evolutionary continuity linked with nonhuman primates; *multicultural studies*, i.e., similarities observed in other cultures; *twins*, i.e., people with similar genes but reared in different environments; and *neonates*, i.e., behaviour displays from new born babies. See, Knapp and Hall, *Human Interaction*, pp. 409-410.

¹²⁹ Although many human drives and needs may be biologically determined, the ways that humans satisfy such needs are socially learned. LaFrance and Mayo's research suggests that the pan-cultural element in facial communication seems to be limited to four or five basic emotions and that the meaning of emotional expression are subject to both cultural and biological influences. They say that "the innate elements link particular emotion with particular facial muscles while the cultural elements adapt the facial signal to the environment in which it occurs." See, M. LaFrance and C. Mayo, *Moving Bodies: Nonverbal Communication in Social*

Relationships, (Monterey, CA: Brooks, 1978), p. 77. Leathers says there is evidence that a limited number of emotions are communicated by similar facial expressions across cultures, though he quickly adds, "members of some cultures appear to experience and communicate sentiments and emotions that members of other cultures neither know nor recognize." See Leathers, Successful Nonverbal Communication, pp. 342-348. Leathers and McGuire compared German and American decoders and found that "people's cultural experiences can have a dramatic impact on their ability to identify the more subtle kinds of meanings that can be communicated by facial expressions." Leathers and McGuire suggests this finding seems "directly related to the impact of different display rules in the two cultures." See, D. G. Leathers and M. McGuire, "Testing the Comparative Sensitivity of German and American Decoders to Specific Kinds of Facial Meanings." cited in Leathers, *Ibid.*, pp.343-347.

¹³⁰ Buck; Cronkite; cited in Burgoon et al., Unspoken Dialogue, p. 22.

¹³¹ See, I. Eibl-Eibesfeldt, Ethology: The Biology of Behavior (2nd ed.: New York: Holt, Rinehart and Winston, 1975), p. 297. Also see, R. Hinde, ed, Biological Basis of Human Social Behaviour (New York: McGraw-Hill, 1974). Supporters of this position, in the same vein as Charles Darwin before them, and with the same spirit of evolution driving their assumptions, argue on the basis of evidence drawn from: (i) comparative studies between humans and other mammals, particularly primates, that are claimed to imply a genetic heritage; (ii) cross-cultural similarities, that are said to produce some evidence of inborn or at least alleged universal behaviour patterns; and (iii) studies of child development, particularly of handicapped children, that are claimed to reveal patterns common to all developing humans. See discussion of nature-nurture debate in Burgoon et al, Unspoken Dialogue, pp. 162-166; see also the extensive discussion in, Knapp and Hall, Human Interaction, pp. 409-443.

¹³² See, Birdwhistell, Kenesics and Context; also see, W. LaBarre, "The Cultural basis of Emotion and Gestures," Journal of Personality, 16 (1947), 30-36. Scholars who hold the position of cultural determination, mainly argue that surface similarities in the structure of non-verbal behaviour observed across cultures (by their opponents), mask the real differences in function and meaning. Those who hold to the "nurture" position, also argue that rules for the usage and interpretation of non-verbal behaviours are also culturally determined and specific to the context, therefore must be learned. See Burgoon, et al, Unspoken Dialogue, p. 165.

¹³³ See, Burgoon, et al. Unspoken Dialogue ; Knapp and Hall, Successful Non-verbal Communication, p. 409; Leathers, Human Interaction, pp. 350-352.

¹³⁴ Ruesch and Kees, Non-verbal Communication, p. 189.

¹³⁵ See, R. P. Harrison. Beyond Words: An Introduction to Nonverbal Communication (Englewood Cliffs: Prentice-Hall, 1974).

¹³⁶ Leathers, Successful Nonverbal Communication, p. 12.

¹³⁷ Burgoon , Knapp, Leathers all use a similar classification system. The researcher has drawn definitions mainly from Burgoon et al. Unspoken Dialogue, p. 21; also D. K. Smith, Make Haste Slowly (Oregon: IICC, 1984), pp. 63-69.

¹³⁸ See, Argyle, Bodily Communication; Knapp and Hall, Human Interaction, p. 18.

¹³⁹ K. R. Scherer, "The Functions of Nonverbal Signs in Conversation," The Social and Psychological Context of Language, eds. R. St. Clair and H. Giles (Hillsdale, NJ: Erlbaum, 1980), pp. 225-244. Another "mixed emphasis" classification is offered by Patterson, later refined by Leathers, where functions are understood to: (i) provide information (ii) interaction regulation (iii) express emotions (iv) meta-communication (where several functions coexist) (v) social control, and (vi) impression formation and management (i.e., presentation of self). See Leathers, Successful Nonverbal Communication, p. 18.

¹⁴⁰ Ekman and Friesen, "Repertoire of Nonverbal Behavior," pp. 49-98.

¹⁴¹ Burgoon, et al, The Unspoken Dialogue, p. 22.

¹⁴² Leathers, Successful Nonverbal Communication, p. 298.

¹⁴³ Knapp and Hall, Human Interaction, p. 22.

¹⁴⁴ J. Burgoon, "Nonverbal Communication Research in the 1970's: an Overview," Communication Yearbook 4, ed. D. Nimmo, (New Brunswick, NJ: Transaction, 1980), pp. 179-197.

¹⁴⁵ See, Concise Oxford Dictionary, p. 666.

¹⁴⁶ R. Aboudan, "Reconceptualising Hand Gestures: the Role of Language Encoding Processes in the Organisation of Hand Movements and Gestures in Different Speech Contexts," (PhD thesis, University of Sheffield, 1993).

¹⁴⁷ L. S. Jacobus, "Gesture in the Art, Drama and Social Life of Late Modern Italy," (PhD thesis, Birkbeck College, London, 1994).

¹⁴⁸ K. H. Thomas, "Quaker Symbols: Issues in the Development of Ritual and Symbols in Quakerism." (M.Litt. thesis, University of Newcastle upon Tyne, 1990).

¹⁴⁹ M. Padfield, "The Interaction of Belief and Movement: An Examination of the Type and Function of Movement in the Anglican Church," (Ph.D dissertation, The Union Institute, United States of America, 1991).

¹⁵⁰ Padfield specifically states that her study into movement in the Anglican liturgy, is not an examination of non-verbal communication, but dance ethnology. See, Padfield, "The interaction of Belief and Movement," p. 13.

¹⁵¹ A. Kendon, "Current Issues in Nonverbal Communication," Non-verbal Communication, Interaction and Gesture, ed. A. Kendon (The Hague: Mouton, 1981), pp. 1-53. See also, A. Kendon, "Geography of Gestures," Semiotica, 37, (1981), 129-163.

¹⁵² A number of books are available on public speaking, public address, rhetoric, etc., however they only give a very brief comment on gestures. See, D. E. Axon and R. L. Stine, The Public Speaking Process (Fort Worth, Harcourt Brace Janovich College Publishers, 1993), p. 172; G. C. Cronkite, Public Speaking and Critical Listening (Menlo Park, CA: The Benjamin/Cummings Publishing Company, Inc, 1978), pp. 283-286; C. S. Flores and E. B. Lopez, Effective Speech Communication (Manila: National Book Store Publishers, Inc, 1984), pp. 178-180; H. Gregory, Public Speaking for College and Career (3rd ed.; New York: McGraw-Hill,

Inc. 1993), pp. 291-293; A. Jay, Effective Presentation (London: Pitman Publishing, 1993), p 54; S. E. Lucas, The Art of Public Speaking (4th ed.; New York: McGraw-Hill, Inc. 1992), pp. 249-250; J. J. Makay, Public Speaking: Theory and Practice, Fort Worth: Harcourt Brace Janovich College Publishers. 1992), pp. 283-286; J. C. McCroskey, An Introduction to Rhetorical Communication. (5th ed.; Englewood Cliffs: Prentice-Hall, 1986), pp. 116-118; L. A. Samovar and J. Mills, Oral Communication: Message and Response (4th ed.; Dubuque, Iowa: Wm. C. Brown Company Publishers, 1980), pp. 41-47; J. Sprague and D. Stuart, The Speakers Handbook (3rd ed.; Fort Worth, Harcourt Brace Janovich College Publishers, 1992), pp. 337-343; C. Turk, Effective Speaking: Communicating in Speech (London: Chapman and Hall, 1985), pp. 159-164.

¹⁵³ Adapted from Burgoon, et al, The Unspoken Dialogue, p. 36.

¹⁵⁴ Knapp and Hall, Human Interaction, p. 187.

¹⁵⁵ Unless by their use the sender purposefully intends to communicate some message and the receiver is also familiar with the use of such a socially shared code for such a message. This aspect was discussed under the definition of non-verbal communication codes. See, Knapp and Hall, *Ibid.*, pp. 187-188.

¹⁵⁶ W. Lamb, Posture and Gesture (London: Duckworth, 1965), p. 18.

¹⁵⁷ Leathers, Successful Nonverbal Communication, p. 81.

¹⁵⁸ A. E. Schefflen, "The Significance of Posture in Communication Systems," Psychiatry, 27 (1964), 320-323.

¹⁵⁹ Ekman and Friesen, "Head and Body Cues in the Judgement of Emotion," cited in Leathers, Successful Nonverbal Communication, p. 82.

¹⁶⁰ Leathers, Successful Nonverbal Communication, pp. 70-71.

¹⁶¹ Burgoon et al, Unspoken Dialogue, pp. 36-40.

¹⁶² Birdwhistell, Kinesics and Context, p. 192.

¹⁶³ *Ibid.*

¹⁶⁴ See, Mehrabian, Silent Messages; see also. Collier, Emotional Experiences; and Leathers, Successful Nonverbal Communication, pp. 80-81.

¹⁶⁵ Ekman and Friesen. "Repertoire of Nonverbal Behaviour," pp. 49-97. See also the discussion about the *functional* approach in, Burgoon et al, Unspoken Dialogue, pp. 44- 45; Knapp and Hall, Human Interaction, pp. 188-207; and in Leathers, Successful Nonverbal Communication, pp. 73-80 (Leathers calls the functional approach, the *Categorical* perspective).

¹⁶⁶ Knapp and Hall, Human Interaction, p. 190.

¹⁶⁷ Burgoon, et al, Unspoken Dialogue, p. 44.

¹⁶⁸ In 1877, Bulgaria and Russia joined forces to fight Turkey. The Russians said "Yes" by a shake of their head from side to side; the Bulgarians used that gesture to mean "No." See, Knapp and Hall, Human Interaction, p. 193.

¹⁶⁹ Burgoon, et al. Unspoken Dialogue, p. 46.

¹⁷⁰ Hall, Silent Language, p. 10.

¹⁷¹ J. V. Jensen, "Perspectives on Nonverbal Intercultural Communication," Intercultural Communication: A Reader, eds. L. A. Samovar and R. E. Porter (3rd ed.; Belmont, CA: Wadsworth, 1985), pp. 256-272.

¹⁷² Knapp and Hall, Human Interaction, p. 188.

¹⁷³ Leathers, Successful Nonverbal Communication, pp. 83-85. One observation made earlier by the author was that most texts consider non-verbal communication gestures in the inter-personal setting, rather than in the public address area. By way of critical comment, the purpose of non-verbal communication is not limited to the inter-personal channel, but when discussing the function of gestures, most authors seem to have this channel in mind. As a result, functions related to such as relational themes, emotional expressions, formal-informal interactions and conversational turn-taking seem to be more in focus. For example, Burgoon discusses nine functions, but only one of the nine is about the function of non-verbal cues associated with message production and reception. See, Burgoon et al., Unspoken Dialogue, pp. 461-486.

The author contends that the main purpose of non-verbal communication in the church service relates to informative and/or persuasive communication. Non-verbal functions that relate to such as the communicator's emotional state (ie., priest, minister) ought to be of lesser importance overall than the encoding and decoding of information related to worship. For instance, if a congregation were to be more focussed on a priest's emotive condition than the church service that is taking place around them, then a "noise" factor may have entered the situation. The congregation might observe some emotive aspect about the priest, but if such was not an intended communicative action, then the congregation may be distracted from the overall purpose of gathering together. In sum, non-verbal communication accomplishes a multitude of functions and non-verbal cues can affect the outcomes of communication when they aid or inhibit persuasion and behavioural change. At the basic level, non-verbal cues such as gestures can significantly affect information processing and comprehension. Functions are the purposes, motives, or outcomes of communication.

¹⁷⁴ A. Kendon, "Did Gesture have the Happiness to Escape the Curse at the Confusion of Babel," pp. 75-114. in Knapp and Hall, Human Interaction, p. 193.

¹⁷⁵ P. Ekman, R. E. Sorenson and W. V. Friesen, "Pan-Cultural Elements in Facial Displays of Emotion," Science, 164 (1969), 86-88.

¹⁷⁶ D. Morris, et al. Gestures: Their Origins and Distribution, London: Jonathon Cape, 1979).

¹⁷⁷ Burgoon et al., Unspoken Dialogue, p. 48.

¹⁷⁸ Knapp summarised published lists of emblematic gestures for cultures around the world that include the research of Munair's Italian study in 1963; Saitz and Cervinka's comparison of Colombian - American gestures in 1972; Barakat's examination of Arabic gestures in 1973; Broide's study of Israeli emblems in 1977; Creider's description of East African gestures in 1977; Wylie's study of French gestures in 1977; and Sparhawk's contrast of features in Peruvian identificational gestures in 1978. See, Knapp and Hall, Human Interaction, p. 193.

Based on comparisons of facial displays in some literate and preliterate cultures, it is thought that facial expressions such as happiness, fear, surprise, anger, disgust, and sadness are encoded and decoded in similar ways. With reference to the concept of universal gestures (same meaning and form in every culture), Knapp and Hall firmly state: "As yet, no speech-independent gestures have been found that are made the same and have the same meaning in every culture studied...Far more common are examples of gestures of similar form that differ in meaning from culture to culture." See, Knapp and Hall, Human Interaction, p. 193. The researcher consistently argues that not all behaviour is communication, although all communication involves behavioural action. Behaviour that is common to the human race does not infer universality of communicative gestures if such behaviour is not regarded as communication in the first instance. See, author's earlier discussion on definition and classification of non-verbal communication (pp. 179-186).

¹⁷⁹ Knapp and Hall, Human Interaction, p. 194.

¹⁸⁰ A. Kendon, Sign Languages of Aboriginal Australia: Cultural, Semiotic and Communicative Perspectives, (Cambridge: Cambridge University Press, 1988), p. 2-3. In particular, Kendon examined Aboriginal rituals and initiation ceremonies. Kendon also distinguished sign language from "invented *manually coded language*... those systems which have been developed by educators as a means of conveying spoken languages to the deaf by manual actions." Sign language has nothing to do with signing used by the deaf, or by people in interaction with the deaf. See, *Ibid.*, p. 5.

¹⁸¹ *Ibid.*, p. 4.

¹⁸² M. Meissner and S. B. Philpott, "The Sign Language of Sawmill Workers in British Columbia." Sign, Language Studies, 9 (1975), 291-308, cited in Kendon, Sign Languages of Aboriginal Australia, p. 5.

¹⁸³ Six factors were suggested to account for gestures appearing to be more widely diffused across groups than words: no particular effort is made to keep sign language distinct; change to name-taboo vocabulary does not apply to gestures; structural differences in language does not affect the diffusion of gestures; iconicity of gestures make them easier to learn and harder to distort in memory; new gestures are less likely to be localised than would be the case of spoken words; and finally, processes by which gestural representation and cultural similarities give rise to the selection of gestures compared with words. See, Kendon, Sign Languages, p. 400.

¹⁸⁴ *Ibid.*, 438.

¹⁸⁵ The monastic sign language compared was that used by Cistercian monks at St. Joseph's Abbey, Spencer, Massachusetts, USA., and based on the study of R. A. Barakat, Cistercian Sign Language, (Kalamazoo, Michigan: Cistercian Publications, 1975).

¹⁸⁶ Several Roman Catholic monastic Orders follow a rule of silence to enable members to devote their time to contemplation. Speech communication with other members is regarded as a distraction. Cistercians, Cluniacs and Trappists follow a rule of silence that was in essence laid down by St. Benedict in the 6th century. Silence is observed from seven at night till seven next morning; at meal times; and at all times in certain places in the monastery. Speech communication is kept to an absolute minimum, but a number of signs are permitted. Kendon says the first list of official signs were drawn up in the 10th century and that it is from these official signs

that the present day list partly derives. See, Kendon, Sign Languages, pp. 423-425. Unofficial signs were also used and at first these were frequently frowned upon. Over time, versions of these unofficial signs were developed in each monastery until a sign language evolved. Today, signs from the official list is the only basic way monastics can communicate with one another, as each group has nowadays its own strongly individualistic sign language with little overlap. Barakat classified Cistercian signs into five classes: iconic; arbitrary; qualitative; partly related to spoken expression; and phonetic equivalents. See, Barakat, Cistercian Sign Language, p. 88.

¹⁸⁷ H. G. Johnson, P. Eckman, and W. V. Friesen, "Communicative Body Movements: American Emblems," Semiotica, 15 (1975), 335-353.

¹⁸⁸ Knapp and Hall, Human Interaction, p. 194.

¹⁸⁹ Ibid.

¹⁹⁰ Johnson et al., eliminated gestures that required speech and also those not considered as "natural" such as gestures used in games like "charades." See, Johnson, Eckman, and Friesen, "American Emblems," Semiotica, pp. 335-353.

¹⁹¹ Leathers, Successful Nonverbal Communication, p. 75

¹⁹² Ibid.

¹⁹³ P. Bull and G. Connelly, "Body Movement and Emphasis in Speech," Journal of Nonverbal Behavior, 9 (1985), 169-187.

¹⁹⁴ P. Ekman and W. V. Friesen, "Hand Movements," Journal of Communication, 22 (1972), 353-374.

¹⁹⁵ See, Burgoon, et al. Unspoken Dialogue, pp. 44, 48.

¹⁹⁶ At the turn of the century, schools such as the Del Sarte School of Oratory in the United States, believed a loci of gestures dictated particular meanings. See, Ibid.

¹⁹⁷ Ekman and Friesen, "Repertoire of Nonverbal Behavior," pp. 49-98.

¹⁹⁸ See, A. Kendon, "Gesture," International Encyclopaedia of Communication (2 vols. New York: Oxford University Press, 1989), pp. 217-222; and Knapp and Hall, Human Interaction, pp. 199-207. The author has followed Knapp's classification system for speech-related gestures in this discussion.

¹⁹⁹ Knapp and Hall, Human Interaction, p. 203.

²⁰⁰ Bull and Connelly, "Body Movement and Emphasis in Speech," pp. 169-187.

²⁰¹ See, Knapp and Hall, Human Interaction, p. 205.

²⁰² Ibid.

²⁰³ A theory on the process of change that involves both the individual and significant others is postulated by such as Martin Fishbein and Ijzen Ajzen, Changing Beliefs, Attitudes, Intentions and Behaviors (Englewood Cliffs: Prentice-Hall, 1974).

²⁰⁴ Ibid., p. 459.

²⁰⁵ J. C. Gardiner, "A Synthesis of Experimental Studies of Speech Communication Feedback," Psychological Bulletin, 21 (1971), 17-35.

²⁰⁶ See, J. D. Jecker, N. Maccoby and H. S. Breitrose, "Improving Accuracy in Non-verbal Cues of Comprehension," Psychology in the Schools, (1965), 2 (1965), 239-244.

²⁰⁷ Among adults, see, Davitz, Communication of Emotional Meaning; and among children, see, L. Beck and . S. Fieldman, "Enhancing Children's Decoding of Facial Expression," Journal of Nonverbal Behavior, 13 (1989), 269-278.

²⁰⁸ See, Knapp and Hall. Human Interaction, p. 460.

²⁰⁹ Argyle, Bodily Communication. See also M. Argyle, P. Trower and B. Bryant, "Explorations in the Treatment of Personality Disorders and Neuroses by Social Skills Training," British Journal of Medical Psychology, 47, (1974), 63-72.

²¹⁰ See, O. Hargie, ed, A Handbook of Communication Skills (London: Routledge. 1986).

²¹¹ P. Ekman and W. V. Friesen, Unmasking the Face (Englewood Cliffs: Prentice-Hall. 1975).

²¹² D. Archer and R. Akert, "Words and Everything Else: Verbal and Nonverbal Cues in Social Interaction," Journal of Personality and Social Psychology, 35 (1977), 443-449.

²¹³ R. Rosenthal, J. A. Hall, and others, Sensitivity to Nonverbal Communication: the PONS Test (Baltimore: John Hopkins University Press, 1979).

²¹⁴ J. A. Hall, "Gender Effects in Decoding Non-verbal Cues," Psychological Bulletin, 85 (1978), 564-567.

²¹⁵ P. Noller. "Sex Differences in Nonverbal Communication: Advantages Lost or Supremacy Gained?," Australian Journal of Psychology, 38 (1986), 23-32.

²¹⁶ For example, Snyder found that self-monitors are sensitive to and attempt to control their own behaviour. Not only that, but they also are sensitive to the behaviour of others and learn from others to modify their own behaviour. See, M. Snyder, "Self Monitoring of Expressive Behavior," Journal of Personality and Social Psychology, 49 (1974), 526-537.

²¹⁷ L. Bertalanffy, General System Theory (London: The Penguin Press, 1968).

²¹⁸ Ross, Speechmaking System, p. 4.

²¹⁹ Ibid.

PART II

FIELD SURVEY

CHAPTER 5

METHODOLOGY

In the second part of this dissertation the author presents three chapters that consider, in turn, the methodology, results, and discussion on the interpretation and application of the project.

Frequently in research, there is a desire to answer questions about the relationships among characteristics in church life or Christian worship, as they exist in their natural setting. Survey research is one way to study such phenomena and this chapter discusses the various methodological procedures that were adopted in this field survey project.

In order to explain in more detail the methodology used, the chapter will be divided into eight headings, outlined as, (1) background, (2) research design, (3) study description, (4) basis of subject selection, (5) instruments to be used, (6) data collection procedure, (7) operational definitions, and (8) statistical method used to analyse survey data.

Background

Clearly, there are some various inherent theoretical and methodological problems to be overcome when a researcher is involved in a project in another culture. It is known that linguistic equivalence is a problem when questionnaires or interview schedules are used in another cultural setting. Questions that may mean one thing in the researcher's home environment, may mean something quite different elsewhere. It can be added, to ask questions that mean the same thing to all respondents is a basic problem common to researchers in any area or location.

David Hanson puts forward the viewpoint, with reference to the Philippines, that there are three main areas of concern to those involved in cross-cultural forms of

research. Hanson states his three concerns as: “linguistic equivalence; sample equivalence; and situational equivalence.”¹ The author will consider each of Hanson’s points in turn.

Firstly, the author agrees that the subject matter of linguistic equivalence is a valid concern. One procedure frequently used to determine linguistic equivalence in questionnaire design is to have the instrument translated into language B by one person and then re-translated or back-translated into language A by a different person. The texts then are compared for accuracy.

Another approach is to give the original instrument to two independent translators, who without consulting one another, try to arrive at the best translation possible. In this procedure, a third informant takes both texts and compares them with the original text to determine the best translation. This researcher followed the latter approach in this study and was helped by three Kankana-ey scholars familiar with the nature of translation in research.²

Secondly, in order to overcome the problem of interview bias, the researcher attempted to achieve equivalence in sampling. This was done by using the objective criteria of gender, age, education, occupation, residence, etc. Hanson holds the view that the problem of interview bias, in the main, is due to the selection process of respondents, but he accepts that this concern can be overcome by the use of a proper sampling design. Hanson says:

The problem of interviewer bias in the selection of interviews can be virtually eliminated through the use of designs in which the interviewers are assigned to obtain interviews from specific people, from people in specific living units, or from people living in units selected according to a specific plan or pattern. While such designs may be especially difficult to develop for use in many areas of the world, they do reduce interviewer bias in respondent selection.³

Thirdly, in the Philippines, a number of issues might influence the degree of equivalence in an interview situation.⁴ These might include the respondent’s gender, age, personal characteristics, level of education, status in the community, perception of status or ethnic differences with the interviewer, verbal competence, familiarity with the nature of the research approach used, topic under investigation, environment

of the actual interview and characteristics of the specifics in the interview schedule itself.

Other related factors might include the interviewer's own gender, age, physical state of appearance, perceived status or credibility of the respondent, his or her own view of their personal status, actual behaviour, language characteristics in English and also in Filipino languages or dialects, knowledge of local customs and mores, skill and experience at the interview, actual method of introduction to the interview, timing of the interview, and the presence of others in the vicinity. Implications for cross-cultural research are evident.⁵

The researcher agrees that there are inherent difficulties in any cross-cultural study. The author, nevertheless, holds the viewpoint that potential biases which could arise on the part of the interviewer were reduced by training, previous experience, and attention to detail. It is further argued that one of the best forms of insurance against serious non-equivalence in cross-cultural research is, first and foremost, for the actual researcher to be highly aware of the potential problems that may arise and be determined to reduce them.

Research Design

The researcher employed a *Descriptive Analysis*⁶ design to evaluate the objectives of the study and answer the main research question. Descriptive analysis is sometimes referred to as "survey research."

In brief, whereas historical or library research designs examine written records of phenomena, descriptive research involves the collection of information directly from individuals or groups who possess the information. Descriptive research is therefore understood to be a common and familiar method of research that is acceptable to a wide variety of research questions.

The overall purpose of the descriptive method is, in the first instance, to investigate, describe and analyse events, such as, beliefs, attitudes, values, intentions,

preferences or behaviour of people in their natural setting.⁷ This author examined the behaviour of clergy and congregations in the context of their gestures used in the Sunday morning service in the church setting, Buguias, Northern Philippines.

With this understanding of the descriptive method and its purpose, the question remains about how descriptive research is to be conducted. In answer, Tucker, Weaver and Fink provide insight to this question, when they say:

The descriptive researcher follows the systematic, sequential process....He or she must be concerned with the theoretical basis of investigation, should follow the norms of the research community, and must proceed through each step of the research process from discovering the problem to writing and disseminating the research report.

The descriptive researcher has available some specific techniques however, for collecting data. Descriptive data collector techniques fall into three general categories: surveys, interviews, and observations. Each tool represents a certain tool, means, or method for gathering information. Some descriptive studies combine elements of two, or all three of these categories. Some researchers, for example, will conduct interviews prior to launching a survey. A researcher may observe a phenomenon and then interview participants in the phenomenon to gain additional, in-depth information. Techniques from each of these categories, can be used as sequential steps in the collection of information.⁸

A survey was used in this project as the main method to collect information about a human population in which direct contact was made with the units of the study.

Through such a systematic means, as the administration of an interview schedule, specific information was collected about gestures in the church. To summarise: a survey is a technique that functions as a part of the descriptive research approach for gathering information directly from people who possess the information.⁹ An interview schedule is a tool or instrument used in the survey technique.

Fred Kerlinger says that the nature of survey research is revealed by the nature of its variables that are classified as sociological and psychological facts. He says *sociological* facts are understood to be “attributes of individuals that spring from their membership in social groups.” These include variables such as gender, education, age, occupation, income, political associations, religious affiliation, race, and so on. *Psychological* facts, on the other hand, include variables such as beliefs, opinions, attitudes and behaviour. Kerlinger concludes:

The survey researcher is not interested primarily in the sociological variables, as such, he is primarily interested in what people think and what they do. The sociological variables are then related in some manner to the psychological variables.¹⁰

The researcher specifically examined the type and function of gestures (psychological variable) as used by clergy and congregation (sociological variable - i.e., membership of an religious affiliation), in the situation context of the Sunday morning service. A brief description of this study, discussion of the survey used as a research technique, an explanation of the survey setting, and criteria used for sample selection of respondents now follows.

Study Description

Two denominations were selected as representative of the Protestant liturgical spectrum: the Episcopal Church as representative of a more formal liturgical expression and the Assemblies of God as representative of a more non-formal liturgical expression. Two Kankana-ey congregations were selected from within each denomination. Thus four congregations in total constituted the study project groups for the purpose of the collection of information. Congregations were selected on the basis that they (a) most accurately reflected the range and diversity of non-verbal communication gestures that occur in Protestant liturgy, and (b) allowed for a clear analysis of similarities and differences in the use of gestures.

Selection of Sample

Forty respondents who met the following criteria were interviewed for the study project in Buguias, between January and March, 1995. Criteria for the selection of congregation members included:

1. Gender. A balance of males and females was sought in each congregation.
2. Age. Between a minimum of 18 and maximum of 65.
3. Education. Educated to at least 6th grade of primary level schooling.
4. Occupation. This varied from unemployed to employed full-time.

5. Church membership. Active members of their respective congregation at the time of this survey.

6. Church Attendance. Active in the attendance at their respective church, determined by attendance at least once per month.

7. Length of Church Association. Active in attendance at their respective local church over a period of not less than a one year minimum.

8. Birthplace. Born in Benguet Province, Northern Philippines.

9. Language. Speak fluently the Benguet Kankana-ey language.

10. Residence. Presently reside in the Municipality of Buguias, Benguet.

The sample was achieved by a stratified sample process in each congregations and that essentially involved gender. The sampling process attempted to ensure that an equal number of males and females were achieved: stratification therefore in the sense that it was proportional and similar to the make up of the community.

Inferences are similar to pure random sampling and it could be argued it is better than a complete randomization, because a balance ensured that enough males and females were represented.

The researcher was helped in a random selection process by each of the local clergymen within strata. A list of respondents to contact and interview was then followed after selection. The sampling procedure allowed the researcher to consider both types of non-verbal communication gestures used during the service and provided insight on points of view about gesture identification relationship to culture.

In summary, members of each group were chosen in a random mixed process to obtain the required total number of respondents in each congregation. The researcher is confident that a careful process was followed in the selection of respondents. This was in accordance with quantitative research methods that allows for generalisations from the examination of the sample on the desired range of gestures under study, to be regarded as applicable to a broader population.

Instruments Used to Collect Data

A structured Interview Schedule¹¹ and Photo-Elicitation¹² (photographs of gestures) were the main instruments used to gather information. Questions in the Interview Schedule were translated from English into Kankana-ey. The use of a Kankana-ey informant familiar with translation and survey research helped the researcher at all interviews. The Interview Schedule and photo-elicitation tools were first pilot-tested and later pre-tested on Kankana-ey people in a congregation not involved in the project.

Interview Schedule: The Interview Schedule was set out in two parts. The first part of each schedule was structured with closed-ended questions and covered demographic background; the second part of the schedule was structured and used both closed-ended and open-ended questions. Open-ended probe and follow-up questions were used in order to gain deeper answers to main questions as shown in the Schedule.

In the preparation of the Interview Schedule, the researcher read books, unpublished thesis and other educational materials that had a bearing on the project. Both Scottish and Filipino educators were consulted before final questions and their order were formulated. After the Interview Schedule was translated into Kankana-ey, guidance from the researcher's own advisors was sought in a final preparation before field data collection proceeded.

Photo-Elicitation: Approximately 50 photographs, that illustrated 24 non-verbal gestures were taken for possible use in conjunction with the Interview Schedule. The subjects of photographs were taken outside the area of survey and the photographs were not previewed by any of the subjects interviewed in the project. Out of an initial general working list of 24 potential gestures, the author finally selected 18 as those most suitable for the project: photographs were chosen as the best representatives of these gestures. Therefore, gestures were selected on the basis of (i) the body of literature reviewed, (ii) the author's own observation based knowledge on

what was normally practised during the morning service, (3) the response from subjects in the pilot and pre-tests administered prior to the survey, and (4) advice accepted from the researcher's study project advisors.

Tests: A pilot-test was undertaken in February 1994, one year prior to the survey itself, and was performed in a Kankana-ey congregation not involved in the survey. This test helped to (i) set the protocol to be followed for the interviews, (ii) determine a final selection on the 18 gestures, (iii) determine the final photographs that were eventually used in the study, and (iv) provide guidance as to the suitability of the questions to be asked in the Schedule. These operational decisions were made after the researcher returned to Scotland. The researcher made a selection of photographs to use after final consultations with his study advisors.

In January 1995, a final preparation step was conducted by the researcher with a brief pre-test performed on the whole procedure (interview schedule, photographs, tally sheet, translator, and timing of interviews). This pre-test involved Kankana-ey subjects not concerned with the project. After some final adjustments to the way the answers of respondents were to be recorded accurately on a prepared tally sheet, the survey was then administered to respondents by the researcher personally, in the Philippines, between mid-January and March, 1995.

Data Collection Procedure

Participation was requested of each person by a letter from New College, University of Edinburgh that introduced the researcher, and a personal letter from the researcher that requested their involvement in the project.¹³

When the sample list was compiled, interviews were arranged through each of the four clergy who fixed a suitable place, time and date for the researcher to conduct interviews with respondents. The researcher conducted interviews personally in each of the four Buguias locations for approximately one week at a time in each location.

Interviews were conducted at respondent's homes, in the church hall, or if more convenient to those self-employed, at their workplace.

In explanation of the procedure, the researcher first spent a few moments in personal introduction and thanked each respondent individually for their willingness to participate. A brief outline of the interview procedure was explained, namely, the use of photos, an interview schedule, tally sheet to record answers, and the expected length of time the interview would last. More specifically the respondents were told:

1. The interview procedure would be in two parts, with the first part on background details and the second part involved looking at photographs and answering questions.
2. When batches of photographs would be brought out, that there were no right or wrong answers.
3. Questions about the photographs would be on actions, not words, nor noises from people's mouth.
4. The time of interview would be about 1 hour.
5. Person(s) in the photographs were not of interest or important, only the action.
6. To say "no answer" if they were unable to give one.
7. Respondents were asked if they understood the whole procedure or if anything was not clear to them.

The involvement of the translator was explained and a *merienda*¹⁴ was provided at the end of the interview, mostly whenever the interview took place at a church building. The majority of the interviews lasted approximately one hour in total. One or two interviews lasted longer, especially at the beginning, mainly due to the researcher being less familiar with the procedure. In all situations, each interview rigorously followed the Interview Schedule.

Questions asked in part one of the Interview Schedule were used to gain a demographic profile of the subjects. The researcher used the space provided on the

first part of the Schedule to fill in the information given by respondents. A check was then made with the respondent to ensure that all answers were accurately written down.

In combination with part two of the Interview Schedule, a selection of approximately 44 various still photographs formed the basis of questions on 18 specific non-verbal communication gestures. Probe questions were used to gain more detailed and accurate answers. In administering the second part of the Schedule, the researcher recorded respondent answers directly into the spaces provided on a tabulation sheet; one tabulation sheet was used for each respondent.¹⁵ As most of the questions in part two of the Schedule involved a 5 point Likert-type rating scale, answers given were mostly numerical. Answers recorded for each gesture were double checked to ensure that each respondent's words or figures were correctly entered onto the sheet properly, prior to considering questions on the following gesture.

In part two, photographs were shown in conjunction with questions sequentially, in 18 clusters, with the same procedure followed with each respondent. When the photograph(s) were presented, the relevant questions from the Schedule were asked about the gesture in a sequential manner. Respondent's answers to each question were duly recorded on the prepared tally sheet. A tick was placed against the relevant space for a "yes," or a cross was placed to record a "no." In questions where they were asked to rate their answer, a number between 1-5 was recorded, where 1 equalled low and 5 equalled a high rating. Thus the Likert-type rating scale was between 1-5 and was graphically shown for each relevant question as displayed in the Schedule.

A similar procedure was followed with each respondent in the administration of the Interview Schedule, until information on all 18 gestures were recorded. Probe questions were the only deviation and were used to encourage respondents to clarify their answers to main questions asked.

A translator, fluent in English, Kankana-ey, and Ilocano, was used throughout each interview. As the vast majority spoke reasonable to good English, the few occasions Kankana-ey was expressed, was used mainly by respondents to express further information. The interpreter was experienced in translation work and familiar with survey research methods. The researcher's objective in the collection of field data was to gain information into the type and function of non-verbal communication gestures, namely, their identification, and perceived frequency and importance to the service. More specifically, the researcher's main interest and focus was to find out if these gestures commonly used in the church service were identified, or not, in their relationship to the general Kankana-ey culture. The researcher's hypothesis was not shared with the translator.

Method of Analysis for Study Objectives

The author analysed the information gathered from the field survey, in reference to research objectives presented in the introduction, as follows:

Objectives 1 and 2

- 1. To identify and express the cultural world-view of the Benguet Kankana-ey.*
- 2. To identify and define non-verbal communication gestures patterns used by Benguet Kankana-ey in their general culture.*

Objective 1 was dealt with through traditional library research methods. In order to answer the second objective, key informants¹⁶ within the Kankana-ey culture were informally interviewed by the researcher over a period of five years. These key witnesses provided additional information on the customs and gesture behaviour of Kankana-ey people in their general culture. This information was not available through library source materials on the Kankana-ey culture. In both objectives, the researcher was a participant observer during periods of field work while this project

has been undertaken. Objectives 1 and 2 were therefore dealt with in chapter two of this project.

Objectives 3 and 4

3. To identify and express the Episcopalian liturgical tradition and background.

4. To identify and define Episcopalian liturgical gesture practice.

Traditional library research methods were used to examine objectives 3 and 4. In order to get information about objective four, key witnesses from within the Episcopal Church denomination were also informally interviewed.¹⁷ Additional referrals to source materials was provided by these key witnesses. The researcher was a participant observer among Kankana-ey Episcopalians during his periods of field research in the Philippines. Objectives 3 and 4 were dealt with in chapter three of this project.

Objectives 5 and 6

5. To identify and express the Assemblies of God liturgical background and traditions.

6. To identify and define Assemblies of God liturgical gesture practice.

Objectives 5 and 6 were also examined through traditional library research methods. In objective 6, key witnesses from within the Assemblies of God Church denomination were informally interviewed.¹⁸ These key witnesses also provided additional referrals to source materials. The researcher was a participant observer among Kankana-ey Assemblies of God Churches during his periods of field research in the Philippines. Objectives 5 and 6 were dealt with in chapter three of this project.

Objective 7

7. To compare the use of gestures in the liturgy of the Protestant Church with the use of gestures in the general Kankana-ey culture, as expressed by a study of four congregations, within two denominations.

In order to fulfil objective 7, a field study that involved a survey was used to analyse information on the liturgical actions and perceptions of both the Episcopalian and Assemblies of God denominations. This allowed a comparison to be made between what normally happens in the morning service and what happens in the culture. The field study consisted of:

- (a) participant-observation
- (b) interview schedule
- (c) photo-elicitation

The findings of objective 7 are presented in chapter six of this project, where the results of the survey are reported. The computer programme, *Statistical Package for Social Science Research* (SPSS) was used to determine whether there was any significant difference, in a statistical sense, from respondents' perception of gestures used in the Church and their use in general culture.

Objective 8

8. To compare the two Protestant denominations involved and determine whether there is any difference between them in their use of gestures in the Sunday morning Church service with their use in the Kankana-ey culture.

Objective 8 was achieved by a comparison of denominational group results provided in the survey. SPSS for Windows was used to determine if any difference existed and whether or not such differences were significant in the statistical sense, between the denominational grouped answers for the Church and their grouped answer for the culture. Results of tests on objective 8 are also reported in chapter 6.

Operational Definitions

Ceremonial Gestures. Understood to be formal and externally excited and involve the purposeful movement of the head, shoulders, arms, hands, or another specific part of the body during the Sunday morning church service.

Spontaneous Gestures. They are understood to be internally excited and involve purposeful movement of the head, shoulders, arms, hands, or another specific part of the body during the Sunday morning church service.

Comprehension of Gestures. This was determined by the mean of raw scores on identification, recognition (name) and explanation expressed as a percentage. The result was referred to as the *comprehension* score. Respondents could achieve a comprehension score on each gesture of 100% (3 correct answers), 67% (2 correct answers), 33% (1 correct answer), or 0% (no correct answers).¹⁹

Relationship to Church. Gesture use in the Church setting was determined by the mean of raw scores obtained on frequency by importance. The result of frequency by importance was called the Church *Impact* score.

Relationship to Self. Gesture use in the Self setting was determined by the mean of raw scores obtained on frequency by importance. The result of frequency by importance was called the Self *Impact* score.

Relationship to Culture: Gesture use in the Culture setting was determined by the mean of raw scores obtained on frequency by importance. The result of frequency by importance was called the Culture *Impact* score.

Measurement of Frequency. Raw scores on the respondent's response to the frequency of gestures used in the settings of Church, Self, and Culture, were measured by the respondent's answers to the rating given along a five point Likert-type rating scale as shown below in Figure 8.

5	4	3	2	1
Always	Mostly	Sometimes	Rarely	Never

Figure 8

Rating Scale to Measure Perceived Frequency of Gestures
in Settings: Church, Culture, and Self

Measurement of Importance. Raw scores on the respondent's response to the importance of gestures used in the settings of Church, Self, and Culture, were measured by the respondent's answers to the rating given along a five point Likert-type rating scale as shown below in Figure 9.

5	4	3	2	1
Essential	Very Important	Important	Not Very Important	Not at all Important

Figure 9

Rating Scale to Measure Perceived Importance of Gestures
in Settings: Church, Culture, and Self

Statistical Method of Analysis of Survey Data

For the purpose of statistics, the mean of the raw scores on the respondent's rating on frequency times raw scores on importance were calculated, and the result was termed the total *impact score*. All statistical analysis tests were then based on respondent impact scores, that were, as stated, obtained by the multiplication of raw scores on frequency and importance. The total impact score is therefore a weighted figure.²⁰ All calculations of impact scores were done on SPSS for Dos version 3.0.

A respondent's Church frequency score was determined by the rating given to clergy usage multiplied by the rating score given to congregation usage, the sub-total

was then divided by two. This weighted frequency score was then multiplied by the importance score to provide the total Church impact score. The impact score on Self was derived from the straight multiplication of raw scores on frequency of Self use outside church services, multiplied by importance to Self outside of church services. The impact score for Culture was derived from the rating given to frequency in Culture, multiplied by the respondent's rating score given to the importance to Culture question. Two sub-headings are used to set out this last part of the chapter, (a) Analysis of Variance, and (b) follow-up tests.

Analysis of Variance

Three sub-headings are set out here for discussion on the Analysis of Variance: (i) the design; (ii) the description; and (iii) the procedure.

Design: The Analysis of Variance design used was $2 \times 3 \times 2$, with one between subject variable (Denomination) and two within subject variables (Setting, Gesture Type). For reference, a copy of the Analysis of Variance test that uses a $2 \times 3 \times 18$ design with one between subject variable (Denomination) and two within subject variables (Setting, Gestures 1 to 18) is placed in Appendix D.

Description of ANOVA: The ANOVA approach was designed to test main effects and interactions and is shown in table 5.

Procedure: SPSS for Windows version 6.0 was used to analyse the data for repeated measures of Analysis of Variance in the project.²¹ Results of the Analysis of Variance test is reported in chapter six. SPSS printed output is placed in Appendix E.

Table 5
ANOVA Approach to Test Main Effects and Interactions

Test	Description of Variables
Main Effects	Denomination (Episcopalian and Assemblies of God) Setting (Church, Culture, Self) Gesture Type (Ceremonial, Spontaneous)
Interactions ^a	Denomination by Setting by Gesture Type Denomination by Setting Denomination by Gesture Type Setting by Gesture Type

^a Priority is given to Interactions over Main Effects.

Follow-Up Tests

In order to find out where particular differences occurred and the relationship of correlation aspects, a series of further tests were conducted. These included:

t-Tests. The *Student t-Test* was used to follow-up the Analysis of Variance in order to determine where differences occurred.²² The researcher was interested to find if any difference existed in the data between the two specific gesture types, between denominations, between any one denomination and any particular type of gesture.

Paired t-Tests were used to compare means when variables were within the one sample group or area of measurement. *t-Tests for Independents Means* were used to compare differences between denominational samples. SPSS for Dos 3.0 was used to carry out all *t-Tests* in the project. As the tests were considered repeated, in accordance with protocol, the significance level was changed from .05 to .02 level of

confidence in a 2 tailed test. Summary results of t-Tests are reported in table format in chapter six, with total t-Test results tabled and placed in Appendix D for reference.

Pearson's Correlation. This test, more formally known as, "Pearson's Product Moment Correlation Coefficient," was carried out to determine the relationship of comprehension and attitude to gestures in settings (Church, Culture, Self) using SPSS for Dos version 3.0.²³ Pearson's test is a common statistical procedure used to measure the linear strength of a relationship between two variables. Pearson's test is symbolised by r , where the coefficient varies between + 1.00, (100 percent accuracy in the prediction of a positive relationship between two variables); and - 1.00, (100 percent accuracy in the prediction of a negative relationship between two variables). The figure 0.00, signifies no relationship exists at all. Statistical significance in these correlation tests was set at the .05 confidence level.

Cluster Analysis. The Cluster Analysis test was run under SPSS for Dos version 3.0 to determine how gestures clustered into groups.²⁴ Two distinct groups emerged and summary results of the cluster analysis test are reported in chapter six. What is meant by Cluster Analysis and what procedures were followed?

Despite the old adage that opposites attract, it appears instead that likes cluster together. Birds of a feather, yuppies, and many other animate and inanimate objects that share similar characteristics are found together. By studying such clusters, one can determine the characteristics the objects share, as well as those in which they differ. In statistics, the search for relatively homogeneous groups of objects is called *cluster analysis*...In cluster analysis, group membership for all cases is unknown. In fact, even the number of groups is often unknown. The goal of cluster analysis is to identify homogeneous groups or clusters.²⁵

As with other statistical tests, a number of procedural decisions were made prior to the actual analysis being performed. In Cluster Analysis there were three procedural questions to be answered: (i) Which variables would serve as the basis for the cluster formation? (ii) How would the distance between the cases be measured? (iii) What criteria would be used to combine cases into clusters?²⁶

First, the variables in this study that served as the basis for the cluster formation were chosen and included respondent's: comprehension level scores:

impact scores of Church setting, impact scores of Culture setting, impact scores of Self setting; and scores on attitude to removal of gestures from the Church service. The researcher understood that the careful choice of variables determines the characteristics used to identify sub-groups and helps to avoid poor findings.

Second, the distance between cases was measured by the *squared Euclidean distance* and is the SPSS default procedure. In Cluster Analysis, distance is a measure of how far two objects are apart, similarity measures closeness. Different distance and similarity measures weight data characteristics differently. The researcher was aware that the choice of measurement should be based on which differences or similarities in the data are thought important for a particular application. In the *squared Euclidean distance* procedure, variables that are measured in larger numbers (ie., Church, Culture, Self impact scores) contribute more to the distance than variables that are recorded in smaller numbers (ie., comprehension, attitude scores).

Third, the average linkage between groups method (UPGMA) was used to define the distance between clusters. This method uses information about all pairs of distances, not just the nearest or furthest. For this reason it is usually preferred to the single and complete linkage methods and is the SPSS default procedure. Output specified was a dendrogram with agglomerative hierarchical clustering (clusters are formed by grouping them into bigger and bigger clusters until all cases are members of a single cluster). The agglomerative schedule is also the SPSS default procedure.

Summary of Chapter

In this chapter, the researcher explained the methodology followed in the project, namely: the descriptive research design; sample criteria for the selection of interview subjects; main tools used to gather information. procedure followed in the collection of data in the field; approach used in the evaluation of study objectives; operational definitions; and the statistical approach to analyse the survey data. The next chapter presents the main results of the survey.

Endnotes

¹ D. Hanson. "Equivalence in Cross-Cultural Research." Philippine Sociological Review, 16 (1968), 51-60

² The researcher was helped by the various people in the preparation and translation of the Interview Schedule. The staff at the *Cordillera Study Centre*, University of the Philippines, College Baguio, helped with guidance on the initial draft in English and general procedure. Dr. Guy Fielding, head of *Communication Department*, Queen Margaret College, Edinburgh, suggested a format that incorporated likert-type scale questions and checked validity. Study advisors at the *Centre for the Study of Christianity in the Non-western World*, New College, University of Edinburgh, proof read and suggested amendments to the English edition. These ideas were accepted by the author and incorporated into the instrument. Pastor Walter Caput, and Miss Olivia Lagman, both graduates of the Asia Pacific Theological Seminary, Baguio, faithfully worked on the original translation into Kankana-ey. Pastor John Vinciente, an experienced informant with translators from the Summer School of Linguistics, Manila was the third person who checked the work and made corrections to the translation. Bishop Pachao of the Philippine Episcopal Church and Father Anosan priest of the Episcopal Church were also consulted on the shape of the final draft prior to a pre-test of the translation that was conducted in the Philippines, January-February, 1994. Reliability and validity of the instrument was internally and externally checked.

³ Hanson, "Equivalence in Cross-Cultural Research," Philippine Sociological Review, pp. 51-60.

⁴ The researcher has previous experience in research projects and has conducted research in the Philippines on several occasions at the Asian Theological Seminary, Metro Manila. As a faculty member, he also guided students in research in the Philippines, in particular, in the area of northern Philippines, at Asia Pacific Theological Seminary, Baguio, between 1988 and 1996.

⁵ The author has drawn on material from his thesis, on, "A Cross-Cultural Comparative Study on the Perceived Importance of Persuasive Communication Strategy on Spiritual Belief Change in a Public Discourse: Australia and the Philippines." (MA thesis, Pacific College of Graduate Studies, Melbourne, Australia, November, 1988), pp. 218-220.

⁶ The term "descriptive" is used in contrast to "historical" or "experimental" studies." Historical studies work with existing data, i.e., biblical exegesis. Descriptive studies must provide data by use of a survey, or other means of data gathering technique. An experimental approach attempts to control all variables under study, this is in contrast to a field based descriptive approach that makes no attempt to control variables, only to study them, report, analyse, and interpret findings. See, Carter V. Goode and Douglas E. Scates, Methods of Research (New York: Appleton, Century, Croft, 1954), pp. 255-276.

⁷ Raymond K. Tucker, Richard L. Weaver and Cynthia Berryman-Fink, Research in Speech Communication (Englewood Cliffs, New Jersey: Prentice-Hall, 1981), p. 90.

⁸ *Ibid.*, p.91.

⁹ Donald P. Warwick and Charles A. Lininger. The Sample Survey: Theory and Practice (New York: McGraw-Hill Book Company, 1975), pp. 1-2.

¹⁰ Fred N. Kerlinger, Foundations of Behavioural Research (2nd ed.; New York: Holt, Rinehart and Winson, Inc, 1973), p. 411.

¹¹ A copy of the Interview Schedule is placed in Appendix A.

¹² A copy of Photographs used to gather data are placed in Appendix A.

¹³ A copy of letters are placed in Appendix A.

¹⁴ *Merienda* is a Tagalog word for small drink and snack.

¹⁵ A copy of tabulated respondent data sheets are located in Appendix B.

¹⁶ A list of key informants is located in Appendix A.

¹⁷ See list of key informants in Appendix A

¹⁸ See list of key informants in Appendix A.

¹⁹ For example: respondents were given a score of 1 (for answer known), or a score of 0 (for answer not known) to questions on identification, recognition (name) and explanation. Where a respondent was initially unable to answer question 3 in a satisfactory way, a brief discussion about the meaning of the specific gesture was held prior to other interview questions being asked. In every such case, the respondent was given a score of 0. A copy of all raw scores are placed in Appendix B.

²⁰ A copy of all raw scores are placed in Appendix B and all calculated impact scores are placed in Appendix C.

²¹ A copy of this Analysis of Variance test is placed in Appendix D. The SPSS printout of ANOVA is placed in Appendix E.

²² A copy of all t-Test results (tables 23b to 44g) are placed in Appendix D. Note: table numbers in Appendix D match summary table numbers in chapter 6.

²³ A copy of Pearson's Correlation test scores are placed in Appendix D.

²⁴ The Cluster Analysis test was run to determine how gestures grouped together and simple descriptive terms were used for each set of categories, namely, ceremonial gestures and spontaneous gestures. A copy of the test is placed in Appendix D. see table 24b.

²⁵ Marija J. Norusis, SPSS/PC+ V3.0 Advanced Statistics Update Manual (Chicago: SPSS INC, 1988), p. B-71.

²⁶ These three procedural questions are set out and clearly explained in the SPSS manual, see, Ibid, pp. B-71 to B-89.

CHAPTER 6

RESULTS

This chapter presents results obtained from Part I and Part II of the interview schedule. Chapter six commences with a presentation on the results from Part I of the Interview Schedule on demographic background and gives a profile of respondents interviewed in this project. The chapter also presents the results of statistical tests based on data obtained from Part II of the Interview Schedule. The Analysis of Variance test (ANOVA) was conducted primarily to determine if the data indicates whether or not a difference exists in gestures used between settings. The chapter also includes results of follow-up tests designed to clarify findings obtained from the main test, on a statistical difference between settings. Finally, the results of correlation tests are reported on the relationship of impact scores with the level of respondents' comprehension and attitude towards gestures.

Thus, chapter six presents results of the survey under the sectional headings of (1) demographic profile, (2) test on difference between settings, (3) follow-up tests, and (4) correlation tests.

Demographic Profile

In this first section of the chapter, the various tables that follow present a profile of respondents from information obtained in Part I of the Interview Schedule. The tables give the general demographic background of respondents interviewed in the project.

Table 6 reports a profile of respondent location in the region of Buguias, Northern Philippines. Each of the four locations provided ten persons for in-depth interview; therefore, 50 percent were from the Episcopal Church and the other 50 percent were from the Assemblies of God. In addition, one Church in each

denomination was selected from a more populated area (Abatan and Bangao) and one selected in each denomination from a less populated area (Loo and Buguias central).

Table 6
Profile of Respondents by Location

Demographic Area	Categories	Percentage of Total
Location	Bangao, St. Jude's Episcopal	25.0
	Loo, St. Gregory's Episcopal	25.0
	Abatan, Assemblies of God	25.0
	Buguias Central, Assemblies of God	25.0

Table 7 reports demographic information about respondent gender. Fifty percent of the respondents were drawn from each category of gender, therefore, 20 males and 20 females participated in the project.

Table 7
Profile of Respondents by Gender

Demographic Area	Categories	Percentage of Total
Gender	Male	50.0
	Female	50.0

The researcher used a stratified approach to ensure that an equal number of males and females would be interviewed. This balance reflects the population in the Kankana-ey Church as a whole.

Table 8 reports a profile of respondents by the educational level attained as follows.

Table 8

Profile of Respondents by Educational Level

Demographic Area	Categories	Percentage of Total
Education Level	Up to 4th Grade High	5.0
	4th Grade High	30.0
	6th Grade High	10.0
	Vocational Training	7.5
	Diploma	2.5
	College	2.5
	University - Bachelors' Degree	37.5
	University - Masters' Degree	5.0

The spread of educational backgrounds is apparent in table 8. Approximately 45 percent of respondents left school at or before 6th grade high school. Around 55 percent of respondents had at least some form of post-high school education or training. Some 42.5 percent of respondents had gained a degree up to at least bachelors level. A high stress put upon education and academic qualifications in the Philippines is reflected in this figure.

Table 9 reports the demographic area of respondent occupation. Respondents' occupations range between full-time employment (15 %) and unemployed (2.5 %). The rural location of Buguias on the whole, is such that full-time employment of some kind or another is not always readily available. On the other hand, the low unemployment figure also reflects the local situation, as there is frequently seasonal part-time work available.

Table 9

Profile of Respondents by Occupation

Demographic Area	Categories	Percentage of Total
Occupation	Full time Employment	15.0
	Part-time Employment	5.0
	Home	15.0
	Self Employed	60.0
	Retired	2.5
	Unemployed	2.5

Sixty percent of respondents are classified as self-employed, however, and this figure reflects the fact that in such a rural area, many Kankana-ey are market gardeners and crop planters (people who work their own areas of land). Many respondents who are classified as self-employed actually run a *sari-sari* business (small shop that sells snacks, drinks, etc.) from home. This feature was observed by the researcher who conducted the interviews at such locations, particularly those respondents who lived along bus routes. One main bus route runs from Baguio City to Sagada in Bontoc, via the town of Abatan; another route, a more rural and unsealed road runs from the town of Abatan to Buguias Central.

Table 10 gives a profile of the respondents' age. Approximately 17.5 percent of respondents are in the youngest age bracket (between 18-25 years), and 12.5 percent were shown as 52 years of age or over. The life span of males in the Philippines was reported in the National census at approximately 55 years for males and 58 years for females.¹ Results of Part I of the Interview Schedule reveal that the majority of respondents are 41 years of age or under (65 % of total number). The researcher notes that only 35 percent of respondents are 42 years of age or over. In

table 10, the least category of respondents comes from the highest age bracket between 62-65 years of age (2.5 percent of total respondents).

Table 10
Profile of Respondents by Age

Demographic Area	Categories	Percentage of Total
Age Bracket	18-25	17.5
	26-31	12.5
	32-41	35.0
	42-51	22.5
	52-61	10.0
	62-65	2.5

Table 11 reports the demographic background of the respondents' level of spoken English. The ability of Filipino people of all backgrounds and educational levels to speak other languages is reflected in table 11. The table reports that some 97 percent of all respondents are reported to have a standard of English that allows them to communicate in oral situations. Only 2.5 percent of the total number of respondents could not speak English at all (a translator was used at all times, irrespective of English language ability).

Table 11
Profile of Respondents by Level of Spoken English

Demographic Area	Categories	Percentage of Total
Level of Spoken English	Good English	60.0
	Little English	37.5
	No English	2.5

Table 12 gives a profile of the respondents ability to speak other Filipino dialects or languages. All respondents (100%) naturally spoke fluent Kankana-ey, as this was a determining factor in the sampling process, i.e., all respondents had to be born in Benguet and speak Benguet Kankana-ey to qualify as eligible. Some 60 percent of the total number of respondents are reported to speak fluent Ilocano, the trade language used among people in the north, i.e., Igorots. Additionally, some 57.5 percent of the total number of respondents were able to converse in Pilipino (Tagalog), the national language of the Philippines. This figure reflects a common pattern found among people in the north who speak more Ilocano (and English), than use the national language, Tagalog.

Table 12

Profile of Respondents by Spoken Philippine Dialects

Demographic Area	Categories	Percentage of Total
Dialects Spoken	Kankana-ey	100
	Kankana-ey, and Ilocano	60.0
	Kankanaey, Ilocano, and Tagalog	57.5

Table 13 reports a profile of the respondents background of Christian and theological education. Almost a quarter (22.5%) of the total number of respondents were, or are, engaged in correspondence courses. The distance from Baguio (6 hours by bus), makes correspondence a valid option for many younger people. Seminars are popular in the Philippines, and this factor is reflected in the proportion of respondents (22.5 %) who are reported to regularly attend public lectures, seminars, etc. The number of respondents who have attended short-term courses of training is also quite high at around 30 percent of the total. The comparatively low figure (2.5%) of those who have had theological training is evident. The researcher is unaware why this figure is low and it may simply reflect a lack of interest, or the lack of financial means

to engage in such studies, i.e., unsponsored travel and accommodation costs away from home.

Table 13
Profile of Respondents by Level of Christian Studies

Demographic Area	Categories	Percentage of Total
Level of Christian Studies	Personal Study	15.0
	Discussion Group	7.5
	Attend Public Lectures	22.5
	Correspondence	22.5
	Short Term Courses	30.0
	Bible College	2.5

Table 14 gives demographic information about the respondents period of attendance at their church. A high number of respondents have attended their respective church for 10 years or more (82.5 %). This figure may reflect a rural affiliation to the local church or steady commitment to a denomination, or both. The lowest bracket of between 1-2 years had the lowest reported period of attendance (2.5 %). The respondents' attendance at their respective church, however, was established at a minimum of 1 year as a requirement to be included in the population sampled. This relatively low figure might reflect the sampling criteria.

Alternatively, traditional commitment to attend a church may have been established after 1 year, thus the low figure of those with less than 5 years attendance (5%) may be a reflection of the commitment already established in members. A longer term attendance in one church could be due to a lack of local options, or for another more likely reason, such as the local church's capacity to meet felt needs on a long term basis, etc.

Table 14

Profile of Respondents by Period of Church Attendance

Demographic Area	Categories	Percentage of Total
Period of: Church Attendance	1-2 Year	2.5
	2-4 Years	2.5
	5-9 Years	12.5
	10 Years or more	82.5

Table 15 reports demographic information about the respondents frequency of attendance at their local church Sunday morning service. The table reports demographic details on church attendance on several areas, namely, frequency at own church, same denomination, and other denomination.

First, the percentage of respondents who reported that they regularly attend their Sunday morning service each week looks a relatively high figure (77.5%). As it is considered normal for most churches in the Philippines to only have one service on a Sunday, however, this statistic indicates the respondents' frequency of weekly commitment.

Table 15

Profile of Respondents by Frequency of Church Attendance by Sunday Morning Service

Demographic Area	Categories	Percentage of Total
Frequency of Attendance at own Sunday Morning Church Service	One Service Every Sunday	77.5
	One Service 2-3 Times per Month	22.5

Table 16 presents a profile of the respondents' attendance at another church, either in the same denomination or at another denomination. Attendance at another church in the same denomination was reported as "no" for 70 percent of the respondents. Attendance at a church of another denomination was also reported as "no" for 62.5 percent of respondents. The picture that emerges from the above table is one of strong local church affiliation and a commitment to Sunday morning services.

Table 16

Profile of Respondents on Level of Church Attendance by same Denomination, and by Different Denomination

Demographic Area	Categories	Percentage of Total
Ever Attended another Church of Same Denomination	Yes	30.0
	No	70.0
Ever Attended a Church of a Different Denomination	Yes	37.5
	No	62.5

Table 17 reports demographic information about the respondents' church affiliation since birth as follows. The number of respondents that have attended their local church since birth also confirms strong local affiliation. Just under half (42.5%) of the total number of respondents reported that they have attended their own local church since birth.

Table 17

Profile of Respondents by Church Affiliation Since Birth

Demographic Area	Categories	Percentage of Total
Raised in own Church since Birth	Yes	42.5
	No	57.5

In summary, demographic information indicates that the sample was representative and had a balance of respondents in areas such as gender, etc. Results of the demographic section verify that the sample was balanced in other such areas as location, age, education, occupation, and so on. With such representation, other results obtained in Part II of the Interview Schedule are therefore not regarded as biased nor skewed by the disadvantage of an unrepresentative sample. Thus, generalisations will be made on the basis of results of the data obtained in Part II of this project.

Test on Difference between Settings

In this second section of the chapter, the researcher will present findings on the test devised to investigate whether a difference exists between the impact means of settings. Essentially, the author wants to determine whether or not a difference exists between what happens in the church and what occurs in the culture. If a difference is indicated to exist between settings, then the researcher will attempt, through the use of follow-up tests, to determine where and among what types of gestures, i.e., ceremonial, spontaneous, or both.

To repeat the point about the impact scores of gestures: these were calculated by the mean of gesture frequency times the mean of gesture importance, divided by two; and the result was then named the gesture impact score. (1 = never used and not at all important; 4 = rarely used and not very important; 9 = sometimes used and important; 16 represents mostly used and very important; and 25 = used always and essential).

Thus, in this second section of the chapter the researcher will: (a) set out the hypothesis to be examined (previously stated in the methodology); and (b) report the results of the ANOVA procedure followed to test for a statistical difference between settings.

Hypothesis

The researcher now introduces the hypothesis and null hypothesis to be tested. The main hypothesis generated by the research objectives and theoretical background of the study is stated as follows:

Alternative Hypothesis

H₁ Gestures used in the Sunday morning service among Protestant congregations are different and thus not identified with the general Kankana-ey culture.

For test purposes, the researcher will place the study hypothesis in null form that is now presented like this.

Null Hypothesis

H₀ Gestures used in the Sunday morning service among Protestant congregations are not different and thus are identified with the general Kankana-ey culture.

In order to test the null hypothesis, a statistical approach will be utilised called the Analysis of Variance. Various tables presented in this section, therefore show the results of the Analysis of Variance test based on data obtained from Part II of the Interview Schedule.

Analysis of Variance

By definition, the Analysis of Variance (ANOVA) is a parametric statistical approach used to test whether any differences exist among variables, and determines whether any differences indicated are statistically significant or not.² The Analysis of Variance approach used to test the null hypothesis (H_0) in this study is therefore a one-tailed test where a negative relationship is predicted. By convention, if the probability of the mean differs from that predicted by the null hypothesis and is less than $p = 0.05$, then the researcher will reject the null hypothesis.³ However, if the probability is not less than 0.05, then the researcher will not reject the null hypothesis.

To observe protocol, four sets of tables will present general background of the test data prior to a display of the main result in table 22. Thus a set of four tables,

from tables 18 to 21, will show mean values of impact scores in each particular variable with total mean values placed in relevant columns or rows. The main statistical table of the Analysis of Variance test is table 22, that will display the overall ANOVA result. Thus, table 22 immediately follows after the report of the first four basic tables.

First, table 18 displays the mean values of impact scores on denomination by setting by gesture type and is shown as follows:

Table 18
Mean Values of Impact Scores on Denomination
by Setting by Gesture Type

Gesture Type	Denomination						Overall Mean of Gesture Type
	AOG Setting			EPIS Setting			
	Church	Culture	Self	Church	Culture	Self	
Spontaneous	7.99	3.52	7.18	7.28	3.29	7.89	6.19
Ceremonial	1.66	1.14	1.25	6.98	1.07	1.94	2.34
Overall Mean of Setting by Denomination	3.77	1.93	3.23	7.08	1.81	3.93	3.62
Mean of Denomination	2.98			4.27			3.62

Table 19

Mean Values of Impact Scores on Denomination
by Setting

Setting	Denomination		Overall Mean of Setting
	AOG	EPIS	
Church	3.77	7.08	5.42
Culture	1.93	1.81	1.87
Self	3.23	3.93	3.58
Overall Mean of Denomination	2.98	4.27	3.62

Table 20

Mean Values of Impact Scores on Denomination
by Gesture Type

Gesture Type	Denomination		Total Mean of Gesture Type
	AOG	EPIS	
Spontaneous	6.23	6.15	6.19
Ceremonial	1.35	3.33	2.34
Overall Mean of Denomination	2.98	4.27	3.62

Table 21

Mean Values of Impact Scores on Setting
by Gesture Type

Gesture Type	Setting			Total Mean of Gesture Type
	Church	Culture	Self	
Spontaneous	7.63	3.41	7.54	6.19
Ceremonial	4.32	1.1	1.6	2.34
Total Mean of Setting	5.42	1.87	3.58	3.62

Table 22 reports the Analysis of Variance scores on the main effects of the variables Denomination, Setting and Gesture Type. The table also gives scores on the interactions of the variables. These are: Denomination by Setting, Denomination by Gesture Type, Setting by Gesture Type, and Denomination by Setting by Gesture Type. The Analysis of Variance was used to determine whether or not any difference found was statistically significant.

Specifically, the Analysis of Variance test indicates if a significant difference exists between the population mean of the total gestures used in all the settings. ANOVA, therefore, will indicate if there is a difference between the population mean of total Church gestures 1-18, and the population mean of total culture gestures 1-18, and the population mean of total Self gestures 1-18. This is stated as:

$$H_0: \mu_{\text{Total Church G1-18}} = \mu_{\text{Total Culture G1-18}} = \mu_{\text{Total Self G1-18}}.$$

$$\text{or in formulae like this: } H_0: \mu_{\text{Ch}} = \mu_{\text{Cu}} = \mu_{\text{Se}}$$

The alternative hypothesis H_1 says at least one variable differs. Follow-up tests will be required to indicate the pairs that are different if H_0 is rejected. Table 22 now gives the statistical information that will determine whether the hypothesis H_0 can be rejected or not.

Table 22

ANOVA: Denomination by Setting by Gesture Type

Sources of Variance	Sum of Squares	Degrees of Freedom	Mean Square	F	Significance of F
Denomination	54.15	1	54.15	8.89	0.005 ^a
Error (W + R)	231.49	38	6.09	-	-
Setting	564.4	2	282.2	142.68	0.000 ^a
Error (W + R)	150.31	76	1.98	-	-
Denomination by Setting	62.24	2	31.12	15.73	0.000 ^a
Error (W + R)	150.31	76	1.98	-	-
Gesture Type	889.99	1	889.99	449.94	0.000 ^a
Error (W + R)	75.17	38	1.98	-	-
Denomination by Gesture Type	63.38	1	63.38	32.04	0.000 ^a
Error (W + R)	75.17	38	1.98	-	-
Setting by Gesture Type	140.86	2	70.43	66.56	0.000 ^a
Error (W + R)	80.42	76	1.06	-	-
Denomination by Setting by Gesture Type	118.26	2	59.13	55.88	0.000 ^a
Error (W + R)	80.42	76	1.06	-	-

^a F score significant at the 0.01 per cent level

Note: In cases where the significance of F is printed as 0.000, this means the probability of the F ratio is less than 0.001.

Results of the ANOVA that are statistically significant are shown as: Denomination (0.005), Setting (0.000), Gesture Type (0.000), Denomination by Setting (0.000), Denomination by Gesture Type (0.000), Setting by Gesture Type (0.000), and Denomination by Setting by Gesture Type (0.000). These results were all shown to have a difference statistically significant at the 0.01 confidence level. The specific result of interest to the researcher is the score shown on Denomination by Setting by Gesture type and this score was shown as 0.001. Therefore a significant difference between variables is indicated by the ANOVA.

Result: As at least one set of variables differs in the result of ANOVA shown at the significance level of 0.01, there is sufficient evidence to reject H_0 that postulated there is no difference in gesture usage between settings.

Summary of Difference between Settings

In the first part of this section, the researcher set out the research objective and hypothesis of the study. In the second part of this section, the author reported the results of the ANOVA test conducted to determine whether a difference existed across the settings. The difference among variables indicated by the ANOVA test is statistically significant at a high confidence level. There was evidence to reject the null hypothesis in favour of the alternative. As H_0 is rejected, further tests are necessary to confirm exactly where differences exist. In addition, the ANOVA test indicates a high level of significance for both Main Effects and Interactions.

In that there were such significant interactions, follow-up tests are necessary to determine where specific differences occurred. i.e., between pairs of settings, between denominations, or between gesture types.

Follow-Up Tests

Follow-up t-tests were primarily conducted to indicate if any difference exists between the use of gestures and various settings. If a difference is indicated between Church and Culture settings, other t-tests are necessary to determine whether such a difference is evident in both types of gestures (e.g. ceremonial, and spontaneous), or in only one type of gestures (e.g. ceremonial). If a difference was indicated to exist between the settings of Church and Culture, and across both types of gestures, further t-tests between both denomination groups would be necessary. Such tests would confirm if any difference indicated between settings is also evident in both groups (e.g. Episcopalian, and Assemblies of God), or in only one group (e.g. Episcopalian). A final t-test could indicate whether any difference indicated between settings is also confirmed by not only both denominational groups, but also evident by an examination of both types of gestures in both denominational groups (e.g. ceremonial and spontaneous by Episcopalian and ceremonial and spontaneous by Assemblies of God). These t-tests help to fulfil objective seven stated earlier in the introduction chapter and shown as follows:

Objective 7

To compare the use of gestures in the liturgy of the Protestant Church with the use of gestures in the general Kankana-ey culture, as expressed by a study of four congregations, within two denominations.

The aim of objective 7 is primarily to determine whether a difference exists between the impact means of settings, Church and Culture. To determine if differences occur and where, the results of t-tests are reported on a comparison of total means of impact scores across each setting, across each setting by gesture type, across each setting by denomination, and finally, across each setting by gesture type by denomination.

The *t-tests for Independents Means* were used to compare differences between subjects, i.e., denominational groups.⁴ *Paired t-tests* were used to compare differences within subjects, i.e., when variables were within the one group or area of measurement.⁵ Due to the possibility of interaction effects in all of the t-tests

conducted, the researcher has adjusted the cut off point. (Normally this is a significance value of less than 0.05, i.e., if $p < 0.05$ reject H_0). Therefore, as several t-tests are used, the significance level has been adjusted by significance / K, where K = number of tests. In this case $0.05 / 3 = 0.0167$, and so the cut off point for the level of significance will be set at $p = 0.0167$ confidence level.⁶

The structure of this last section of the chapter will be set out to report results in four levels: (a) test on all gestures by all respondents; (b) test on each gesture type by all respondents; (c) test on all gestures by each denomination, and finally; (d) test on each gesture type by each denomination.

Level One: t-tests between Settings on all Gestures by all Respondents

In this level, paired t-tests were used to indicate whether the means of two variables were equal or not. The researcher used paired t-tests because measurements were on the same subject under two conditions and both variables were on the same case in the data file. Therefore, the impact means in this level are not treated as independent of one another. The t-tests on this level were primarily devised to test whether the respondents' use of gestures were perceived to differ between Church and Culture settings. Results of each set of tests are reported in summary tables, with complete results of all t-tests gestures placed in Appendix D for reference. (Note: Table numbers in appendix correspond and match those in chapter 6).⁷

Although the individual impact scores of each individual gesture are graphed, they are not, however, treated as individual test results. They are displayed in graphic fashion for illustrative purposes only. (Full details of all raw impact scores on individual gestures are placed in Appendix C). The researcher used impact scores as data sources for illustrative graphs shown in the main body of the project. Thus, for clarity, after each of the various summary t-test results are reported, graphs are presented to illustrate the comparison of impact means between all gestures.

The researcher wishes to draw attention to the fact that the focus of comparison in this first level is to gain an overall picture and specifically to find out whether, as a whole, gestures differ across the settings, Church and Culture. Ultimately, the aim is not to make a comparison gesture by gesture; the focus of this project is about types of gestures across two main settings, Church and Culture.

Table 23 reports t-test scores between Church to Culture settings by all respondents. A significance score of less than 0.02 will indicate a difference does exist. A significance score that is not less than 0.02 will indicate that no such difference exists.

Table 23

Summary Table: t-test of Total Impact Means between Settings:
Church to Culture by All respondents

Church	Culture	t-test	2 Tail Significance
5.42	1.87	9.83 ^a	0.000

^at-test significant at 0.01 level.

Note: In t-test cases where the significance of t is printed as 0.000, this means that the probability is less than 0.001.

The t-test score reported (9.83) was shown to be statistically significant at a 0.01 level of significance. Therefore the researcher is confident that the t-test indicates a difference does indeed exist between the Church and Culture settings in the use of gestures as reported by all respondents. What this t-test does not state, however, is whether this difference across these settings is confirmed by both types of gestures in their respective groups. In addition, a further test will need to confirm whether such a difference between settings is also indicated by respondents in both denominations. For illustrative purposes, graph 10 displays the individual scores of each gesture in the setting of Church and Culture as reported by all respondents.

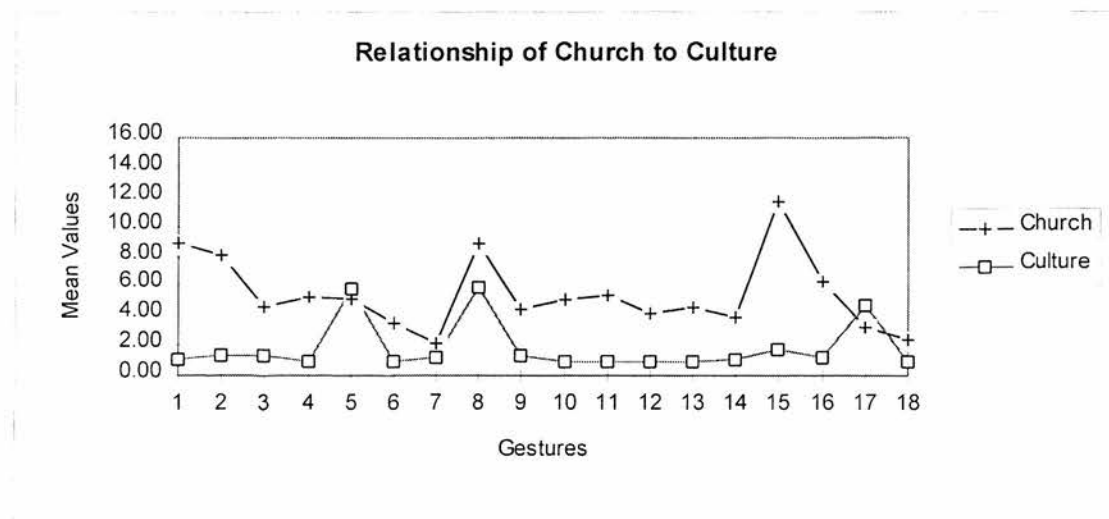


Figure 10

Comparison of Impact Scores on all Gestures between Church to Culture Settings by all Respondents

The graph shown in figure 10 illustrates a consistent pattern across the settings of Church and Culture. The graph also shows a fair consistency across individual gestures. Although the researcher's purpose is not to test individual usage, but rather gesture types, nevertheless the picture is relevant to the study of gestures overall. Of specific interest is gesture 5 (hand clapping), and gesture 17 (peace greeting), as both are shown as slightly higher in the Culture than in the Church setting.

Further tests are therefore necessary to confirm that the difference indicated in table 23 and illustrated in figure 10 above, are apparent also in both types of gestures and by respondents in both denominations. The next level of t-tests specifically examines how gesture types compare across settings. A key question the researcher asks: Is the difference indicated to exist across Church and Culture settings in level one confirmed by both types of gestures, ceremonial and spontaneous, or only in one gesture type?

Level Two: t-tests between Settings on Each Gesture Type by all Respondents

Prior to a presentation of the various t-test results on gesture types across settings, data from cluster analysis is reported. Therefore, in this level, the two

headings to follow are: (i) results of cluster analysis; and (ii) t-test results on gesture types across settings, namely, Church and Culture.

Cluster Analysis

Cluster Analysis was used to determine how gestures would cluster into particular groups based on the data results. SPSS for Dos was used for this process.⁸ Results of the Cluster Analysis test are presented in table format below in table 24 and table 25. Breakwell, et al., state that a basic premise of Cluster Analysis is that variables can be “grouped into discreet clusters.” Breakwell et al., explain: “Unlike factor analysis, we do not expect these clusters to represent an underlying bipolar trait ranging from high to low concern but simply as a descriptive set of categories.”⁹

In this study, the researcher used the Cluster Analysis test to determine two simple descriptive sets of categories about gestures. These categories were descriptively named ceremonial gestures and spontaneous gestures. Cluster analysis presents the problem of specifying the number of clusters to use in order to describe the data structure. The researcher adopted Breakwell, et al’s., suggestion to generate a series of heirarchical cluster solutions using different methods of clustering (i.e., 2 groups, then 3 groups, then 4 groups). Breakwell, et al., state: “The solution which shows the most agreement across methods is the solution that may have the greatest reliability.”¹⁰

Table 24 reports the results of the Cluster Analysis test and shows two distinctive groupings emerged. In one group, gesture 11 (prayer pose), and in another group, gesture 8 (hand clapping) were determined by cluster analysis to be the gestures nearest to one another from within a position in each respective group. However, gesture 6 (use of incense), and Gesture 5 (dance sway), were reported to be the gestures furthest apart from each other respectively from within a position in each group.

Table 24
Result of Cluster Analysis on all Gestures

Group 1												Group 2					
Gesture						Numbers						Gesture			Numbers		
6	18	7	10	13	4	3	14	12	16	9	11	8	15	1	2	17	5
Furthest Point						Nearest Point						Furthest Point					

Table 25 displays the two gesture groups produced by Cluster Analysis in a vertical format. These groupings are labelled by the researcher as either *Ceremonial* types, or *Spontaneous* types. In group 1, gestures 3, 4, 6, 7, 9, 10, 11, 12, 13, 14, 16, and 18 were named as *Ceremonial* types. In group 2, gestures 1, 2, 5, 8, 15, and 17 were named as *Spontaneous* types.

Ceremonial gestures are regarded by the researcher as gestures that are more externally excited and occur at a more or less fixed point in the service; spontaneous gestures are regarded as those that are more internally excited and occur at a less fixed point in the service. Such categories should be regarded as descriptive, as individual spontaneous gestures may at some occasion or another be externally excited. For instance, gesture 1 (laying on of hands) and gesture 15 (head bow) are designated as spontaneous gestures, but they could at times be used in a specific ceremony and used in such (e.g. ordination). The determining factor is to recognise that in normal times these two spontaneous gestures are used nowadays in the service quite impromptu by pastors, priests and even congregational members when praying for people. Most times the decision to actually “lay hands” on people is frequently left to the disposition of members of the congregation. Ultimately, the decision to categorize gestures as ceremonial or spontaneous has more to do with the purpose of testing, rather than an exercise to rigidly place gestures in a fixed setting. That said, gestures

are now presented in their order as determined by cluster analysis and displayed in table 25.

Table 25
Gesture Types Positioned by Cluster Analysis

Gesture Number	Name of Gesture	Named Type	Position in Group
6	Use of Incense	Ceremonial	Furthest
18	Kiss Bible	Ceremonial	
7	Use of Holy Water	Ceremonial	
10	Elevation of Wine, Bread	Ceremonial	
13	Genuflection	Ceremonial	
4	Sign of the Cross	Ceremonial	
3	Orant Position (open arms)	Ceremonial	
14	Profound Bow (from waist)	Ceremonial	
12	Receiving Communion	Ceremonial	
16	Hand Raised (in Benediction)	Ceremonial	
9	Consecration of Wine, Bread	Ceremonial	
11	Prayer Pose (hands steeped)	Ceremonial	Nearest
8	Hand Clapping	Spontaneous	Nearest
15	Head Bow	Spontaneous	
1	Laying on of Hands	Spontaneous	
2	Wave of one Hand (in Praise)	Spontaneous	
17	Peace Greeting (embrace)	Spontaneous	
5	Dance Sway	Spontaneous	Furthest

The picture conveyed in table 25, based on Cluster Analysis, is that in addition to the two groups that emerge, the respective position of each gesture is also determined in relation to one another. The two extreme opposites are reported as gesture 6 (use of incense) and gesture 5 (dance sway). This test was only run to view how the gesture types would be grouped in accordance with the reported data. It is of interest to the researcher, however, to learn the way respondents' perceive not only gesture types, but also the position of gestures to and from one another in each gesture type group.

t-Tests

The researcher wishes to draw attention that the main focus of comparison in this second level is to gain an overall picture and specifically to find out whether gesture types differ across the settings, Church and Culture. Level two results of tests on Ceremonial and Spontaneous gestures types are now presented. The first tests are between settings by gesture types; and the second tests, between both ceremonial and spontaneous gesture types within each of the two settings.

t-tests between Settings and Gesture Types In this first set of results, t-tests were devised to test whether perceptions of ceremonial and spontaneous types of gestures differ between Church and Culture settings.

Table 26 shows a summary of results on the t-test scores of ceremonial types of gestures across the settings of Church and Culture. Results indicate a difference across settings in the use of ceremonial gesture types and were reported as significant at the 0.01 level.

Table 26

Summary Table: t-tests on Total Impact Means between Settings Church-Culture, by Ceremonial Type of Gestures, by all Respondents

Church	Culture	t-test	2 Tail Significance
4.32	1.10	6.62 ^a	0.000

^at-test 2 tail significant at the 0.01 level

The results of the t-tests reported in table 26 confirm that the difference indicated between Church and Culture in level one, is affirmed by ceremonial types of gestures by all respondents. Thus far, a consistent picture has emerged in this area.

Various graphs now illustrate the results of table 26 and provide a picture of gesture types in each setting. All graphs are based on the impact scores of gestures. Figures 11 and 12 display Ceremonial gesture types across both settings, figures 13

and 14 display Spontaneous gestures types across both settings. Figure 11 is now displayed as follows.

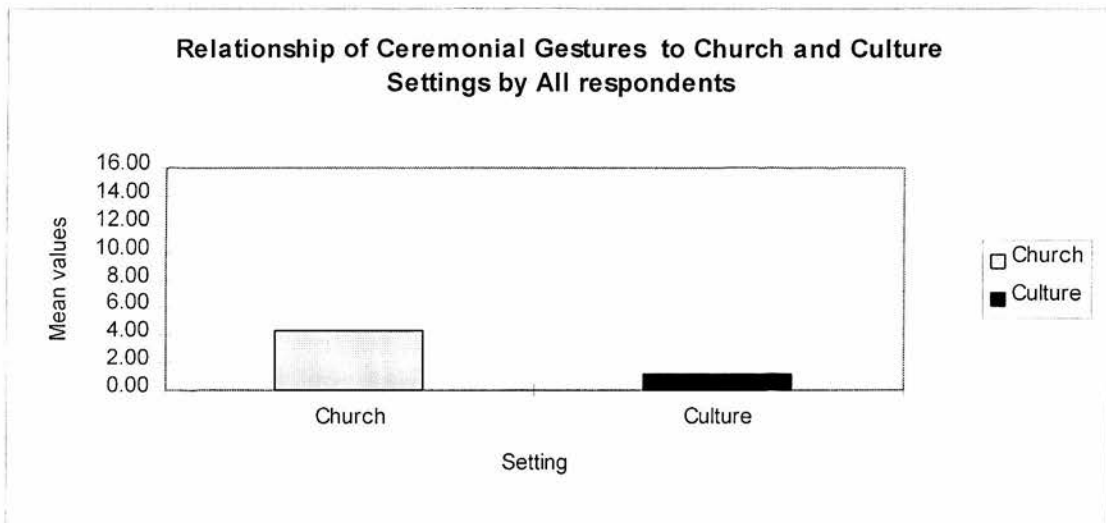


Figure 11

Comparison of Impact Means between Ceremonial Type Gestures Displayed across Settings: Church and Culture.

In figure 11, the use of ceremonial type gestures in the Church can be visually compared with the Culture setting. This finding is of prime interest to the researcher. The graph reveals that the Culture setting is perceived to be lower than the Church use of ceremonial type gestures.

Figure 12 displays the same result based on table 26, but shows the ceremonial type of gestures individually in each of the three settings. The graph displayed in figure 12, shows a consistent picture of ceremonial type gestures in both settings.

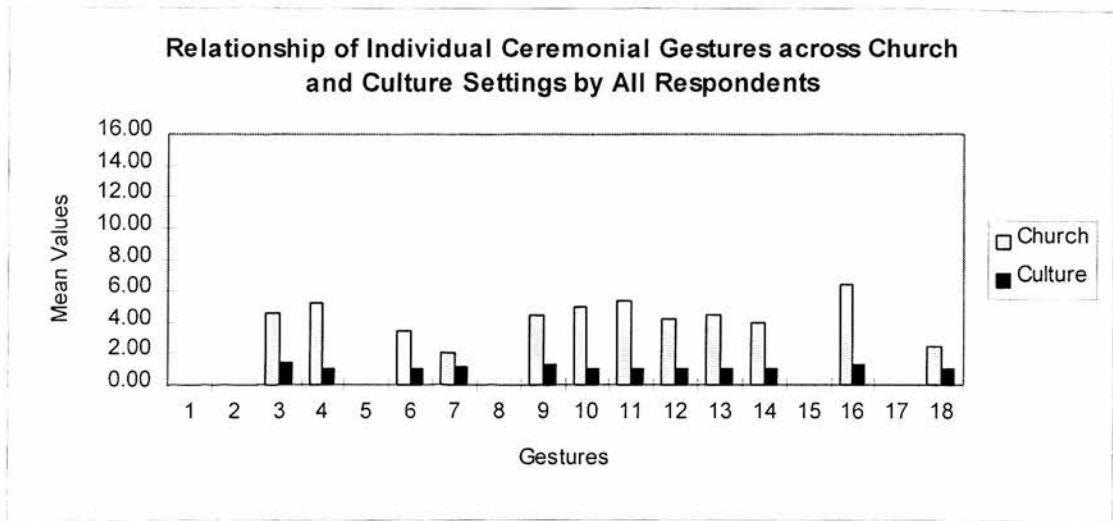


Figure 12

Comparison of Impact Scores between Ceremonial Type Gestures Displayed individually across all Settings: Church and Culture.

In figure 12, the use of ceremonial type gestures is contrasted and graphically illustrates the indication about a difference perceived between gestures used in Church with their use in the Kankana-ey Culture. A look at spontaneous type of gestures across Church-Culture settings will either confirm or deny the pattern indicated earlier.

Table 27 displays a summary of results on the t-test scores of spontaneous types of gestures across the settings of Church and Culture. Results indicate a difference across settings. t-test results across settings by both Ceremonial and Spontaneous types of gestures were reported as significant at the 0.01 level.

Table 27

Summary Table: t-tests on Total Impact Means between Settings Church-Culture, by Spontaneous Types of Gestures, by all Respondents

Church	Culture	t-test	2 Tail Significance
7.63	3.41	10.89 ^a	0.000

^at-test 2 tail significant at the 0.01 level

Results of t-tests reported in table 27 also confirm that the difference indicated between Church and Culture in level one is affirmed by spontaneous types of gestures by all respondents. Thus a consistent picture has now been shown in this area so far in both ceremonial and spontaneous types by all respondents. Further tests, however, between denominations and the Church-Culture setting are required before any tentative conclusions can be made. Also, tests between gesture types within each denomination in the Church-Culture setting are necessary before a final indication on a difference in this setting can be confirmed.

Figures 13 and 14 now display spontaneous gesture types across the two settings by all respondents. Figure 13 is shown first and the graph specifically illustrates that spontaneous gesture types are used less in Culture than in the Church setting.

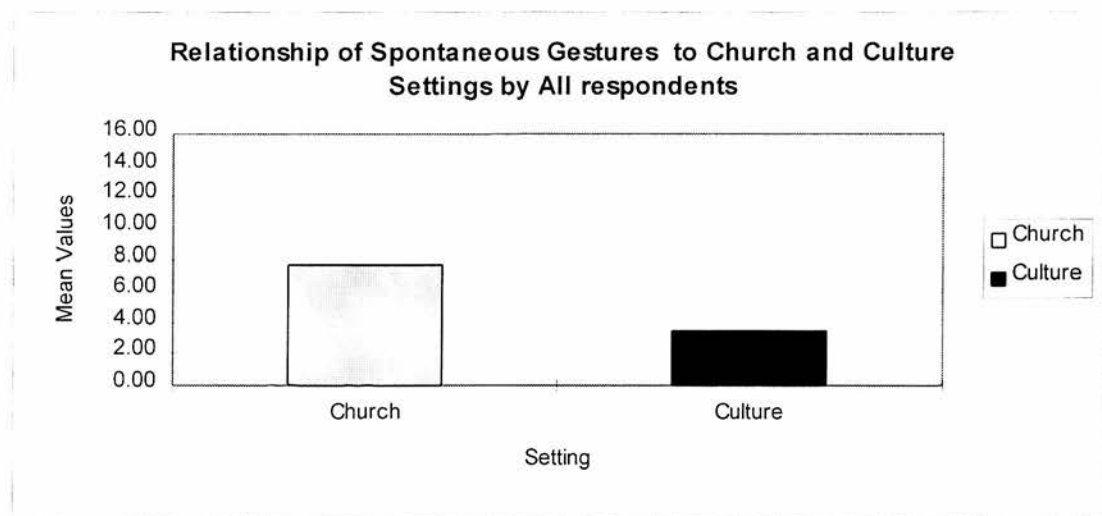


Figure 13

Comparison of Impact Means between Spontaneous Type Gestures Displayed across Settings: Church and Culture

The picture that emerges in figure 13, on the perceived use of spontaneous gesture types, is similar to that of ceremonial gesture types shown in figure 11. In both types of gestures a difference is indicated to exist between Church and Culture among all respondents. The graph depicted in figure 14 illustrates spontaneous gestures individually across both settings.

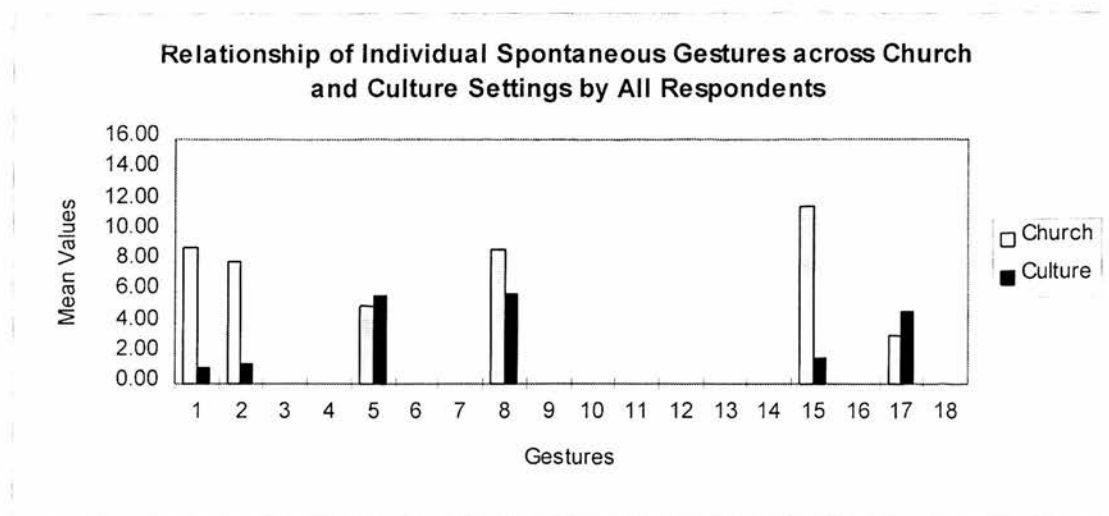


Figure 14

Comparison of Impact Scores between Spontaneous Type Gestures
Displayed individually across Settings:
Church and Culture

The graph shown in figure 14 displays a fairly consistent picture across individual spontaneous gestures. Of specific interest are gestures 5 (hand clapping) and gesture 17 (peace greeting). These two gestures do not show any difference between Church to Culture; indeed, they are shown as slightly higher in the Culture than in the Church setting.

The overall result of spontaneous gesture types is one that indicates a difference between Church use and Cultural use. The two gestures already mentioned, however, run slightly against the flow of other results. As the difference between these two gestures in settings is not significant, this result could be due to chance, or some another unexplained factor. Further tests on these two gestures will show whether this pattern is evident in both denominations, or only in one. The second area of tests in this second level now follow and they consider use of both ceremonial and spontaneous gesture types “within” each of the two settings by all respondents.

t-tests between Gesture Types within each Setting. Results of t-tests on a comparison between Spontaneous and Ceremonial types of gestures within each setting are now presented. These t-tests were devised to test whether perceptions

between ceremonial and spontaneous types differ or not in Church or in Culture settings.

A summary of results are presented in table 28 and report t-test scores between Ceremonial and Spontaneous gestures types within the settings of Church and Culture. The results of t-tests between Ceremonial and Spontaneous gestures within the settings show the scores of 5.81 (Church) and 13.31 (Culture). t-test scores between type of gestures were significant at the 0.01 level. Thus, results reported in table 28 show a significant difference between the use of ceremonial and spontaneous gestures in both settings.

Table 28

Summary Table: t-test of Total Impact Means between Spontaneous and Ceremonial Type of Gestures within Church, Culture, Settings by All Respondents

Setting	Spontaneous	Ceremonial	t-test	2 Tail Significance
Church	7.63	4.32	5.81 ^a	0.000
Culture	3.41	1.1	13.31 ^a	0.000

^at-test significant at the 0.01 level

Note: Table 28 is a summary of tables 26b to 27c found in Appendix D

The graphs that follow after table 28 illustrate findings and display how gesture types differ. Figures 15 and 16 display both ceremonial and spontaneous types of gestures individually within the settings of Church and Culture respectively, while figure 17 presents an overall group comparison between types of gestures in both settings. First, the use of gesture types in the Church setting by all respondents is illustrated in figure 15 below.

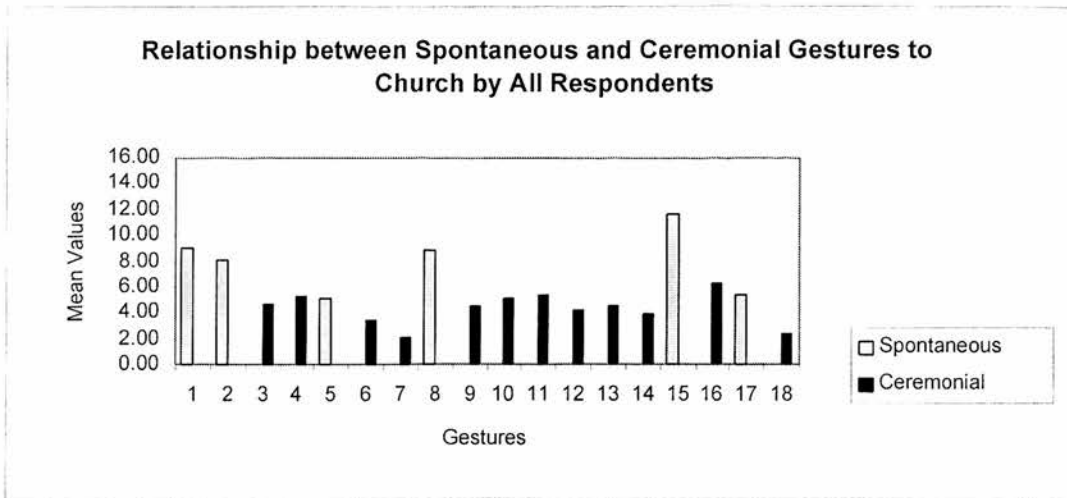


Figure 15

Comparison of Impact Scores between Ceremonial and Spontaneous
Types of Gestures within Church Setting

Overall, the use of ceremonial types of gestures in the Church setting indicated in figure 15, show lower impact scores than spontaneous types of gestures. The use of gesture types in the Culture setting as reported by all respondents is now displayed in figure 16.

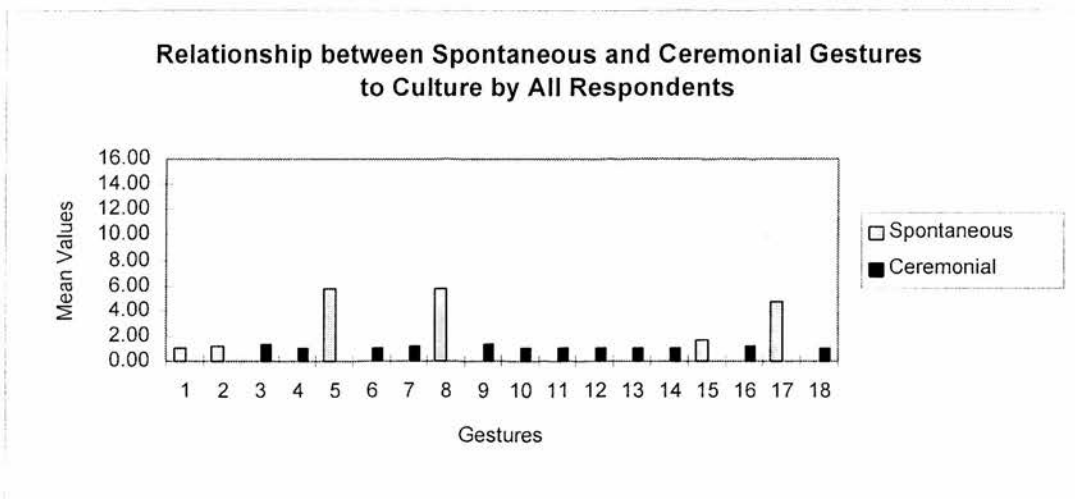


Figure 16

Comparison of Impact Scores between Ceremonial and Spontaneous
Types of Gestures within Culture Setting

The use of ceremonial types of gestures in the Culture setting, as displayed in figure 16, also show a lower impact score than spontaneous types of gestures. The use of

both gesture types in both settings, as reported by all respondents, can now be viewed as a whole in figure 17.

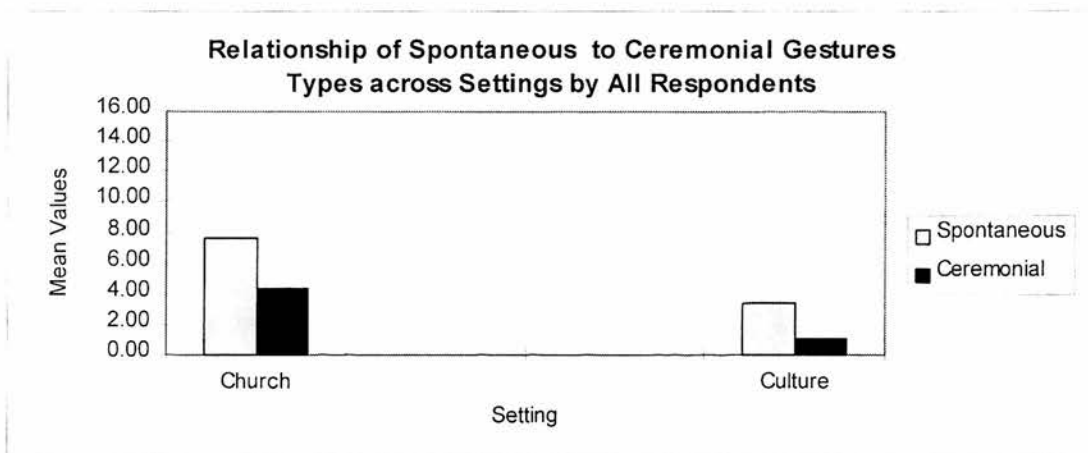


Figure 17

Comparison of Impact Means between Ceremonial and Spontaneous Types of Gestures within all Settings

In figure 17, the comparison between Church and Culture can be viewed in both gesture types. Indeed both ceremonial and spontaneous types of gestures show a graphical difference on the total impact scores in each area. The question is whether the findings displayed above will be replicated in both denominations or not, particularly so in the contrast between Church and Culture.

In summary of level two, the researcher has presented results from two perspectives: first, from between settings by gesture types; and second, within settings by each gesture type. Results in both areas confirm the indication that a significant difference exists between Church and Culture. The next level of tests compares the results of the two denominations.

Level Three: t-tests between Settings in all Gestures by Respondents in Each Denomination

The researcher draws attention that the main focus of comparison in the third level is to gain an overall picture in the two denominations. Specifically the researcher is interested to determine whether gestures, as a whole, differ across the

settings Church and Culture, in each denomination. These t-tests help to fulfil objective eight stated earlier in the introduction chapter and shown as follows

Objective 8

To compare the two Protestant denominations involved and determine whether there is any difference between them in their use of gestures in the Sunday morning Church service with their use in the Kankana-ey culture.

Therefore, t-tests were conducted by the researcher to determine if differences across the settings exist in the Episcopal and Assemblies of God Church groups. More specifically, t-tests were devised to test whether the two denominations would differ or not in their perception of gestures in Church and Culture. The results of tests are reported in summary tables and set out as follows: (i) t-tests between denominations across each setting by all gestures; and (ii) t-tests between denominations within each setting by all gestures. Graphs based upon impact scores of gestures are placed after relevant tables.

Results of tests across Settings by each Denomination

Table 29 gives the t-test results on Church to Culture setting by the Episcopal denomination. A t-test score of 12.28 was shown as significant at the 0.01 level. The result shown in table 29 confirms previous findings that indicate a difference exists in the perceived use of gestures between Church and Culture.

Table 29

Summary Table: t-test of Total Impact Means between
Church and Culture Setting by
Episcopalian Respondents

Church	Culture	t-test	2 Tail Significance
7.08	1.81	12.28 ^a	0.000

^at-test significant at the 0.01 level

Figure 18 illustrates the impact scores of Episcopalian respondents and makes a distinct comparison between Church and Culture settings as follows.

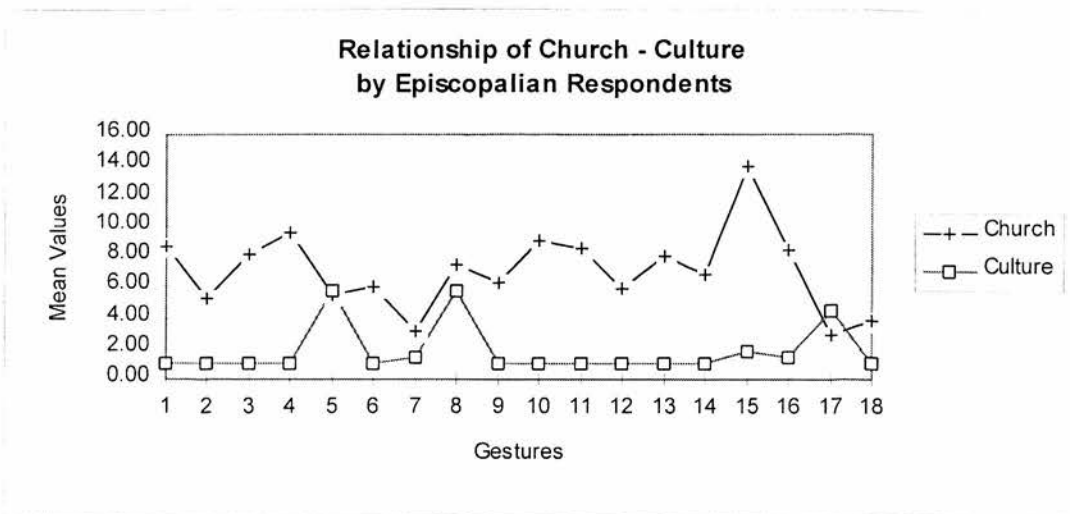


Figure 18

Comparison of Impact Scores between Church and Culture Settings by Episcopalian Respondents

It is of interest to note that among Episcopalians gestures 5 (dance sway) and 17 (peace greeting) show a difference opposite to the trend. It will be of further interest to note whether this finding is replicated in the Assemblies of God results. The main picture to emerge, however, is that a consistent difference is seen to run throughout the comparative use of gestures.

Table 30 reports t-test results on the Church to Culture setting by the Assemblies of God denomination. The score of the t-test (8.95) indicates a difference between settings significant at the 0.01 level. The result indicated in table 30 suggests that, in addition to the findings shown by the Episcopalian denomination, the Assemblies of God also perceive a difference exists between Church and Culture.

Table 30

Summary Table: t-test of Total Impact Means between Church and Culture by Assemblies of God Respondents

Church	Culture	t-test	2 Tail Significance
3.77	1.93	8.95 ^a	0.000

^at-test significant at the 0.01 level

Although less dramatic in comparison with the Episcopalian graph (fig 18), the Assemblies of God graph reveal a similar pattern. The impact scores of Assemblies of God respondents are displayed in figure 19 as follows.

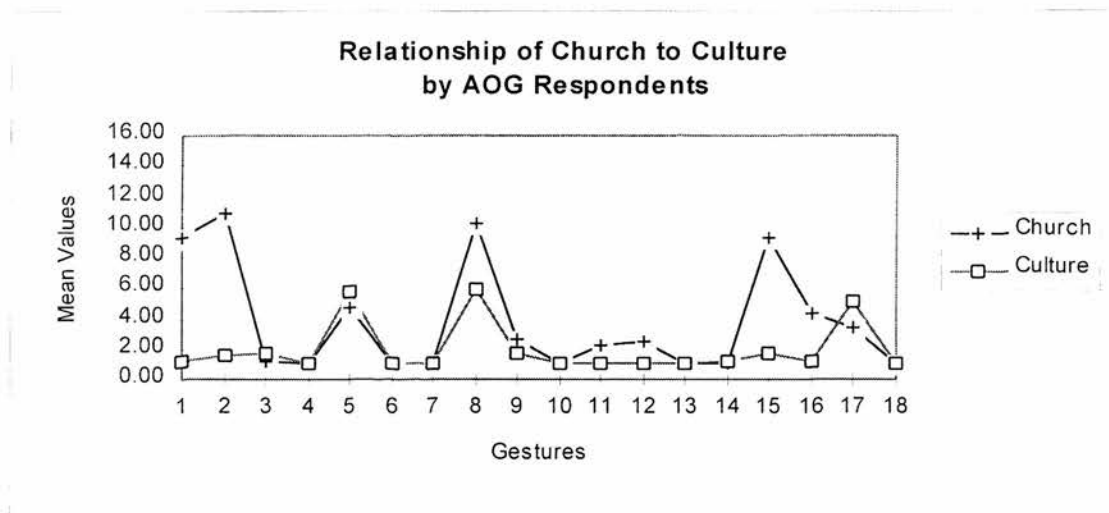


Figure 19

Comparison of Impact Scores between Church and Culture Settings by Assemblies of God Respondents

There is a low regard for some gestures, in both the Church and Culture setting and two gestures show a reverse difference to the trend, gestures 5 (dance sway) and 17 (peace greeting). This is consistent with the trend shown on the graph in figure 18. Further tests are necessary to confirm whether this picture indicates low usage by both gesture types in the Church and Culture settings or only in one gesture type. The main picture to emerge, nevertheless, is that the gestures show a difference between Church and Culture consistently, despite low impact scores on gestures and settings.

Results of tests between Denominations within each Setting

Whereas the tests above looked at each denomination across settings, in this section on tests conducted at level three, the researcher will examine gestures used by both denominations within each setting. The order of tests presented are Church then Culture. Table 31 presents the t-test results between Episcopalian and Assemblies of God denominations within the Church setting. The t-test score of 6.80 was significant at the 0.01 level of confidence.

Table 31

Summary Table: t-test of Total Impact Means of Gestures between
Episcopalian and Assemblies of God Respondents
in Church Setting

AOG	EPIS	t-test	2 Tail Significance
3.77	7.08	- 6.80 ^a	0.000

^at-test significant at the 0.01 level

A difference between the two denominations in the use of gestures in the Church setting is indicated by the t-test shown in table 31. Whether this difference exists in both gesture types or only in one type will be examined in level four where a more complete picture will be determined.

The impact scores shown in figure 20 illustrate a comparison between the two denominations in the use of gestures in the Church setting. The graph indicates that the Episcopal Church has a higher set of scores across most gestures in this setting. The Assemblies of God show consistently low scores in the Church setting, and further research will indicate if this trend is confirmed in both gesture types or only in one.

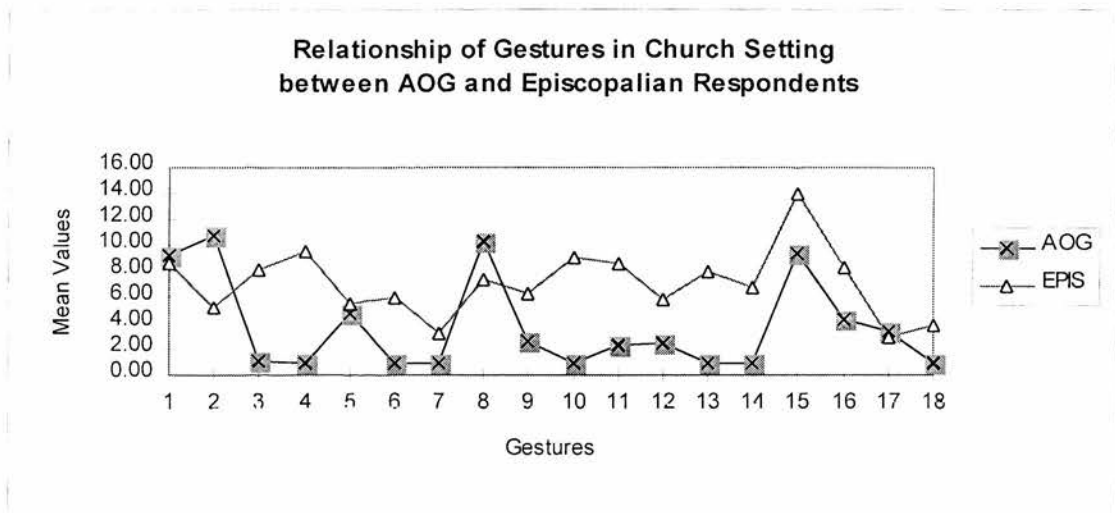


Figure 20

Comparison on Impact Scores of Gestures between Episcopalian
and Assemblies of God Respondents in the Church Setting

In table 32 results are shown of the t-test score between the Episcopalian and AOG denominations within the Culture setting. The t-test score of 0.81 was not significant.

Table 32

Summary Table: t-test of Total Impact Means of Gestures between Episcopalian and Assemblies of God Respondents in Culture Setting

AOG	EPIS	t-test	2 Tail Significance
1.93	1.81	0.81	0.426

In table 32 there was no significant difference indicated between the two denominations in their perceived use of gestures in the Culture setting.

Figure 21 portrays the impact scores of both the Episcopalian and Assemblies of God respondents in the setting of Culture.

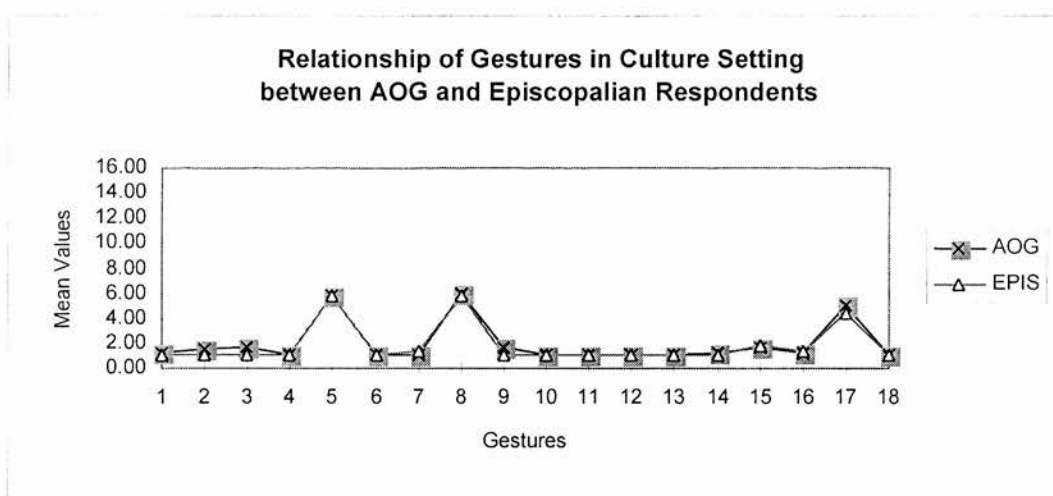


Figure 21

Comparison on Impact scores of Gestures between Episcopalian and Assemblies of God Respondents in the Culture Setting

The pattern of gesture usage in the Culture setting is almost completely identical and gestures rise and fall in both denominations accordingly. A final graph in level three, shown in figure 22, allows a visual comparison of impact scores between not only both denominations, but also denominational scores across each setting.

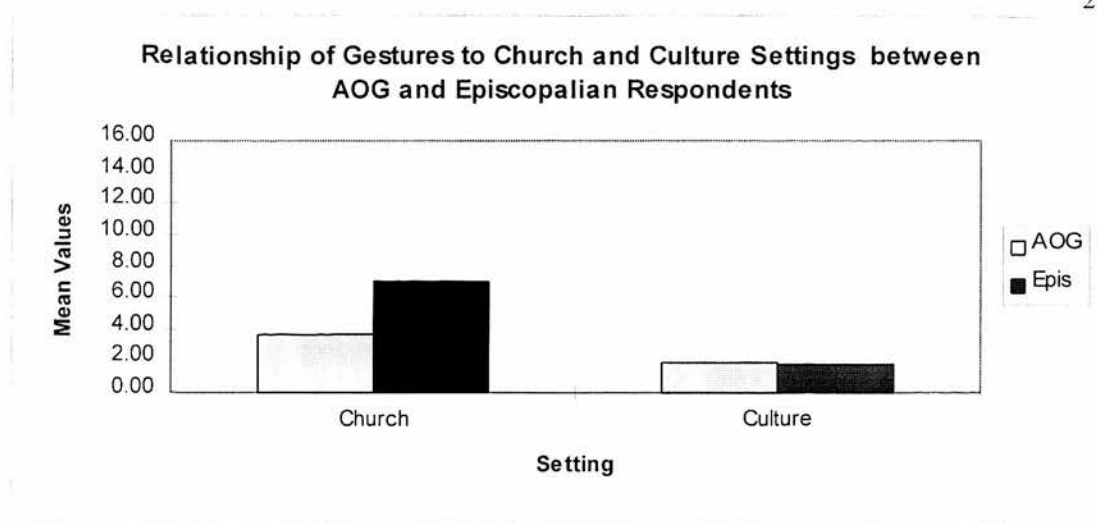


Figure 22

Comparison of Impact Scores on Gestures between Episcopalian and Assemblies of God Respondents; and between Church and Culture Settings

Tests conducted in level three essentially examined gestures in both denominations. The main focus of the researcher was to find if a difference indicated in the Anova exists between Church and Culture. The graph shown in figure 22 illustrates a difference found in follow-up tests between Church and Culture in both denominations. Another difference illustrated in the graph, however, is between both denominations in the Church setting alone.

Further tests are now necessary to clarify whether this difference between Church and Culture settings by both denominations is confirmed in both gesture types. Level four considers gesture types by both denominations across and within settings. Of particular interest, is whether the two gesture types that are examined in level four, will also reflect the same results found in level three.

In summary so far, level one tests examined all gestures across settings by all respondents and indicated a difference exists between Church and Culture. Tests in level two examined gesture types across settings by all respondents and indicated a difference in Church to Culture in both gesture types. Tests conducted in level three considered all gestures across settings by denominational groups and these tests also indicated a difference exists between Church and Culture in both denominations. Level

four tests consider the two gesture types across both settings by both denominational groups.

Level Four: t-tests between Settings on Each Gesture Type by Respondents in Each Denomination

In this fourth part, a report of the findings are set out that particularly considered if any difference exists between (i) same type of gestures between settings by denominations, i.e., ceremonial type between Church and Culture settings by Episcopalian, then by Assemblies of God; (ii) same type of gestures between denominations within settings, i.e., ceremonial type between Episcopalian and Assemblies of God in Church setting, then in Culture setting; and (iii) gesture types within setting by denominations, i.e., comparison between ceremonial and spontaneous gesture types, within the Church setting, by Episcopalians, then by Assemblies of God respondents.

These t-tests were devised as follow-up tests of the Anova, to find whether perceptions towards the use of gestures in Church and Culture settings differed or not, particularly between denominational responses in the use of both gesture types.

Tests on Types of Gestures between Settings by each Denomination

In the first part of level four, tests on the use of ceremonial and spontaneous gesture types between each setting, and by each denomination, are presented in the order of (a) Episcopalian and (b) Assemblies of God.

Episcopalian Denomination between Settings. Table 33 provides a summary of t-test results of Episcopalian respondents. Scores are reported on t-tests on Ceremonial and Spontaneous gesture types between Church and Culture settings. The t-test results show a significant difference exists across settings by both gesture types in the Episcopalian denomination.

Test results in table 33 confirm the earlier indication that a difference is perceived to exist in gestures between Church and Culture settings. Follow-up tests at

this level indicate that both ceremonial and spontaneous gesture types differ in the perception of Episcopalian respondents.

Table 33

Summary Table: t-tests on Total Impact Means between Ceremonial and Spontaneous Gestures Types across Church, Culture Settings by Episcopalian Respondents

Gesture Type	Church	Culture	t-test	2 Tail Significance
Ceremonial	6.98	1.07	13.67 ^a	0.000
Spontaneous	7.28	3.29	6.37 ^a	0.000

^at-test significant at the 0.01 level

Graphs that illustrate Episcopalian respondents' perception on ceremonial and spontaneous gesture types are now shown in figures 23 to 25. Overall impact scores of ceremonial gesture types across settings are illustrated first in figure 23a.

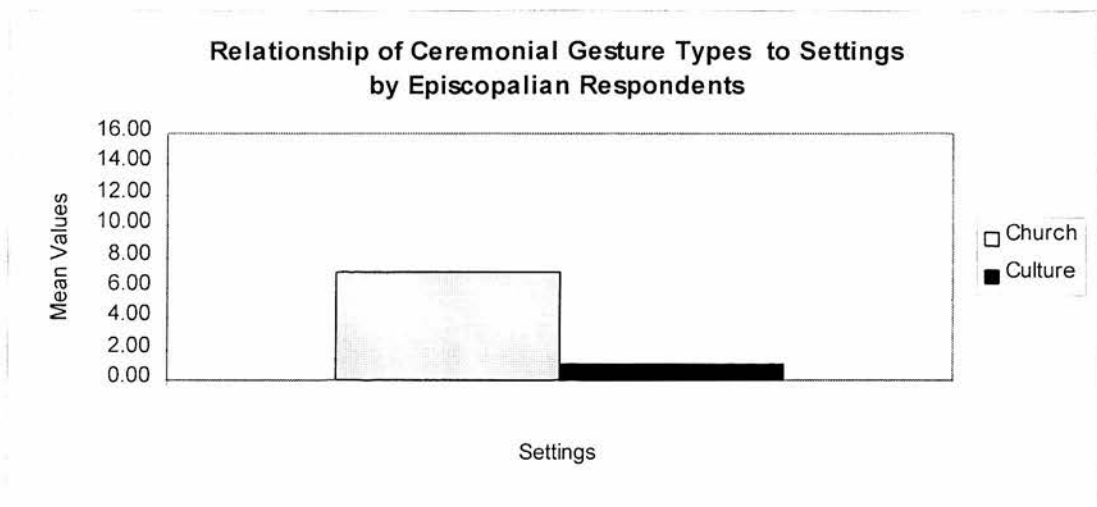


Figure 23a

Comparison of Impact Scores on Ceremonial Types of Gesture across Settings by Episcopalian Respondents

The difference between Church and Culture on impact scores is well illustrated in the graph shown in figure 23a, whereas figure 23b illustrates the same difference by a display of individual gestures.

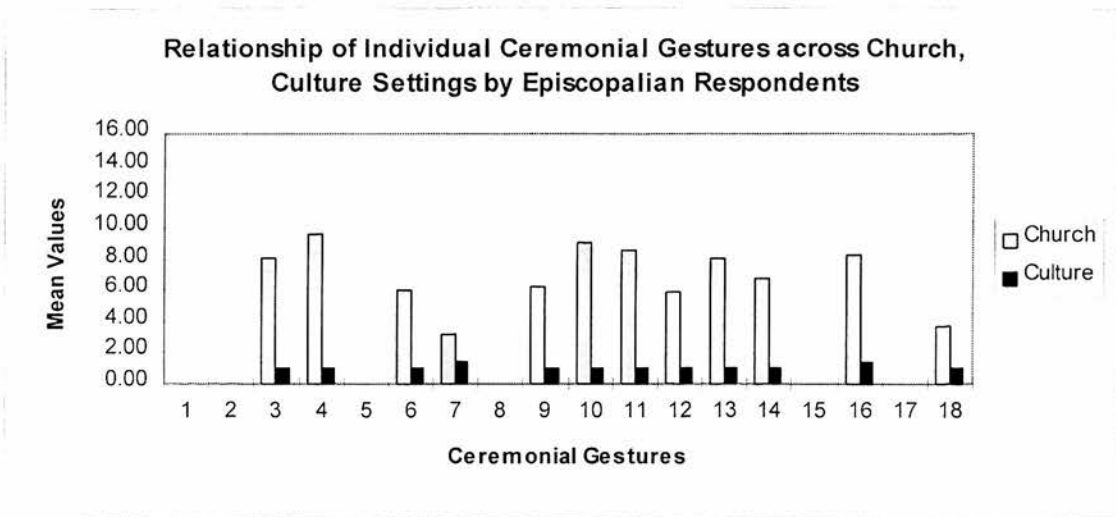


Figure 23b

Comparison of Impact Scores on Individual Ceremonial Types of Gestures across Settings by Episcopalian Respondents

It is noticeable in figure 23b that among Episcopalian respondents in every instance ceremonial gestures are shown higher in the Church setting than in the Culture setting.

A graphic comparison of impact scores on spontaneous gesture types across settings is illustrated in figures 24a and 24b. Figure 24a shows impact scores of spontaneous gesture types across settings as a whole by Episcopalian respondents.

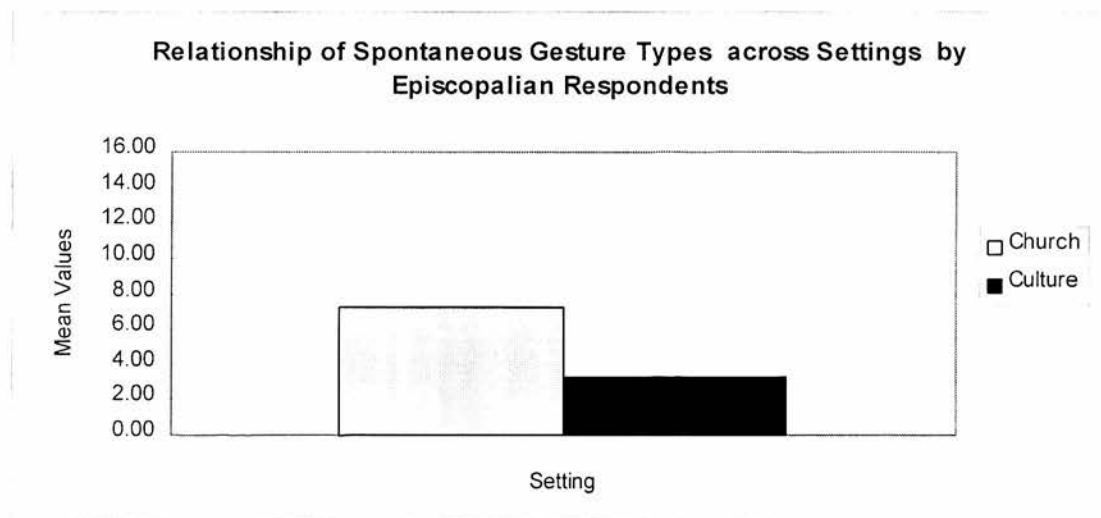


Figure 24a

Comparison of Impact Scores on Spontaneous Types of Gesture across Settings by Episcopalian Respondents

The graph shown in figure 24a illustrates the difference perceived by Episcopalian respondents between Church and Culture settings based on impact scores on spontaneous gesture types.

Figure 24b illustrates the same difference by a display of impact scores on individual gestures.

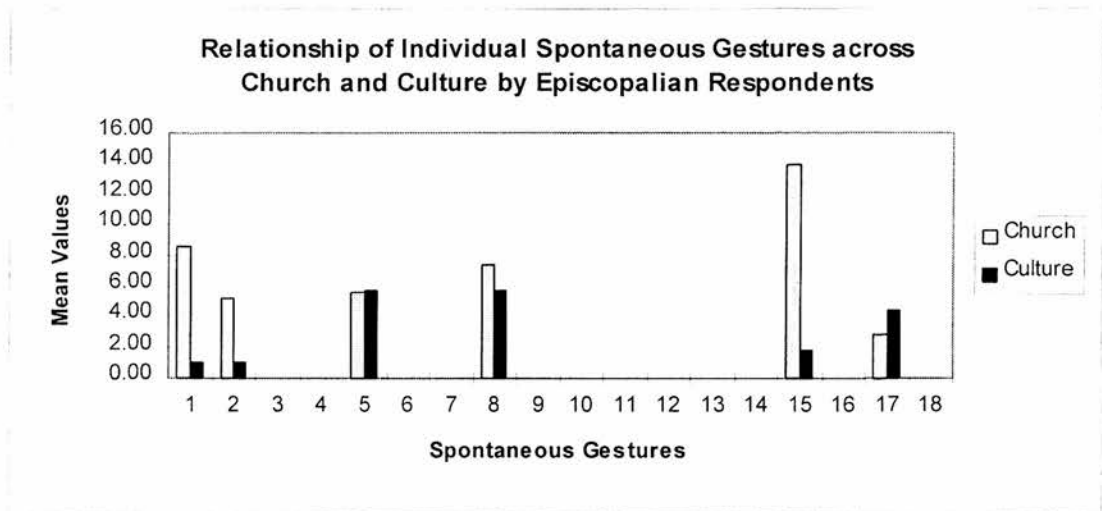


Figure 24b

Comparison of Impact Scores on Individual Spontaneous Types of Gestures across Settings by Episcopalian Respondents

It is noticeable in figure 24b that among Episcopalian respondents spontaneous type gestures 5 (dance sway) and 17 (peace greeting) are perceived higher in the Culture setting than in the Church setting.

A graph that illustrates the perception of Episcopalian respondents on both ceremonial and spontaneous gesture types across both settings is shown below in figure 25.

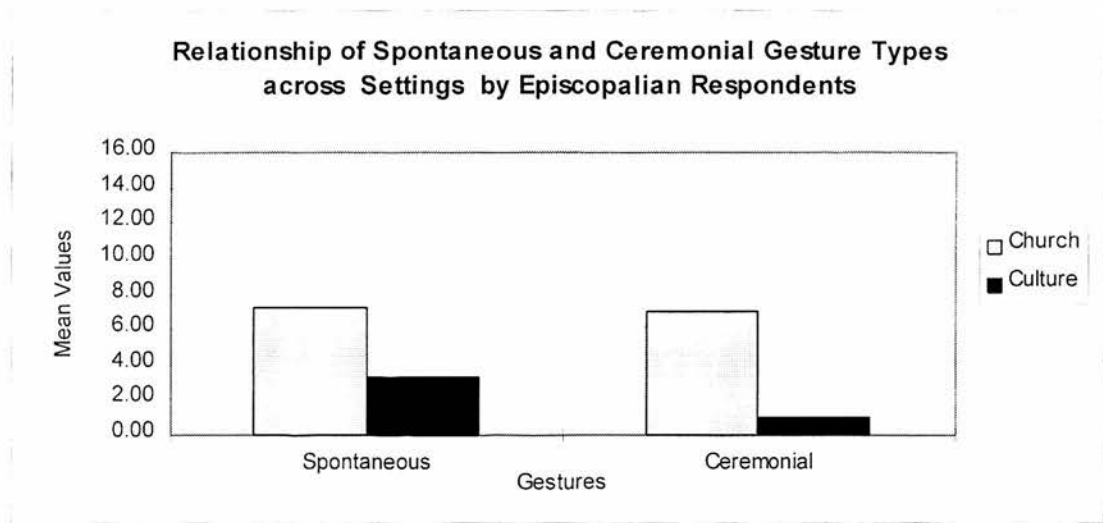


Figure 25

Comparison of Impact Scores between Ceremonial and Spontaneous
Types of Gestures across Settings by Episcopalian Respondents

The graph on Episcopalian respondents, displayed in figure 25, allows a visual comparison of the overall impact scores not only between the settings, but also between gesture types themselves.

There seems less of a comparison between spontaneous and ceremonial gesture types within the Church setting. Both ceremonial and spontaneous gesture types, however, indicate a significant difference between Church and Culture settings. The next set of tests and graphs consider the Assemblies of God.

Assemblies of God Denomination between Settings. In table 34 a summary of results are reported of t-test scores on Ceremonial and Spontaneous gesture types between each setting. The t-test results show a significant difference is perceived to exist across Church to Culture settings by Assemblies of God respondents in both types.

Table 34

Summary Table: t-test on Total Impact Means between Ceremonial and Spontaneous Gestures across Church, Culture, by AOG Respondents

Gesture Type	Church	Culture	t-test	2 Tail Significance
Ceremonial	1.66	1.14	3.71 ^a	0.001
Spontaneous	7.98	3.53	9.50 ^a	0.000

^at-test significant at the 0.01 level

Test results reported in table 34 among Assemblies of God respondents confirm earlier indications, given by Episcopalian respondents, that a difference is perceived to exist in gesture types between Church and Culture settings. Follow-up tests conducted in this level indicate that there is a difference in the perception of respondents in the Assemblies of God between settings.

Graphs that illustrate Assemblies of God respondent perception on ceremonial and spontaneous gesture types are shown in figures 26 to 28. Ceremonial gesture types across settings are illustrated in figures 26a and 26b. Overall impact scores of ceremonial gesture types across settings are illustrated first in figure 26a.

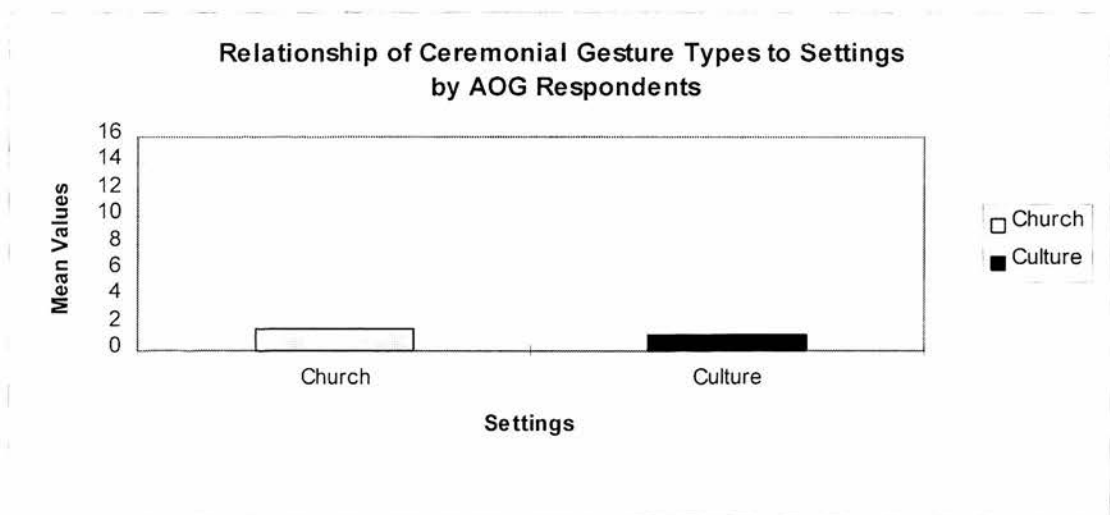


Figure 26a

Comparison of Impact Scores on Ceremonial Types of Gestures across Settings by Assemblies of God Respondents

The graph shown in figure 26a depicts low overall mean values of impact scores across all settings by Assemblies of God respondents. Thus, although there still appears a difference between Church and Culture settings, the perception of ceremonial gestures is low in each situation.

While figure 26a illustrated the difference found between Church and Culture on impact scores as a whole, figure 26b portrays the same difference in impact scores by a display of individual gestures.

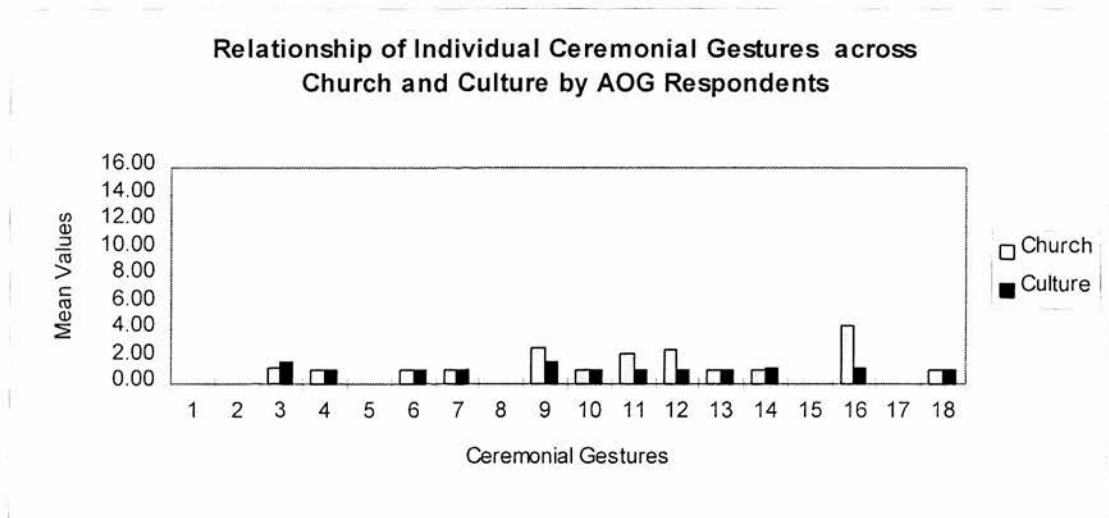


Figure 26b

Comparison of Impact Scores on Individual Ceremonial Types of Gestures across Settings by Assemblies of God Respondents

In figure 26b, apart from gesture 16 (hand raised, i.e., at benediction) few ceremonial gestures are perceived highly in impact scores by Assemblies of God respondents. A graph that illustrates the overall perception of Assemblies of God respondents on spontaneous gesture types across all settings is shown below in figure 27a.

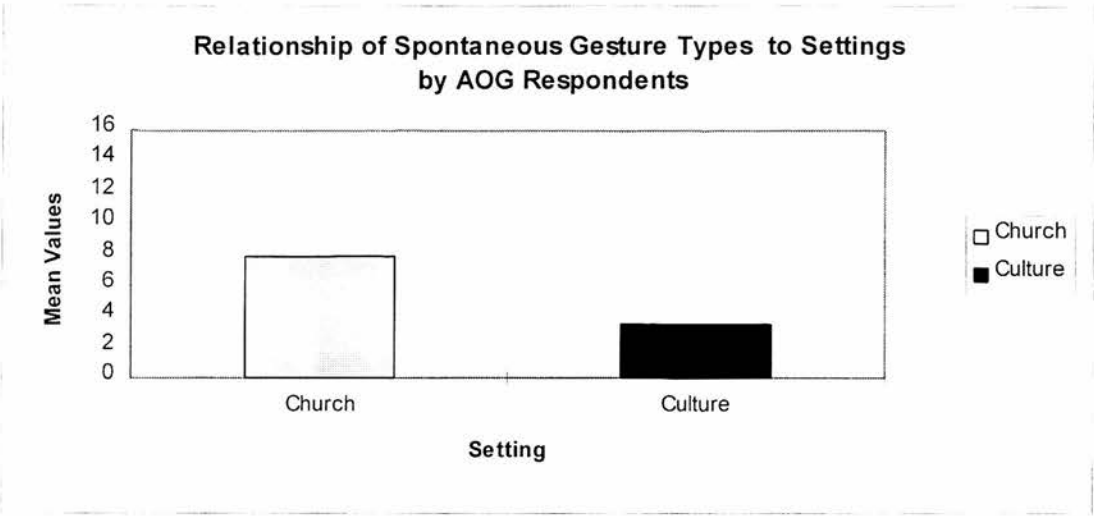


Figure 27a

Comparison of Impact Scores on Spontaneous Types of Gestures across Settings by Assemblies of God Respondents

The main feature in figure 27a is that the overall mean of impact scores in culture is low in comparison with the perceived Church usage in spontaneous gesture types by Assemblies of God respondents.

A graph that illustrates the same difference across settings on spontaneous gestures, but individually displayed, is shown in figure 27b.

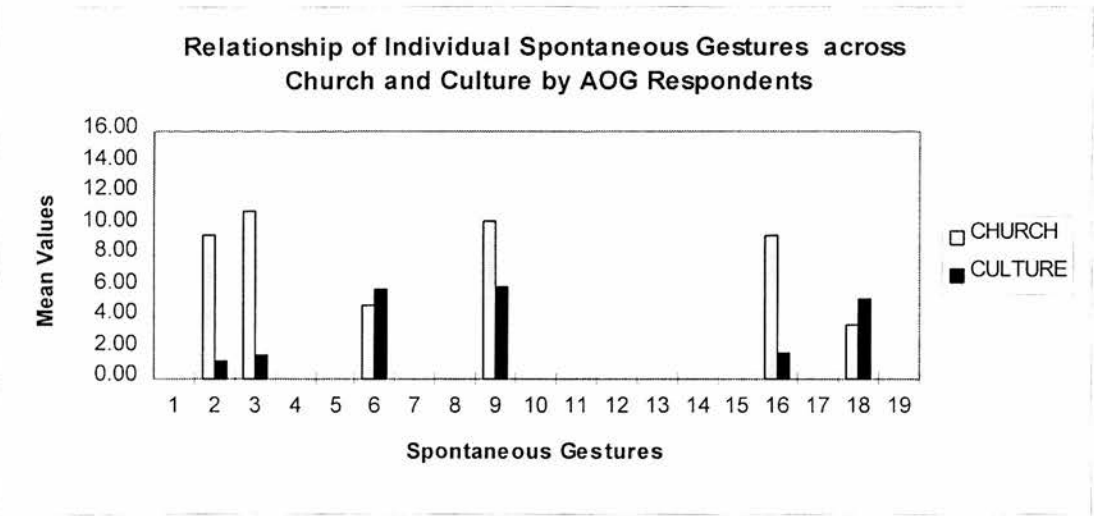


Figure 27b

Comparison of Impact Scores on Individual Spontaneous Types of Gestures across Settings by Assemblies of God Respondents

Apart from gestures 5 (dance sway) and 17 (peace greeting), all other spontaneous gestures displayed in figure 27b show a marked difference between Church and Culture. It is of interest to note that this finding is similar to what was reported by Episcopalian respondents. Gestures 5 (dance sway) and 17 (peace greeting), therefore, give a contrary picture, whereby gesture usage in the Culture setting is perceived higher in both gestures by both denominations.

Figure 28 illustrates an overall comparison of impact means in both spontaneous and ceremonial gesture types across settings by Assemblies of God respondents.

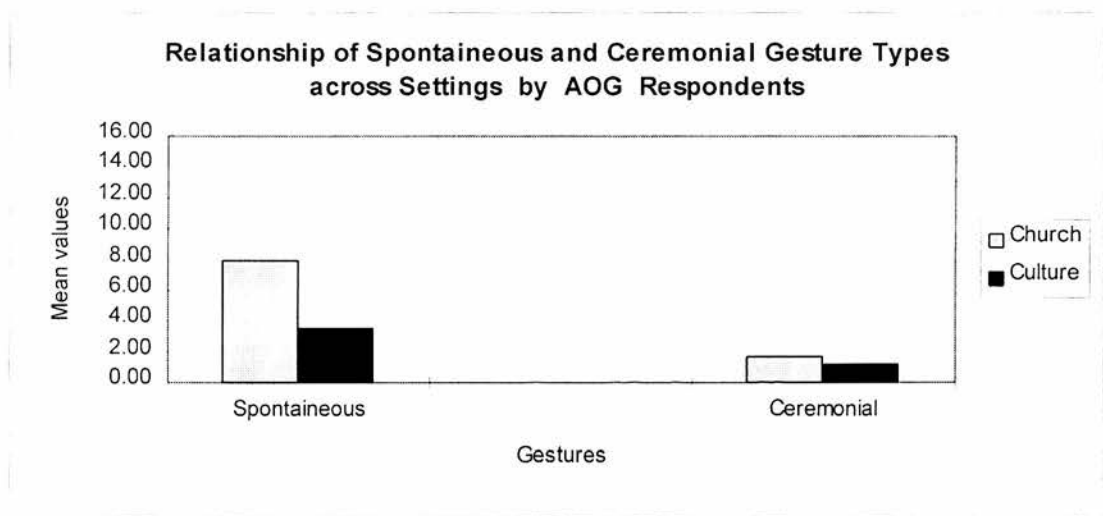


Figure 28

Comparison of Impact Scores between Ceremonial and Spontaneous Types of Gestures across Settings by Assemblies of God Respondents

In summary: whereas tests in the first part of level four were devised to test specific gesture types between settings by each denomination, the second set of tests in level four looks for a difference between the gesture types themselves within each setting.

Tests between Spontaneous and Ceremonial Gestures within each Denomination and Setting

In this second part of level four, results are reported of tests (a) between ceremonial and spontaneous gesture types within the Episcopalian denomination, and

(b) between ceremonial and spontaneous gesture types within the Assemblies of God denomination.

t-tests between Gesture Types among Episcopalians. A summary of results are presented in table 35 and report test scores between Ceremonial and Spontaneous gestures types in the Episcopalian denomination. The t-test score of 10.43 (Culture), was significant at the 0.01 level.

Table 35

Summary Table: t-test of Total Impact Means between Ceremonial and Spontaneous Gesture Types in Church, Culture, Settings by Episcopalian Respondents

Setting	Spontaneous	Ceremonial	t-test	2 Tail Significance
Church	7.28	6.98	0.59	0.563
Culture	3.29	1.07	10.43 ^a	0.000

^at-test significant at the 0.01 level

Note: Table 35 is a summary of tables 33b and 33c found in Appendix D

As table 35 reports, the only setting where there is no significant difference indicated between both types of gestures is the Church setting. A difference seems to exist in the culture setting where spontaneous gesture types are shown higher than ceremonial types among Episcopalians.

Graphs that illustrate Episcopalian respondents perception between ceremonial and spontaneous gesture types settings are shown in figures 29a to 29c. First, figure 29a illustrates the overall Episcopalian impact means between spontaneous and ceremonial gestures types in each setting.

Relationship of Spontaneous and Ceremonial Gesture Types to Church, Culture, Settings by Episcopalian Respondents

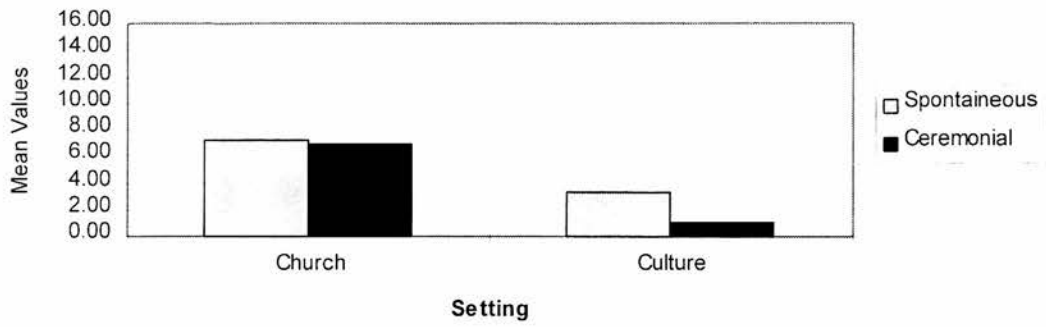


Figure 29a

Comparison of Impact Scores between Ceremonial and Spontaneous Gesture Types in Church, Culture, Settings by Episcopalian Respondents

As figure 29a shows, in Church setting ceremonial and spontaneous gesture types seem to be proportional to one another. Figures 29b and 29c, graph Episcopalian impact scores on gestures individually in the Church and Culture settings respectively. Thus, figure 29b graphs Episcopalian respondent impact scores between individual ceremonial and spontaneous gesture types in the Church setting.

Relationship between Spontaneous and Ceremonial Gestures in Church Setting by Episcopalian Respondents

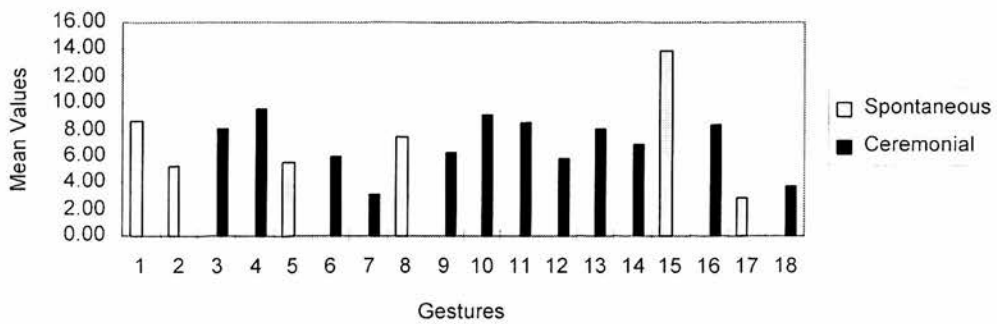


Figure 29b

Comparison of Impact Scores between Individual Ceremonial and Spontaneous Gesture Types in Church Setting by Episcopalian Respondents

In figure 29b, ceremonial gestures perceived highest are 4 (sign of the cross) and 10 (elevation of wine, bread), whereas ceremonial gestures perceived lowest are gesture 7 (use of holy water) and gesture 18 (kiss Bible). Spontaneous gestures perceived highest are gesture 8 (hand clapping), and gesture 15 (head bow), but spontaneous gesture 17 (peace greeting) was perceived lower than all the other gestures of both gesture types.

Earlier, when the difference on gesture 17 (peace greeting) was compared between Church and Culture settings, it was noted that it appeared higher in the Culture setting. As this gesture was given the lowest of all impact scores by Episcopalian respondents, could this lowest of all impact scores account for a reverse difference between Church and Culture? It is of interest to note that spontaneous gesture 5 (dance sway) was also lowly scored and this gesture also indicated a slight reversal to the general trend.

Figure 29c graphs Episcopalian respondent impact scores on individual ceremonial and spontaneous gesture types in the Culture setting.

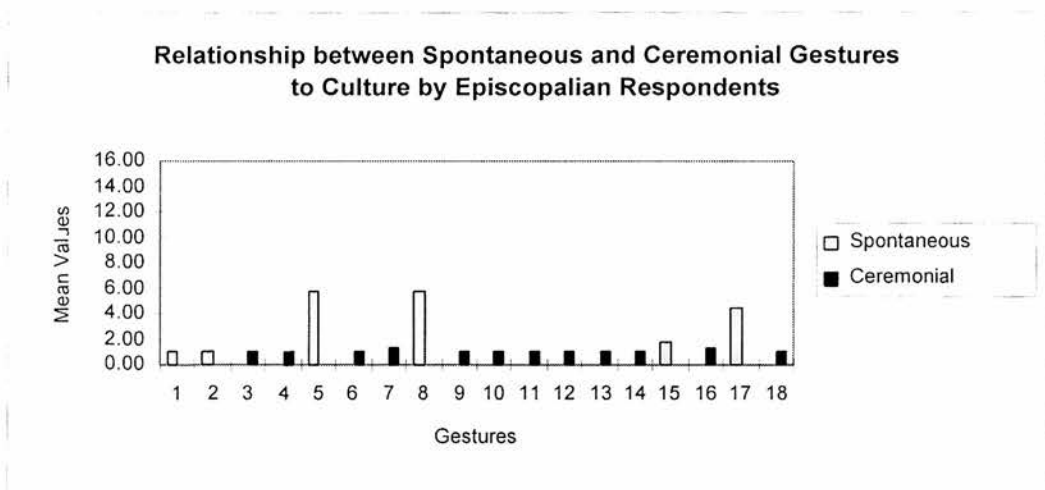


Figure 29c

Comparison of Impact Scores between Individual Ceremonial and Spontaneous Gesture Types in Culture Setting by Episcopalian Respondents

As noted in figure 29c, the highest scored gestures in the Culture setting are spontaneous gesture types, i.e., gestures 5 (dance sway), 8 (hand clapping), and 17

(peace greeting). All other gestures, both ceremonial and spontaneous, were given low scores in the Culture setting.

t-tests between Types of Gestures in Assemblies of God. A summary of results are presented in table 36 and report t-test scores between Ceremonial and Spontaneous gestures types in the Assemblies of God. In table 36 the t-test scores between ceremonial and spontaneous gestures of 18.03 (Church) and 2.60 (Culture), were significant at the 0.01 level.

Table 36

Summary Table: t-test of Total Impact Means between Spontaneous and Ceremonial Gesture Types in Church, Culture Settings, by Assemblies of God Respondents

Setting	Spontaneous	Ceremonial	t-test	2 Tail Significance
Church	7.98	1.66	18.03 ^a	0.000
Culture	3.53	1.14	2.60 ^a	0.000

^at-test significant at the 0.01 level

Note: Table 36 is a summary of tables 34b and 34c found in Appendix D

The result of the Assemblies of God respondents indicated in table 36 suggests that a difference between ceremonial gestures and spontaneous gestures exists in both settings.

Graphs that illustrate Assemblies of God respondent perception between ceremonial and spontaneous gesture types in various settings are shown in figures 30a to 30c. First, figure 30a illustrates the overall impact means between spontaneous and ceremonial gestures types in each setting.

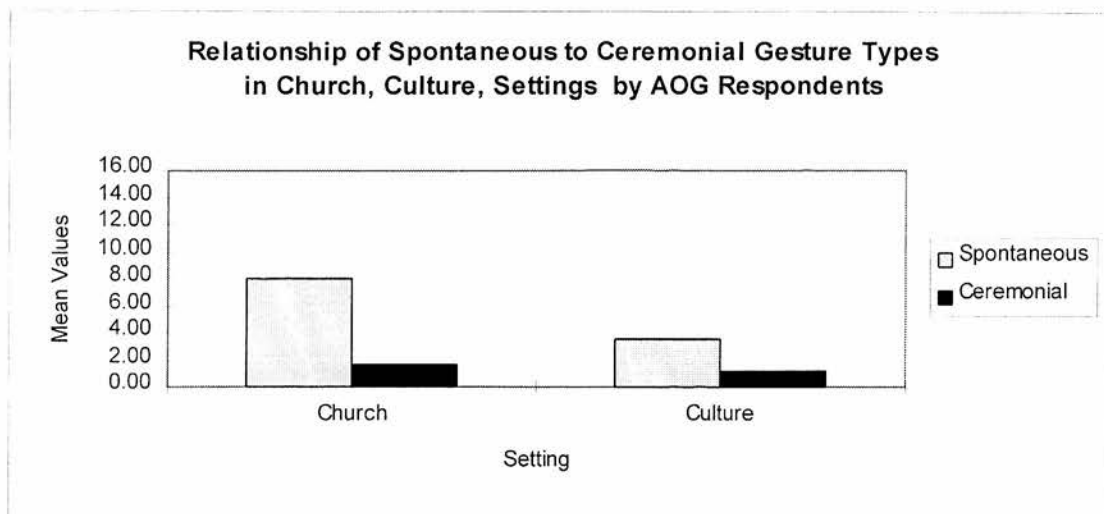


Figure 30a

Comparison of Impact Scores between Ceremonial and Spontaneous Gesture Types in Church, Culture Settings, by Assemblies of God Respondents

In Church and Culture settings, a difference can be visualized between ceremonial and spontaneous gestures types. Although the focus of this research is on gestures between Church and Culture settings, it is of interest to note that ceremonial gestures are perceived low in all settings. The difference between gestures across settings themselves can also be visualized and spontaneous gesture types are shown lower in the Culture in comparison with the Church.

Figures 30b and 30c illustrate Assemblies of God respondent impact scores on individual gestures across Church and Culture settings respectively. Figure 30b displays impact scores first on individual spontaneous and ceremonial gesture types in the Church setting.

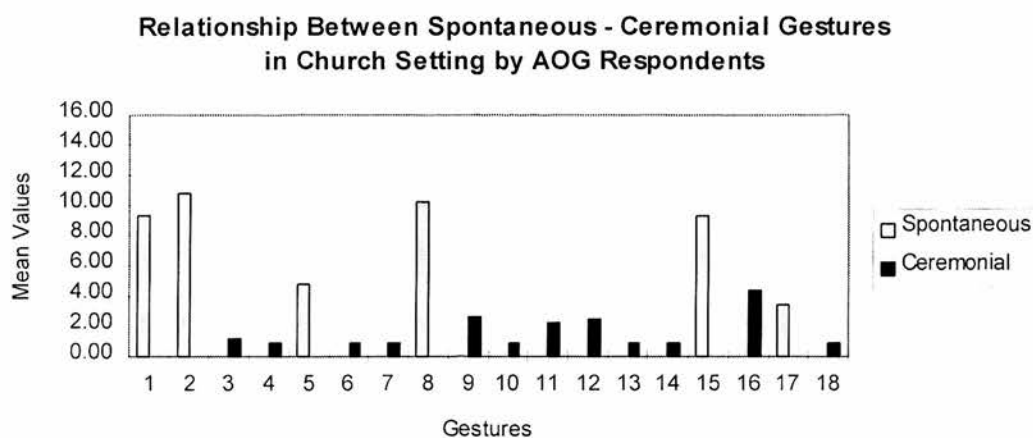


Figure 30b

**Comparison of Impact Scores between Individual Ceremonial
and Spontaneous Gesture Types in Church Setting
by Assemblies of God Respondents**

Ceremonial gestures in the Church setting, as in figure 30b, display low scores throughout with the highest impact score being gesture 16 (hand raised at benediction). Most spontaneous gestures, however, are highly scored with gesture 2 (wave of one hand) reported with the highest of all impact scores. Interestingly, gestures 5 (dance sway) and 17 (peace greeting) are both lowly scored in comparison to others.

Figure 30c illustrates Assemblies of God respondent impact scores on individual spontaneous and ceremonial gestures types in the Culture setting. The picture given in figure 30c shows all ceremonial gestures in the Culture setting were scored low by Assemblies of God respondents.

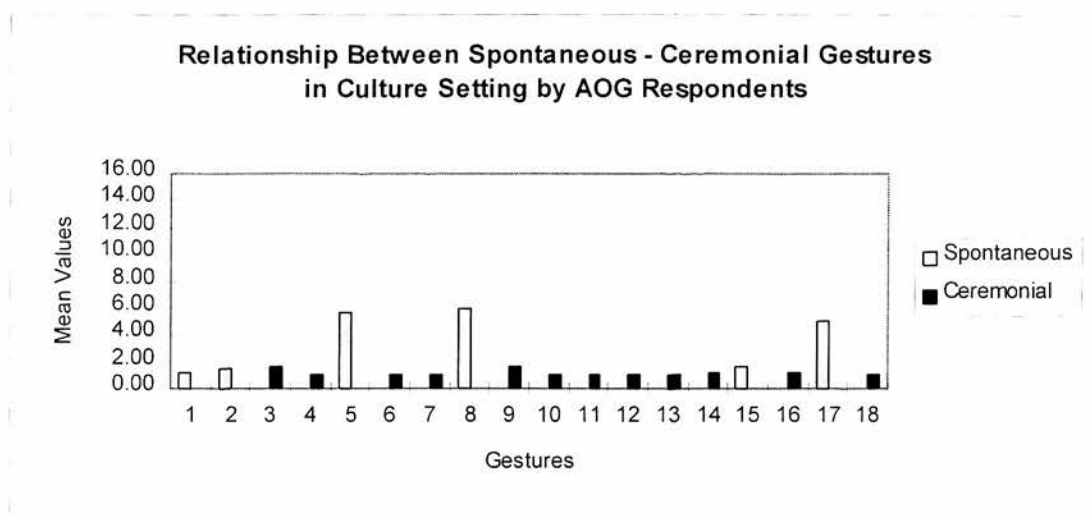


Figure 30c

**Comparison of Impact Scores between Individual Ceremonial
and Spontaneous Gesture Types in Culture Setting
by Assemblies of God Respondents**

Of the spontaneous gestures, only three are given a higher score 5 (dance sway), 8 (hand clapping), and 17 (peace greeting), with the others all lowly scored. This result is similar to scores of Episcopalian respondents shown earlier in figure 29c.

**Tests on the use of Same Type of Gestures between
Denominations in each Setting**

In this third part and final set of tests in level four, results are reported on a comparison with the same gesture type between denominations. Ceremonial, then spontaneous gesture types, are compared across Episcopalian and Assemblies of God denominations. In table 37, the t-test score on Ceremonial gestures -11.67 (Church) was the only difference reported between denominations significant at the 0.01 level.

The group of charts that follow after table 37, give a graphic picture of similarities and differences between denominational impact scores on both gesture types in Church (figures 31a, 31b, 31c) and Culture (figures 32a, 32b, 32c). For comparative purposes only, the researcher includes results of the Self setting (figures 33a, 33b, 33c), respectively. The main focus is placed on Church and Culture.

First, figures 31a, 31b, and 31c compare both ceremonial and spontaneous gesture types in the Church setting. Figure 31a displays the comparison between

denominations in the overall mean of impact scores in both gesture types in the Church setting. In figure 31a, a clear difference can be seen between both denominations in the ceremonial type of gestures, however, both denominations have a similar impact mean score in spontaneous gesture types.

Table 37

Summary Table: t-test of Total Mean of Impact Scores between Episcopalian and Assemblies of God Denominations by Ceremonial and Spontaneous Gesture Types in Settings: Church, Culture, Self

Gesture Type	AOG	EPIS	t-test	2 Tail Significance
Church Ceremonial	1.66	6.98	-11.67 ^a	0.000
Church Spontaneous	7.98	7.28	0.96	0.346
Culture Ceremonial	1.14	1.07	0.84	0.409
Culture Spontaneous	3.53	3.29	0.63	0.536
Self Ceremonial	1.25	1.94	-2.40	0.026
Self Spontaneous	7.18	7.89	-1.08	0.288

^at-test significant at the 0.01 level

Figure 31a illustrates the comparison between both ceremonial and spontaneous gestures by both denominations. Graph 31a portrays a similarity in both denominations in spontaneous gesture types. In ceremonial gesture types, the Assemblies of God result is seen to be considerably lower.

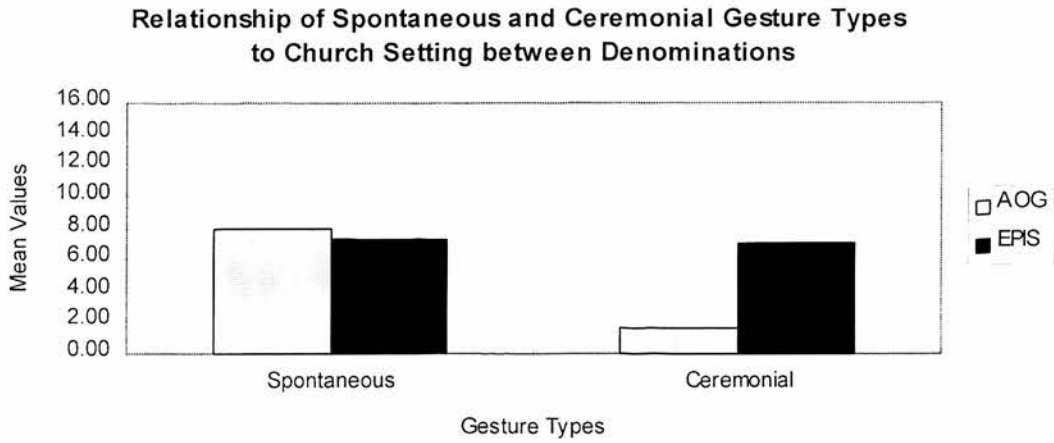


Figure 31a

Comparison of Impact Scores of Ceremonial and Spontaneous Gestures in Church Setting between Episcopalian and Assemblies of God Respondents

Graph 31b illustrates the comparison of ceremonial gesture types individually in both denominations in the Church setting.

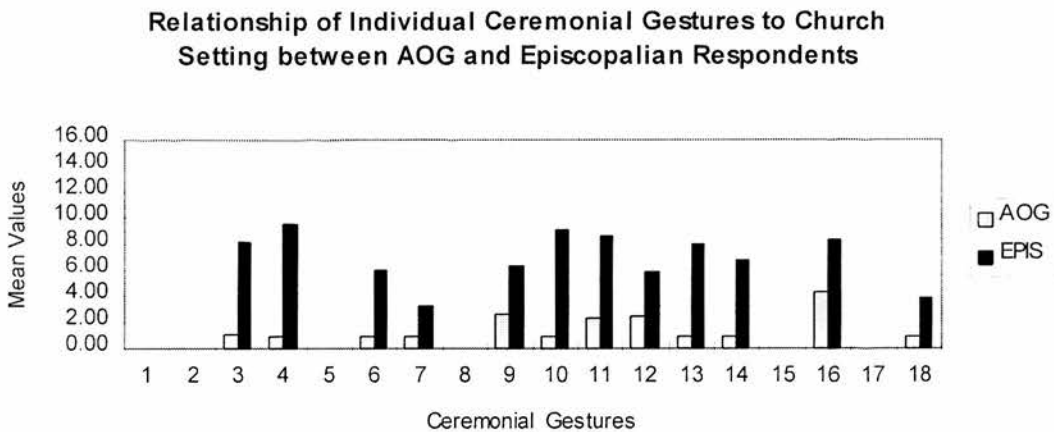


Figure 31b

Comparison of Impact Scores of Individual Ceremonial Gestures in Church Setting between Episcopalian and Assemblies of God Respondents

Episcopalian values in the perception of ceremonial gestures, as displayed in figure 31b, are consistently higher than in the Assemblies of God. Indeed, every gesture shows a higher value.

Graph 31c illustrates spontaneous gesture types individually in both denominations in the Church setting. In figure 31c, Episcopalian values are much higher than the Assemblies of God in gesture 15 (head bow); though in gestures 2 (wave of hand) and 8 (hand clapping), the Assemblies of God values are shown to be much higher. Other spontaneous gestures show a similarity of value in both denominations. It is of interest to note that both denominations give a similar lower value to gestures 5 (dance sway) and 17 (peace greeting).

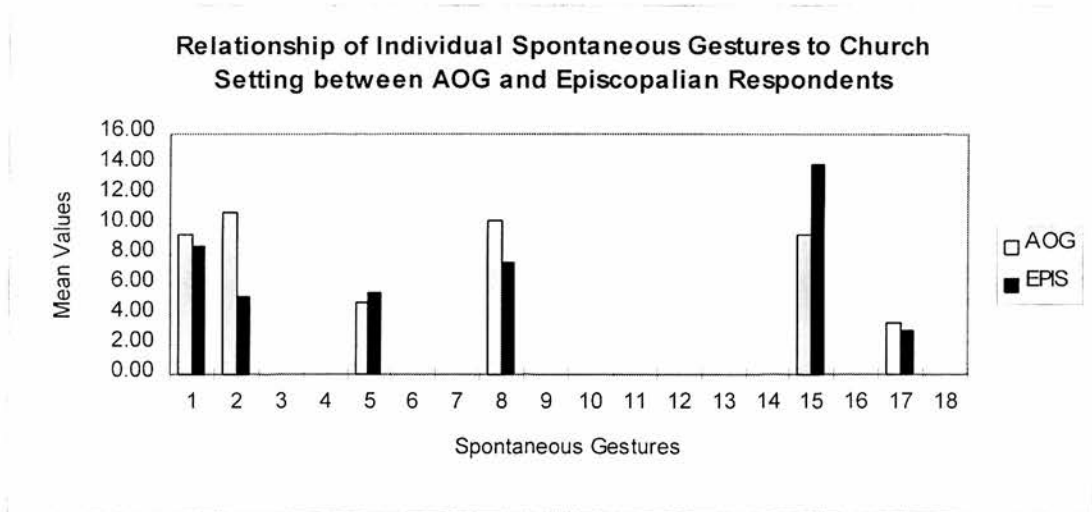


Figure 31c

Comparison of Impact Scores of Individual Spontaneous Gestures in Church Setting between Episcopalian and Assemblies of God Respondents

Figures 32a, 32b, and 32c illustrate ceremonial and spontaneous gesture types in both denominations in the Culture setting. Figure 32a displays a comparison between denominations in the overall mean of impact scores in both gesture types in the Culture setting.

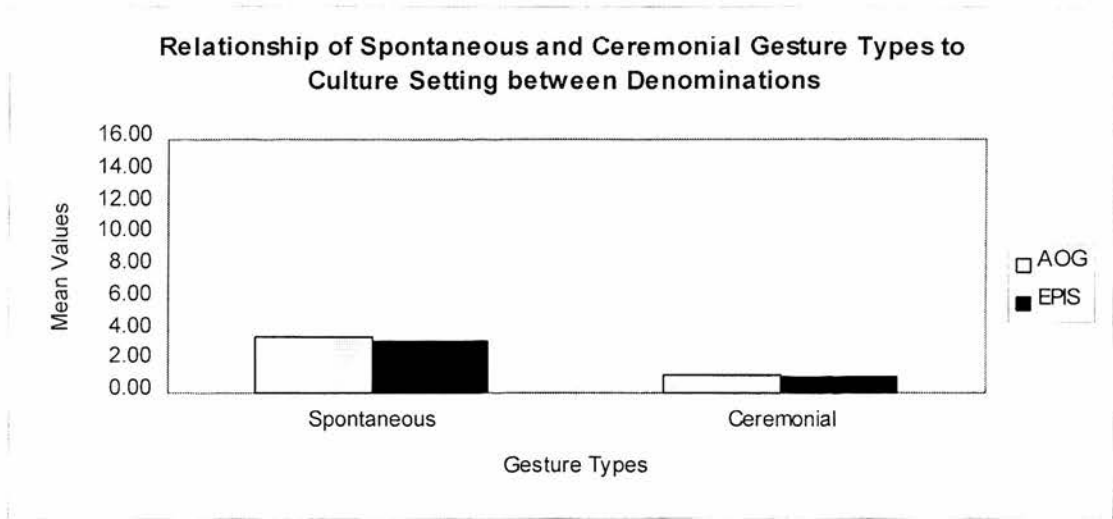


Figure 32a

Comparison of Impact Scores of Ceremonial and Spontaneous Gesture Types in Culture Setting between Episcopalian and Assemblies of God Respondents

Figure 32a provides a picture of consistency in both ceremonial and spontaneous gesture types by both Episcopalian and Assemblies of God respondents.

Figure 32b illustrates ceremonial gesture types in both denominations individually in the Culture setting.

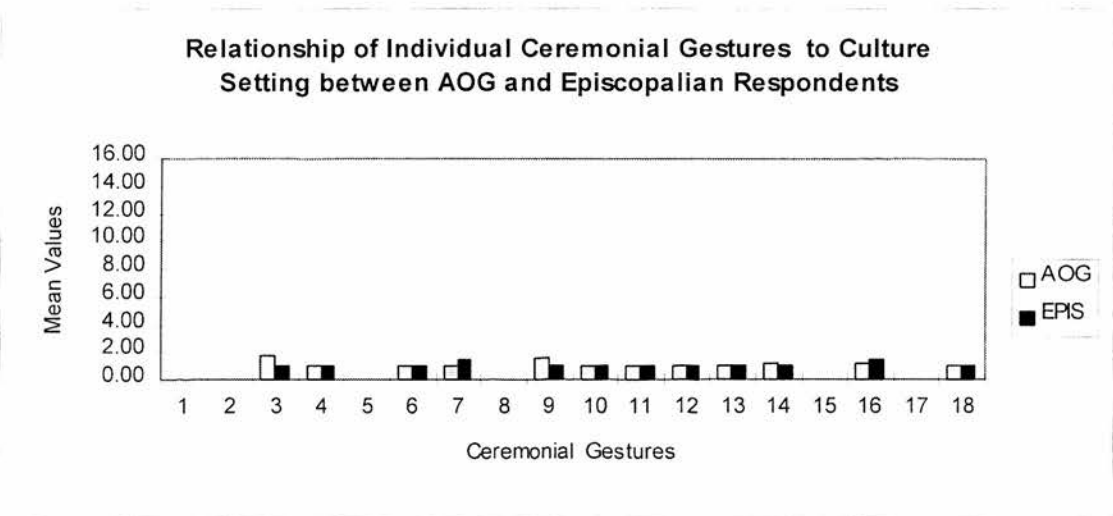


Figure 32b

Comparison of Impact Scores of Individual Ceremonial Type Gestures in Culture Setting between Episcopalian and Assemblies of God Respondents

The graph shown in figure 32b provides a specific picture of ceremonial gesture types by both Episcopalian and Assemblies of God respondents in the Culture setting. The picture is one of consistency in the values of both gesture types.

Figure 32c illustrates spontaneous gesture types in both denominations individually in the Culture setting. Figure 32c gives a consistent display of spontaneous gesture types by both Episcopalian and Assemblies of God respondents in the Culture setting. The picture is one of very clear consistency in the values of both denominations. Also, in the Culture setting it is of interest to note that gestures 5 (dance sway), 8 (hand clapping), and 17 (peace greeting), are given similarly higher values by both denominations.

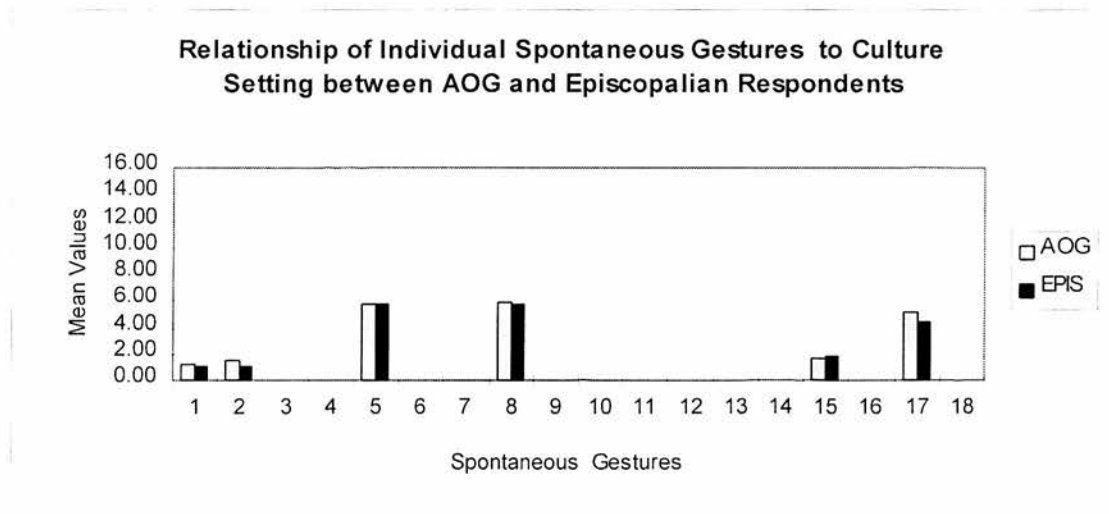


Figure 32c

Comparison of Impact Scores of Individual Spontaneous Gesture Types in Culture Setting between Episcopalian and Assemblies of God Respondents

Figures 33a, 33b, and 33c illustrate ceremonial and spontaneous gesture types in both denominations in the Self setting. First, figure 33a displays a comparison between denominations in the overall mean of impact scores in both gesture types in the Self setting. In figure 33a, a consistent mean value score is shown in both denominations in both ceremonial and spontaneous gesture types.

Relationship of Spontaneous and Ceremonial Gesture Types to Self Setting between Denominations

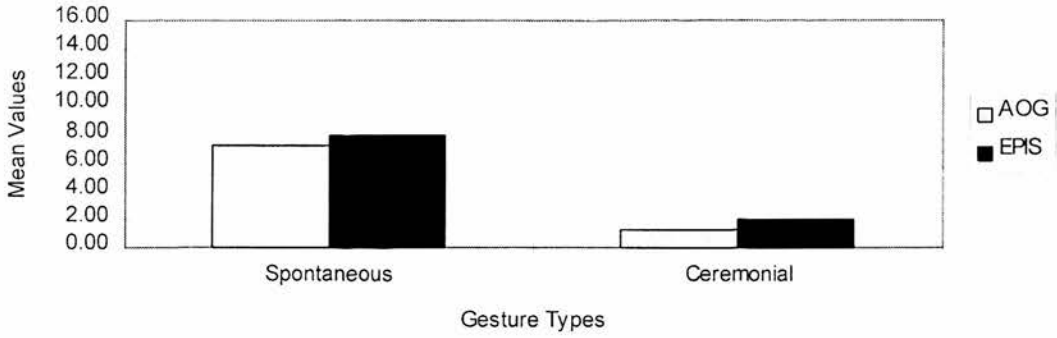


Figure 33a

Comparison of Impact Scores of Ceremonial and Spontaneous Gesture Types in Self Setting between Episcopalian and Assemblies of God Respondents

Graph 33b illustrates the impact scores of ceremonial gesture types in both denominations individually in the Self setting. As noted, gesture 11 (prayer pose) is the only gesture to indicate a real difference between Episcopalian and Assemblies of God respondents in the Self setting. All other values of ceremonial gestures are scored similarly to one another.

Relationship of Individual Ceremonial Gestures to Self Setting between AOG and Episcopalian Respondents

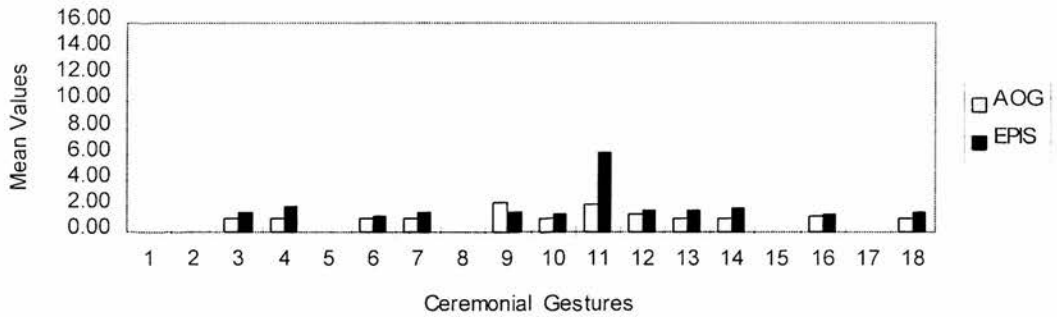


Figure 33b

Comparison of Impact Scores of Individual Ceremonial Gesture Types in Self Setting between Episcopalian and Assemblies of God Respondents

Figure 33c illustrates the impact scores on spontaneous gesture types of both denominations individually in the Self setting.

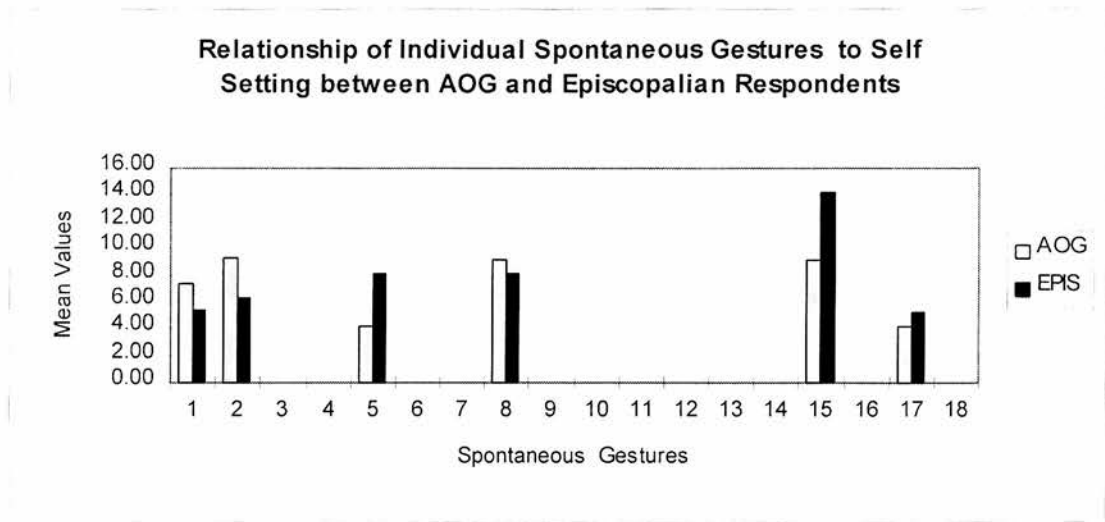


Figure 33c

Comparison of Impact Scores of Individual Spontaneous Gesture Types in Self Setting between Episcopalian and Assemblies of God Respondents

In figure 33c, gesture 15 (head bow) is the gesture indicated to have the most difference between Episcopalian and Assemblies of God denominations in the Self setting. It is of interest to note also that Episcopalian respondents indicate a higher value for gestures 5 (dance sway) and 17 (peace greeting), than the Assemblies of God respondents

Finally, to give an overall comparison across (a) gesture types, (b) denominations, and (c) settings, figure 34 illustrates ceremonial (crm) and spontaneous (spn) gesture types in both denominations in all settings. This is the final graph presented in level four to illustrate impact scores in the project.

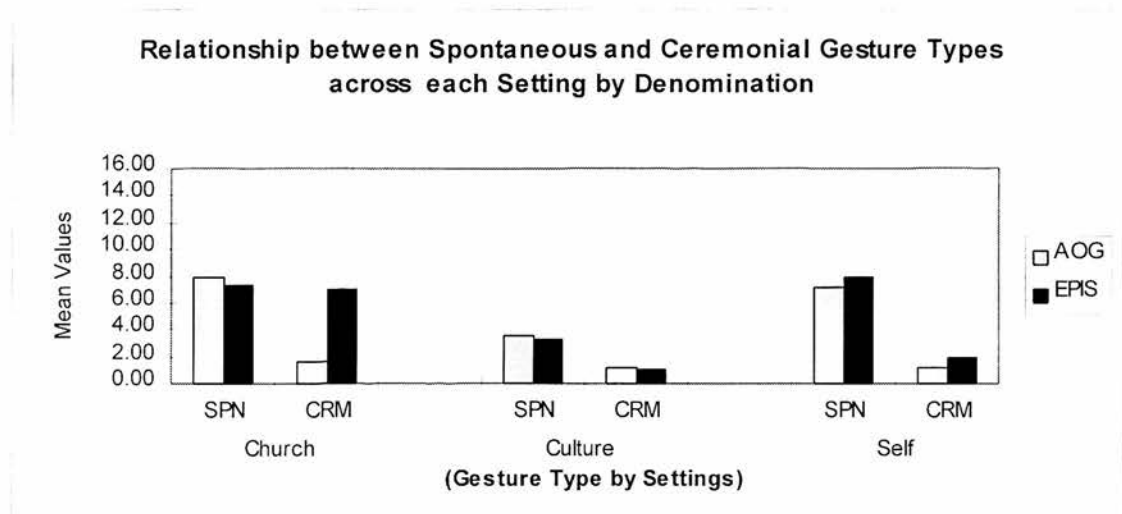


Figure 34

Summary Comparison of Impact Scores of Ceremonial and Spontaneous
Gesture Types in Church, Culture, Self, Settings by Episcopalian
and Assemblies of God Respondents

As noted in figure 34, both denominations show a similar trend in values for all gesture types and in all settings. The one main difference between the denominations is that the Assemblies of God have produced a lower value for ceremonial gestures. However, across Church and Culture, the main focus of this study, a clear difference is illustrated. The graph above simply illustrates what the t-tests have consistently indicated about a difference in the use of gestures perceived to exist between Church and Culture.

Summary of Follow-up t-tests in Four Levels

Although there is a tendency to look at individual gestures, especially in one setting compared with another, the researcher's main focus is on the Church to Culture difference. The Anova test indicated a difference existed. Follow-up tests have shown where differences lie. Based on the findings, the researcher has confidence that the difference between Church and Culture settings is not by chance. A high level of confidence can be based on the significant difference reported in the t-tests. In addition, this difference between Church and Culture was confirmed not only by both gesture types, but also by both denominations in the perception of both

gesture types. Both the Episcopalian and Assemblies of God respondents perceive a difference in the use of gestures of both categories between the settings, Church and Culture.

In the final section of this chapter results of Pearson's Product Moment Correlation tests are reported. Two sets of tests were performed: tests between respondents' impact scores, with level of comprehension; and a correlation test between respondents' impact scores, with attitude to removal of gestures from the service. Results are reported in summary tables and by graphs in this third and last section of the results chapter.

Correlation on Comprehension, Attitude, with Gesture Settings

This third section of the chapter contains the results of tests devised to investigate the relationship of impact scores with the level of the respondents' comprehension and attitude towards gestures. Thus, this section presents the results of statistical tests designed to test for associations between respondents' level of comprehension and attitude towards gestures with impact scores (frequency times importance). In this third and final section of the chapter tests are conducted in two areas: on (a) comprehension level of gestures used in all settings; and (b) attitude to removal of gestures from the Church service.

Comprehension with Settings

Respondents' comprehension mean was determined by their response to questions in Part II of the Interview Schedule, namely, to recognise, name and explain the use and meaning of each gesture. Answers to the three questions were then averaged to provide a respondent mean for comprehension on each gesture and expressed in percentage terms. Total comprehension mean score on any given gesture is derived from the mean of all respondent comprehension scores on that gesture.¹¹

Tests in this first part consider the relationship between the respondents' comprehension about gestures and the respondents' impact score on the use of

gestures in three settings, namely, Church, Culture, and Self. Table 38a presents the results of comprehension by all respondents on all 18 gestures. Results indicate gesture 12 (receiving communion) to be the highest comprehended by respondents (98%); gesture 6 (use of incense) was reported as the lowest comprehended (34%).

Table 38a
Mean Score on Comprehension Level of all Gestures
by all Respondents

Gesture	Description	Comprehension Level by Percent
1	Laying on of Hands	83
2	Wave of One Hand	92
3	Orant Position	48
4	Sign of the Cross	58
5	Dance Sway	89
6	Use of Incense	34
7	Use of Holy Water	35
8	Hand Clapping	97
9	Consecration of Wine, Bread	62
10	Elevation of Wine, Bread	53
11	Prayer Pose	77
12	Receiving Communion	98
13	Genuflection	55
14	Profound Bow	53
15	Head Bow	97
16	Hand Raised	61
17	Peace Greeting	83
18	Kiss Bible	51
Overall Mean	Comprehension of Gestures	68

In table 38a the overall mean score of respondent comprehension across all gestures was 68 percent.

Table 38b displays the same results only sorted by the level of the respondents' comprehension of gestures.

Table 38b
Mean Score on Comprehension Level of all Gestures
Sorted by Respondent Level of Comprehension

Gesture	Description	Comprehension Level by Percent
12	Receiving Communion	98
8	Hand Clapping	97
15	Head Bow	97
2	Wave of One Hand	92
5	Dance Sway	89
17	Peace Greeting	83
1	Laying on of Hands	83
11	Prayer Pose	77
9	Consecration of Wine, Bread	62
16	Hand Raised	61
4	Sign of the Cross	58
13	Genuflection	55
10	Elevation of Wine, Bread	53
14	Profound Bow	53
18	Kiss Bible	51
3	Orant Position	48
7	Use of Holy Water	35
6	Use of Incense	34

It is of interest to note that gesture 15 (head bow) is very well comprehended with a score of 97 percent. It is also of interest to note that gesture 5 (dance sway) and gesture 17 (peace greeting) are also fairly well comprehended in comparison with other gestures, with scores of 89 percent and 83 percent respectively. Thus, although both gestures show a fairly high comprehension score, both gestures were not highly valued in the impact scores.

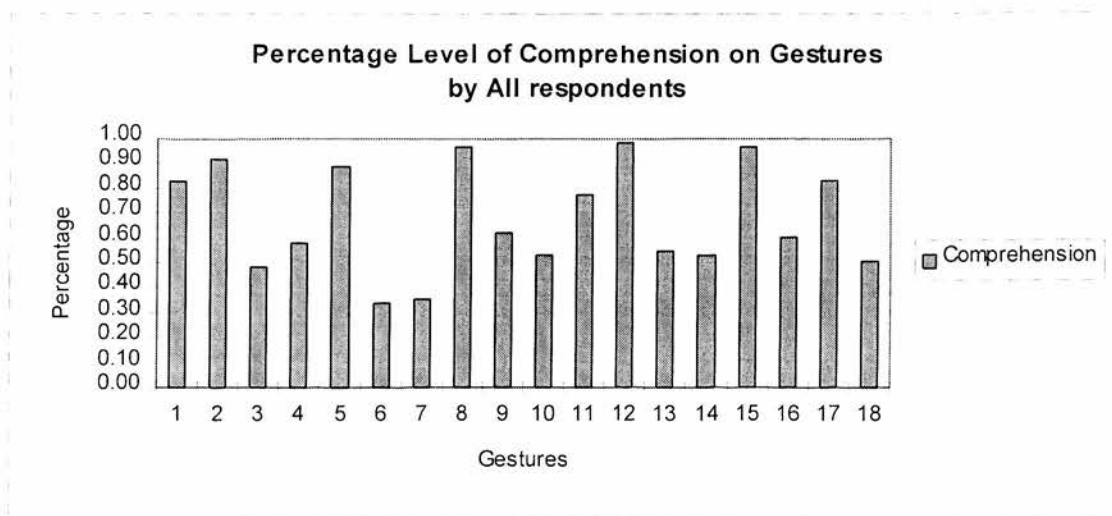


Figure 35

Level of Comprehension on all Gestures by
Percentage of all Respondents

A graph that illustrates the findings on respondent comprehension level across each gesture is shown in figure 35. It is of interest to note in figure 35 that gestures 1 (laying on of hands), 2 (wave of hand), 5 (dance sway), 8 (hand clapping), 12 (receiving communion), 15 (head bow), and 17 (peace greeting), are all well comprehended by respondents; however, gestures 6 (use of incense) and 7 (use of holy water) are not very well comprehended by respondents.

Table 39 reports the correlation test results of the total level of comprehension and the total impact mean of gestures in the church setting. The correlation score of 0.479 was significant at the 0.01 level of confidence. Therefore, a mid to strong relationship is indicated in the result of this correlation test.

Table 39

Correlation Test between Mean Values of Comprehension Level
with Mean Values of Impact Score on use of Gestures
in Church Setting by All Respondents

Gesture	Comprehension Level Score %	Church Impact Score	Corr	P 2 tail
Mean	68	5.42	0.479 ^a	0.002

^aCorrelation significant at the 0.01 confidence level

Figure 36 illustrates the correlation scores between comprehension level and impact scores in the Church setting across all 18 gestures by all respondents.

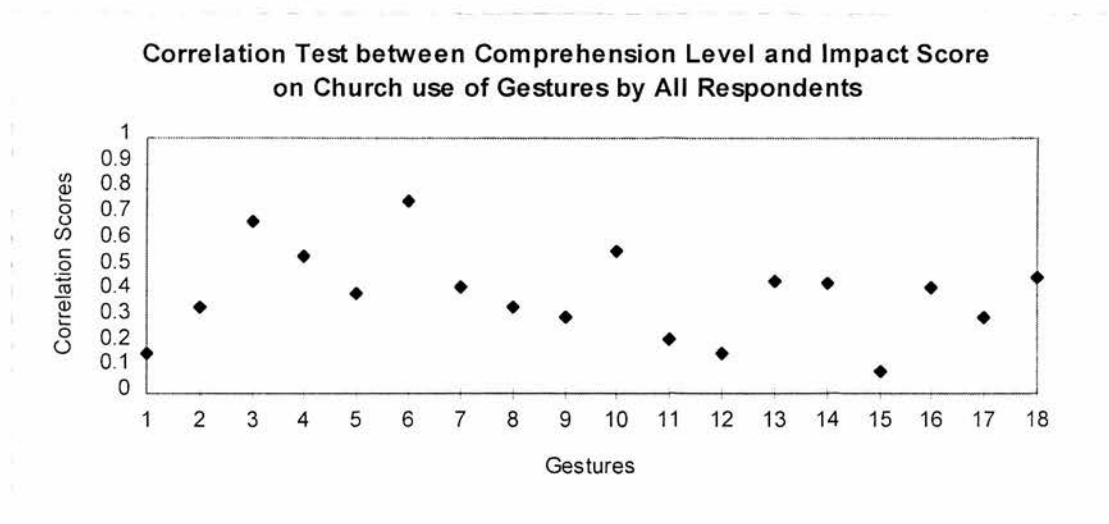


Figure 36

Correlation between Comprehension and Impact Scores on all Gestures in Church Setting by all Respondents

In table 40, the correlation is shown of the comprehension level with impact scores on use of gestures in the Culture Setting. The correlation result of 0.186 was not significant, and this result indicates a low relationship between the perception of gestures used in the Culture setting and comprehension.

Table 40

Correlation Test between Mean Values of Comprehension Level with Mean Values of Impact Score on use of Gestures in Culture Setting by All Respondents

Gesture	Comprehension Level Score %	Culture Impact Score	Corr	P 2 tail
Mean	68	1.87	0.186	0.250

Figure 37 illustrates the correlation between comprehension and the impact score on the cultural setting across all 18 gestures.

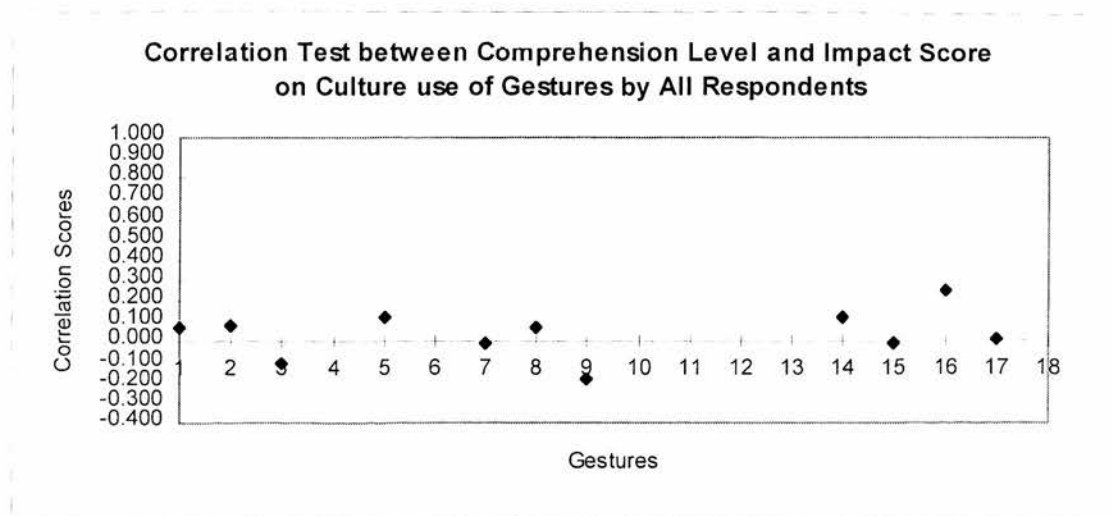


Figure 37

Correlation between Comprehension and Impact Scores on all Gestures
in Culture Setting by all Respondents

Table 41 shows the correlation of Comprehension and the impact score on the Self setting. The correlation score of 0.274 was not significant, and indicates a mid to weak strength relationship in the Self setting.

Table 41

Correlation Test between Mean Values of Comprehension Level
and Mean Values of Impact Score on use of Gestures
in Self Setting by All Respondents

Gesture	Comprehension Level Score %	Self Impact Score	Corr	P 2 tail
Mean	68	3.58	0.274	0.087

Figure 38 illustrates the correlation between comprehension and the impact scores in the self setting across all 18 gestures.

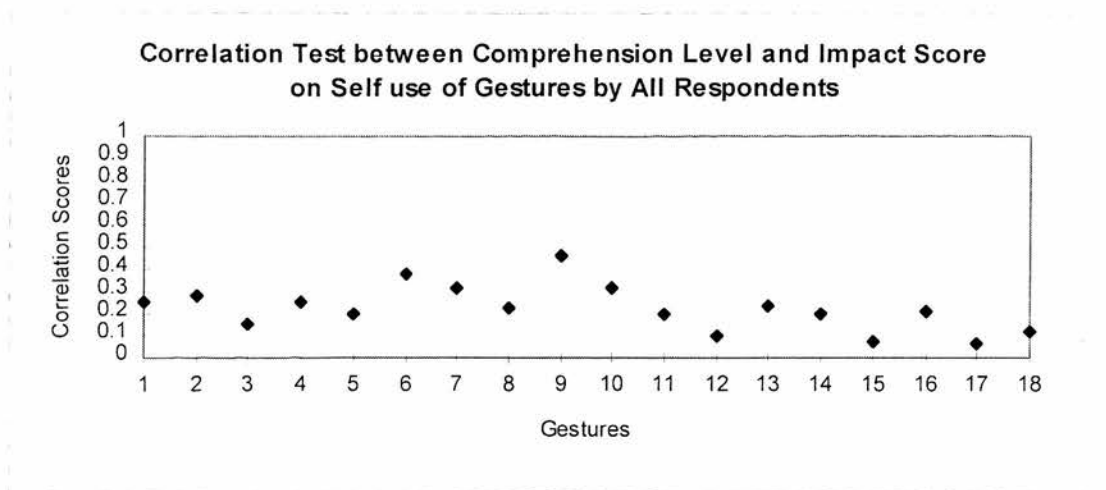


Figure 38

Correlation between Comprehension and Impact Scores on all Gestures
in Self Setting by all Respondents

The tests in this part of the section were devised to test whether a low comprehension of gestures might indicate why a difference was found between Church and Culture in previous tests. As the average comprehension was indicated to be 68%, a fair level was reported, but one that could be higher overall.

Correlation tests conducted on comprehension with impact scores indicate a stronger relationship in the Church setting, a weaker relationship in the culture setting and a mid-strength relationship in the self setting. The only result statistically significant at the 0.01 level of confidence, however, was in the Church setting.

Attitude to Removal of Gestures and Church Setting.

In the final part of this third section, tests are devised to examine the relationship between attitude towards removal of gesture and impact scores.

Respondents' attitude scores were determined by their response to questions in Part II of the Interview Schedule. Respondents were asked, "Would the service be satisfactory to you if this gesture was removed from the Sunday church service?" Respondent answers determined their attitude to removal score. Therefore, the total attitude score on each gesture represents the percentage of respondents who answered

“yes,” to the removal of the gesture. In summary, the total attitude score on any given gesture is the mean of all respondents’ attitude to removal response.

A high percentage of respondents are in agreement that the church service would still be satisfactory to them if certain gestures were removed from the Sunday service. This is a noticeable feature of the data reported in table 42a. The table indicates the overall mean score on respondents’ attitude to removal across all gestures from the church service at 87%.

Table 42a

Attitude to Removal of Gestures from Church Service
by Percentage of Agreement by all Respondents

Gesture	Description	Agree to Removal by Percent
1	Laying on of Hands	75
2	Wave of One Hand	88
3	Orant Position	85
4	Sign of the Cross	80
5	Dance Sway	90
6	Use of Incense	85
7	Use of Holy Water	95
8	Hand Clapping	75
9	Consecration of Wine, Bread	90
10	Elevation of Wine, Bread	85
11	Prayer Pose	95
12	Receiving Communion	92
13	Genuflection	93
14	Profound Bow	95
15	Head Bow	72
16	Hand Raised	75
17	Peace Greeting	95
18	Kiss Bible	95
Overall Mean: Attitude to Gesture Removal		87

The results reported in table 42a seem to show very high scores throughout and there is the possibility that this may be due to a question that recorded a bi-polar response (yes or no). Perhaps a better indicator of “attitude” would have been shown on an attitude measurement scale, such as a likert scale, where respondents could select from a greater number of responses (e.g., not satisfied; less than satisfied; satisfied; more than satisfied; very satisfied).

Table 42b displays the same results, but sorted by level of the respondents’ attitude towards the removal of gestures from the Sunday Church service.

Table 42b

Attitude to Removal of Gestures from Church Service sorted
in order of Percentage of Agreement by all Respondents

Gesture	Description	Agree to Removal by Percent
17	Peace Greeting	95
18	Kiss Bible	95
11	Prayer Pose	95
14	Profound Bow	95
7	Use of Holy Water	95
13	Genuflection	93
12	Receiving Communion	92
9	Consecration of Wine, Bread	90
5	Dance Sway	90
2	Wave of One Hand	88
10	Elevation of Wine, Bread	85
3	Orant Position	85
6	Use of Incense	85
4	Sign of the Cross	80
16	Hand Clapping	75
8	Hand Raised	75
1	Laying on of Hands	75
15	Head Bow	72

Figure 39 illustrates the percentage mean score of respondents that would be still satisfied if gestures were removed from the Church service. Gestures 1 (laying on of

hands), 8 (hand clapping), 15 (head bow), and 16 (hand raised), show the lowest percentage of respondents in agreement for their removal, the lowest being gesture 15 (head bow) with only 72% of respondents in agreement for its removal. Gestures with the highest percentage of respondents in agreement for their removal were gestures: 7 (use of holy water), 11 (prayer pose), 13 (genuflection), 14 (profound bow), 17 (peace greeting), and 18 (kiss Bible). All of these gestures had 90% or more of respondents in agreement that the service would still be satisfactory to them if such gestures were removed.

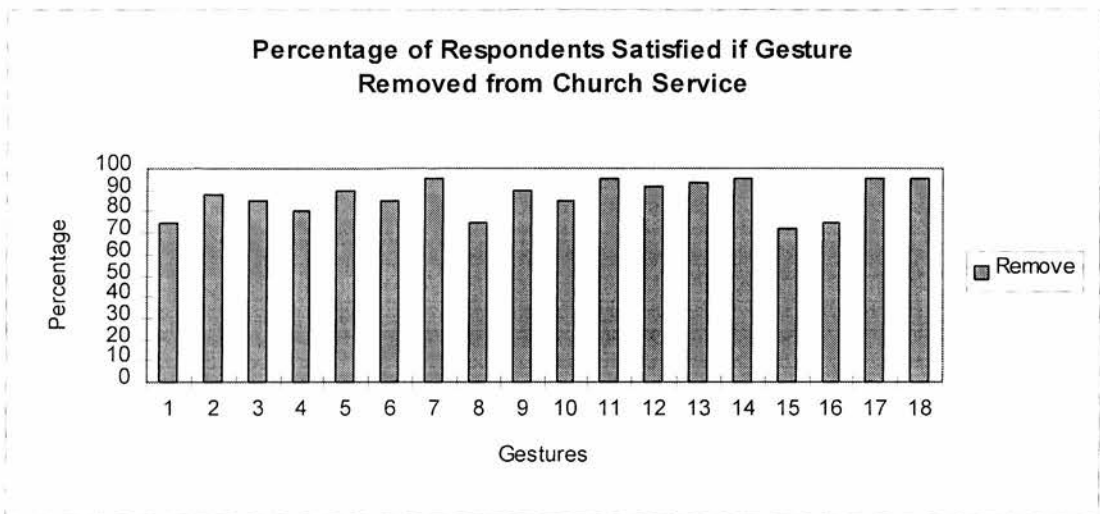


Figure 39

Attitude towards Removal by Gesture by Percentage of Total Respondents

Results illustrated in figure 39 may seem strange. The researcher suggests that it should be borne in mind that when respondents indicate their attitude towards the removal of gesture forms, they are not saying that the service ought to have no gestures at all. For example, present gestures used at communion could be replaced by substitute gestures deemed by respondents to be more suited to their culture. Neither have respondents indicated their desire to remove communion or other items from the service, rather the results reported above indicate that present gestures used at communion are regarded as not essential.

Table 43 reports the results on attitude to removal of gestures from the Church service with the total impact scores on use of gestures in the Church Setting.

Table 43

Comparison on Mean of Percentage Scores on Attitude to Removal of Gesture and Impact Scores on Church use of Gestures by All Respondents

Gesture	Church Impact Score	Attitude to Removal	Gesture	Church Impact Score	Attitude to Removal
1	8.94	75	10	5.05	85
2	9.02	88	11	5.43	95
3	4.62	85	12	4.20	92
4	5.30	80	13	4.51	93
5	5.15	90	14	3.91	95
6	3.51	85	15	11.94	72
7	2.09	95	16	6.34	75
8	8.85	75	17	3.18	95
9	4.50	90	18	2.39	95

Figure 40 illustrates the correlation between the impact scores on the Church setting with attitude to removal of gestures.

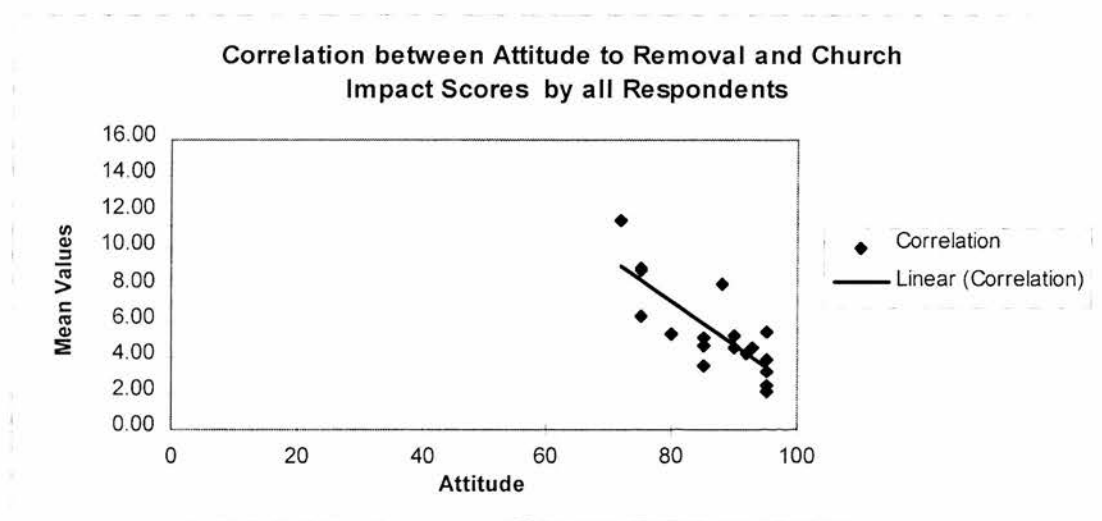


Figure 40

Correlation between Attitude on Removal of Gesture with Impact Scores in Church Setting by all Respondents

In figure 40, the linear correlation indicates a negative relationship between Church impact scores and attitude to removal scores. The correlation result is $r = -0.797$.¹² It is of interest to note that some respondents produce low-impact scores and a mixture of yes/no attitude responses. Within the gestures and in the individual raw data overall, the net effect is for those individuals producing mid-impact scores to produce a mix of yes/no attitude answers, hence when a correlation coefficient test is run on individuals *within gestures* a positive correlation results. Ideally, anova is needed to take out the bias, but standard anova cannot be performed on individual yes/no data.

The linear correlation shown in figure 40 was performed *across gestures* and Standard Regression can be used here, because the Central Limit Theorem says that averages tend to act like normally distributed data. By averaging across individuals and looking at the average scores for each gesture, it can be seen that a low impact score is associated with a high value of attitude to removal and vice-versa. The linear correlation *across gestures* shown in figure 40 indicates a high level of consistency in the respondent's answers. Where gestures have a mid-level impact score of around 9, the attitude to removal of such gestures tend to attract a lower attitude score. On the other hand, where gestures have a comparatively low impact score in the Church setting (around 4 or less), such gestures tend to attract a higher score in attitude towards removal. Therefore, this linear correlation seems to confirm that when respondents regard gestures in the Church setting more highly they give a lower score for their removal from the Church service. Overall, there is evidence to suggest that had respondents rated impact scores as very important (from 16 up towards the maximum of 25), a consistent linear correlation would indicate a very low response in attitude towards removal.

Summary of Chapter

In this chapter, the researcher presented the results of the survey and set out three sections. First, demographic details about respondents were reported to give a background profile of respondents in the project. Second, tests to determine whether

any difference was perceived between Church and Culture were conducted. Analysis of Variance tests were performed to determine whether any significant difference existed in the data in a statistical sense. As a difference was observed in the ANOVA, follow-up tests were then conducted. Follow-up t-tests indicated that a difference existed between perceived Church use of gestures and their perceived use in the Culture. This finding was confirmed in both types of gestures and this finding was also confirmed in both denominations in the two gesture types. Results of the project were reported in four levels: (i) the total means of all gestures used across Church and Culture settings; (ii) the total means of gesture types across both settings and between gesture types within each setting; (iii) the total means of all gestures used across denominations and between denominations; and finally, (iv) the total means of gesture types across settings by denomination, between gesture types within denomination and within settings, and finally, across similar gesture types across denominations within each setting.

Third, and finally, the results of Pearson's Correlation tests were reported and a strong relationship was found between comprehension and impact scores in the Church setting, but a weaker relationship was indicated between comprehension and impact scores in the Culture setting. Last, a negative relationship was indicated in the correlation of removal of gestures in the Church service with impact scores on the actual Church setting (as one set of scores are higher, the other scores are lower).

In chapter seven, the author will discuss the interpretation and application of the results reported in this chapter. In particular, the author will consider the results of Anova, and the follow-up tests on ceremonial and spontaneous gesture types. Specifically, the writer will attempt to explain why differences between Church and Culture were indicated in the above findings and make application to missions, Church, and to non-verbal communication theory.

Endnotes

¹ Philippine National Census, 1990, Philippine Office of Statistics, Manila, 1991.

² Tests such as Analysis of Variance, t-tests, and Pearson's Product Moment Correlation are called parametric tests. Fife-Schaw, et al., states: "Parametric tests make assumptions about the distribution of scores in the populations. The common assumptions are that the scores are normally distributed in the population or that the distribution of sample means is normally distributed." Another assumption is that the researcher has drawn a random sample from this population of scores. Tests that involve these assumptions are referred to as "parametric tests." Tests that do not make these assumptions are called "non-parametric" test. See, Glynis M. Breakwell, Sean Hammond and Chris Fife-Schaw, eds., Research Methods in Psychology (London: Sage Publications, Ltd, 1995), pp. 352-353.

³ Ibid., p. 348-349.

⁴ The SPSS test used was T-TEST *for Independents Means*. The researcher used this "between subjects" test to compare differences in means between denominational groups. See, G. O. Einstein, and E. C. Nocks, Learning to Use SPSS (Englewood Cliffs: Prentice-Hall, 1987), pp. 89-98; and M. J. Norusis, SPSS/PC+ V3.0 Advanced Statistics Update Manual (Chicago: SPSS, Inc, 1988); M. J. Norusis, SPSS/PC + V3.0 Base Manual (Chicago: SPSS, Inc, 1988).

⁵ The SPSS test used was T-TEST *for Paired Samples*. The "within subjects" t-test was used to compare means of variables in one group or area of measurement. See, Einstein and Nocks, Learning to Use SPSS, pp. 100-108.

⁶ This procedure was adopted after consultations with statistical advisors.

⁷ Tests on the Self setting were also conducted and are placed in Appendix D after Church and Culture tests respectively. Table numbers in Appendix D match summary table numbers in chapter 6.

⁸ A copy of SPSS Cluster Analysis results in Table 24b is placed in Appendix D.

⁹ Glynis M. Breakwell, Sean Hammond, and Chris Fife-Shaw, eds., Research Methods in Psychology (London: Sage Publications, 1995), p. 378.

¹⁰ Ibid., p. 379.

¹¹ Respondents were given a score of 1 (for answer known), or a score of 0 (for answer not known) to questions on identification, recognition (name) and explanation. Where a respondent was initially unable to answer question 3 in a satisfactory way, a brief discussion about the meaning of the specific gesture was held prior to other interview questions being asked. In every such case, the respondent was given a score of 0. A copy of all raw scores are placed in Appendix B.

¹² The chart shows the negative trend and the correlation is minus the square root of r^2 . ($r^2 = 0.6367$, $r = \text{square root of } 0.6367$, therefore $r = - 0.797$).

CHAPTER 7

DISCUSSION

It was suggested in the first chapter that non-verbal communication gestures in Protestant liturgy ought to be used in an open-system and contextualized in the culture. The study of related literature in chapters 2, 3, and 4, investigated gestures in culture, church, and non-verbal communication theory respectively. In the sixth chapter, differences between gestures perceived in the Church setting with the Kankana-ey Culture were found to be statistically significant. This discussion is divided into three sections and entails (1) the interpretation of results reported in chapter six, (2) application of the study to specific areas, and (3) a summary of the entire project.

Interpretation

There were two specific sets of results reported in chapter six of this project: tests on differences between settings; and follow-up tests. In this discussion on the interpretation of the project results, the researcher will attempt to give an account of the findings with the following structure: (a) interpretation of difference between Church and Culture; (b) interpretation of difference on specific gesture types; and (c) possible sources of bias that could have influenced this study.

Interpretation of Difference between Church and Culture

Results reported in chapter six showed that a significant difference existed between settings, but the ANOVA test did not state where differences exist, nor why. The null hypothesis was rejected as the evidence of the ANOVA test favoured the alternative, that suggested a difference exists between settings. Further tests were conducted and these indicated a significant difference specifically between Church

and Culture settings in the use of gestures. Four main levels of follow-up tests provided results applicable for this discussion. Differences were examined across settings, across settings by gesture types, across settings by denominations, and across settings by gesture types by denominations.

In summary, in level one a significant difference was found between the means of Culture and the other settings and this supported the main hypothesis of the project. In level two, a significant difference was also found between the means of gesture types used in the Culture setting with the means of other settings. Tests in level three confirmed a significant difference in both the denominations surveyed across the mean of Culture and the mean of other settings. Finally, a significant difference was found in level four between the mean of gesture types used in both denominations in the Culture setting with the mean of other settings, with the exception of the Assemblies of God in ceremonial gestures between Culture and Self due to extremely low impact scores in both settings. These results mentioned above support the main focus of the project, specifically to determine whether a difference is perceived to exist between gestures in Church and Culture settings.

Two presuppositions were discussed in chapter one: (i) the norm of open-systems communication in the church; and (ii) the need to contextualize the liturgy. In this study, the data suggests that an open-system is not operative as evidenced in a difference found between Church and Culture settings. The data also suggests that gestures are not contextualized. As the review of literature indicates: there was a lack of missionary commitment to contextualize the service and in particular gestures; and perhaps due to a sense of dependency, the national Church's slow progress to adapt local cultural forms when independence was obtained from the parent missionary body.

This view is consistent with literature that suggests that an attempted *Americanization* of the Philippines took place. In response to his perception about the Americanization of the Church in the Philippines, Tuggy in 1971 suggested that

concrete steps should be taken to (i) develop Filipino music and liturgical practices, and (ii) promote the use of the vernacular in the Church service. He said:

Finally, because of past American emphasis, the Philippine Protestant Churches need to be self-consciously Philippine and not American. This also means that the missionary must adapt himself to the local culture, including language, in a way that he previously has not. In other words he needs to adopt a host cultural orientation.¹

Twenty-five years on from Tuggy's appeal for contextualization of liturgical practices in the Philippines, this project has specifically identified the need to consider contextualization of gestures in the Protestant Church. The researcher will discuss this area of application to missions and Church in the next section of this chapter.

Other factors may cause a difference perceived between gestures in Church and Culture settings. The author will briefly discuss the representativeness of the sample before examining the possibility of other factors that could affect the results.

Sampling Considerations

Firm steps were taken to avoid the collection of a non-representative sample. The researcher is confident that the sample was representative and therefore generalizations can be made from the data. Demographic items tabled in chapter six provide a profile of respondents. The sample was selected by a random process, is balanced, and is representative of the population surveyed. Stratification of gender ensured a balanced mixture that may not have been possible in a pure random selection.

The researcher is also confident that the results are not due to unbalanced sampling and another reason must account for the difference indicated in the survey results. We will therefore discuss other possible causes of the difference indicated between Church and Culture settings reported in chapter six.

Other Possible Causes of Differences

The author will now look at each possible cause in turn and discuss why these factors are not thought to have influenced the current study.

Decoder Age: The literature suggests there is an effect of age that could be relevant to studies like this. In this study, however, the factor of age is unlikely to have an affect because of the (i) representative sample, and (ii) small age effect.

Research literature indicates that decoder ability gradually increases in skill, from early childhood until around thirty years of age.² Other literature indicates that the ageing process may affect attention, memory, and perception in the decoding of non-verbal signals.³ In this study, demographic results in chapter six state that 65 percent of the total number of respondents were 41 years of age or under. The overall mean of age was calculated to be approximately 37.8 years.⁴ If the sample had a high number of older respondents, or there were undue variances in ages between the two groups, the difference could be put down to the possibility of age effects. As the sample was balanced and representative, therefore, age is not a cause. The researcher rejects that a difference between settings can be explained by an undue elderly proportion in the age of decoders.

Decoder Gender: It could also be concluded that the mix of gender in decoders may cause a difference between settings. Research literature surveyed in chapter four, consistently indicated that decoder skill in females is significantly better than males, even across all age groups.⁵ It could be argued that a sample that consisted of only females might have provided a non-difference in finding between settings. A sample that consisted only of female decoders, so it might be argued, could have been more sensitive to their cultural situation. Therefore, females might have observed gestures in use more, rather than less, in the general culture. Alternatively, a counter argument is presented by the researcher, whereby a sample of only female decoders might have detected an even greater difference between settings. This argument is also based on females being comparatively better in skills used to observe and decode non-verbal signals.

The argument about the superior skill of females to accurately decode non-verbal signals notwithstanding, other tests indicate that the difference between gender

may only be about 2 percent.⁶ Therefore, despite the better overall skills and ability of females, the possible slight difference indicated between gender in decoder skills is unlikely to have produced a different result. The sample was a balance of males and females to reflect the population in the Church as a whole. Thus, decoder ability argued on gender is not a valid basis for an alternative factor to account for the survey results.

Decoder Intellect: Another factor that could affect results in a study is decoder intellect. In this study, however, the factor of age is unlikely to have an effect because of the (i) representative sample, and (ii) literature indicates that intellect has little or no effect.

The spread in educational backgrounds of decoders was reported in chapter six (table 8), where 42.5 percent of all decoders were reported to have received a university degree. Literature surveyed in chapter four, however, refuted the notion that intelligence or even academic ability identified more effective non-verbal decoders. Knapp pointed out that neither intelligence test scores, scholastic ability test scores, class rank, nor scores obtained in vocabulary tests, had much relationship with non-verbal decoder ability.⁷

Decoder Occupation: Results of a study could also be affected by decoder occupation. For instance, it could be argued that respondents may not be in contact with day-to-day life due to their specific type of employment. Another plausible factor is that certain “groups” of people are known to be better non-verbal receivers than others. For instance, Buck found “arts majors” scored better as decoders than “science majors.”⁸ In the PONS test reviewed in chapter four, groups such as actors, students of visual arts, and students of non-verbal behaviour, tended to score better in evaluative tests than other groups on decoder ability.

In this study, occupations did not include any decoders classified in the present-day student category. The rural location of the survey may account for this omission of present-day students. However, as 55.0 percent of the total number of

decoders are reported to have studied at a tertiary level, the balance in number favours decoders who were full-time students at one time or another. In addition, in chapter six, table 13 conveys a present-day involvement in Christian studies where 45 percent of decoders actively attend public lectures, discussion groups, or undertake personal study on a regular basis.

Finally, the spread of employment backgrounds in the sample gives an overall diffusion of perceptions about the difference between gestures in the Church and in the general culture. If the sample had a high number of only one or two occupations the results could possibly be put down to this factor. However, the representativeness of the sample and the balance of occupations makes it unlikely that this factor had an effect on the results.

Decoder Time: The amount of time that each decoder took to appraise the photographs might have affected their accuracy in identification, as well as their thoughts about frequency and importance of each gesture. The amount of time each decoder was exposed to the material could therefore have influenced the results.

In the PONS test researchers asked the same question, and they determined that materials would be presented to people at varied deviations between 1/24th of a second and 3/24th of a second. It was found that accuracy increased as time exposure increased. They also found that differences were probably minimal when exposure times reached a higher level. On the other hand, it was noted that some people achieved higher levels in accuracy with the minimum amount of exposure time.

The researcher followed the same procedure in this study with all decoders and the amount of time on exposure to photographs was approximately the same throughout. Each session lasted about one hour, with only minutes under or over this mark. The same amount of time was provided and each decoder had longer than 3/24ths of a second to respond to each small cluster of photographs. Based upon research findings about decoder times, they are unlikely to have any bearing on this study.

Decoder Comprehension: It could be argued that “other meanings” are applied when gestures are adopted from a “foreign” source. That is certainly a possibility. The question then arises: how do we know what meanings, if any, was accorded to liturgical gestures used by the church and how important such gestures are to the Christian community? The author is aware that foreign gestures could be adopted and made part of the cultural pattern or schema. The problem is more apparent when the church takes on a foreign schema that operates aloof from normal cultural patterns. One result could be “foreign meanings” attributed to gestures by those inside and outside - the - church. Is there any guarantee that people “inside” the church understand any better than “outsiders,” when gestures are transported, exported, or even imported, but not contextualized?

Tests indicated that the mean on the comprehension of gestures was approximately 68 percent. Although it is possible that results could be due to the level of decoder comprehension of gestures, the researcher observes that the level of comprehension is also reflected in the impact scores, where gestures were sometimes valued lowly despite a higher than average comprehension value. Indeed, despite a higher than average comprehension level, many gestures were still relatively lowly valued by their impact scores in Church and Culture settings. Therefore, there are good reasons for believing that this factor had little or no effect on the results.

Decoder Attitude: The decoders’ attitude towards liturgical gestures could have affected the results. For instance, decoders who favour certain gestures, or who dislike other gestures, might have swayed the results.

Decoders may have decided that specific gestures did not represent their own preference for what makes a satisfactory church service. Specific gestures that please decoders could have been favoured much more than those that are considered “different” or that make decoders’ “feel” uncomfortable when they are used. The results of the survey could thus be considered from another perspective, i.e., What gestures do decoders like, or dislike?

Table 42 in the body of this dissertation indicates that decoders are mostly in agreement about the replacement of gestures as a whole in the church service. A high percentage of decoders stated that they would be "satisfied" if specific gestures were to be removed. There was no evidence of any single gesture, or type of gestures being favoured by decoders more than others. The maximum percentage in agreement over the retention of a specific gesture as most "satisfactory" was only 28 percent of the total number of decoders. Most gestures had only between approximately 10 and 15 percent of respondents in agreement for their retention. Thus all gestures were, in percentage terms, regarded as dispensable. Although there is the possibility that decoders may have favoured certain gestures, the evidence tends to support the point made that no gesture was deemed irreplaceable. The attitude of decoders is an important factor that determines how decoders' view not only the service, but also gestures in the church service. The researcher is therefore inclined to dismiss the argument that decoder attitude could have affected this study.

Decoder Personality and Perception: Another factor that could affect results in a study is the perception of decoders. It is possible for several decoders of non-verbal communication gestures to see very different things in the same event. It is also possible for a single decoder of gestures to see very different things in the same event at two separate occasions. Some decoders may perceive a flow of gestures as one holistic unit. Other decoders may have seen the same sequence as several elements, or only part of a unit.

Perceptions are structured by cultural, educational, and personal experiences, and people form associations that enter into their observations.⁹ Another aspect that may affect observations, therefore, concerns preconceived notions about what a person expects to see in the first instance. It is feasible that decoders could project their own expectations onto gestures under observation. Because of the possibility of perception discrimination, it is advisable that decoders check their observations against other decoders, or in an independent manner - even to check their consistency

of observations at several points over an extended period of time. The point is made that it is possible for decoders to be influenced by what they choose to observe (selective perception).

Another possibility is that decoders' perceptions are influenced by familiarity, or that familiarity could be regarded as a "noise" factor. In either case, it could affect perception. It is possible that some liturgical activity could cause a decoder to focus on one particular gesture and observe such very carefully, but miss other gestures used simultaneously or otherwise. Decoders may observe some feature of a gesture that will influence their perceptions of what follows. The last act of a gesture may cause decoders to re-analyse and re-interpret all other gestures that preceded it. Thus, it could be contended that a gesture that is perceived to be larger, more active, or that has more interest devoted to it, gets more decoder attention.

It is feasible that a decoder might look for, observe, and respond to a particular set of gestures. It is also feasible that the same decoder might disregard, or not notice, the same gestures at another time. It may also be possible in the perception of the decoder for liturgical phenomena to be so complex, or minute, or to view it so frequently, that decoder fatigue sets in. Even if two decoders or more view the same gesture and attach a similar meaning to it, they may express their perceptions differently. Thus the verbal language used to express perceptions also can be an important factor when making an evaluation about the accuracy of decoder perceptions. The perception of the decoder concerns factual, non-fanciful descriptions of gestures and the interpretation given to such descriptions. It is possible that decoders could confuse pure description with fanciful inferences about the liturgical gestures under observation. Further, it is possible that a diversity of perceptions could affect the results in a study. For instance, the personal perceptive tendency of decoders could account for a widespread variance in respondent answers.

The diversity of respondent perception notwithstanding, in this study the sample indicates a common view that a difference exists between settings. Further,

although the sample is diverse, perceptions are consistent as indicated by the similarity of impact scores in Church and Culture. Decoder perceptions of liturgical gestures are underlined by their attitude and outlook to (i) what they observe in the world, and (ii) what they make of it. In conclusion, the decoders' viewpoints, expectations, assumptions, beliefs, attitudes, values and intended behaviours are all important matters in determining the meaning extracted from the observation of gestures in the church. In this study, the researcher concludes that this diverse sample of respondents, representative of the population, indicate a similarity of perception that a difference exists. In statistical terms, this perceived difference is not down to chance and takes into account the diversity of the sample.

Intentional Closed-System: An assumption could be held that the use of a closed-system approach to the use of gestures in the church is regarded as intentional. This assumption, therefore, could account for the difference across settings reported in the results chapter and provide a sufficient reason for another interpretation.

It could be argued that communication in the church ought to take place in a closed-system for a variety of reasons: for instance to conceal meaning from non-Christians; or to distinguish the church from the culture that surrounds it. Therefore, it could be concluded that a natural difference between Church and Culture settings should exist. If one adopts this position, then this assumption could explain why a difference exists between what occurs in the Church setting and within Christians (Self setting), from the Culture. Thus, it could be assumed that the church ought to have its own gesture convention, one that distinguishes it from the wider cultural setting.

One clear implication of such an argument can be forwarded. If a closed-system approach were to operate in the church, there would be no need for contextualization of communication in general, or the contextualization of gestures in particular. A difference between what occurs in the culture and the church would be expected, anticipated and even planned. This difference would be something

Christians could develop and, by doing so, attempt to keep outsiders from understanding the Christian message, except of course when “outsiders” were to be “initiated.”

The very opposite position is assumed by the author. An open-system approach was argued in the introduction and presented in chapter five in the theoretical framework for this study. There is also an implication of this assumption, confirmed by the project results. A rejection of a closed-system approach to communication brings the Church community face-to-face with the need for contextualization. Acceptance of a closed-system approach removes the need for contextualization. As an open-system approach is accepted by Church leaders, indicated in personal interviews with denominational leadership, the interpretation of the results leads to one conclusion: that the Church faces a challenge to contextualize gestures on communication grounds.

Results of this project suggest that the church needs address how best to contextualize, rather than ask why it should contextualize?” Failure to answer the question “How?,” may result in unintended failure to communicate effectively not only among Christians, but also with the community at large - a charge that is sometimes levelled at religious leaders by those outside the church community.

It is always possible that another reason exists to explain the data that suggests a difference exists between gestures used in settings Church and Culture. In the light of the above discussion, however, the researcher argues that the data is best explained by a two-fold reason: first, the need to have an open-system approach to communication in the church; and second, the need to contextualize gestures in the church liturgy. The author will now discuss the findings of chapter six and look specifically at gesture types.

Interpretation of Specific Gesture Types

In order to discuss the interpretation of gesture types, the author will consider gestures in the survey results each in turn. The interpretation of the results will adopt a similar outline for each gesture type. Specifically, the researcher wants to ask whether there was a consistent difference in the perceived use of gesture types between Church and Culture settings, and possible reasons why this was, or was not so. The structure in this area is set out under the two gesture types: (i) ceremonial gestures; and (ii) spontaneous gestures.

Ceremonial Gestures

In level two of t-tests that involved all respondents, a significant difference in ceremonial gestures was indicated across the means of Church and Culture settings. An individual comparison was illustrated in figure 12 and a consistent picture of difference in the settings Church and Culture was indicated across all ceremonial gesture types by all respondents.

In level four a more graphic comparison between denominations in the perception of ceremonial gestures was illustrated in figures 31b (Church), 32b (Culture), and 33b (Self) setting respectively. In the *Church* setting, Episcopalians seem to value ceremonial gestures as nearly “important” (mean 6.98). However, the Assemblies of God have a very low value mean score (1.66), and this indicates a value only slightly above “not important at all.” It is noted that all impact scores by the Assemblies of God are very low on ceremonial type gestures except gesture 16 (benediction). This gesture has an impact score marginally above “not very important” (4.35 shown in table 34b in Appendix D).¹⁰ The researcher is unaware why Assemblies of God respondents regarded this one gesture more highly than others, even if “not very important.” A plausible interpretation of the comparative difference between groups is that the Episcopalians by tradition appear to value ceremonial gestures higher.

In the *Culture* setting, there is really no difference between denominations in their perception of ceremonial gestures (Episcopalian overall mean 1.07; Assemblies of God overall mean 1.14). In the values given by each denomination, both groups are very similar and award low value scores to each ceremonial gesture in the Culture setting, i.e., “not at all important.” The researcher’s interpretation is that both groups perceive ceremonial gestures as totally unrelated to their cultural situation.

In the *Self* setting, there is a similar pattern given by each denomination. The perception of their use of ceremonial gestures outside of the Sunday Church service is almost the same. Ceremonial gestures in both groups in the Self setting are perceived to be almost “not at all important” (Episcopalian mean 1.94; Assemblies of God mean 1.25). However, one ceremonial gesture is valued higher than all others in the Self setting by Episcopalians: gesture 11 (prayer pose-hands steepled). This gesture has a Self impact score of 6.10 and perceived as almost “important.”

Episcopalians sometimes adopt a formal position for prayer in the church service (gesture 11 impact score in Church setting was 8.57 = important). The researcher is, however, uncertain as to why this one gesture stands out in Self use outside of the church service among Episcopalians. A nick-name for this gesture among Episcopalians is the “stained glass” prayer position, because congregations have noticed this prayer position in the visual images of apostles, saints, angels, etc., portrayed in glass windows at church buildings, and cathedrals. It is possible that a form of “visual socialization” has taken place, whereby people remember this gesture better. In other words, it may be due to the visual prominence involved in the use of another additional communication channel. This gesture may be visualized away from and in addition to the public address channel in which the liturgy itself is set.

In summary, there is remarkable consistency between both denominations, despite their divergent liturgical philosophy and practices. Certainly, there is a difference indicated between the Church and Culture settings in both groups. Apart from the very low values attributed to ceremonial gestures in the Church setting by the

Assemblies of God - perhaps a reflection of their own philosophy of non-formal worship - a consistent pattern has emerged in both Culture and Self settings respectively. In addition, apart from the hand raised-benediction gesture (16) in the Church setting by the Assemblies of God and the prayer pose-hand steeped gesture (11) in the Self setting among Episcopalians, both denominations have shown a parallel approach to ceremonial gestures throughout the survey.

The reason surely lies in what is discussed above on the need to contextualize gestures. In ceremonial gestures both denominations say the same thing, but said in their own way. Whereas the Episcopal Church tends to value ceremonial gestures higher overall than the Assemblies of God, there is a consistent pattern conveyed in the results that they do not fit the culture.

Spontaneous Gestures

The findings on spontaneous gestures in level two also indicate that a significant difference exists between the means in Church to Culture settings by all respondents.

Figure 14 displays a comparison in spontaneous gestures in all settings and the picture this time is not so clear cut as two gestures indicate a “reverse” difference. Dance sway (gesture 5) has a Church impact score of 5.15, and a Culture impact score of 5.75. Peace greeting (gesture 17) has a Church impact score of 3.18, but a Culture impact score of 4.75.¹¹ These two gestures do not follow the trend and show a slightly higher value in the Culture setting than in the Church setting. However, only gesture 17 (peace greeting) indicates a significant difference. What is the interpretation of this reverse difference?

Tests conducted in level four on the results of both denominations (illustrated in figures 24b and 27b) confirm that these two gestures run contrary to the prevalent trend. Gesture 5 (dance sway) is perceived in the Church to Culture settings as 5.53 to 5.75 (Episcopalian) respectively, and 4.78 to 5.75 (Assemblies of God) respectively.

There was no significant difference in results reported on gesture 5 between settings and both groups valued this gesture in both settings as “not very important.” Gesture 17 (peace greeting) is perceived in the Church to Culture settings as 2.90 to 4.40 (Episcopalian) respectively; and 3.45 to 5.10 (Assemblies of God) respectively. An impact score of 4 equates with the “not very important and seldom used” category. Thus, Episcopalian respondents indicate that overall they value this gesture less in both Church and Culture settings than do Assemblies of God respondents. However, the only score against the trend and significantly different was the Assemblies of God score with spontaneous gesture 17 (peace greeting). It is of interest to note that Episcopalians value “dance sway” higher in the Church setting than Assemblies of God, who in turn value “embrace” more than Episcopalians in the peace-greeting.

In that a difference is indicated by both groups in favour of Culture over Church in gestures 5 (dance sway) and 17 (peace greeting), what is the most plausible explanation for these results? First, as both gestures are scored around the “not very important” mark in both settings, not much of an emphasis can be based on these particular findings. Second, these findings could indicate that the difference is only a marginal variation in an otherwise consistent trend. However, the researcher suspects that another reason may exist to account for these findings. It is possible that although “to embrace at peace greeting” and “dance sway” are a part of the general Philippine Church liturgical scene, the Kankana-ey Christians as a whole may have distanced themselves from the use of both these gestures in the Church service.

In chapter three, it was mentioned that the likeliest source of these gestures practised in the present-day Philippine liturgical scene was the influence of the Charismatic Movement from the early 1970s.¹² One tentative interpretation offered to account for the difference in the perception of the gestures is that the Kankana-ey may be saying “this is not us.” Although “to dance” and “to embrace” are gestures known to exist in the culture, they are done with different forms and meanings. Perhaps the Kankana-ey predisposition for a quiet manner and the understood cultural norm of

non-emotive physical touch between people in public, may explain why these gestures are reported to be lower in the Church, but higher in the Culture setting. In this sense, the Kankana-ey churches may have already commenced an evaluative process on what it means to contextualize gestures. They may have resisted a lowland Filipino practice in the use of spontaneous gestures that do not seem to fit their own culture. In the absence of an awareness of other reasons, the author suggests that the Kankana-ey Church leadership may have already used discrimination as to what fits in with their perception of the Kankana-ey culture. Gestures such as “dance sway,” or to publicly “embrace” even during the peace greeting, it would seem, do not fit into their perception of cultural norms.

In other results about spontaneous gestures shown in level four, the author draws attention to figures 31c, 32c, and 33c; where a comparison was made between the denominations in Church, Culture, and Self settings respectively.

In the *Church* setting, Episcopalians tend to value more the bow of their heads in prayer (gesture 15); whereas the Assemblies of God tend to value more the use of hand gestures that wave (gesture 2) and clap (gesture 8).

The use of the spontaneous gesture “head bow” (gesture 15) among Episcopalians accords nicely with the ceremonial gesture of “steeped hands” (gesture 11), highly rated and commented on above. “Head bow” (gesture 15) was rated at 13.95 and therefore is valued as a gesture, “very important and frequently used.” Gesture 15 (head bow), was rated by Episcopalians as the highest valued spontaneous gesture in comparison with all others in the Church setting. The researcher interprets this finding among Episcopalians as a reflection on the importance of prayer in general, and how to pray in particular.

Gestures that involved the use of hands among Assemblies of God respondents were also rated highly, though not as high as the Episcopalian figure for “head bow” (gesture 15). “Hand clapping” (gesture 8) was valued at 10.25 and thus was perceived as slightly more than “important.” The highest spontaneous gesture in the Church

setting by Assemblies of God respondents was the “wave of one hand” (gesture 2), and it had an impact score of 10.83, thus slightly more than “important.” These Assemblies of God results about the use of hand gestures could reflect the widespread use of catchy choruses and rhythmic hymns; or simply a perceived “charismatic” worship style.

In the *Culture* setting, the two groups show a remarkable similarity in the perceived use of all spontaneous gestures. Results parallel one another in every instance. What is of further interest is spontaneous gestures reported by both groups, such as gesture 5 (dance sway, Episcopalian mean 5.75/Assemblies of God mean 5.75), 8 (hand clapping, means 5.75/5.95), and 17 (peace greeting, means 4.40/5.10), are all valued much higher than gestures 1 (laying on of hands, means 1.05/1.15), 2 (wave of one hand, means 1.00/1.55), and 15 (head bow, means 1.80/1.65). The author's interpretation is that in the Culture setting, to dance, clap hands, and embrace seem more “familiar” gestures. However, other spontaneous gestures seem to be perceived as associated with the “religious service.”

In the *Self* setting, Episcopalians tend to value “dance sway” and to “bow heads” more than the Assemblies of God, whereas the Assemblies of God seem to “lay” and “wave” their hands more than Episcopalians.

Episcopalians, in the Self setting, rate gestures 5 (dance sway, 8.05), and 15 (head bow, 14.25) the highest. Indeed, the use of “head bow” (gesture 15) was the highest impact score of all gestures, in all settings, by respondents in all denominations. Thus it seems to be a gesture considered “very important” to Episcopalians and this interpretation corresponds with comments made about the similarly high value placed on this gesture in the Church setting. It is also of interest to note that “dance sway” (gesture 5) is almost “important” in the Self setting among Episcopalians. Both “head bow” and “dance sway” are bodily gestures that stand in contrast with the Assemblies of God indicated preference for hand gestures. This is

an unusual and unexpected finding of the study and further research is needed to qualify or confirm this initial and tentative observation.

The Assemblies of God have indicated that they tend to value hand gestures not only in the Church setting, but also here in the Self setting also. The results in the Self setting correspond with their impact scores in the Church setting. In the Self area, hand gestures such as to lay hands (gesture 1, 7.30), and to wave hand (gesture 2, 9.25), are all perceived as “important” to respondents surveyed.

The overall interpretation of spontaneous gestures is that they seem to be identified more with the culture, than ceremonial gestures. However, not all spontaneous gestures fit easily into this scheme of things. The significant difference indicated between Church and Culture settings in the use of spontaneous gestures suggests that the answer surely lies in what has been said earlier about the need to contextualize gestures to the Kankana-ey culture. In ceremonial gestures both denominations say the same thing, but in their own way. Whereas the Episcopal Church values ceremonial gestures higher overall than the Assemblies of God, there is a consistent pattern conveyed in the results that they do not fit the culture. With spontaneous gestures, however, there is seemingly more of an awareness about what fits, and what does not fit into the culture. Therefore the church might have already acted to avoid the entry of gestures that would seem incompatible with their perception of the Kankana-ey culture as it stands. The quest for the church is now to be pro-active rather than reactive. The researcher is aware that all of the above interpretations on spontaneous gestures must be considered in the light of what the Kankana-ey Church accepts for its own cultural situation.

Summary of Interpretation on Specific Gesture Types

The results of this study suggest a need exists to contextualize gestures within both Church denominations. Results indicate that both groups face a similar

challenge. The need in both denominations is to contextualize their liturgical gestures and this is a main interpretation of the project results.

Do certain types of gestures need to be contextualized and others in another category left unchanged? The survey findings indicate that both ceremonial and spontaneous types of gestures need to be contextualized. Literature reviewed in chapter three indicated that some foreign groups have already faced the challenge with regards to specific gestures. To conclude: data in this project indicate that both types of gestures need to be contextualized within the Kankana-ey cultural context that surrounds the church. To affirm a need to contextualize gestures might seem to simply be in agreement with “common sense.” However, until solid and reliable research findings are presented, only such fuzzy terms as “intuition,” “hunch,” or “guesswork,” could serve as platforms to base “common sense” upon. The issue about whether a need exists to contextualize liturgical gestures in the Kankana-ey culture or not ought to be based on more than a feeling. This project has objectively identified such a need exists.

Thus, research findings based on this project among Kankana-ey Christian people indicate that there is a need for both denominations to consider the issue of gesture relevance to the surrounding culture outside of the Church setting. Both types of gestures need to be contextualized, no matter from what source they may have originated.

Possible Sources of Bias

Earlier in this chapter, the researcher discussed various factors that could have influenced the study, but have been excluded. This part of the chapter examines whether results could be biased. There are at least seven possible sources of bias that could affect results of this project. These are (i) researcher, (ii) population, (iii) sample, (iv) data collection instruments, (v) interview, (vi) respondent, and (vii) Western research methods.

Researcher Bias

In any method where the researcher is an overt participant in the data collection process, the characteristics of the researcher may influence respondent attitude, or their willingness to participate and answer questions accurately. In this study, characteristics such as the researcher's personal demeanour could have been a source of influence, or the researcher's Scottish accent could also have been a factor.

Other characteristics that could have influenced respondents to answer honestly and accurately include, for example, the researcher's dress, gender, age, nationality, religious or non-religious beliefs held, colour of skin, physical appearance, etc. All researcher characteristics are possible sources of influence on respondents. These could influence respondent attitude towards being a participant and/or to accurately answer questions posed in the interview. In this study, the researcher was aware that first impressions are important in the interview method, and therefore dressed in a simple, neat, and inconspicuous way each day the interviews were conducted. No outward sign of class or social status was worn (e.g. rings, expensive watch), nor any other form of identification that would associate the researcher with a particular social group or cause. In addition, the researcher made every effort to appear calm and relaxed and carried survey forms each day in a plain coloured folder.

Some researcher effects are already known and catalogued by the research community in Britain. For instance, it is known that people engage in more self-disclosure with an interviewer whom they think is similar to themselves; people of both sexes of all ages seem to talk with a middle-aged woman more readily than a man about sexual matters; and people are also known to comply more readily with requests for information from a researcher who speaks with a received pronunciation accent rather than with a regional accent.¹³

It is a possibility that characteristics of the interviewer might interact with the subject matter of the interview and therefore could determine how the interviewee

responds. One “researcher effect” or interviewer characteristic not important in one interview setting may be more important in another. It may be relatively unimportant if the interviewer comes from a different national background to the respondent when the topic of the interview is about responses to liturgical gestures. However, national differences may infringe if the topic was respondents’ attitudes towards Western imperialism in the history of the Philippines.

Interviewer effects on the research question are always present in studies and cannot be eliminated in their entirety, but steps can be taken to control them. For instance, it is possible to have the same interviewer conduct all interviews (as in this study), rather than have several interviewers involved. The use of a single interviewer would keep at least one factor constant and ensure that stimuli were the same in each interview situation. The use of one interviewer rather than several, however, does not remove the possibility of effects. In some studies for instance, the same interviewer may have different effects across various respondents as a result of some mixed interactions between respondent characteristics and those of the interviewer. One way to overcome individual interviewer effects may be to have a number of interviewers allocated to respondents on a random basis. This approach would allow a comparison of interviewers and help determine if personal differences account for any specific variance in results. However, the additional cost or the availability of extra interviewers may make this suggestion impractical in smaller surveys.

Interviewer effects are not only due to respondents’ reaction towards the interviewer, but may also be due to the interviewer’s reaction towards respondents. This factor also can be a source of bias that influence survey results. It is possible that an interviewer could react to some specific characteristic of a respondent. This in turn could affect what questions are asked, when questions are asked, how questions are asked or even what, when and how questions asked are recorded. In addition, an interviewer may be unaware of such reactions and therefore unable to control them. One way to control this aspect is for consistency to be followed at each step in the

interview process. In this project, the order of questions, the way questions were asked and recorded were strictly adhered to in order to minimize the risk of researcher bias.

In a large survey, numbers of research interviewers could be randomly distributed across the sample. Such a distribution of possible researcher bias relative to the research question in a larger sample ought to be less important statistically. The concern about researcher bias is particularly applicable to a smaller sample. With only one interviewer the bias relative to the research question is more apparent. Firm steps need to be taken to reduce researcher effects. One means used to control researcher bias, particularly where interviewee responses are recorded, is the use of an electronic means to record statements and answers directly. In some projects, a videotape is frequently used in the West for research purposes. However, in this project, the use of a video would have intruded into a cultural situation that does not yet have television, nor for the most part has the availability of electrical power. To minimize potential researcher bias in this study, the assistance of the translator to check and explain any unclear words was helpful. It was also a means to confirm that the correct answer was recorded on a prepared tabulation sheet at the time of each interview.

In conclusion, an awareness of his own prejudices relevant to the research question may be one factor that reduced the likelihood that researcher bias would interfere with the interview process. The researcher has gone through interview training, read books and research literature related to the interview method. The author also attended undergraduate, graduate, and post-graduate courses on research methods, and overall was familiar with the potential pitfalls involved in a survey project. In addition, the researcher gained experience when he conducted several field surveys over the last ten years in the Philippines. Most of this field experience was with Igorot people of the Northern Philippines and involved interview as the main method used to gather data. The researcher was not known personally to the

respondents prior to this research project, nor had he prior contact with the four congregations. In all cases the researcher was introduced by letter as a researcher from the University of Edinburgh, who was interested in research among Kankana-ey people in various church congregations. Personal background, research hypothesis, and individual religious beliefs were not shared nor made known to respondents. The writer is confident that researcher bias was minimized, however, results must be considered in the light of the possibility of one or more characteristic effects of researcher bias being a factor of influence.

Population Bias

Two church congregations from within each denomination participated in this project. Therefore, this study could be biased based on the type of congregations selected. Other churches with different leadership styles, or those with a different outlook, or different philosophy might have provided other findings. Thus, due to the personal characteristics of the congregations in Abatan and in the Loo valley, the findings could be biased.

The researcher attempted to select churches that were representative of their own denominations and regarded by their regional leaders as such. Thus the researcher interviewed the respective leadership and discussed with them the possible selection of local Churches that would be suitable for the survey. From a number of eligible locations in each denomination, four congregations were finally selected by the researcher. These congregations were regarded as being representative of their own group, and had sufficient membership numbers to allow a sample to be drawn based on the criteria of sample selection.

Sample Bias

In order to get the sufficient number in each congregation for interview purposes, an additional number of respondents was randomly drawn from the population pool in all congregations. The population pool numbered approximately

one hundred in each case from which ten respondents were randomly selected. It is possible that due to not-at-homes, holidays, work commitments, sickness, and not available to interview, the sample could be biased and this could have influenced the overall results of the survey. There is no reason though, to believe that other people drawn from the pool would have led to a different result.

Data Collection Instrument Bias

Possible errors related to questions asked in the Interview Schedule could have influenced the survey results. Errors in the way answers were recorded or tabulation could also have contributed to biased results. Possible errors in the translation of the Interview Schedule could have lead to errors in the respondent's comprehension of questions. The researcher or translator could have wrongly misinterpreted language used by respondents, irrespective of the fact that the majority spoke good English.

Probe questions used to get respondents to answer in a certain way could have influenced results. The researcher might not have "heard" certain answers that were perceived to be "contrary" to "desired answers" or expectations. A selected edit of the tabulation forms, in an attempt to "improve" results, could also have led to the possibility of bias.

The interpretation of photographs could have been a difficulty and may have lead to bias on the part of respondents. Despite instructions from the interviewer, such as to focus on actions and not facial expressions, it is possible that respondents did not focus on the action, but instead went by facial expressions. This could have led to a source of channel bias. It is also possible that respondents found "posed" gestures easier to comprehend than those that appeared "spontaneous." This too could be a source of instrument bias. To minimize the possibility of instrument bias, the researcher followed the same presentation of photographs in conjunction with the Interview Schedule. Each gesture was considered one-by-one in the right order numbered one to eighteen. This was done to keep the whole procedure constant.

Instructions to the translator were given during pilot training in order to avoid the possibility of bias due to the situations described above. The researcher made every attempt to avoid “influencing” the results through vigilance and awareness of bias possibilities. In order to minimize bias, the researcher attempted to maintain rapport with respondents and to follow a standard procedure in the use of the research instrument. The researcher specifically followed guidelines with the Interview schedule and photographs as stated:

(i) Use of the Interview Schedule and photographs were followed carefully, but informally, in order that the tools were as something for data collection and not regarded as masters to control all behaviour of the interviewer. This required familiarity with the purpose of the study, the place of photographs, and the worded order of each item.

(ii) Knowledge of the specific purpose of each question and relevant cluster of photographs was essential. This was both to satisfy the purpose of the research and also to increase the researcher’s ease in the overall use of the Interview Schedule. A prior knowledge on how the data was to be coded helped in this area.

(iii) Questions in the Interview Schedule were asked exactly as they were written. The smallest change to question-wording could alter the meaning of a question, with the implication that this reduces comparability from one respondent to another. The success of a survey could depend, in part, on standardized conditions used throughout the interview, particularly in the way questions are asked. For this reason, the researcher avoided omissions, improvisations, explanations, or abbreviations of items. Neutral comments, such as “there are no right or wrong answers,” were stated at the commencement and repeated at various points, especially if an apparent “puzzled silence” was expressed by respondents. There was, however, no alteration to the questions in the way they were asked.

(iv) The exact order of the Interview Schedule was followed in each interview conducted. Any arbitrary change to the order of questions asked could not only

reduce the comparability of the interviews, but might also introduce serious bias into questions sensitive to sequence. The researcher followed the order precisely and thus avoided any other complication such as “being lost in the process.”

(v) Every question in the Interview Schedule was asked with no questions omitted. The omission of any single question could result not only in “missing data,” but could also lead to a potential bias of the results.

(vii) Answers were not suggested, as this could have resulted in the respondent being motivated to simply give back a suggested answer. A suggested or prompted answer could not be relied on as the respondent’s own personal answer. In this project, the researcher used neutral probe questions to help clarify and in some cases to elicit further detail.

(viii) Questions asked in the Interview Schedule were not left blank and the researcher checked answers on the tally sheet at the end of each interview to ensure all spaces were filled.¹⁴

(ix) Photographs were brought out in the correct order with only those photographs that related to the relevant gesture being considered being placed on visual display at that time.¹⁵

To conclude, errors due to the Interview Schedule in such areas as wording, order, omissions, additions, or suggestions were minimized. The researcher attempted to minimize the effect of “instrument bias” by a prepared set out procedure that was pilot tested and then pre-tested for suitability. The Interview Schedule was applied at all times the same way with each respondent without variation.

Interview Bias

Five potential situational biases are: the place of the interview; the time of the interview; the presence of “third parties” in attendance at the interview; attitudes of the community that surrounds the interview; and the sequence of interviews.¹⁶

The place that the interview is conducted could bias the results if respondents associate or hold special memories with the location. Freedom from unreasonable noise and distractions are also relevant matters that could affect the attention or motivation of the respondent to participate effectively. Cultural norms could be violated, if for instance a male researcher were to interview a female respondent in complete privacy. In this study, the researcher had a male informant present at each interview situation that varied from small family run stores to private homes to a Church hall.

Timing of the interview can also affect the ability of the respondent to provide information, e.g. late at night when both the interviewer and respondent may be tired and find it difficult to concentrate. In this project, due to the unavailability of electric light all interviews took place in daylight. Interviews were arranged at the convenience of respondents and were normally conducted between early morning to early evening (6 am to 5 p.m.).

“Third party” members were not present at interviews, as the presence of others could have introduced an interview bias and influenced the results. The presence of “others” could result in a distortion of the respondent’s answers. Respondents may think they are obliged to give the “group” answer. Another source of bias could be the community attitude towards a survey in their midst. For instance, a negative (or too positive) opinion could be transmitted towards the research project. This could result in respondents being pre-disposed to be negative (or too positive) also.

The order that interviews take place could introduce a form of bias, where respondents wonder why they are placed first, or last. Surveys could commence with high status people or opinion leaders in the area in order to secure the legitimacy of the project, as well as give the researcher credibility in the eyes of the population. A source of bias could be introduced if an opinion leader were to spread their opinions and knowledge of survey questions too wide and bias the sample accordingly. In this

study, the researcher asked each respondent to keep confidential the information about the procedure and nature of questions. This was done to avoid the sample being pre-conditioned by social interaction. It is possible that some or all aspects of interview bias occurred, however, precautionary steps were taken by the researcher to minimize such bias.

Respondent Bias

The respondent's own disposition, beliefs, attitude, expectations and general outlook could also be a source of bias. Respondent bias could also have been due to respondents not being honest or frank with the researcher. There could have been numerous reasons for not being open with a "foreigner" and a comparative stranger, and this too could have biased results. Respondent's being "uncertain" about the nature of the project, could also have lead respondents to avoid giving complete or accurate answers and could have contributed to bias in results. Some common areas of respondent bias are further identified:

Courtesy bias: This kind of bias was suggested by Jones in 1963. He claimed this feature of outward courtesy was common in survey research conducted in South East Asia.¹⁷ In the Philippines, the term *pakikisama* (from the root *sama* "to accompany, go along with")¹⁸ is used to indicate the importance of "smooth interpersonal relationships"(SIR). Although a lowland Tagalog word, the widespread use of the concept is apparent in specific cultures such as the Kankana-ey and other Northern Igorot tribal groups. In summary, the concept is described best by the researcher who first wrote about *pakakisama*, Frank Lynch, who says it is:

... a facility to get along with others , in such a way as to avoid outward signs of conflict; glum or sour looks, harsh words, open disagreement, or physical violence ... it means being agreeable even under difficult circumstances ... a sensitivity to what other people feel at any given moment, and a willingness and ability to change tack to catch the lightest favouring breeze."

With application to survey research, the implications are that the Filipino respondent is inclined towards a narrower use of the term. In practice, unpleasant truths,

opinions, or requests are stated as pleasantly as possible with the avoidance of any harsh words that could insult.¹⁹ As a result, answers to questions in a survey may be indirect or regarded as “circumlocution.”

Fear of gaining the disapproval of the researcher or translator could have influenced respondents to avoid giving answers that they thought might embarrass the author. Therefore, such type of answers possibly given by respondents presents a difficulty. The researcher was aware that this is one factor to be overcome by survey researchers in the Philippines. In a general sense, “courtesy bias” can be viewed as a tendency in the respondent to limit answers to topics that are pleasant and cause little discomfort or embarrassment to the interviewer.

Ingratiation bias: Although related in a way to courtesy bias, ingratiation differs in its dynamics. It is the distortion of answers in order to win the approval, attention, or favour of the interviewer. Basically, the respondent develops a hunch or idea about what the researcher wants to hear and complies according to this pre-conceived notion. The ingratiation bias has been caricatured in stories about respondents of indigenous peoples. Some have provided interviewers with lurid and inaccurate details of village life, due to the respondent’s pre-conceived idea “that is what the interviewer wanted to hear.” Similar to the ingratiation bias is the bias that stems from the situation where the respondent tries to trick the researcher. This is done by attempts to trick, outwit, deceive or mislead the “outsider.”²⁰

Social desirability bias: This bias could occur when respondents desire to give answers that relate to their loyalty towards their social structure, whereas the bias of the other areas revolved around respondents’ relationship with the interviewer. This possible source of bias stems from respondents’ desire to conform with expected or prevailing norms and values of respondents’ social community. As a result, respondents may avoid any negative answers that could throw a bad light on the social group that they are a part of; instead, they offer only positive information. There is the possibility that respondents in this survey could have exercised a sense of loyalty

to their denomination and only offered answers that they thought would put their group in a good light. The reported impact scores do not suggest that denominational loyalty was likely to have been a factor that affected results.

Western Methodological Bias

The uses of Western research methods are widespread in the Philippines. For instance, Timothy Church in his review of research in the Philippines claimed Western psychology permeates much of the psychological research and writing and is the basis for most college text books in the country.²¹ The use of Western methodology could have been a source of bias.

There are two views about Western methods held by Filipino scholars. One view is supportive and regards Western methods as useful; the other views Western methodology as a negative factor and is critical of such methods being used in the country. Reservations about Western research models range from the desire for local adaptation to charges of academic imperialism. Timothy Church aptly states:

Western (mostly American) psychologists have been criticised for writing numerous articles and books about aspects of Philippine society and psychology. Especially when such writers have only a brief exposure to the society and a minimal immersion in the culture and local language.²²

Jocano held the view that an unhealthy dependence on Western models and scholarship is the reason why there is a discrepancy between what scholars write about and what people actually do in real life.²³ Lynch noted that the Filipino use of *pakikisama* influences respondents not only to give answers that they think researchers want, but also tend to avoid response terms on the lower end of evaluation scales.²⁴ Church reviewed empirical evidence that suggests questionnaire surveys can be confounded by a Filipino disposition to say “yes” rather than “no.” He opined that a key assumption widely expressed among Filipino scholars is that an increased depth of relationship may be required to obtain accuracy and a deeper level in respondent answers.²⁵

The emergence of a stronger emphasis on Filipino cultural identity alongside opposition to Western research methods and concepts, has prompted some scholars to develop indigenous research theories and methods. Some of the earliest work done on an indigenous research method that best relates to communication was postulated by Enriques. He, along with Santiago, created a model they regard as more suited to research in the Philippines.²⁶

The Santiago and Enriquez research model starts off with the position that most of the methods used to gather data in the country are oriented to the West. As such, they are regarded as being unsuitable to the way Filipino's think, or behave. Further, Enriques argues that an indigenous method should be based on methods to obtain information already in existence in the Philippines, e.g., methods that are known and practised by ordinary Filipinos.²⁷

Santiago and Enriques' model was built around two scales: a *researcher method* scale and a *researcher-respondent relationship* scale. The researcher method scale represents a continuum where at one end the researcher works in an unobtrusive approach, (i.e., general scanning or looking around) and at the other end the researcher-participant is regarded as more obtrusive (i.e., visit the respondent's home). In the middle are methods that are less obtrusive (i.e., informal, unstructured, or interactive questions). The researcher-respondent relationship scale has three levels. This starts at a relatively superficial level of the respondent's expression of outward good manners and then to a deeper level where a respondent will normally feel secure enough to express feelings in speech. The deepest level is one where behaviour, feelings, and speech are used to indicate that the person loves, understands, and even accepts the other person's aims as their own.

An important point made by Enriques is that the type of information given can be directly connected with the level of relationship that the researcher has with Filipino respondents. Enriques suggests that the desired level that the researcher should work with in psychological phenomenon is the second level. It is thought at

this level that the deeper “inside” response is obtained from the respondent. However, at this level the researcher is expected to make a similar level of self-disclosure.

It is possible that the researcher method itself is linked to the relationship scale, for the more obtrusive the method the deeper the level of relationship is thought required. It is also possible that the researcher who commences with a less obtrusive approach may build up a level of relationship that, in turn, may allow a greater depth in methodology next time around.

In summary, the author is sympathetic with the need to understand Filipino society. The researcher made every effort to reciprocate *pakikisama* in a far greater way than would be deemed necessary in say a British, Australian, or other Western research context. In this project, the researcher was particularly aware of the need to translate Likert-type rating scales and other words in accordance with terms that are commonly used in the local cultural situation. To minimize the possibility of methodological bias, the researcher made an attempt to get advice from Filipino research scholars in matters related to this project. This included staff and faculty at the Cordillera Studies Centre, University of the Philippines, College Baguio. The research plan, method, as well as instruments to gather data were all discussed at depth and advice received was incorporated into the study methodology. This advice also included the location of Buguias as the most suitable location to conduct the survey among Kankana-ey people.

It is possible that a foreigner with minimum exposure to the specific culture under focus who brings to bear Western methods, may not get accuracy from respondents in a survey. However, the researcher’s long term association with the Philippines was specifically among Kankana-ey people. This experience included a general awareness of Filipino tendencies with regard to how answers are given in interview surveys. Therefore, the researcher’s experience and sensitivity to the use of survey research among the people was used to minimize bias due to the research approach followed.

Summary of Interpretation

In this first section the researcher has given the main interpretation of the results and discussed specific interpretation of gesture types. Finally, the author has examined possible sources of bias that could have influenced results and pointed out concrete steps taken to minimize the effect of bias on the survey. The second section of this chapter now considers the application of the survey results.

Application

There are various terms used to describe issues about contextualization, not only with reference to communication, but also to other forms of research interest. Terms such as “culture-as-target,” or “culture-as-source” are used to indicate the communication position adopted about culture. Another distinction is made in literature that relates to cross-cultural communication by the comparison of *etic* versus *emic* concepts. *Etic* concepts are those that are more universal and generalized across cultures. *Emic* concepts, however, are understood by the researcher as those concepts or behaviours that are indigenous, or culture-specific.²⁸ As such, *emic* concepts or behaviour may not be meaningful or be transferable across to other cultures.

With concern to the Philippines, Enriquez suggested two local concepts about contextualization that are directly applicable to this discussion: “indigenization-from-without,” and “indigenization-from-within.”²⁹ The use of the latter phrase is problematic though, if the agent is a source from “inside” the culture and the use of the term “indigenization” suggests the agent is a source from “outside” of the culture. In the light of the definition already given to contextualization in chapter one of this project (indigenization = outsider; inculturation = insider), the author will use the two thoughts of the agent of change as a source either as an “outsider” or an “insider” with application to missions and church respectively. Thus, in this second section of the chapter the author will apply the findings of the results to (a) missions, (b) the Protestant Church, (c) communication theory, and (d) future research.

Application to missions

Contextualization-from-without is a description similar to the culture-as-target approach where theories, concepts, methods or behaviour practised inside one culture (i.e., in the West), are adapted or modified to fit another culture (i.e., the Philippines). For example, gestures derived outside of the Kankana-ey culture could be contextualized to fit into the culture. It is recalled, however, that the agent of change in this work is a source from outside of the culture itself and there are two implications involved in the *contextualization-from-without* approach that the missionary initially faces. First, there is the clear issue of contextualization of liturgical gestures derived from outside of the Philippines to fit the culture. In theory, if liturgical details in the content are considered as “universal,” then gestures associated with the liturgical content could be adapted or modified to help the liturgical content fit into the culture. Second, if liturgical gestures derived from outside the culture cannot be easily adapted, then the source detail in the liturgy (content) may need to be adapted or modified first. Overall, the greatest challenge to the *contextualization-from-without* approach is where theories, concepts, methods, or behaviour are imposed on a culture, due to the belief that such are “universal,” but in fact are not culturally relevant.

Two important communication elements that the missionary is faced with when involved with the contextualization of gestures are (i) the missionary’s non-verbal communication gesture position to the culture, and (ii) the kind of culture itself described in communication terms as either low or high context. It is possible that missionaries in the past did not know how to contextualize gestures. Therefore, these two elements are now considered as the findings of the study are applied to the mission area.

Gestural Position of the Missionary

The researcher suggests a scale might be useful to indicate the gestural position of the missionary from the target culture, described in terms of G-1, G-2, and

G-3.³⁰ The letter G represents gesture and the numeric code 1, 2 and 3, represents the gestural distance from the missionary's home gestural background, as in figure 41.

G-1	G-2	G-3
Similar	Different	Totally Different

Figure 41

Gestural Distance from Missionary's Culture Continuum

A G-1 position would have the minimal gesture distance from the missionary's own culture. A G-3 position is considered the furthest distance possible away from the missionary's own gestural culture. A G-2 distance is mid way on the scale between the furthest and nearest gestural cultures. The issue is not geographic, nor is it culture by itself, but gestural distance defined in categories of reasonably similar, different, or very different. These terms and categories are explained further.

A G-1 gestural distance has the minimal distance from the missionary's own gestural background. Examples would be a British missionary sent to Australia, or a Danish missionary who works among young people in Norway. Although there may be great similarities in the outward form of gestures, the missionary in such a situation would need to know what meaning is ascribed to specific gestures. The same gestures used in both the source and target culture may carry different meanings, even though the gestures may look the same. Therefore, in a G-1 situation the missionary would need to find similarities and differences not only in gestures, but also in the liturgical content. Is the content exactly the same as the one used "back home?"

A G-2 gestural distance has a greater distance away from the missionary's home culture than G-1. A British missionary sent to Italy, or a Danish missionary sent to Spain provide two examples. Although the geographical distance is much less than the British missionary sent to Australia, in terms of gestural distance G-2 is

further away. It could be that a small number of “imported foreign” gestures are used in the target culture, and the missionary must find out their form and function. By their use of gestures it may be fairly obvious to the missionary that the people in G-2 speak “another language.” In this situation, contextualization would involve verbal language also. How would Western forms function? Would they be appropriate? For example, would the peace greeting be an embrace? Would it involve a kiss? Could it be replaced with a handshake? Would the use of embrace, kiss, or handshake all be regarded as “foreign” gestures? Would the congregation action of prayer be to prostrate rather than stand up, or vice-versa? Would the use of incense have some meaning greater or less than in the missionaries home cultural background?

G-3 is the furthest distance away from the missionary’s home culture. It is very likely that verbal language, cultural customs, as well as the use of gestures would be totally different in G-3 in comparison with G-1. For example, a British missionary sent to Japan, an Australian missionary sent to Central Africa, an American missionary to a tribal group in the Philippines, or a Japanese missionary to an interior city in Latin America might highlight this type of gestural distance. In a G-3 situation, the missionary is likely to be in a totally different cultural context in comparison with their home culture. Not only gestures and language would differ, but deep set values and world-view differences may be very apparent also. Thus, in a G-3 context not only do gestures need to be evaluated, there is also the need to consider whether a Western based liturgical structure itself is relevant.

It might have been helpful if the early missionaries who planted Protestant Churches among Kankana-eyes were first of all aware of the gestural distance that existed between themselves as encoders and the target-culture as decoders.³¹ A sympathetic comment would be to say that those early missionaries sent to the Philippines may have thought that they were involved in a G-1 situation. This may have been due to the fact that the United States had colonized the country. However, a closer inspection would have indicated otherwise. The Kankana-ey people are a

tribal group located in a remote part of the country. In terms of gestures used in non-verbal communication, they are most unlike the United States. For missionaries sent from the West, the gestural distance would most likely fall under the G-3 category.

Low versus High Communication contexts

Certain anthropologists, non-verbal communication scholars, and psychologists in the Philippines, differentiate between two types of cultural contexts of communication, namely, low context communication cultures, and high context communication cultures.³² Edward Hall, an anthropologist who has extensively studied areas related to cultural communication makes such a distinction. Hall offers this definition:

A high-context communication [HC] or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context [LC] communication is just the opposite; i.e., the mass of the information is vested in the explicit code.³³

Hall considered German, Swiss and Americans as examples of low context cultures and used the Japanese culture as an example of a high context culture. Scholars in the field of non-verbal communication also make a distinction between cultures. For instance Judy Burgoon says that "high context cultures use messages with implicit meanings that the communicators are presumed to know...low context cultures use explicit verbal messages that depend very little on the context as a carrier of meaning."³⁴ Burgoon suggests that the high-low context distinction indicates that a person's culture determines how much attention is paid to the context and how much communicative meaning is invested in it.

Peter Andersen contends that the most important cultural differences in non-verbal communication result from variations between cultures on five dimensions: immediacy and expressiveness; individualism; masculinity; power distance; and high and low context. Andersen explains about high and low context cultures:

High context cultures are more reliant on and tuned into non-verbal communication than are low context cultures. Low context cultures, and

particularly the men in low context cultures, fail to perceive as much nonverbal communication as do members of high communication cultures.³⁵

Dale Leathers also distinguishes between both contexts and thinks that context is an important dimension that can be used to differentiate between cultures. Leathers says that in high context messages, "much of the communicated information stems from the context or is not stated verbally." On the other hand, he says that low context messages, "contain most of the information in the particular language that is used." He believes that cultures of particularly high context are found in the Orient; and "China, Japan, and Korea all have cultures of particularly high context."³⁶

Psychologists in the Philippines differentiate between the Philippines and Western cultures. For instance Jaime Bulatao distinguished between high context (i.e., Philippines) and low context cultures (i.e., America, Britain, Germany).³⁷ According to Tomas Andres, a well-respected Filipino scholar and recognized authority on Filipino culture, values, and behavioural studies, "Most Westerner's culture is low context, Filipino culture is high context."³⁸ He comments:

The Westerner looks for meaning and understanding in what is said; the Filipino in what is not said...The low context of the Westerner emphasizes sending out or giving accurate messages and in being articulate in so doing. But Filipinos seek mainly to receive messages that often do not have to be stated directly.³⁹

Andres also differentiates, between the Filipino and the Westerner, in the way information is processed. He points out:

A very serious area of stress is the difference in the way Filipinos and Westerners process data-how they come to understand a situation. When a Westerner is talking to somebody, he listens to WHAT the person is saying (to the CONTENT of the speech). To the Filipino, this is less important. When he listens to a person, his immediate instinctive reaction is to try and figure out what the speaker is like, what kind of a person he is, and by identifying with the speaker, he can better understand what he is talking about. An understanding process which relies on 'objective' data and one which makes use of identification with the persons involved often can arrive at different interpretations of the same situation.⁴⁰

In essence, a low context communication culture is one where the majority of information is contained in the explicit code. For instance, textual phrases in a legal document, or verbal statements made by a political leader in a speech, are examples of explicit code. High context communication cultures are such where the information is

mostly internalized in the person or situation. In communication terms, messages in a low context contain most of the information in the particular language used. Messages in a high context, by contrast, are those where the communicated information comes from the context or is not stated verbally.

A high percentage of inaccurate encoder and decoder activity takes place in cross-cultural communication. Some of the time miscommunication occurs due to non-active listening. For instance, to hear is a physical activity. To listen, is a psychological activity that demands not only attention to sounds, but actions as well. A Filipino in his own cultural setting has many codes at his disposal that are helpful to encode meaning, such as, gestures, facial expressions, eye contact, voice inflection, etc. In comparison with the West, many if not most non-verbal methods used to elaborate and reinforce the meaning of a verbal message are different. Andres claims that the Filipino, "prefers to use body language rather than words."⁴¹ Thus miscommunication can occur, for instance, when Western missionaries do not "listen" to the non-verbal codes used by Filipino people. If the early Western missionaries did not appear to "listen," is it possible that they did not know sufficient Kankana-ey non-verbal codes in the first place?

The missionary needs to be aware not only of their gestural distance from the culture, but also the type of communication cultural context that they have entered into and work within. For instance, if the target culture is low context, then words, oral or written, will have far greater importance, i.e., what is said? On the other hand, if the culture is high context, then the awareness on "how" words are said is of paramount importance. Contexts for communication could be placed somewhere onto a vertical continuum as shown in figure 42.

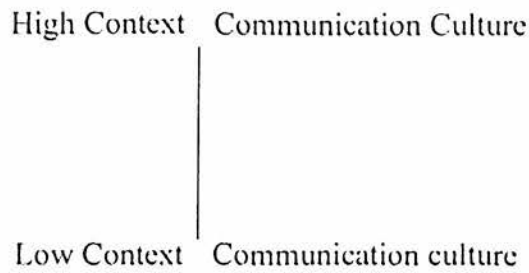


Figure 42

Continuum of High and low Cultural Contexts

To communicate effectively through gestures in a high cultural context, such as the Philippines, a missionary should be aware of the kind of meaning that decoders are likely to attribute to specific gestures. Therefore, to contextualize gestures in a high context communication culture is probably more difficult, in comparison with a low context culture. If the suggestion of the researcher about gestural distance were placed into bi-polar terms, alongside high and low contexts of communication, a quadrant could illustrate both concepts as depicted in figure 43.

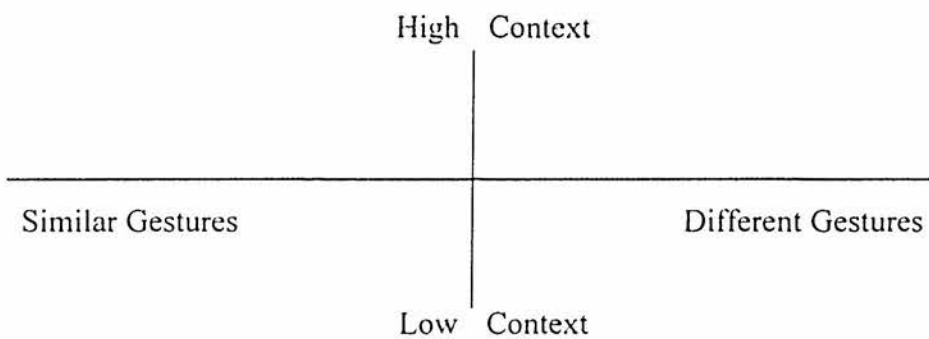


Figure 43

Gestural Quadrant: Gesture Distance from Missionary's Culture
by Low and High Communication Cultural Contexts

Figure 43 illustrates both elements involved in the missionary endeavour to contextualize gestures. The missionaries ought to be aware of (i) their own gestural

position to the target culture (i.e., similar as in G-1 or totally different as in G-3), and also (ii) the target culture communication context on the use of gestures as a code of communication (i.e., high or low cultural contexts).

Most Western countries are possibly low context communication cultures. Thus, it should be clear from the outset that a missionary needs to learn both verbal and non-verbal codes in a foreign setting. This learned knowledge may permit the missionary not only to distinguish meaning in general communication, but also to be in a better position to adapt or mould liturgical gestures to fit into the target-culture. However, if the gesture concerned is considered *emic*, then such an attempt may be futile, since an *emic* concept only has relevance in the source culture. If on the other hand a source originated gesture is considered *etic*, then the missionary is still faced with at least the two elements of gestural distance and gestural context. A knowledge of source originated gestures as *emic* or *etic* concepts would be of help to the missionary prior to the task.

The imposition of gestures upon another culture in the *contextualization-from-without*, or culture-as-target approach, is a matter of degree. For example, it may be apparent that one gesture or other could be inserted without any modification. In such a case the missionary would know that the form and meaning of the gesture are exactly the same in both the source and target cultures. Some gestures considered *etic* or universal may be contextualized by the missionary into a local *emic* gesture, i.e., a gesture indigenous to the culture. Content contextualization is much more difficult as this would then involve three items, namely, the content-structure of the service, verbal language, and non-verbal gestures. In some cultural contexts all three items may need to be contextualized at the same time. Thus the missionary would create a new Church service, put the language into the vernacular, and contextualize gestures in accordance with the local situation.

The early missionaries may have been unaware of the difference between the emphasis placed on gestures in a high versus low cultural contexts. Missionaries may

have been unaware that non-verbal communication plays a far greater role in a high context culture than in a low context culture. This is not to suggest that gestures are unimportant in a low context culture. Rather, it is the comparison between the emphasis placed in a high context culture contrasted with a low context culture that the missionary may have ignored. On a continuum, the researcher would place Britain, Australia, and most European countries, along with the United States, towards the low context culture position. The Philippines would be placed on a continuum towards the high context cultural position.⁴²

One conclusion could be drawn: a new missionary as an outsider with minimum exposure to a target culture may not be the best agent to contextualize in the first instance.⁴³ The findings of this study indicate the need of gestures to be contextualized to the Kankana-ey culture. The issue, however, is not only about who will take on this task, but also how that task will be accomplished. The researcher recommends the following minimum steps with application to the missionary involvement in contextualization of gestures.

- (i) Identify gestures in source culture as related to emic or etic concepts.
- (ii) Attempt only to contextualize gestures related to etic concepts.
- (iii) Study the target culture from a position of gestural distance.
- (iv) Study the target culture to determine whether it tends to be high or low context.
- (v) In the event that a gesture is the same in both the target and source culture, check that the meaning conveyed is the same also and not lost in the target culture.
- (vi) When the contextualized form of a gesture is different, check that the meaning, as related to content in the service, is not lost in the target culture.

Application to the Church

In the *contextualization-from-within*, or culture-as-source approach, the agent of change in this work is a source from inside of the culture itself, i.e., the local church. The main implication involved in the *contextualization-from-within* approach that the church faces, is the issue of contextualization of suitable liturgical gestures derived from inside the culture to fit the church. Gestures derived from inside the Kankana-ey culture need to be selected to fit into the Sunday church service.

The church could make an identification of gestures that are indigenous or culture-specific. The general culture itself provides one source of indigenous concepts. Apart from indigenous gestures, other gestures in the Philippines may have derived, or be directly borrowed from Malay, Spanish, or American colonial influences. Nevertheless, in many rural tribal situations in the Philippines, such as the Kankana-ey culture in the Buguias region, there is much less of an outside influence in comparison with Manila. The church could distinguish between non-indigenous gestures and also indigenous gestures most suited to the church service.

It could be argued that the study of gestures in the culture ought not to be based on literature (especially if there is no literature directly on gestures). Rather, it could be argued that the study of gestures should be undertaken from such as street corners, public markets, local schools, the *sari-sari* store, and local events such as town *fiestas* held in rural areas.⁴⁴ The church in the Philippines ought to have no qualms about going into the general culture to see what gestures would best fit with words (illustrators); or to determine gestures that could be used apart from words, but understood by all (emblems).

With reference to the present-day church service: although some of the present gestures have been in use in Western cultures for a long time, others have not, and are of more recent development. Even so, a "religious" connection may be presumed by Filipinos about gestures used in the church service, but their origin does not necessarily indicate a "religious" background at all. The researcher suggests that

gestures ought to be considered as socio-psychological actions used to communicate meaning. As such, gestures are outward forms that can be regarded as replaceable in every culture.

In the third chapter of this project, it was noted that the Early Church had no real qualms about where they took gestures from. For instance, the use of incense in the third century was anathema to Christians in the Early Church due to its clear association with Emperor worship. When the Church became more recognized after Constantine in the fourth century, the use of incense was one of the gestural customs brought straight into the service. Although it had an Old Testament background, the Early Church refused to associate with the use of incense mainly due to its Roman Emperor usage and meaning. In the fourth century, however, the use of incense was copied straight from the Roman magisterial and Emperor processional entrance. This adaptation of gestures also included candles in the procession, even though it was known to the Early Church that the use of torch lights had originally represented the Emperor as deity in their midst. The Christian Church historically has at other moments adapted symbols with other religious meanings. For instance, Boniface, the Apostle to Germany, substituted a fir tree in honour of the Christ-child to replace the sacrifices to Odin's sacred oak tree. The Church in the Philippines ought to have no inhibitions about where to look for gestures most suited to their Sunday church service.

Further, gestures such as elevation, genuflection, and profound bow, all owe their origin more likely to the influence of a back-to-the-people position adopted by the celebrant at the altar in Medieval times. Other gestures such as the "charismatic gestures," for instance to clap, to lift hands, to dance sway, were seemingly part of the mid-1960s popular culture in America. It seems that through the "Jesus People," these gestures made their way into the modern Christian church service, first into "Charismatic" style churches, then into main-stream church bodies that included the Episcopal Church and Pentecostal groups, such as the Assemblies of God. Thus the

church in the Philippines should have no qualms about the source of gestures in their culture. The issue is what indigenous gestures are most suited as replacements for Western based gestures, imposed upon the culture in what could be described as an act of “communication imperialism?”

Enriquez contends that in the Philippines indigenous areas in psychological research topics are not so much “formed” as “recognized” or “discovered,” preferably by culture-bearers.⁴⁵ In agreement with this position, Timothy Church argues that the very choice of a psychological research topic in an indigenous area should be based, in the first instant, “on the aims and interests of the participants or subjects, rather than on the goals and aims of the researcher, which are generally derived from other cultures or motivated by a desire to change existing customs and ways.”⁴⁶

With reference to the above quote, if the term missionary was exchanged for “researcher,” and the term church exchanged for “participants,” the idea could be formed where it is not “outsiders,” i.e., missionaries, etc., who are best suited or positioned to contextualize. Rather, it could be argued, the task of contextualization ought to be best undertaken by “insiders,” for example, local Christians, agents within the culture already familiar with a local pattern of behaviour and knowledge to study such in-depth. The Christian Church in present-day Philippines should approach the contextualization of gestures as *contextualization-from-within*, or as the culture-as-source process. The question is not only one of why? There is also the question about how? It is possible that the church as well as the early missionaries did not know how to contextualize gestures.

The researcher will now attempt to apply the findings of the study to the Protestant Church and will discuss various options for change. These options may be considered related to the *contextualization-from-within* process and are set out as: (i) no change; (ii) change verbal forms into vernacular; (iii) change both verbal and non-verbal forms; (iv) change liturgical content; (v) change content and verbal forms into vernacular; and (vi) change content, verbal and non-verbal forms.

Option 1

The church may be aware of the need for contextualization of gestures, but adopt a no change position. The leadership of churches may consider the results of this study and decide that change to any part of the church service would be too difficult to undertake. The leadership may also think that they lack the skills to be able to identify and replace those gestures deemed in need of contextualization.

Another reason could be resistance to the idea of change. Such resistance could be based on the assumption that certain gestures are performed in the West. Therefore, the use of similar gestures in the Philippines provides a link that unites people in each church situation. Thus irrespective of the possibility of different meanings being attributed to gestures in different cultures, a decision could be reached that change is unwelcome.

The laity could provide a reason for a "no change" attitude, particularly if the laity believes the use of the certain gestures identifies them as Episcopalians, or as members of the Assemblies of God Church. To remove gestures in such an atmosphere could result in the congregation being sullen, or it could develop into an open hostility towards change. A congregation could think that a change to gestures would result in the congregation ceasing to be what they perceive themselves to be, and they would, by default, become something other.

Dorothy Mills Parker claims a sense of alienation was experienced by Episcopalians in America when in 1978 the Protestant Episcopal Church revised the 1928 liturgical order. Some thought this revision directly led to a decline in regular attendance at church services. Others thought they were alienated from "things" they were familiar with. Words such as "blandness" may describe how people felt after reform, when the end product, although modern, did not leave the congregation with the feeling that the Episcopal Church service was "theirs."⁴⁷

Various reasons thus exist for a position not to change gestures. This ranges from traditionalism (i.e., we want the church service to stay the same), to lack of

knowledge about how to change gestures. The final decision for change to gestures ultimately must be undertaken by the local Christian churches themselves. The researcher only points out the application of the findings that indicate a need to contextualize gestures on communication grounds. The researcher is aware of, but does not enter into a discussion of the theological ramifications. To do so would be outside the scope of the study. It may be stated, however, that a change to the form of gestures in the church, may be perceived by some as a theological shift. If either of the two denominations were to remove certain gestures as “irrelevant,” or were to modify others as deemed necessary, such actions could be interpreted by the congregation as “becoming what we were not; and not remaining what we were.”

Should a decision be reached not to make any changes to the gestures used in the church, the researcher would recommend that a series of catechumen lessons be delivered. These lessons would be used to explain to a congregation the “what” and the “why” of gestures used in the church. A section could include gestures not deemed suitable. For instance, if interpreted as such, the embrace-peace greeting may be explained as a somewhat public gesture that is not suited to the Kankana-ey culture. Therefore, reasons are offered on why the use of another gesture is encouraged among Kankana-eyes. Likewise, to “dance sway” in church might also be considered anti-culture. Reasons can be stated as to why, at this point in time, congregations of Kankana-ey do not dance-sway as part of their worship. Although both these gestures are part of the Philippine liturgical scene and practised by congregations of denominations both inside and outside the country, a communication reason for their non-use is that such gestures do not fit into the Kankana-ey culture.

In the mind of the researcher, any decision to change ought to include dialogue between all levels of the church. This would normally include district or diocesan leadership, members of the clergy, and members of the congregations most affected. Any danger in the position of “no change” to gestural communication forms may be equalled by change that is imposed from a top-down perspective; top-down in the

sense that the church leadership, in their haste to change, might make changes by themselves, but might alienate the very people that they want to communicate more effectively with.

Option 2

Option two may be stated as only a change of verbal code into the vernacular. A decision for change could involve only a change into the vernacular. At the time of this project being undertaken, only some of the Scriptures were translated into the vernacular of the Benguet Kankana-ey.⁴⁸ Arguably, one of the main prerequisites in any attempt to identify the Sunday morning church service with the Kankana-ey people is surely to have the Scriptures written in their own tongue. The use of Ilocano or English must be viewed as one step back, or away from the heart of the people. If an attempt is made to contextualize the Christian message, it should be to ensure that the Sunday morning service is relevant to the Kankana-ey people as a whole. Thus both aspects of human communication, verbal and non-verbal language, needs to be addressed.

Option 3

The third option is to change verbal and non-verbal communication forms. The findings of this study indicate the need to contextualize gestures in both denominations, whether classified as ceremonial or spontaneous. The church could first decide to contextualize gestures that are comparatively easy to substitute. Afterwards, the church could consider gestures that are regarded as more complex to change.

Option 4

In the fourth option, change could be made to only the church service content. It might be determined that the structure of the service may need to be changed first. Therefore any changes to the verbal and non-verbal codes would be irrelevant until a

more Kankana-ey type of service were undertaken. It is outside of the scope of this study to comment on various liturgical structures. The need for change at this level has already been acknowledged by the Episcopal Church. The use of a service that is thought more relevant to the local situation, versus the use of a service that conforms to a “universal” pattern has been debated in Church history (and at times led to conflict). Both the Episcopal and Assemblies of God Church bodies in the Philippines are now independent of their American parent body and thus free to adapt the service to their own cultural needs. As such, the verbal and non-verbal codes might not be changed at all, only the order of the service with the inclusion or omission of parts that are deemed non-essential or not relevant to the culture.

Option 5

Change the church service content along with verbal communication codes. It could be determined that a change to the content would also be complete with a change to the vernacular. In such a case, gestures would not necessarily be contextualized and might be left unchanged.

Option 6

Change service content and change verbal and non-verbal codes of communication. This step is by far the most radical and would involve all three aspects of the Sunday service being changed. The disadvantage is that the proposals could be so totally different that agreement of leadership, clergy and laity might be difficult to achieve. The advantage, as far as the contextualization of gestures is considered, is a clean start, where gesture and content are both looked at in the light of cultural needs. It may be easier to introduce gestures in a situation where the content itself is new. This begs the question whether such a radical step is wanted or needed.

From a communication perspective, the latter option would be the most straight forward as it could entail the use of gestures already associated with content thoughts and likely known by the people as such. In a sense, with regards to gestures,

the last option is not a contextualization step in the same sense that earlier steps are. For example, earlier options such as when content and verbal signals remain the same, gestures are contextualized to fit into the cultural scheme of things. In any situation where content is indigenous to begin with, however, gestures could also be indigenous and would not require to be contextualized. Contextualization takes place when there is evidence that non-indigenous forms of communication exist and steps are then taken to change such non-indigenous communication forms to fit into the culture.

The author has outlined various options for change that relate to the indicated need to contextualize gestures among Kankana-ey Churches. These steps range from no-change to a complete overhaul of what the Sunday service is for and what content ought to best reflect the needs of people in the culture. It is not for the researcher to point to any specific option as being best for the local Church, but to outline the options for choice. The researcher recommends some steps applicable to the contextualization of gestures in the Church.

- (i) Identify gestures used in the present church service order that are to be changed.
- (ii) Determine whether such gestures are emblems (independent of speech) or illustrators (related to speech).
- (iii) Identify gestures in the Kankana-ey culture that are possible replacements where emblems are replaced with local emblems and illustrators with local illustrators.
- iv) In the event that any gesture is to be left unchanged, check that the meaning conveyed by such does not lead to any mis-communication in the service.
- (v) When a gesture remains unchanged, it might be advisable to teach the congregation and particularly new Christians to ensure that the meaning of any “universal” gestures are clearly comprehended.

(vi) When the contextualized form of a gesture is applied, check that the meaning, as related to content in the church service, is understood.

(vii) Check that any new indigenous liturgical order introduced has both the verbal codes and non-verbal codes checked for meaning and relevance.

It should be understood that any change to even one gesture form used in the service may be interpreted by some as a theological shift. A change perceived to be “theological” by a congregation may lead some to think they are removed from their roots and thus feel “strange.” Without the congregation’s involvement in the process of change, the end result could be a transformation of order, verbal and non-verbal communication forms, but that the service is pronounced by the congregation to be “bland.” A shift in the way non-verbal communication gestures are expressed may be interpreted as related to shifts in communication or theological world-view. On the other hand, to retain non-verbal communication gestures used in the church service unchanged, might reflect only a specific theological emphasis.

An understanding of the attempt made to reform gestures in the Roman Catholic Church may help to clarify some issues about reforms to gestures in the Protestant Church. Although this project has its focus on the Protestant Church service, for illustrative purposes, the author will briefly discuss the debate for reform of the liturgy within the Roman Catholic Church and present a few relevant studies that directly relate to this thesis.

Lancelot Sheppard in *Liturgy: the Present Predicament*,⁴⁹ discussed some problems thrown up by the various course of events prior to the reforms in the Constitution of the Second Vatican Council of the Liturgy.⁵⁰ Sheppard was concerned about gestures and other symbols in the liturgy “whose original sense is no longer honoured.” He wrote about the need of a change to liturgical forms and commented: “They have withered away into the state of atrophied useless organs, ritualized vestiges of a gesture which in the beginning was a real deed of a living man or

community."⁵¹ Shepherd asked questions about the use of old established symbols in the Roman Church liturgy:

How far do people seize the implications of oil as a symbol? How far do they understand the full meaning of the fire of the Easter Vigil and the lighting of the candle in the dark church when, as often as not, they have just come in from the brilliantly lit, advertisement-ridden streets of some city? The flickering paschal candle has difficulty not in dispelling darkness but in competing with the reflections from the glare of the light in the street.⁵²

Shepherd posed some pertinent questions about the relevance and meaning of old forms in new contexts with such questions. Indeed, he lamented: "The Roman rite as we use it today, and despite recent reforms, remains the liturgy of the local Roman church."⁵³

Prior to Vatican Council II, issues related to the adaptation of Roman Catholic liturgy in a missions setting were discussed at the Nijmegen Conference.⁵⁴ Jean van Cauwelaert in *Local Customs and the Liturgy*,⁵⁵ pointed out that the specific lack of adaptation in Africa has had three consequences: (i) in the eyes of Negroes in Africa, the Catholic Church was regarded as the church of white people who imposed foreign forms, that by and large remained foreign; (ii) through Catholic teaching, a vacuum was created by the removal of ancient customs without any valid replacement of new customs adapted to the African mentality; and (iii) the use of a ritual that, without a lot of explanation, cannot be properly understood by African people. Cauwelaert strongly argued his case and stated, "Everything in the Ritual -- words and gestures -- must be intelligible to be properly understood by people."⁵⁶ In particular, he thought liturgical reform would help to avoid the possibility of the Roman Catholic ritual being regarded by indigenous people as something "magic."

In *The Liturgical Problem in the Light of Modern History*,⁵⁷ Andrew Seumoiois investigated the ideology and practices of the first centuries for inspiration that would guide mission methods about adaptation of the Catholic liturgy. He concluded that regional diversity of liturgical customs in history was widespread and argued: "Such a process of conforming Christian worship to the native psychological and cultural environment, with numerous adaptations of indigenous factors, varied according to

time and place.” Seumois lent his support for reform by his insistence that the Apostles and the testimony of the first centuries “made it clear that there must not be a special language peculiar to the liturgy.”⁵⁸ He claims that Pope Gregory the Great sanctioned regional diversity of liturgical customs in mission methodology and wrote to his missionaries in England:

You know the liturgical customs of the Roman Church in which you grew up. But I ask of you to choose carefully, be it in the Roman ritual, or in that of the Gauls or of any Church whatsoever, every element that seems more apt for a better service of the Almighty God; select what is particularly adapted to the young Church of the Angles. Collect, then from each of the churches the liturgical customs that seem pious, religious, and right, and gather them into a set corresponding to the mentality of the Angles, and form them into liturgical fashion.⁵⁹

As a result of the decisions made at the Second Vatican Council, particularly to enter into liturgical reform, changes were made to the Roman Catholic liturgy. Though, when changes were introduced to liturgical forms of the Catholic Church, this led some such as Joseph Gelineau to adopt a negative attitude. Gelineau wrote *The Liturgy Today and Tomorrow*⁶⁰ where he pleads for old symbols to remain. He thought that the way symbols had functioned in the Roman Catholic Church were generally misunderstood in the past and it was this problem about symbolism that had brought pressure for reform. Gelineau opined that signs and symbols are now confused in the new liturgy, “the latter reduced to the former.” He argues that people should be made aware that the meaning of a symbol cannot be explained, for “strictly speaking it means nothing.” He thinks that the reduction of symbolism confines such to the order of knowledge and understanding. He states, “It is a serious mistake to judge the impact of a symbol from what you have explicitly understood by it, and even worse from what you can put into words about it.”⁶¹

Gelineau continues, “If we only wanted to keep words and gestures in the liturgy whose meaning was perfectly understood, explicit and their denotation plain, then all symbolism and ritual would be futile.” Gelineau concludes his argument that symbols and gestures should be left untouched and unreformed and asks, “But are we afraid of the unusual? Is it because it could lead to mystification? Certainly. But it

could also lead to mystical faith."⁶² The essence of Gelineau's argument is that the liturgy is itself a mystery and he believes that the reform of gestures removes symbols that ultimately removes the mystery. Nevertheless, he admits that a balance must be sought. He makes an important concession when he comments, "This balance varies of course with the cultural level of the congregation, and with the festive importance of the day."⁶³

A counter position to that of Gelineau was provided by Balthasar Fischer in *Reform of Symbols in the Roman Catholic Worship: Loss or Gain?*⁶⁴ His treatise is a specific work that adopts a positive stance about liturgical reform post Vatican Council II and discusses the reform of gestures in the context of removal, streamline, and innovation. Fischer considered changes in such symbols as: bread, chalice, receiving communion, peace greeting, *orant* position at prayer, and the laying on of hands.

Removal of gestures was defended by Fischer as an act that enriched the symbolic expression of the liturgy "through lightening of a burden."⁶⁵ For instance, the removal of a custom that originated from the early middle ages where the sign of the cross was made with the host three times over the chalice and three times between the chalice and the edge of the altar, were seen as the removal of a burden. He thought such acts only led to allegorical interpretation. At baptism, "the administration of salt to the candidate was also dropped and Fischer argues that this gesture was an example of those that once had been significant "but had in the course of centuries degenerated into incomprehensible ciphers."⁶⁶ He suggested that this and other such gestures could only take on meaning after an elaborate explanation by the celebrant. He says, "where a symbol has lost its power to communicate and can only be made meaningful by academic interpretation, its removal means a lightening of a burden."⁶⁷ Other gestures removed included: "blowing on the candidate at the first exorcism;" "slap on the cheek at confirmation;" "the second imposition of hands" at a

priests ordination; and at the dedication of churches where symbols of Latin and Greek alphabets were “written in a path of ashes diagonally across the church.”

Some gestures used in the liturgy were limited and Fischer said that this resulted in “enrichment through streamlining.”⁶⁸ He claimed that gestures and signs long established have not simply been done away with, but streamlined by limiting their frequency, e.g. at the mass, in genuflections, and kissing the altar. Whereas kissing the altar had been used in “excessive frequency,” now there is only “one kiss to greet the altar, one to bid it farewell.”⁶⁹ Another gesture streamlined was the number of anointings used in the sacrament of the sick, e.g., the custom of anointing the five senses as ‘entry points for sin’ was reduced to the forehead and palms of hands.

Fischer says, “enrichment with rediscovered or new symbols”⁷⁰ refutes the accusation that reforms were anti-symbolic. He pointedly rejected the accusation that reform to the Roman Catholic liturgy after Vatican Council II resulted in the loss of symbolism in the Catholic Church. Rather, he claims that “Catholic liturgical reform has breathed new life into crippled symbols and even created new ones.”⁷¹ Such as the “Symbol of the Congregation” (*celebratio versus populum*);⁷² “Symbol of the ‘Altar;’”⁷³ “Symbol of Bread;”⁷⁴ “Symbol of ‘Communion from the Chalice;’”⁷⁵ “Symbol of Communion ‘ex eodem sacrificio;’”⁷⁶ “Symbol of ‘Breaking;’”⁷⁷ “Symbol of ‘The Greeting of Peace;’”⁷⁸ “Symbol of ‘Concelebration;’”⁷⁹ “Symbol of ‘the Orante Attitude at Prayer;’”⁸⁰ “Symbol of the ‘Sealing’”⁸¹ “Symbol of ‘Laying on of Hands;’”⁸² and “Symbol of the Word.”⁸³

Another issue Fischer addressed was the matter that two decades after the promulgation of the Second Vatican Council on the Liturgy, some had criticised the reform, then introduced, as being virtually untouched by the latest discoveries in the human sciences as to the significance of ‘non-verbal’ communication.” Fischer suggested the contrary was true and that the creators of reform to the liturgy (including Fischer), ensured “the element of non-verbal communication has

essentially been enhanced by the reform.” He concluded that due to changes made to liturgical forms, “Catholic liturgy has been enriched in the area of symbolic expression.”⁸⁴

In summary, pressure for change in the Roman Catholic Church was due to the sense that gestures in the liturgy did not speak to contemporary people. It was claimed that symbols in the liturgy are nearly all borrowed from nature, whereas many people nowadays live in an industrialized world. As Shepherd indicated, old gestures had lost their meaning. An additional pressure on the Roman Church was the awareness that people are brought up in vastly different cultures to the Semitic culture of the Bible; the Greco-Roman culture of the Mediterranean; or the culture of the Franco-Germanic court. Vatican II agreed with the need for reform and provided stimulus for the Catholic Church to give the liturgy modern symbols so that they would be intelligible in a modern day setting or in different cultures.

After reforms were made to the Roman Catholic Church liturgy there were two general types of response. There was a negative reaction by such as Gelineau, based on the idea that the liturgy is a mystery and established symbols help to provide this mystery, therefore established symbolic gestures should not be something regarded as easily comprehended. On the other hand, Roman Catholics such as Fischer welcomed change and sought to be positive about the way that the Roman Catholic liturgy itself has been refreshed as a result of liturgical reform.

The Protestant Church as a whole can learn from the Roman Catholic Church experience. Protestants ought to be aware that there may well be those who will not be in favour of the reform of gestures due to a sense of a threat to their own traditional associations about gestures, such as a sense of mystery or occasion. Nevertheless, a solid reason exists for a change to be made to Protestant liturgical forms on communication grounds. Such changes can provide a basis for people to be able to comprehend that forms are themselves not a mystery, but only the vehicle to help people express their sense of awe and wonder at God’s presence in their midst.

Protestants ought to bear in mind that ultimately a church service is not essentially about outward non-verbal forms. These outward gesture forms convey the content of inner Christian beliefs and values, but the researcher has argued consistently that these gesture forms are replaceable in every culture.

Application to Communication Theory

One issue in the application of this study to communication theory is the overall meaning associated with gestures derived in the West as they apply to a “Third World” Asian cultural context. It was noted in the review of literature that most studies into the use of gestures have been based in the Western context. This study, however, considered the application of Western based gestures in an Asian context.

Studies into gestures in a non-Western context have mostly been associated with the interpersonal communication channel; this study has focused on the communication channel of public address. Most of the current interest into gestures is concerned with interpersonal communication in a social or business setting. This is hardly a surprise as the interest of the international business and commercial world seeks to comprehend people and business from another perspective. Thus, non-verbal communication and gestures in particular are mostly studied in the channel of interpersonal communication with application made to the business or social world. By comparison, this study considers gestures mostly used in the public address channel, with application to public address in a religious setting.

The study findings give information about gestures that originated in the West in a religious service among two contrasted Protestant church bodies. The findings of this study, therefore, help to further knowledge, not only in the use of gestures in a religious setting, where public address communication is the channel, but also into how such gestures are comprehended in Asia. The study adds to knowledge about how gestures may have changed over time; or how gestures can be viewed as signs or symbols, emblems or illustrators. Nevertheless, the main contribution of this study is

about the implications inferred when gestures used in a religious setting in the West are imposed on another culture without any attempt at contextualization.

Change in Meaning over Time

It could be argued that some gestures have retained their meaning over time, such as to walk tall or with the head erect to signify dignity or authority. "Gravity" may still convey the idea of self control. However, many gestures associated with the past are not easily understood when performed in the present day. People cannot intuitively comprehend that when Charlemagne pulled his beard that he expressed grief. Or when Quintillian slapped his thigh that he was not full of mirth, but of anger. In a review of gestures used in the past, the study of such gestural language advanced our comprehension of meaning in several situations, and across several time periods, and of bygone patterns of non-verbal communication through the use of gestures.

This study indicated that gesture codes changed not so much due to a change in meaning over a period of time, but as a result of a change to the cultural setting. When the aristocracy in ancient Greece wished to distinguish themselves, or when the political hierarchy in Rome wanted to assert themselves, or when the knights or landed people in medieval times wished to separate themselves from commoners, gestures were the main means often used to make such distinctions. In communication terms, it is of interest to note whether gestures used in the Christian service may have changed due to a different location, social, or cultural setting.

In the later part of the twentieth century, the youth of Western Europe and America had little hesitation over the use of the body to express themselves in public. Whereas in the past, the body was regarded as something to be brought under control, the twentieth century has witnessed a change in the social structure as regards the use of the body and particularly gestures in public. As social relationships have become

more publicly expressed, so the use of gestures in public have also become less inhibited.

This change to a more free form of expression in the culture of Europeans and North Americans in the late twentieth century has influenced the Church. New forms of expression are used, and the body is not so much thought of as to be brought under control or regarded as a vehicle of sin, but to be regarded as comparatively free and to be used as a vehicle for expressions in public. In a Church service the body is now something that can be used to worship in a conceptual and fundamental way very different from previous times. Would young people in the Philippines prefer to use their bodies more in the Church service? Does a shift in the use of the body in communication reflect a shift in the cultural perception of the body?

This study has attempted to determine whether gestures old or relatively new (but nevertheless originating from the West), are identified with the Kankana-ey culture. The findings indicate that although Western gestures may be old or new, or have changed in usage and meaning over time (or changed not at all), overall they do not fit into the Kankana-ey culture. It could be thought that gestures do not fit because the meaning has changed over time; however, this study indicates that the reason gestures do not fit is due to a cultural factor. This study essentially looked to see whether gestures would fit across cultures. The issue of a change of meaning to gestures over time is more related to the source-culture (i.e., the West) than to the target-culture (i.e., the Kankana-ey). The application of this study to communication theory confirms earlier findings in cross-cultural findings that meaning is in the people and not in the code. It is people who decode the non-verbal signals and ascribe meaning. To be successful in cross-cultural communication, care must be taken to use codes that do not mis-communicate nor lead to “another” meaning, nor be considered as irrelevant.

Cross-Cultural Communication

It could be argued that gestures in the Protestant Church service are “universal” and that they are thus bi-cultural. The findings of this project confirm communication theory that postulates that communication styles characteristic of given cultures are often distinctly different.⁸⁵ Thus, to communicate effectively with members of another culture group, people must first identify the behaviour that defines the unique non-verbal communication style of the target culture. One way to identify specific gestures in society would be to classify gestures in terms of positive or negative. Positive gestures would have a positive social acceptance; negative would have a negative social connotation.

In the public address channel, particularly in the religious area, classification of gestures could be contrasted by theological definitions, for example, high church - low church; liberal Church - conservative Church. Some other categories could be drawn from communication theory, for example, sender oriented - receptor oriented; encoder - decoder; user friendly - non user friendly; facial - non-facial, and so on. Other means to classify could include, formal - informal; charismatic - non-charismatic; emotional - cognitive/rational; posed - spontaneous; or as the researcher has used, ceremonial - spontaneous.⁸⁶ Thus, there are various ways to characterize gestures for the purpose of a comparison in a cultural setting. This study classified gestures into two groups in order to determine whether one group or other would seem to fit the target culture better than the other. The findings indicated that overall both gesture types did not fit. The conclusion is made that liturgical gestures, whose origins are Western, are culturally irrelevant among the Kankana-ey.

The communication style of a culture is affected by the language of the culture. The Sapir Whorf hypothesis postulated that the language of a culture served not only as a medium of communication, but also as a major influence that shapes the thought processes and perceptions of a culture.⁸⁷ LaFrance and Mayo confirm the importance of the study of non-verbal communication in culture. For instance, non-

verbal messages contain sets of implicit rules or “commands” that specify what is and what is not acceptable behaviour in a given culture. In communication theory, to become successful in a culture other than one’s own requires familiarity with the display rules that make communication style of the culture distinctive. This study indicates present liturgical gestures are less than important to the Kankana-ey people.

Alternatively, when non-verbal gestures that are appropriate within a given culture are not known, the potential for successful communication remains limited. This study has indicated that the use of Western based gestures in the services among Kankana-ey are tolerated, but not valued as important. Thus, the visitor to the Kankana-ey culture could view gestures in the culture vastly different to what they would view in the church. The imposition of gestures from the West has contributed to this state of gestures used in the Kankana-ey Church.

A complete description of the major differences in non-verbal communication between Asian and Western cultures is not available at this time. Any study conducted into such as the interpersonal area would provide insight into only one channel. If other studies were conducted into emotive aspects, then this would involve only one code, etc. Thus, information about the communication code of gestures used in a public address channel in religious setting, within a specific culture, contributes only a small part of the picture that is needed to help define the non-verbal styles of communication of an existing culture. This study objectively indicates that Western based liturgical gestures do not fit the culture and that alternate indigenous gestures might be better suited to the Protestant service among Kankana-eyes.

Summary of Application

The thought that gestures do not change over time is a myth and even so, if gestures do not change, their meanings might change. Equally, the assumption that gestures in the Protestant Church are “universal” and also bi-cultural, does not stand up to close scrutiny. Gestures brought into the Church via Semitic cultures of the

Bible, Greco-Roman cultures of the Mediterranean, Franco-Germanic cultures of Charlemagne's court, and from European-American popular cultures of the twentieth century, are not easily transferred across time and space to an Asian tribal culture in the Northern Philippines. The implications based on the findings of this study therefore apply to missions, church, and to communication theory.

Suggestions for Future Research

The main findings of this project should stimulate further research into the use of non-verbal communication in other relevant cultural situations. Four specific topics are suggested for future research: (i) a replication of this study in other Igorot peoples; (ii) an examination on other non-verbal communication areas in the Kankana-ey Church; (iii) a comparison of a gesture used by churches with the use of such a gesture at a traditional religious ceremony; and (iv) a compilation of gestures used in public address forms of communication across the Kankana-ey culture.

Replication of this Study Project among other Igorot Peoples

One such area of interest would be to determine whether the findings of this study can be replicated in other Igorot groups such as Kalinga, Ibaloi, or the Bontoc. A cross-cultural comparative study could be undertaken in four such Igorot groups. The level of contextualization among gestures could be assessed in the same denominations, to specifically determine whether contextualization is needed or has already been accomplished in such groups.

The same methodology would control the research effects and allow a comparison with the findings of this project. A more specific comparison might be conducted on areas of comprehension and attitude towards removal of specific gestures. Such a study could also determine whether hand gestures or other bodily gestures are indicated to be the preferred code used by any one Igorot group or other.

Study Non-verbal Communication in the Church

A particular study could consider one or other denominations and look at all non-verbal codes for the purpose of contextualization. A study could consider non-verbal codes such as clergy garments-vestments, colour, seating, proximity of congregation to clergy, church furniture, even building location, size, shape and ornaments. Another study could compare the use of gestures in the home, considered to be associated with devotional behaviour, with gestures used in the church service.

One study recommended by the researcher could undertake to investigate gestures in other church settings, such as counselling, preaching, or teaching. The use of photo-elicitation and survey could be the research methods to gain information. Thus a larger picture of gestures in use in the Kankana-ey Church could be compiled. Such a study could also determine the level of contextualized gestures through the use of Christian communication.

Comparison between Church use of Gestures with Traditional Religious People

A study could be undertaken to compare one gesture in use in all the Kankana-ey Churches with traditional religious people at a specific ceremony. Differences may be due to world-view or differences in belief systems. This study could look at interpersonal communication among people in attendance at their respective ceremonies. Thus, a general picture of similarities and differences between the two groups could be compiled.

Compilation of Kankana-ey Gestures used in Public Address Communication

With application to communication, there is also the need to examine non-verbal gestures used in the culture. A compilation of gestures used by Kankana-ey could be researched for knowledge on communication purposes. This study could be limited to the public address channel of communication and could be applied to

teacher - pupil, lecturer - student, clergy - congregation, politician - electorate, etc. Another application could be on the social relationships and to study, in particular, facial expressions related to various topics such as love - hate; friend - enemy; work or task related - socially related and so on.

The researcher suggests that Western "encoders" normally used in Western communication research methodology may not be suited to the Philippines - unless a comparative study was intended between for instance, USA, or Britain, and the Philippines. The PONS test in particular is not recommended as the "encoder" represent a Western person and for this reason is considered unsuitable. Overall, the use of any Western method that involves sophisticated technology and introduces a "foreign" media to local respondents, unfamiliar with such, is not recommended.

Summary of Research Project

This project examined the contextualization of the type and function of non-verbal communication gestures used in two selected Protestant Church liturgies among the Benguet Kankana-ey, Northern Philippines.

Two types of gestures were categorized, namely, *ceremonial* defined as formal and at a fixed point in the church service, and *spontaneous* defined as non-formal used more at a non fixed point in the church service. The use of gestures was examined in two denominations: the Episcopal Church and the Assemblies of God. The researcher selected both denominations as they represent two end points in the Protestant Church's liturgical spectrum. Liturgy was understood as "the work of the people," and thus liturgy was classified as formal or non-formal worship patterns. The liturgical use of gestures was studied in both congregations to determine whether gestures were perceived to be identified with the Kankana-ey culture. In this project the researcher postulated the statement of the problem, presented research objectives and explained the significance, scope, limitations and important terms used in this study.

After a consideration of various related dissertations, theses, books and articles, the author briefly presented a background profile of the Benguet Kankana-ey. This cultural profile was followed by a brief look at the introduction of Christianity among the Igorot and a description of the two denominations surveyed in the project. A review of literature indicated: the American missionary force was not involved with the contextualization of gestures when the Protestant churches were first formed; and denominational leadership of both groups did not contextualize gestures after independence was gained from the parent missionary body. This was possibly due to either a perceived inability to do so, or the permeated effects of a long-time colonial paternalism that left Protestant Churches in the Philippines in a state of emotional, financial, and spiritual dependence to American missions.

A discussion on the use of liturgical gestures in various periods of history and of the liturgical world-view and practices of the Episcopal and Assemblies of God Churches, was followed by a description of gestures used in the Sunday church morning service. The final part of the review of precedent literature considered gestures in non-verbal communication studies and this was followed by a presentation of the theoretical and conceptual framework of the project.

Prior to the report of the results of field data collection, the author described the proposed methodology. The author explained the research design, selection of study groups, sample selection, instruments used, field data collection procedure, data analysis and operational definitions. A report of the results of field data obtained through interviews was presented in summary form. The results were set out firstly in demographic tables, then by the main analysis of variance test used to determine differences between settings (ANOVA), then in four levels of follow-up tests. The null hypothesis that predicted there was no difference across settings was rejected in favour of the alternative hypothesis that postulated a difference in the perception of gestures would exist and be significantly different. Follow-up tests and graphs highlighted the main result and confirmed a difference existed between Culture and

other settings. Thus, a significant difference was indicated in the tests between Church and Culture settings.

This study concluded with a discussion on the interpretation and application of the results that also provided a review of the entire project. In the interpretation section, possible interpretations of the main result were given followed by possible interpretations of results about the two specific gesture types. The data suggested that an open-system is not operative as evidenced in a difference found between Church and Culture settings and that gestures are not contextualized.

Sources of possible bias were also discussed under the heading of interpretation and included at least seven possible sources of bias. These were researcher bias, population bias, sample bias, bias due to the data collection instruments, interview bias, bias on the part of the respondent, and finally, Western research methodological bias. These sources of bias were minimized and had little or no bearing on this study.

In addition to the main study results that indicated that there was a difference across settings, the study also indicated other findings. For instance, in the Episcopal Church particular gestures were more valued, such as steeped hand gesture and head bow in prayer, whereas in the Assemblies of God the perception was that active hand gestures were more valued, hand gestures such as to lay hands, wave, and clap.

Application of the results were made to missions, church, and to communication theory respectively. Contextualization of gestures ought to take place at church planting level and take into account the gestural distance that the missionary works from towards another culture away from his own. In particular, the missionary ought to heed whether the decoder culture is high or low context, whether there is a preference for hand or facial gestures, or if the culture has easily adaptable customs.

Application to the church, included the setting forth of options for change. These varied from “no change” to a complete revamp of the liturgical content, including verbal, non-verbal communication as well as the structure of liturgical

content. The author recommended that the Protestant Church should discuss possible shifts with laity and clergy alike before the introduction of any change. It was pointed out that a change in gesture form might bring about further changes in a church. To remove gestures from the service may make the people feel that it is not their service any longer. On the other hand, to refuse to adapt gestures may mean the congregation feels non-involved, or thinks communication in the church service is not relevant to the culture. A haphazard change to the use of gestures in the church could result in the morning service being considered "bland."

Application of this study to communication theory, confirmed previous findings known in communication research that indicate the need to take local culture into account when an attempt is being made to communicate across cultures. As this study has indicated, gestures do not transfer across to other cultures just because they are "religious." Principles of cross-cultural communication are as applicable to the church, as to any other group that attempts to communicate cross-culturally. Gestures in this study, whether classified as ceremonial or spontaneous, were valued lower in the culture than in the church. In addition, gestures in both types were thought of as replaceable. Overall, the service would still be satisfactory to a high proportion of respondents if gestures presented in this study were completely removed.

Recommendations were made for further research across other Igorot groups, across a wider range of denominations, and across the Kankana-ey culture as a whole. The use of the PONS test is not recommended nor other Western approaches that involve sophisticated technology, nor is the "posed" sender who might represent a Western figure considered relevant. The researcher suggests that to have people from the West to "pose" as models would not be a helpful or proper methodological approach in the Philippines - unless a comparative study was intended between USA and the Philippines. In conclusion, the study was completed by a review of the entire research project.

Endnotes

¹ A. Tuggy, The Philippine Church: Growth in a Changing Society (William Eerdmans Publishing Company, 1971), p. 160.

² See, R. Rosenthal, Ed., Skill in Nonverbal Communication: Individual Differences (Cambridge, MA: Oelgeschlager, Gunn and Hain, 1979).

³ D. A. Lieberman, T. G. Rigo, and R. F. Campain, "Age-Related Differences in Nonverbal Decoding Ability," Communication Quarterly, 36 (1988), 290-297.

⁴ The estimated overall mean value of age was determined by the number of respondents in each category, times the multiplication of the mean of each bracket, divided by total respondents, i.e., $((7 \times 21.5) + (5 \times 28.5) + (14 \times 36.5) + (9 \times 46.5) + (4 \times 56.5) + (1 \times 63.5)) / 40 = 37.8$.

⁵ J. A. Hall, "Gender Effects in Decoding Non-verbal Cues," Psychological Bulletin, 85 (1978), 564-567.

⁶ R. Rosenthal and others, Sensitivity to Nonverbal Communication: The PONS test (Baltimore: John Hopkins University Press, 1979); also, M. Knapp and J. Hall, Nonverbal Communication in Human Interaction (3rd ed.; Harcourt Brace College Publishers, 1992), pp. 465-468.

⁷ M. L. Knapp and J. A. Hall, Nonviable Communication in Human Interaction (3rd ed.; Harcourt Brace College Publishers, 1992), p. 469.

⁸ R. Buck, "A Test of Nonverbal Receiving Ability: Preliminary Studies," Human Communication Research, 2 (1976), 162-171.

⁹ Knapp, Nonverbal Communication in Human Interaction, pp. 478-481.

¹⁰ Note: Tables in Appendix D reflect the summary table numbers shown in the main body of the report in chapter six (i.e., table 41 in chapter six corresponds with table 41b in Appendix D).

¹¹ For details on impact scores, refer to table 23b in Appendix D. Note: tables in Appendix D match the number of summary tables presented in the main body of the report in chapter six.

¹² In the Assemblies of God, the Benguet area of the northern district as a whole refrain members from dancing in the church due to the unwanted display of perceived non-Kankana-ey "exhibitionism," but it was also stated that they do not wish to be associated with traditional religious people who dance at a *canao*. Rev. Leonardo Caput, personal interview, March, 1989.

¹³ G. M. Breakwell, "Interviewing," Research Methods in Psychology, eds. G. M. Breakwell, S. Hammond, and C. Fife-Schaw, (London: Sage Publications, 1995), p. 239.

¹⁴ A copy of all tabulation sheets are placed in Appendix C

¹⁵ D. P. Warwick and C. A. Lininger, The Sample Survey: Theory and Practice (New York: McGraw-Hill Book Company, 1975), pp. 203-219.

¹⁶ *Ibid.*, pp. 191-192. The researcher has followed the advice given by Warwick and Lininger.

¹⁷ E. L. Jones, "The Courtesy Bias in South-East Asian Surveys," International Social Science Journal, 15 (1963), 70-76.

¹⁸ *Pakikisama* is a term normally used and commonly understood to mean "to get along with others harmoniously," see the early research of Frank Lynch, "Social Acceptance Reconsidered," Four Readings on Philippine Values, eds. F. Lynch and A. de Guzman II, Quezon City, Metro Manila: Ateneo de Manila University Press, 1973), p. 10.

¹⁹ This area of *pakikisama* in survey research is discussed by A. T. Church, Filipino Personality: A Review of Research and Writings (Manila: De La Salle University Press, 1986), p. 30.

²⁰ Warwick and Lininger, The Sample Survey, p. 202.

²¹ Church, Filipino Personality: Review of Research and Writings, p. 91. Church further points out that "psychology in the Philippines" and "Filipino psychology" are distinguished from one another. The former is regarded mostly as Western psychology conducted in the Philippines and refers to theories or knowledge of Filipino phenomena regardless of source, i.e., Western or Filipino. The latter is based on the Filipino's own thoughts and behaviour and derived from Filipino sources, language, and conducted through indigenous methods.

²² *Ibid.*, p. 92.

²³ F. L. Jocano, "Toward a New Conceptual Orientation of Filipino Culture and Personality," Philippine Education Quarterly, 6, 1 (1974), 9-15.

²⁴ Lynch, "Social Acceptance Reconsidered," pp. 10-12.

²⁵ Church, Filipino Personality: Review of Research and Writings, p. 93.

²⁶ V. G. Enriquez, "Towards Cross-Cultural Knowledge through Cross-Indigenous Methods and Perspectives," Philippine Journal of Psychology, 12, 1 (1979), 9-15.

²⁷ V. G. Enriquez, "Filipino Psychology in the Third World," Philippine Journal of Psychology, 10, 1 (1977), 3-18.

²⁸ See, J. W. Berry, "Introduction to Methodology," Handbook of Cross-Cultural Psychology, eds. H. C. Triandis and J. W. Berry, vol 2, (Boston: Allyn and Bacon, 1980); R. W. Breslin, W. J. Lonner and R. M. Thorndike, Cross-Cultural Research Methods (New York: Wiley, 1973).

²⁹ Enriquez, "Cross-Indigenous Methods and Perspectives. "

³⁰ Thoughts that have stimulated the researcher in terms of G-1, G-2, and G-3 stem from Ralph Winter's description of evangelism among various cultural groups. Winter used E-1, E-2, and E-3 to describe different forms of evangelism

based upon the cultural distance each group was positioned from the missionary force. For instance, if a Taiwanese won a mainland Chinese that would be E-1; if the same person won someone from a Hakka linguistic group inside Taiwan, that would be E-2; and to win someone from the hill tribes in Taiwan that could be E-3 evangelism, because "E-3 is a much more complex task, performed at a greater cultural distance." See, R. D. Winter, "The New Macedonia: A Revolutionary New Era in Missions Begins," Perspectives on the World Christian Movement: A Reader, eds. R. D. Winter and S. C. Hawthorne, (Pasadena, California: William Carey Library, 1981), pp. 293-311.

³¹ Charles Kraft suggests that in order to bring about change (if one is in the culture) or stimulate change (if one is outside the culture), "persons are more likely to be effective if they are aware of the cultural patterns and processes of the culture in which they work and if they work with or in terms of these patterns and processes to bring about the changes they seek." See, C. H. Kraft, Christianity in Culture (New York: Orbis Books), 1979), p. 353.

³² Other terms used to designate this difference between cultures are linear logic (low) and contextual logic (high). For instance, Donald K. Smith used these terms and says, "It needs to be understood that there are two major systems of logic followed in the world, linear and contextual. In western cultures, linear logic is considered the only logic. Contextual logic is considered rambling, disorganized and inefficient. On the other hand, in many African and Asian societies, contextual logic is considered complete and the only reasonable way to approach a problem. Linear logic is considered sterile and disdainful of human values." See, D. K. Smith, Make Haste Slowly (Portland, Oregon: IICC, 1988), p. 26.

³³ E. T. Hall, Beyond Culture, (New Jersey: Anchor Books, 1981), p. 91.

³⁴ J. K. Burgoon, D. B. Buller, and W. G. Woodall, Nonverbal Communication: the Unspoken Dialogue (Columbus, Ohio: Greyden Press, 1994), p126.

³⁵ P. Andersen, "Explaining Intercultural Differences in Nonverbal Communication," Intercultural Communication: A Reader, eds. L. Samovar, and R. Porter, (5th ed.; Belmont, CA: Wadsworth, 1988), p. 279.

³⁶ D. Leathers, Successful Nonverbal Communication (2d ed.; New York: Macmillan Publishing Company, 1992), p. 360.

³⁷ J. Bulatao, "Relevance in Philippine Psychology," Presidential address to the Philippine Association of Psychologists, Manila, October, 1979.

³⁸ T. Andres and P. B. Ilada-Andres, Understanding the Filipino (Quezon City, Metro Manila: New Day Publishers, 1987), p. 68.

³⁹ *Ibid.*, pp. 68-69.

⁴⁰ *Ibid.*, p. 69.

⁴¹ *Ibid.*, p. 68.

⁴² Donald K. Smith used a continuum and suggested Western societies would normally be at a low context end and use linear logic; Asian groups would be

placed nearer the contextual end and use contextual logic. See, Smith, Make Haste Slowly, p. 32.

⁴³ Kraft infers that “only those within a culture can innovate within that culture. Outsiders, in order to influence change in a culture, must communicate the need for change to at least one individual insider so effectively that that person convinces others and the change is brought about by those inside the culture.” See, Kraft, Christianity in Culture, p. 353.

⁴⁴ The researcher has placed a selection of common gestures used in the general culture into Appendix C. This description of common gestures based on participant-observation and information gained from key informants interviewed by the researcher in August, 1991; March 1992; June-August, 1994; January-March, 1995 and January 1996.

⁴⁵ Enriquez, “Filipino Psychology in the Third World,” pp. 3-18.

⁴⁶ Church, Filipino Personality: Review of Research and Writings, p. 99.

⁴⁷ D. M. Parker, “The Issue of the American Prayer Book,” No Alternative: The Prayer Book Controversy, eds. D. Martin and P. Mullen, (Oxford: Basil Blackwell, 1980), p. 148-161. Parker stated: “The Prayer book issue is one of the most controversial and divisive matters in which the Episcopal Church has ever been involved. It has caused widespread unhappiness and confusion, serious membership loss and polarization, and has been a factor in the growing schism in the American Church.”

⁴⁸ The translation of the New Testament is being compiled by Summer School of Linguistics (Wycliffe Bible Translators). Pastor John Vincient, an informant of the researcher in his field work, was involved in the Bible translation project.

⁴⁹ L. Sheppard, “Liturgy: the Present Predicament,” True Worship, ed, L. Sheppard, (London: Darton, Longman and Todd, 1963), pp. 118-132.

⁵⁰ The promulgation on the Constitution of the Second Vatican Council of the Liturgy took place on 4th December, 1963, see, K. Stevenson, ed. Liturgy Reshaped (London: SPCK, 1982), p. 122.

⁵¹ Sheppard, “Liturgy: the Present Predicament,” True Worship, ed, L. Sheppard, p. 122

⁵².Ibid.

⁵³ Ibid., p. 123.

⁵⁴ The Nijmegen Conference discussed the relevance of liturgy and Catholic missions in 1959, and was thus held prior to Vatican II. As a result of this conference, papers presented were later published in a book. See, J. Hofinger, ed. Liturgy and the Missions: The Nijmegen Papers (P. J. Kennedy and Sons: New York, 1960).

⁵⁵ J. van Cauwelaert, “Local customs and the Liturgy,” Liturgy and the Missions: The Nijmegen Papers, pp. 202-230.

⁵⁶ Ibid., pp. 205-206.

⁵⁷ A. Seumois, "The Liturgical Problem in the Light of Modern History," Liturgy and the Missions: The Nijmegen Papers, pp. 59-69.

⁵⁸ Ibid., p. 60.

⁵⁹ Pope Gregory the Great, cited in Seumois, Ibid., pp. 68-69.

⁶⁰ J. Gelineau, The Liturgy Today and Tomorrow, trans. D. Livingstone, (London: Darton, Longman and Todd, 1978).

⁶¹ Ibid., pp. 97-98.

⁶² Ibid., p. 102.

⁶³ Ibid., pp. 101-102.

⁶⁴ B. Fischer, "Reform of Symbols in the Roman Catholic Worship: Loss or Gain," Liturgy Reshaped, ed. K. Stevenson, (London: SPCK, 1982), pp. 122-133.

⁶⁵ Ibid., p. 123.

⁶⁶ Ibid., p. 124.

⁶⁷ Ibid., p. 125.

⁶⁸ Ibid., pp. 125-126.

⁶⁹ Ibid p. 126.

⁷⁰ Ibid., pp. 126-127.

⁷¹ Ibid., p. 127.

⁷² Fischer describes this as when the priest presides over the Lord's Supper-Room and the priest gathers people around that table to avoid the misunderstanding of the mass as an act of the priest which the faithful merely attended. Ibid.

⁷³ This is described as a free standing altar with sufficient space for the celebrant to go round it, where it is possible to face-the-people. This allows the celebrant to place items such as 'candles,' the 'alter of cross,' and even 'flowers,' beside the altar, but not on it. This is meant to achieve the concept of 'the empty throne.' Ibid., pp. 127-128.

⁷⁴ More bread-like-hosts are to be used instead of thinner and thinner hosts that resemble "rose-petals." Ibid., p. 128.

⁷⁵ The laity are to communicate from the chalice if they so want it - the *plenitudo signi* - something destitute from the Middle Ages but now restored. Ibid., p. 128.

⁷⁶ Where hosts are consecrated at the specific celebration and not used from a previous one. Fischer says, "by the principle of nonverbal communication, the feeling for eucharist table-fellowship must be strengthened." *Ibid.*, p. 129.

⁷⁷ This means provision for breaking the host for communicants when they are few in number. *Ibid.*, p. 129.

⁷⁸ The symbol of respect through the Kiss of Peace exchanged by the faithful before communion had been replaced with a substitute: "the peace-bread." Instead of the *Pacificale* or *Pax-brede*, passed along the rows of worshippers for each to kiss, the genuine greeting of peace was to be used. *Ibid.*, p. 129.

⁷⁹ Instead of each priest being provided with his own altar and a private celebration of mass being conducted by other priests when they are in the midst of the main mass being said, such is replaced by one mass for all. Priests and people alike are to share in one celebration around only one table. *Ibid.*, p. 130.

⁸⁰ That of the hands held open like a bowl, as in the ancient stance, was to replace a restricted posture that had previously governed the height and spread of arms at prayer. *Ibid.*, pp. 130-131.

⁸¹ The sealing of the candidate by parents and godparents as well as by the priest is a new gesture to the Roman liturgy. Fischer says, the signing of the baptismal candidate by the inclusion of parents and godparents "is without precedence in liturgical history." *Ibid.*, p. 131.

⁸² The priest can now 'lay hands on the penitent' at the scene of confession rather than at the confession-room. In the case of the sick, the imposition of both hands at the anointing, rather than one hand. *Ibid.*, p. 132.

⁸³ Fischer says that the introduction of the vernacular into the liturgy, restored to the liturgical word its proper symbolic character. *Ibid.*, p. 132.

⁸⁴ *Ibid.*, pp. 122-123.

⁸⁵ Leathers, Successful Nonverbal Communication, p. 340.

⁸⁶ For a general discussion on classification of gestures, see, M. Knapp and J. Hall, Nonverbal Communication in Human Interaction (3rd ed.; Fort Worth: Harcourt Brace College Publishers, 1992), pp. 87-188; for details about the study of posed versus spontaneous use of gestures, see, pp. 463; 472-475. Also see discussion on classification of gestures by J. Burgoon, D. Buller and W. G. Woodall, Nonverbal Communication: The Unspoken Dialogue (Columbus, Ohio: Greyden Press, 1994), pp. 44-49.

⁸⁷ See, J. C. Condon and F. Yousef, An Introduction to Intercultural Communication (Indianapolis: Bobbs-Merrill Company, 1975).

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APPENDICES

APPENDIX A



CENTRE FOR THE STUDY *of* CHRISTIANITY
IN THE NON-WESTERN WORLD

The University of Edinburgh
New College
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To whom it may concern

IAN W HENDERSON

Mr Henderson is a postgraduate doctoral candidate in good standing in this Centre. It would be much appreciated if he could be given any assistance in conducting his field work.

Yours sincerely

A Walls.

Professor A F Walls
Director

Interview Schedule (Section 1)

Location:

Date:

Name of Church:

Interview Number:

1. **Name:** (Nagan) _____
2. **Male** (Lalaki) **Female** (Babai)
3. **Where were you born?** (Into di nakaiyanakam?) _____
4. **Do you speak Benguet Kankana-ey?** Yes (Aw)
(Ay makakalika si Kankana-ey di Benguet?) No (Aga)
5. **What other dialects/languages do you speak?**
(Sino di odom ay kali ay ammom ay kali-en?)

6. **Age:** (Taw-en) 18-25; 42-51;
 26-31; 52-61;
 32-41; 62-65;
7. **Highest Education Level Attained:**
(Kangato-an ay adal ay kindeng mo)

<input type="checkbox"/> No schooling (Adi nan-eskuwela) <input type="checkbox"/> Below 6th grade (Nababbaba`ngem maikan-em ay grado) <input type="checkbox"/> 6th Grade (Elmntry) (Maikan-em ay grado) <input type="checkbox"/> 4th Year High School (Maikap-at ay taw-en) <input type="checkbox"/> Vocational training (Praktikal ay adal)	<input type="checkbox"/> Diplomma (Diploma) <input type="checkbox"/> Some College/university (Nan-eskuwela si kolehiyo) <input type="checkbox"/> B.A., B.Sc., etc; <input type="checkbox"/> M.A., M.Sc., etc; <input type="checkbox"/> Ph.D., D.Ed., etc
---	--
8. **Present Occupation (Oblam edwani):**

<input type="checkbox"/> Employed (full-time) (Man-ob-oblá (Kankanayon) <input type="checkbox"/> Employed (part-time) (Man-ob-oblá (baken kanayon) <input type="checkbox"/> Homemaker (Man-ob-oblá sin be-ey) <input type="checkbox"/> Student (Eskuwela)	<input type="checkbox"/> Self Employed (Bokodna ay oblá) <input type="checkbox"/> Retired (Nansaldeng ay man-oblá) <input type="checkbox"/> Unemployed (Maga di oblá na) <input type="checkbox"/> Other (Odom)
--	---

9. **How many years have you regularly attended this Church?**
(*Piga ay law-en ay makigimong ka isna ay Iglesia?*)
- ___ 0-1; ___ 2-4; ___ 5-9; ___ 10 or more
10. **How often do you attend this church? (Average)**
(*Maminkaat ka ay makigimong isna ay Iglesia?*)
- ___ Every Sunday (*Dinominggo*)
___ 2-3 times a month (*Mamindua-mamintulo si esa ay buan*)
___ Once a month (*Mamin-isa si isa ay buan*)
___ When I can (*No laydek ay omey*)
11. **Have you ever regularly attended another (AOG\Episcopalian) Church?**
(*Ay nakigimongka si odom ay Iglesia -AOG/Episcopalian*)
- ___ No (Aga) ___ Yes (Aw)
If yes, how many years? _____
(*No aw, piga ay law-en?*)
12. **Have you ever regularly attended a Church of another religion (denomination)?**
(*Ay nakigimongka si odom ay Iglesia di odom ay sekta?*)
- ___ No (Aga) ___ Yes (Aw)
If yes, how many years? _____
(*No aw, kaat ay law-en?*)
13. **Were you raised (AOG/Episcopalian) since birth?** Yes\No
(*Ay dinmakdakeka si - AOG/Episcopalian sipud* (Aw\Aga)
naiyanak ka?)
14. **If no: What were you raised as?** _____
(*No aga, sino ay sekta di dinmakdake-am?*)
15. **Have you ever studied the Bible\theology\religion?**
(*Ay nan-adal ka si iskuwela-an di Biblia?*)
- ___ Seminary\University
(*Siminaryo\Onibersidad*)
___ Bible Institute\college
(*Pan-adalan si Biblia*)
___ Short term training courses
(*Ababa ay panag-adal si Biblia*)
___ Correspondence course
(*Panag-adal babaen di koreo*)
___ Public lectures
(*Panag-adal babaen di lektura*)
___ Discussion groups\cell groups
(*Panag-adal babaen di grupo*)
___ Personal study\home study
(*Bukod ay panag-adal sin beey*)
___ No Bible Study at all
(*Adi nan-adal si Biblia*)

Interview Schedule (Section 2)

1. What action is the person(s) doing in this photo(s)? _____
 (*Sino di am-amagen nan (danan) ipugaw isnan letlato?*)

2. Does the action have a name? What?

 (Ay waday nagan nan gunay ay nay? Sino ngay?)

3. Probes for explanation:

- a. Who does this?
(*Sino di mangam-amag?*)
- b. When is it done?
(*Pig-an ay maamag?*)
- c. Where is it done?
(*Into di pakaam-amaganna?*)
- d. Is it done any other way?
(*Ay wada di odom ay iyatna ay maamag?*)
- e. Why is it done?
(*Apay ngen ay maam-amag?*)
- f. Were you taught to do this?
(*Ay naitdo en sik-a ay amagem na?*)
- g. Where, when, etc: (*intos na, pig-an, odom*)

4. Does your priest/pastor use this gesture in the Church service?

Choose one answer:

(Ay din padi/pastor yan am-amagen na *dana ay gunay sin gimong?*
Pili-em di isa ay sungbat:)

5	4	3	2	1
Always	Mostly	Sometimes	Rarely	Never

<i>(Kinanayon)</i>	<i>(Wat ta Maminsan)</i>	<i>(Aga Pulos)</i>
<i>(Mamin-ad-adu ay)</i>	<i>(Sagpaminsan)</i>	
<i>(Maam-amag)</i>		

5. Does the congregation use this gesture in the Church service?

Choose one answer:

(Ay da din ipugaw yan am-amagen da *dana ay gunay sin gimong?*
Pili-em di isa ay sungbat:)

5	4	3	2	1
Always	Mostly	Sometimes	Rarely	Never

<i>(Kinanayon)</i>	<i>(Wat ta Maminsan)</i>	<i>(Aga Pulos)</i>
<i>(Mamin-ad-adu ay)</i>	<i>(Sagpaminsan)</i>	
<i>(Maam-amag)</i>		

6. Does this gesture occur in the Kankana-ey culture outside of the Church service? choose one answer:

(Ay-maamag dana ay gunay sin ugalin di Kankana-ey sin baken gimong? Pili-em di isa ay sungbat)

5	4	3	2	1
Always	Mostly	Sometimes	Rarely	Never

<i>(Kinanayon)</i>	<i>(Wat ta Maminsan)</i>	<i>(Aga Pulos)</i>
<i>(Mamin-ad-adu ay)</i>	<i>(Sagpaminsan)</i>	
<i>(Maam-amag)</i>		

7. Do you use this gesture outside of the church service? choose one answer:

(Ay us-usalem dana ay gunay sin baken gimong? Pili-em di isa ay sungbat)

5	4	3	2	1
Always	Mostly	Sometimes	Rarely	Never

<i>(Kinanayon)</i>	<i>(Wat ta Maminsan)</i>	<i>(Aga Pulos)</i>
<i>(Mamin-ad-adu ay)</i>	<i>(Sagpaminsan)</i>	
<i>(Maam-amag)</i>		

8. Would you say this gesture is important to your Sunday Church service?

(Ay kanaem ngata din gunay ay nay yan impoltante sin gimongyo sin Domingo)

5	4	3	2	1
Essential	Very Important	Important	Not very Important	Not at all Important

<i>(Kaimpoltantian)</i>	<i>(Impoltante)</i>	<i>(Baken Impoltante)</i>
<i>(Im-Impoltante)</i>	<i>(Adi unay Impoltante)</i>	

9. Would you say this gesture is important to the Kankana-ey culture?

(Ay kanaem ngata en din gunay ay nay yan impoltante Sin ugaliyo ay Kankana-ey)

5	4	3	2	1
Essential	Very Important	Important	Not very Important	Not at all Important

<i>(Kaimpoltantian)</i>	<i>(Impoltante)</i>	<i>(Baken Impoltante)</i>
<i>(Im-Impoltante)</i>	<i>(Adi unay Impoltante)</i>	

10. **Would you say this gesture is important to you personally?**
 (Ay kanaem ngata en din gunay ay nay yan impoltante sin en sik-a)

5	4	3	2	1
Essential	Very Important	Important	Not very Important	Not at all Important

<i>(Kaimpoltantian)</i>	<i>(Impoltante)</i>	<i>(Baken Impoltante)</i>
<i>(Im-Impoltante)</i>	<i>(Adi unay Impoltante)</i>	

11. **Would you say this gestures could be removed and the service would still be satisfactory? Tick (+) from the list:**
 (Ay kanaem ngala en din gunay di ulay makaan sin gimong yan mayat pay laeng?)

12. **Would you say this gestures could not be removed or this would make the service unsatisfactory? Tick (-) from the list:**
 (Ay kanaem ngala en din gunay di adi koman makaan, tano makaan amagena ay adi mayat din gimong?)

PHOTO-ELICITATION OF GESTURES

1. Laying on of hands (healing, blessing on penitent)
2. Wave of one hand (praise)
3. Orans position (arms open, praying)
4. Sign of the cross (benediction)
5. Dance sway (congregation praise)
6. Use of Incense
7. Use of Holy water
8. Hand clapping (praise)
9. Consecration of wine, bread (hands over elements)
10. Elevation of wine, bread (at communion)
11. Prayer pose (hands steepled)
12. Receiving communion (standing, kneeling)
13. Genuflection (kneel on one knee)
14. Profound bow (solemn, from waist)
15. Head bow (praying, or simple bow at name of Jesus)
16. Hand raised (blessing, benediction)
17. Peace greeting
18. Kiss Bible (veneration)

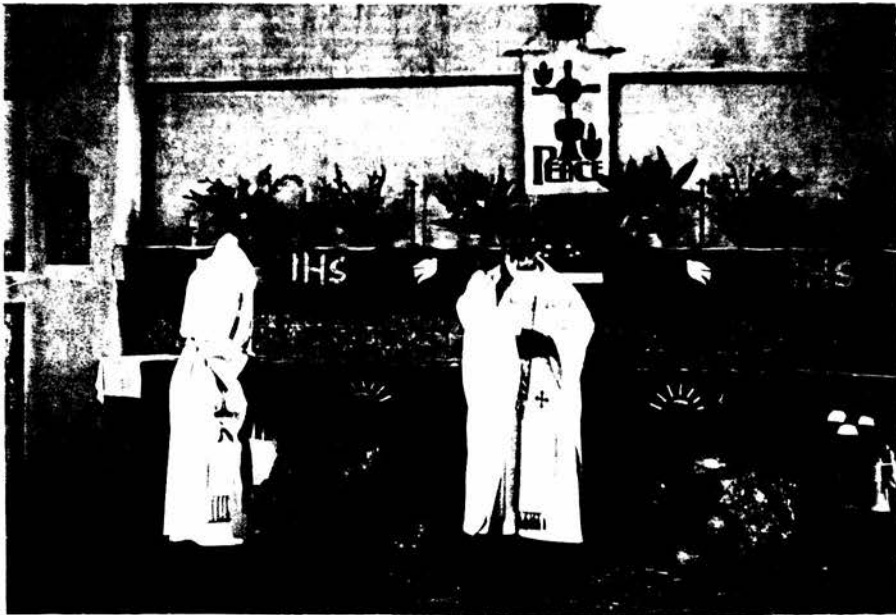
GESTURE 1. LAYING ON OF HANDS



GESTURE 2. WAVE OF HAND









GESTURE 6. USE OF INCENSE



7198
43



7198
43



431436
197
34



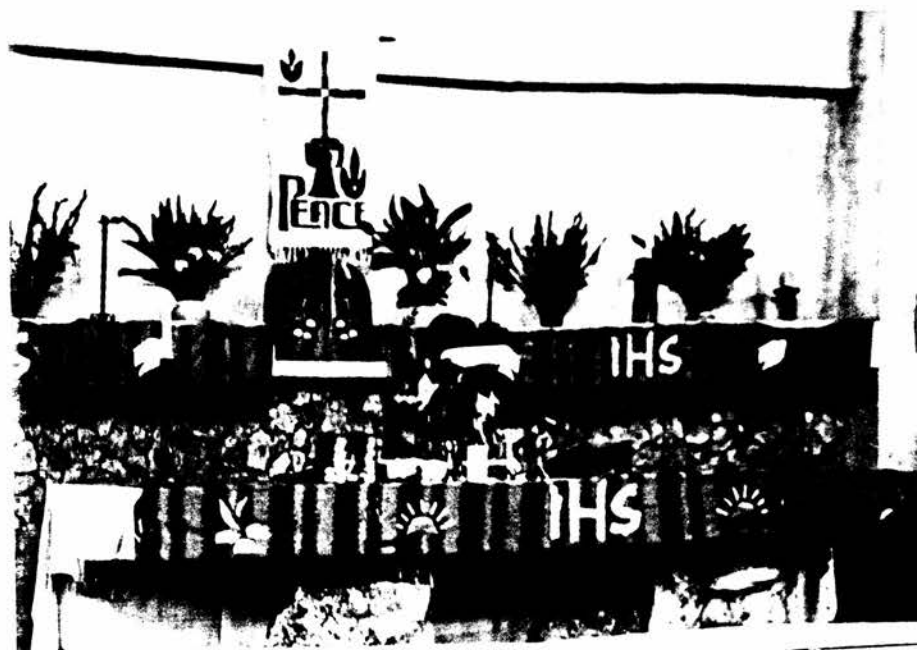
GESTURE 8. HAND CLAPPING

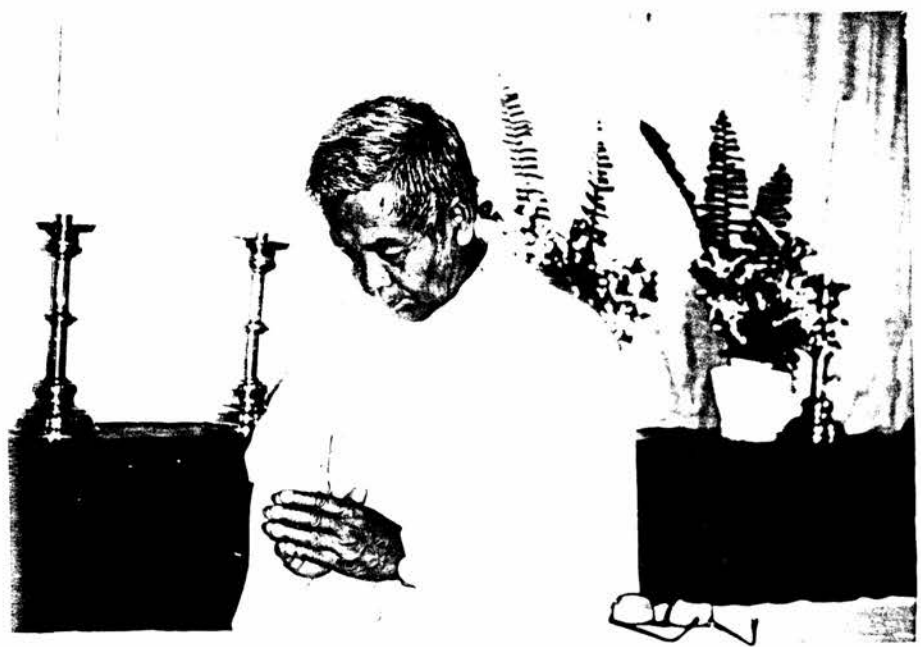


GESTURE 9. CONSECRATION OF WINE, BREAD

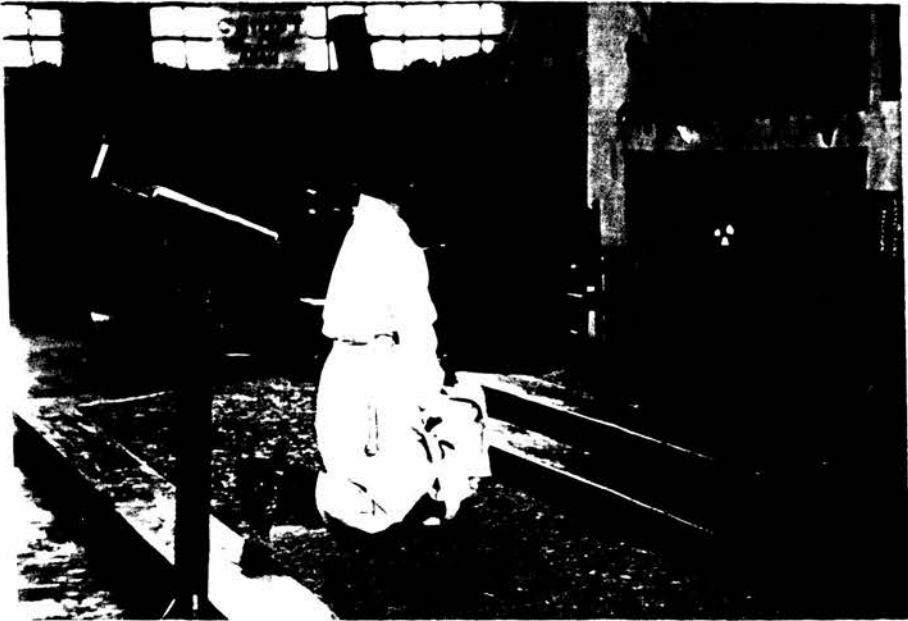


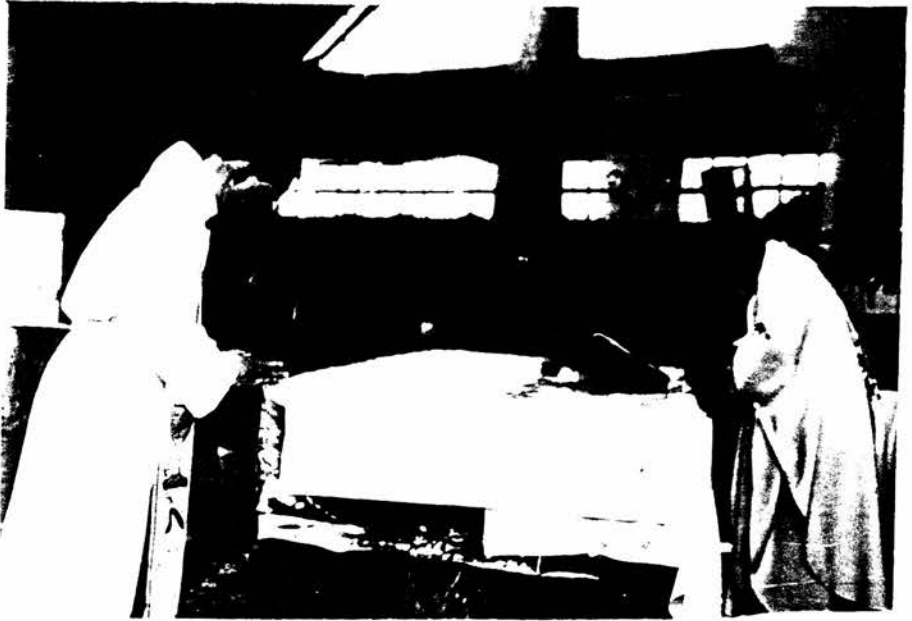
GESTURE 10. ELEVATION OF WINE, BREAD















GESTURE 17. PEACE GREETING



GESTURE 18. BIBLE KISS



LIST OF RESPONDENTS

Mrs. Adeline Aberin, Loo
Mr. Aurelio Bacdayan, Loo
Mr. Benon Badil, Buguias
Miss. Octrine Baldino, Buguias
Mrs. Elena Balintin, Loo
Mr. Gedeon Basilo, Buguias
Mr. Montes Bayawa, Bangao
Miss Marilyn Bolinto, Bangao
Mr. Wilson Bolinto, Bangao
Mr. Julio Calpase, Buguias
Mrs. Lidya Cosente, Bangao
Miss. Augustina Cuadli, Loo
Mr. Litto Cuadli, Loo
Mr. Miller Edwas, Abatan
Mrs. Martina Ganasi, Bangao
Mrs. Nena Garcia, Abatan
Mrs. Linda Goygoyan, Loo
Mr. Luis Igualdo, Buguias
Mrs. Mildred Julian, Bangao
Mr. Julius Kollin, Bangao
Mr. John Lumquid, Bangao
Mrs. Noemi Malines, Abatan
Mrs. Lilian Nga-ew, Buguias
Mrs. Evangelina Palbusa, Buguias
Mrs. Mila Ricardo, Abatan
Mrs. Lolita Sablińg, Loo
Mr. Estafin Sawac, Bangao

Mr. Carlos Sebio, Loo
Miss. Devoroah Simeon, Abatan
Mr. Luis Simeon, Abatan
Mr. Marzan Simeon, Buguias
Mrs. Conchita Soligam, Bangao
Mrs. Lydia Tammy, Buguias
Mr. Arthur Tindaan, Loo
Mr. Lezario Tino, Loo
Mr. Noble Tugay-an, Abatan
Mr. Rolito Tugay-an, Abatan
Mrs. Viola Wilson, Buguias
Mrs. Hilda Yukianki, Abatan

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Father E. Angeleo, priest, St. Gregory's Episcopal Church, Loo, Buguias, Benguet; member of Episcopal Liturgical Commission.

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Father Balanza, chaplain, Brent International School, and priest, Episcopal Church.

Miss Minerva Chaloping, research coordinator, Cordillera Studies Centre, University of the Philippines, College Baguio, Baguio City.

Pastor Leonardo Caput, pastor, Assemblies of God Church, Tuding, Benguet; past District Superintendent and ex-Assistant National Superintendent, Assemblies of God.

Pastor Reynaldo Caput, pastor, Assemblies of God Church, Mankayan, Benguet.

Pastor Walter Caput, pastor Assemblies of God Church, La Trinidad, Benguet, and present Assistant District Superintendent, Northern Philippines.

Miss Alma Castro, faculty secretary, Asia Pacific Theological Seminary, Baguio City, Benguet.

Father E. Castro, priest, Episcopal Church of the Epiphany, La Trinidad, Benguet.

Miss Olivia Lagman, lecturer, Luzon Bible Institute, Luzon.

Pastor John Harrop, missionary field chairman, Australian Assemblies of God, Quezon City, Metro Manila.

Dr. Killey, dean, St. Andrews Seminary, Quezon City, Metro Manila.

Dr.E. Lazaro, dean, University of the Philippines, College Baguio, Baguio City, Benguet.

Father Laos, faculty, St. Andrews Seminary, and Consultant to Episcopal Liturgical Commission, Quezon City, Metro Manila.

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Bishop Pachao, bishop of Episcopal Church for Northern Diocese, Episcopal Office, La Trinidad, Benguet.

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Mr. Wasing Sacla, state government officer, Benguet Province, La Trinidad, Benguet.

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Pastor Rod Tinney, missionary among Igorot, Australian Assemblies of God, Baguio City, Benguet.

Pastor John Vinciente, pastor, Assemblies of God, Abatan, Buguias, Benguet.

APPENDIX B

PHD Data Sheet - Repondent Number: 1

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	0	1	0	0	1	0	0	1	1	1	1	1	1	1	0	12	66.67	
Name	1	1	0	0	1	0	0	1	0	0	1	1	0	0	0	0	0	0	6	33.33	
Explain	1	1	1	0	1	0	0	1	0	0	1	1	0	1	1	1	1	0	11	61.11	
Clergy	4	2	1	1	1	1	1	3	4	1	1	4	1	1	1	3	1	1	32		1.78
Cong	4	4	1	1	1	1	1	4	1	1	3	4	1	1	3	3	1	1	38		2.11
Culture	1	2	1	1	1	1	1	3	3	1	1	1	1	1	1	3	3	1	27		1.50
Outself	3	5	1	1	1	1	1	3	1	1	1	1	1	1	1	3	1	1	28		1.56
Impch	3	3	1	1	1	1	1	3	3	1	3	4	1	1	3	3	1	1	37		2.06
Impcult	4	5	1	1	1	1	1	3	3	1	1	1	1	1	1	3	1	1	31		1.72
Impself	3	5	1	1	1	1	1	3	1	1	3	4	1	1	1	3	3	1	35		1.94
Remove	0	0	1	1	1	1	1	0	1	1	0	1	1	1	1	1	1	1	14	77.78	

PHD Data Sheet - Repondent Number: 2

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	0	0	1	0	1	1	1	1	1	1	1	1	1	1	1	0	14	77.78	
Name	0	0	0	0	1	0	0	1	1	0	1	0	0	0	1	1	1	0	7	38.89	
Explain	0	1	0	0	1	0	1	1	1	1	1	1	1	1	1	1	1	0	13	72.22	
Clergy	3	4	1	1	3	1	1	5	3	1	1	4	1	1	1	4	1	1	37		2.06
Cong	4	4	1	1	3	1	1	5	2	1	1	4	1	1	3	1	2	1	37		2.06
Culture	1	1	1	1	2	1	1	2	1	1	1	1	1	2	2	1	2	1	23		1.28
Outself	3	3	1	1	3	1	1	3	3	1	1	1	1	1	4	1	1	1	31		1.72
Impch	5	5	1	1	3	1	1	3	3	1	1	4	1	1	3	3	2	1	40		2.22
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	2	2	1	2	1	23		1.28
Impself	5	5	1	1	3	1	1	3	3	1	1	4	1	1	3	1	1	1	37		2.06
Remove	0	0	1	1	1	1	1	0	1	1	1	0	1	1	1	0	1	1	13	72.22	

PHD Data Sheet - Repondent Number: 3

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	0	0	1	0	0	1	1	0	1	1	1	1	1	1	1	0	11	61.11	
Name	1	1	0	0	1	0	0	1	1	0	1	1	0	0	1	0	0	0	7	38.89	
Explain	1	1	0	0	1	0	0	1	1	0	1	1	1	1	1	0	0	0	9	50.00	
Clergy	4	3	1	1	3	1	1	5	4	1	1	1	1	1	5	3	1	1	34		1.89
Cong	3	3	1	1	3	1	1	5	1	1	3	1	1	1	5	1	1	1	31		1.72
Culture	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	17		0.94
Outself	1	3	1	1	1	1	1	5	1	1	1	1	1	1	4	1	3	1	28		1.56
Impch	3	2	1	1	2	1	1	5	4	1	1	1	1	1	3	2	1	1	29		1.61
Impcult	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	17		0.94
Impself	1	2	1	1	1	1	1	5	4	1	1	1	1	1	3	1	1	1	27		1.50
Remove	0	0	1	1	1	0	1	1	0	1	1	1	1	1	0	0	0	1	11	61.11	

PHD Data Sheet - Repondent Number: 4

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	1	1	0	1	1	0	1	1	1	1	1	1	0	1	1	1	1	1	15	83.33	
Explain	1	1	0	1	0	0	1	1	1	1	1	1	1	1	1	1	0	0	14	77.78	
Clergy	3	5	1	1	1	1	1	4	2	1	1	1	1	1	4	5	1	1	35		1.94
Cong	3	4	1	1	3	1	1	4	1	1	1	1	1	1	4	1	2	1	32		1.78
Culture	1	1	5	1	4	1	1	4	1	1	1	1	1	1	1	1	3	1	30		1.67
Outself	3	1	1	1	1	1	1	3	3	1	1	1	1	1	4	1	2	1	28		1.56
Impch	3	3	1	1	2	1	1	3	3	1	1	1	1	1	4	3	2	1	33		1.83
Impcult	1	1	3	1	3	1	1	4	1	1	1	1	1	1	1	1	2	1	26		1.44
Impself	4	4	1	1	2	1	1	5	3	1	1	1	1	1	4	1	2	1	35		1.94
Remove	0	1	1	1	1	1	1	0	1	1	1	1	1	1	0	1	1	1	15	83.33	

PHD Data Sheet - Repondent Number: 5

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	1	1	0	0	1	1	0	1	1	0	0	1	1	0	1	11	61.11	
Explain	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Clergy	3	4	1	1	2	1	1	4	1	1	1	1	1	1	3	4	1	1	32		1.78
Cong	3	3	1	1	2	1	1	4	1	1	2	1	1	1	3	1	1	1	29		1.61
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Outself	2	4	1	1	1	1	1	2	1	1	1	1	1	1	2	1	2	1	25		1.39
Impch	3	3	1	1	2	1	1	3	2	1	1	1	1	1	3	4	1	1	31		1.72
Impcult	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	2	1	20		1.11
Impself	3	4	1	1	2	1	1	3	1	1	1	1	1	1	2	3	2	1	30		1.67
Remove	0	0	1	1	0	1	1	0	1	1	1	1	1	1	0	0	1	1	12	66.67	

PHD Data Sheet - Repondent Number: 6

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	15	83.33	
Name	1	1	0	0	0	0	0	1	0	0	1	1	0	0	1	0	1	1	8	44.44	
Explain	1	1	0	0	0	0	0	1	0	0	1	0	0	0	1	0	1	0	6	33.33	
Clergy	3	4	1	1	1	1	1	3	1	1	1	1	1	1	3	1	1	1	27		1.50
Cong	3	3	1	1	1	1	1	3	1	1	1	1	1	1	3	1	3	1	28		1.56
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	3	1	24		1.33
Outself	3	3	1	1	1	1	1	3	1	1	1	1	1	1	3	1	3	1	28		1.56
Impch	3	3	1	1	1	1	1	3	1	1	1	1	1	1	3	1	3	1	28		1.56
Impcult	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	2	1	22		1.22
Impself	3	3	1	1	1	1	1	3	1	1	1	1	1	1	3	1	3	1	28		1.56
Remove	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 7

GESTURES

ITEMS	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog Name	1	1	1	1	1	1	0	1	1	0	1	1	1	1	1	1	1	0	15	83.33	
Explain	1	1	0	0	1	0	0	1	0	0	0	1	0	0	1	0	1	0	7	38.89	
Clergy	3	4	1	1	2	1	1	4	1	1	1	1	1	1	3	1	1	1	29	33.33	1.61
Cong	3	4	3	1	3	1	1	4	1	1	1	1	1	1	4	1	2	1	34		1.89
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	2	1	23		1.28
Outself	3	1	1	1	2	1	1	3	1	1	1	1	1	1	4	1	1	1	26		1.44
Impch	3	2	2	1	2	1	1	2	1	1	1	1	1	1	2	1	2	1	26		1.44
Impcult	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	1	1	21		1.17
Impself	3	2	2	1	2	1	1	2	1	1	1	1	1	1	3	1	1	1	26		1.44
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 8

GESTURES

ITEMS	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog Name	1	1	1	0	1	0	0	1	1	1	1	1	1	1	1	1	1	0	15	83.33	
Explain	0	1	0	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	5	27.78	
Clergy	3	4	1	1	1	1	1	3	1	1	1	1	1	1	4	1	1	1	28	33.33	1.56
Cong	3	3	1	1	1	1	1	4	1	1	1	1	1	1	4	1	2	1	29		1.61
Culture	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Outself	2	2	1	1	3	1	1	2	1	1	1	1	1	1	4	1	2	1	27		1.50
Impch	3	3	1	1	2	1	1	3	1	1	1	1	1	1	3	1	2	1	28		1.56
Impcult	1	1	1	1	2	1	1	3	1	1	1	1	1	1	1	1	2	1	22		1.22
Impself	3	3	1	1	2	1	1	3	1	1	1	1	1	1	3	1	2	1	28		1.56
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 9																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	0	1	1	0	1	0	0	1	1	0	0	1	0	1	0	9	50.0	
Explain	1	1	0	0	1	0	0	1	1	0	1	1	0	0	1	1	1	0	10	55.6	
Clergy	3	3	1	1	3	1	1	3	1	1	3	1	1	1	3	3	1	1	32		1.78
Cong	3	2	1	1	3	1	1	2	1	1	3	1	1	1	3	1	2	1	29		1.61
Culture	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	2	1	22		1.22
Outself	3	3	1	1	3	1	1	2	1	1	3	1	1	1	3	1	2	1	30		1.67
Impch	2	2	1	1	2	1	1	2	1	1	2	1	1	1	2	2	2	1	26		1.44
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	3	2	1	1	2	1	1	2	1	1	2	1	1	1	2	1	2	1	26		1.44
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 10																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	0	15	83.33	
Name	1	1	0	0	1	0	0	1	0	0	1	1	0	0	1	1	1	0	8	44.44	
Explain	1	1	0	0	1	0	0	1	1	0	1	1	0	0	1	1	1	0	9	50.00	
Clergy	4	4	1	1	2	1	1	4	1	1	1	1	1	1	3	4	1	1	33		1.83
Cong	3	4	1	1	2	1	1	3	1	1	1	1	1	1	3	1	1	1	28		1.56
Culture	1	1	1	1	2	1	1	3	1	1	1	1	1	1	1	1	2	1	22		1.22
Outself	3	3	1	1	2	1	1	3	1	1	1	1	1	1	4	1	1	1	28		1.56
Impch	2	2	1	1	2	1	1	2	1	1	1	1	1	1	2	2	1	1	24		1.33
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	2	2	1	1	2	1	1	2	1	1	1	1	1	1	2	1	1	1	23		1.28
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 11

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	0	1	0	1	0	1	0	1	0	0	1	0	1	0	1	9	50.00	
Explain	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Clergy	3	3	5	5	1	5	1	2	3	5	3	5	3	3	3	5	1	5	61		3.39
Cong	3	3	1	1	3	1	1	3	1	1	3	3	3	3	4	1	3	1	39		2.17
Culture	1	1	1	1	2	1	1	2	1	1	1	1	1	1	2	1	2	1	22		1.22
Outself	1	2	1	1	3	1	1	3	1	1	3	3	1	1	3	1	2	1	30		1.67
Impch	4	3	4	5	3	3	3	3	2	5	3	3	3	3	4	3	3	3	60		3.33
Impcult	1	1	1	1	4	1	1	2	1	1	1	1	1	1	3	1	2	1	25		1.39
Impself	4	5	3	3	3	3	5	3	3	4	3	2	3	3	4	4	3	4	62		3.44
Remove	0	1	0	1	0	0	0	0	1	1	1	1	1	0	1	1	1	0	10	55.6	

PHD Data Sheet - Repondent Number: 12

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	0	16	88.89	
Name	1	1	0	1	1	1	0	1	0	1	1	0	0	1	0	1	0	1	11	61.11	
Explain	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	0	16	88.89	
Clergy	3	5	4	5	5	5	1	3	5	5	5	3	3	3	5	5	1	3	71		3.94
Cong	2	5	3	5	5	1	1	3	1	1	5	5	1	1	5	1	3	1	49		2.72
Culture	1	1	1	1	4	1	1	1	1	1	1	1	1	1	1	1	3	1	23		1.28
Outself	2	5	3	3	5	3	1	1	3	1	5	1	1	1	5	1	3	1	43		2.39
Impch	3	3	3	3	3	4	1	5	4	4	4	4	3	3	4	4	4	4	63		3.50
Impcult	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	3	3	3	3	4	4	1	5	4	4	4	4	3	4	4	4	4	4	65		3.61
Remove	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	5.6	

PHD Data Sheet - Repondent Number: 13

ITEMS	GESTURES																	SUM	PCT %	MEAN	
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17				G18
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	1	1	1	0	1	0	0	1	0	0	1	0	0	0	0	8	44.44	
Explain	1	0	0	1	1	1	0	1	1	0	1	0	1	1	0	1	0	0	11	61.11	3.22
Clergy	3	1	5	5	1	5	1	5	5	3	3	3	3	3	5	1	3	3	58		1.56
Cong	3	1	1	1	3	1	1	3	1	1	3	1	1	3	1	1	1	1	28		1.11
Culture	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	3	1	20		1.78
Outself	3	1	1	1	4	1	1	4	1	3	1	1	1	3	1	3	1	1	32		2.67
Impch	3	1	3	3	3	4	1	4	4	2	2	3	3	3	3	1	1	1	48		1.06
Impcult	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	19		1.89
Impself	3	3	1	1	3	1	1	4	1	3	1	1	1	1	4	1	3	1	34		
Remove	1	1	0	0	1	0	1	1	0	0	1	1	1	1	1	1	1	1	13	72.22	

PHD Data Sheet - Repondent Number: 14

ITEMS	GESTURES																	SUM	PCT %	MEAN	
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17				G18
Recog	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	0	1	0	1	1	1	0	1	1	1	1	0	1	1	1	1	1	1	13	72.22	
Explain	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	0	1	1	16	88.89	3.67
Clergy	4	4	4	5	4	5	1	4	4	4	3	4	4	4	3	1	5	3	66		2.00
Cong	4	4	1	1	3	1	1	4	1	1	3	3	1	1	3	2	1	1	36		1.39
Culture	1	1	1	1	4	1	1	3	1	1	1	1	1	1	3	1	1	1	25		1.83
Outself	3	3	1	1	4	1	1	3	1	1	4	1	1	1	4	1	1	1	33		3.11
Impch	4	4	3	4	3	3	2	3	3	3	2	3	3	3	4	2	4	3	56		1.28
Impcult	1	1	1	1	3	1	1	2	1	1	1	1	1	1	3	1	1	1	23		1.94
Impself	4	4	1	1	3	1	1	3	1	1	3	2	1	1	4	2	1	1	35		
Remove	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	14	77.78	

PHD Data Sheet - Repondent Number: 15

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	0	1	0	1	1	0	0	1	1	0	1	1	1	0	1	1	1	1	12	66.67	
Explain	1	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Clergy	3	1	5	5	3	5	3	5	5	5	2	4	5	3	5	1	3	66		3.67	
Cong	3	1	1	1	3	1	1	4	1	1	2	2	1	3	1	2	1	31		1.72	
Culture	1	1	1	1	4	1	1	3	1	1	1	1	1	1	1	1	3	25		1.39	
Outself	1	1	1	1	3	1	1	3	1	1	1	1	1	1	3	1	3	26		1.44	
Impch	3	1	3	3	4	3	3	3	3	2	2	3	3	2	3	2	3	49		2.72	
Impcult	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	2	23		1.28	
Impself	1	1	1	1	3	1	1	2	1	1	1	4	1	1	2	1	2	26		1.44	
Remove	1	1	1	1	1	0	1	1	1	0	1	1	1	1	1	0	1	15		83.33	

PHD Data Sheet - Repondent Number: 16

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0		
Name	0	1	0	1	1	0	0	1	0	0	1	0	0	0	1	1	1	8		44.44	
Explain	0	1	0	0	1	0	1	0	1	0	1	1	0	1	1	1	1	11		61.11	
Clergy	3	3	4	5	3	5	2	2	5	5	3	5	3	5	5	1	3	67		3.72	
Cong	1	2	1	1	3	1	1	2	1	1	3	2	2	1	5	1	2	31		1.72	
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	2	23		1.28	
Outself	1	3	1	1	3	1	1	3	1	1	2	1	1	1	5	1	2	30		1.67	
Impch	3	3	3	3	2	4	2	3	4	4	3	2	3	2	4	4	2	54		3.00	
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	21		1.17	
Impself	1	3	1	1	3	1	1	2	1	1	2	1	3	1	4	1	2	30		1.67	
Remove	1	1	1	1	1	0	1	1	1	0	1	1	1	1	0	0	1	13		72.22	

PHD Data Sheet - Repondent Number: 17

ITEMS	GESTURES																SUM	PCT %	MEAN		
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16				G17	G18
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	0	1	0	1	1	0	1	1	0	0	1	1	0	0	1	0	1	1	10	55.56	
Explain	0	0	1	1	1	1	1	0	1	1	1	0	1	1	0	1	1	1	13	72.22	
Clergy	1	1	4	5	1	5	3	1	4	4	4	2	2	3	3	4	1	3	51		2.83
Cong	1	1	1	1	3	1	1	4	1	1	3	2	1	1	3	1	2	1	29		1.61
Culture	1	1	1	1	4	1	1	4	1	1	1	1	1	1	1	1	3	1	26		1.44
Outself	1	1	1	1	4	1	1	4	1	1	2	1	1	1	4	1	2	1	29		1.61
Impch	1	1	2	3	2	3	2	2	3	4	2	2	2	2	3	3	2	2	41		2.28
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	1	1	1	1	2	1	1	2	1	1	2	1	1	1	3	1	2	1	24		1.33
Remove	1	1	0	0	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	83.33	

PHD Data Sheet - Repondent Number: 18

ITEMS	GESTURES																SUM	PCT %	MEAN		
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16				G17	G18
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	0	1	0	1	1	1	0	1	0	0	1	1	0	0	1	1	1	1	11	61.11	
Explain	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	17	94.44	
Clergy	3	3	5	5	3	4	3	3	1	5	3	2	3	4	4	4	1	3	59		3.28
Cong	3	3	1	1	3	1	1	3	1	1	3	2	1	1	3	1	1	1	31		1.72
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	2	1	23		1.28
Outself	2	4	1	1	3	1	1	3	1	1	3	1	1	1	3	1	2	1	31		1.72
Impch	2	2	3	3	2	3	2	2	1	2	2	2	2	2	3	2	2	2	39		2.17
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	2	2	1	1	2	1	1	2	1	1	1	1	1	1	3	1	2	1	25		1.39
Remove	1	1	0	0	1	1	1	1	1	1	1	0	1	1	1	1	1	1	15	83.33	

PHD Data Sheet - Repondent Number: 19

ITEMS	GESTURES																	SUM	PCT %	MEAN	
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17				G18
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	1	1	1	1	1	0	0	1	1	0	0	1	0	1	1	12	66.67	
Explain	1	0	1	0	1	1	1	1	0	1	1	1	0	1	0	1	0	1	13	72.22	
Clergy	3	1	5	4	1	4	2	1	4	4	2	3	2	1	4	1	4	4	50		2.78
Cong	3	1	1	1	1	1	1	1	1	1	4	2	1	1	3	1	1	1	26		1.44
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Outself	1	2	1	1	1	1	1	3	1	1	1	1	1	1	3	1	1	1	23		1.28
Impch	2	1	3	3	1	3	2	1	3	3	3	3	2	3	3	1	3	3	43		2.39
Impcult	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	19		1.06
Impself	1	2	1	1	1	1	1	2	1	1	1	1	1	1	2	1	1	1	21		1.17
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 20

ITEMS	GESTURES																	SUM	PCT %	MEAN	
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17				G18
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	0	1	0	0	1	0	0	1	0	0	1	0	0	1	0	1	0	1	7	38.89	
Explain	1	1	0	0	1	0	0	1	1	1	1	0	1	0	1	1	1	1	13	72.22	
Clergy	1	1	3	2	1	3	2	1	1	5	3	2	3	3	3	5	1	3	43		2.39
Cong	1	1	1	1	1	1	1	3	1	1	3	2	1	1	5	1	1	1	27		1.50
Culture	2	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	3	1	23		1.28
Outself	1	4	1	1	1	4	1	1	3	1	1	3	1	1	5	1	3	1	34		1.89
Impch	1	1	1	1	1	2	2	2	1	2	2	2	2	2	4	2	2	2	32		1.78
Impcult	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	3	1	21		1.17
Impself	1	2	1	1	2	1	1	2	1	1	2	2	1	1	4	1	3	1	28		1.56
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 21																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	0	15	83.33	
Name	1	1	0	0	1	0	0	1	0	0	0	1	0	0	1	0	1	0	7	38.89	
Explain	1	1	0	0	1	0	0	1	1	0	1	0	0	0	1	1	1	0	10	55.56	
Clergy	3	3	1	1	3	1	1	3	1	1	1	1	1	1	5	3	1	1	32		1.78
Cong	3	3	1	1	3	1	1	5	1	1	3	1	1	1	4	1	3	1	35		1.94
Culture	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	1	3	1	22		1.22
Outself	1	1	1	1	1	1	1	3	1	1	3	1	1	1	3	1	1	1	24		1.33
Impch	2	3	1	1	2	1	1	3	1	1	2	1	1	1	2	2	1	1	28		1.56
Impcult	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	2	1	20		1.11
Impself	1	2	1	1	2	1	1	3	1	1	2	1	1	1	2	2	2	1	26		1.44
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 22																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	1	1	0	1	1	0	0	1	0	0	1	0	0	1	0	0	1	0	8	44.44	
Explain	1	1	0	0	1	0	0	1	0	0	1	0	0	1	1	1	1	0	9	50.00	
Clergy	3	5	1	1	1	1	1	4	1	1	1	1	1	1	4	3	1	1	32		1.78
Cong	2	5	1	1	2	1	1	4	1	1	1	1	1	1	4	1	2	1	31		1.72
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Outself	1	4	1	1	2	1	1	4	1	1	1	1	1	1	3	1	3	1	29		1.61
Impch	2	4	1	1	2	1	1	2	1	1	1	1	1	1	3	2	2	1	28		1.56
Impcult	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	2	4	1	1	2	1	1	2	1	1	1	1	1	1	3	1	2	1	27		1.50
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 23

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	0	15	83.33	
Name	1	1	0	1	1	0	0	1	0	1	0	1	0	0	1	0	0	0	8	44.44	
Explain	1	0	0	0	1	0	0	1	1	0	1	0	0	0	0	0	0	0	6	33.33	
Clergy	3	3	1	1	3	1	1	3	1	1	1	1	1	1	3	3	1	1	30		1.67
Cong	3	3	1	1	3	1	1	3	1	1	1	1	1	1	3	1	1	1	28		1.56
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	1	1	22		1.22
Outself	3	3	1	1	3	1	1	3	1	1	1	1	1	1	3	1	1	1	28		1.56
Impch	3	3	1	1	2	1	1	2	1	1	1	1	1	1	3	2	1	1	27		1.50
Impcult	1	1	1	1	3	1	1	4	1	1	1	1	1	1	1	1	1	1	23		1.28
Impself	4	4	1	1	2	1	1	3	1	1	1	1	1	1	3	1	1	1	29		1.61
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 24

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	0	1	1	0	0	1	1	0	1	1	1	1	1	1	1	1	14	77.78	
Name	1	1	0	1	1	0	0	1	0	0	1	0	0	1	0	0	0	0	7	38.89	
Explain	0	1	0	0	1	0	0	1	1	0	1	0	0	1	0	1	0	0	7	38.89	
Clergy	3	3	1	1	2	1	1	5	1	1	1	1	1	1	5	1	2	1	32		1.78
Cong	2	5	1	1	4	1	1	5	1	1	3	1	1	1	5	1	2	1	37		2.06
Culture	1	1	1	1	4	1	1	2	1	1	1	1	1	1	3	1	3	1	26		1.44
Outself	1	2	1	1	1	1	1	3	1	1	1	1	1	1	5	1	1	1	25		1.39
Impch	3	4	1	1	1	1	1	2	1	1	1	1	1	1	2	1	2	1	26		1.44
Impcult	1	1	1	1	4	1	1	2	1	1	1	1	1	1	2	1	2	1	24		1.33
Impself	1	4	1	1	2	1	1	3	1	1	1	1	1	1	2	1	2	1	26		1.44
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 25																					
ITEMS	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	0	0	1	1	0	1	1	1	1	1	1	1	1	15	83.33	
Name	1	1	0	1	1	0	0	1	1	0	1	0	0	1	1	1	1	1	12	66.67	
Explain	1	1	1	0	1	0	0	1	1	0	1	1	1	1	1	1	1	0	13	72.22	
Clergy	3	3	1	1	1	1	1	5	1	1	3	1	1	1	5	5	1	1	36		2.00
Cong	3	3	1	1	3	1	1	5	1	1	3	1	1	1	3	1	3	1	34		1.89
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	3	1	3	1	26		1.44
Outself	2	3	1	1	1	1	1	3	1	1	1	1	1	1	3	1	3	1	27		1.50
Impch	3	3	1	1	2	1	1	3	1	1	1	1	1	1	3	4	2	1	31		1.72
Impcult	1	1	1	1	3	1	1	3	1	1	1	1	1	1	2	1	2	1	24		1.33
Impself	3	3	1	1	1	1	1	4	1	1	1	1	1	1	3	1	2	1	28		1.56
Remove	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 26																					
ITEMS	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	1	1	1	1	1	0	1	0	1	0	0	1	0	1	1	12	66.67	
Explain	1	1	0	0	1	0	0	1	1	1	1	1	0	0	1	1	1	0	11	61.11	
Clergy	4	3	1	1	2	1	1	5	1	1	1	1	1	1	3	3	3	1	34		1.89
Cong	4	3	1	1	3	1	1	4	1	1	1	1	1	1	4	1	3	1	33		1.83
Culture	1	3	1	1	3	1	1	3	1	1	1	1	1	1	1	1	3	1	26		1.44
Outself	3	3	1	1	3	1	1	3	1	1	1	1	1	1	4	1	3	1	31		1.72
Impch	3	2	1	1	2	1	1	2	1	1	1	1	1	1	3	1	2	1	26		1.44
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	2	4	1	24		1.33
Impself	2	2	1	1	3	1	1	2	1	1	1	1	1	1	3	1	2	1	26		1.44
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 27																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	0	0	1	1	0	1	1	1	1	1	1	1	0	14	77.78	
Name	1	1	1	0	1	0	0	1	0	0	1	0	0	1	0	1	0	0	8	44.44	
Explain	1	1	0	0	1	0	0	1	1	0	1	0	0	0	1	0	1	0	8	44.44	
Clergy	3	3	1	1	3	1	1	3	1	1	1	1	1	1	4	1	1	1	29		1.61
Cong	3	3	1	1	3	1	1	5	1	1	1	1	1	1	4	1	3	1	33		1.83
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	3	1	24		1.33
Outself	3	3	1	1	3	1	1	4	1	1	1	1	1	4	1	3	1	32		1.78	
Impch	3	3	1	1	2	1	1	2	1	1	1	1	1	2	1	2	1	26		1.44	
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	2	1	21		1.17	
Impself	3	3	1	1	2	1	1	2	1	1	1	1	1	2	1	2	1	26		1.44	
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0		

PHD Data Sheet - Repondent Number: 28																					
ITEMS	GESTURES																				
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18	SUM	PCT %	MEAN
Recog	1	1	1	1	1	0	0	1	1	0	1	1	1	1	1	1	1	1	15	83.33	
Name	0	1	0	0	1	0	0	1	1	0	1	1	0	0	1	0	1	1	9	50.00	
Explain	0	1	0	0	1	0	0	1	1	0	1	1	0	0	1	0	1	0	9	50.00	
Clergy	4	5	1	1	3	1	1	5	1	1	2	1	1	1	1	1	1	1	32		1.78
Cong	2	4	1	1	3	1	1	5	1	1	2	1	1	1	3	1	2	1	32		1.78
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Outself	3	3	1	1	2	1	1	5	1	1	3	1	1	1	2	1	2	1	31		1.72
Impch	3	3	1	1	2	1	1	3	1	1	3	1	1	1	2	1	2	1	29		1.61
Impcult	1	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	19		1.06
Impself	3	1	1	1	2	1	1	3	1	1	3	1	1	1	2	1	1	1	26		1.44
Remove	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 29

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	1	1	0	0	1	0	0	1	1	0	1	1	0	0	1	0	1	1	10	55.56	
Explain	1	1	0	0	1	0	0	1	1	0	1	1	0	0	1	0	1	0	9	50.00	
Clergy	3	4	1	1	3	1	1	3	1	1	1	1	1	1	3	3	1	1	31		1.72
Cong	3	4	1	1	4	1	1	3	1	1	3	1	1	1	3	1	3	1	34		1.89
Culture	1	1	1	1	2	1	1	3	1	1	1	1	1	1	1	1	3	1	23		1.28
Outself	3	3	1	1	3	1	1	3	1	1	2	1	1	1	3	1	3	1	31		1.72
Impch	3	3	1	1	2	1	1	2	1	1	2	1	1	1	2	2	2	1	28		1.56
Impcult	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	2	1	20		1.11
Impself	3	3	1	1	2	1	1	2	1	1	2	1	1	1	2	1	2	1	27		1.50
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 30

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	0	1	0	0	1	0	1	1	0	0	1	0	1	0	1	8	44.44	
Explain	1	1	0	0	1	0	0	1	0	1	0	1	0	0	1	0	1	0	8	44.44	
Clergy	4	4	1	1	2	1	1	3	1	1	1	1	1	1	3	4	2	1	33		1.83
Cong	4	4	1	1	3	1	1	3	1	1	1	1	1	1	4	1	2	1	32		1.78
Culture	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	3	1	23		1.28
Outself	3	4	1	1	3	1	1	3	1	1	1	1	1	1	4	1	2	1	31		1.72
Impch	3	3	1	1	3	1	1	3	1	1	1	1	1	1	4	1	3	1	31		1.72
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	3	1	22		1.22
Impself	3	4	1	1	3	1	1	4	1	1	1	1	1	1	4	1	3	1	33		1.83
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 31

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog Name	1	1	1	1	1	1	0	1	1	0	1	1	1	1	1	1	1	1	16	88.89	
Explain	0	1	0	0	1	0	0	1	0	0	1	1	0	1	0	1	1	1	8	44.44	
Clergy	3	1	1	3	1	1	1	3	1	5	4	3	5	2	5	5	1	1	46	61.11	2.56
Cong	1	1	1	1	1	1	1	3	1	1	3	3	3	1	5	1	1	1	30		1.67
Culture	1	1	1	1	5	1	3	3	1	1	1	1	1	1	1	1	1	1	26		1.44
Outself	1	1	1	1	3	1	1	3	1	1	1	1	1	1	5	1	3	1	28		1.56
Impch	3	1	1	3	2	1	1	3	1	4	2	3	3	1	5	3	1	1	39		2.17
Impcult	1	1	1	1	1	1	3	3	1	1	1	1	1	1	1	1	1	1	22		1.22
Impself	1	1	1	1	3	1	1	3	1	1	1	1	1	1	5	1	2	1	27		1.50
Remove	0	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	16	88.89	

PHD Data Sheet - Repondent Number: 32

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog Name	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	0	16	88.89	
Explain	1	1	0	1	1	0	0	1	0	0	1	0	1	0	1	0	0	0	8	44.44	
Clergy	3	1	1	5	1	1	1	1	5	5	3	5	3	5	4	1	3	3	51	50.00	2.83
Cong	3	1	1	1	1	1	1	1	1	1	3	3	3	1	5	1	1	1	30		1.67
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	3	1	24		1.33
Outself	3	1	1	1	4	1	1	3	1	1	3	1	1	1	5	1	3	4	36		2.00
Impch	3	1	1	4	1	1	1	1	3	3	1	2	4	4	4	1	1	1	40		2.22
Impcult	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	3	1	24		1.33
Impself	3	1	1	1	2	1	1	3	3	1	3	2	4	1	4	1	3	1	36		2.00
Remove	0	1	1	1	0	1	1	1	1	0	1	1	0	1	0	0	1	1	11	61.11	

PHD Data Sheet - Repondent Number: 33

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	1	16	88.89	
Name	0	1	0	0	0	0	1	1	0	0	1	1	0	0	1	0	0	1	7	38.89	
Explain	1	1	1	1	0	0	1	1	0	1	1	1	1	1	1	1	0	1	14	77.78	
Clergy	3	1	5	5	1	1	3	1	1	4	3	3	4	4	3	5	1	3	51		2.83
Cong	3	1	1	1	1	1	3	3	1	1	3	3	3	1	3	1	1	1	32		1.78
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	3	1	22		1.22
Outself	3	3	1	1	1	1	3	3	1	1	3	1	1	1	3	1	3	1	32		1.78
Impch	4	1	4	3	1	1	1	1	1	1	1	3	1	3	2	1	1	1	31		1.72
Impcult	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	3	1	20		1.11
Impself	4	1	1	1	1	1	2	1	1	1	1	1	1	1	3	1	2	1	25		1.39
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

PHD Data Sheet - Repondent Number: 34

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	0	1	1	1	1	1	1	1	1	1	0	15	83.33	
Name	0	1	0	0	1	0	0	1	0	0	1	0	0	1	0	0	0	0	6	33.33	
Explain	1	1	1	1	1	0	0	1	0	1	1	1	1	1	1	0	1	0	13	72.22	
Clergy	5	3	5	5	3	1	1	3	1	5	3	3	5	5	5	3	1	1	58		3.22
Cong	3	3	1	1	3	1	1	3	1	1	3	3	3	1	5	1	1	1	36		2.00
Culture	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	1	3	1	22		1.22
Outself	1	3	1	1	3	1	1	3	1	1	3	1	1	1	3	1	3	1	30		1.67
Impch	3	2	3	3	3	1	1	2	1	2	2	2	2	2	3	2	1	1	36		2.00
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	1	3	1	1	2	1	1	1	1	1	2	2	2	1	3	1	2	1	27		1.50
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 35

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	1	1	1	0	1	1	1	1	0	1	0	0	1	0	0	1	12	66.67	
Explain	1	1	1	1	1	0	1	1	1	1	1	1	1	1	0	0	1	1	14	77.78	
Clergy	4	1	5	3	1	3	1	5	2	5	4	1	5	5	5	1	1	1	63		3.50
Cong	4	1	1	1	3	1	1	3	1	1	2	1	3	1	5	1	1	1	32		1.78
Culture	1	1	1	1	2	1	1	2	1	1	1	1	1	1	3	1	2	1	23		1.28
Outself	2	2	1	1	3	1	1	3	1	1	1	1	1	1	5	1	2	1	29		1.61
Impch	4	1	4	5	2	1	5	3	5	2	1	4	4	5	3	1	1	1	56		3.11
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	4	1	3	1	25		1.39
Impself	4	3	1	5	2	1	1	2	5	1	1	1	4	1	5	1	2	1	41		2.28
Remove	1	1	1	0	1	1	1	1	1	0	1	1	0	1	1	1	1	1	14	77.78	

PHD Data Sheet - Repondent Number: 36

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	1	1	0	0	0	1	0	1	0	1	0	1	0	1	0	1	0	1	7	38.89	
Explain	1	1	1	0	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	83.33	
Clergy	3	3	5	5	1	4	1	4	4	5	4	2	5	5	4	5	1	2	63		3.50
Cong	3	4	1	1	1	1	1	4	1	1	3	2	1	1	4	1	2	1	33		1.83
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	20		1.11
Outself	3	3	1	1	3	1	1	3	1	1	2	1	1	1	4	1	3	1	32		1.78
Impch	3	3	4	3	2	3	1	4	3	4	3	2	3	4	3	3	2	2	52		2.89
Impcult	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	2	1	21		1.17
Impself	3	3	1	1	2	1	1	3	1	1	3	1	3	3	3	1	2	1	34		1.89
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

ITEMS	PHD Data Sheet - Repondent Number: 37																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	1	1	0	1	1	0	1	1	1	0	1	0	0	1	0	1	0	1	12	66.67	
Explain	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Clergy	4	4	4	5	4	3	1	4	5	5	2	5	5	5	5	2	2	2	70	3.89	
Cong	3	3	1	1	3	1	1	3	1	1	3	2	1	1	3	1	2	1	32	1.78	
Culture	1	1	1	1	3	1	1	3	1	1	1	1	1	1	1	1	2	1	23	1.28	
Outself	3	3	1	1	3	1	1	3	1	1	3	1	3	3	1	2	1	1	33	1.83	
Impch	3	3	3	3	2	2	2	3	3	2	2	1	3	3	3	2	2	2	45	2.50	
Impcult	1	1	1	1	2	1	1	3	1	1	1	1	1	1	1	1	2	1	22	1.22	
Impself	3	4	1	1	3	1	1	3	1	1	3	1	1	3	3	1	2	1	34	1.89	
Remove	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	0	1	1	16	88.89	

ITEMS	PHD Data Sheet - Repondent Number: 38																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Name	0	1	0	1	1	0	0	1	0	0	1	0	0	1	0	1	0	1	8	44.44	
Explain	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	
Clergy	4	4	5	3	3	3	4	3	4	4	5	2	5	5	5	1	3	68	3.78		
Cong	2	4	1	1	3	1	1	3	1	1	4	2	1	1	3	1	2	1	33	1.83	
Culture	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	1	21	1.17		
Outself	3	3	1	1	4	1	1	3	1	1	3	1	1	1	5	1	3	1	35	1.94	
Impch	3	3	3	3	3	3	3	3	3	2	3	2	3	3	3	2	2	50	2.78		
Impcult	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	1	21	1.17		
Impself	3	3	1	1	3	1	1	3	1	1	2	1	1	1	3	1	2	1	30	1.67	
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 39

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	0	1	1	1	0	0	1	0	1	1	1	1	1	1	1	1	0	13	72.22	
Name	0	0	0	1	0	0	1	0	0	0	1	0	0	1	0	0	0	0	4	22.22	
Explain	0	0	1	0	0	0	0	1	0	1	0	0	0	1	0	0	0	0	4	22.22	
Clergy	3	1	5	4	1	1	3	1	5	3	2	5	5	5	5	1	1	1	56		3.11
Cong	1	1	1	1	4	1	1	3	1	1	2	2	1	2	4	1	1	1	29		1.61
Culture	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	20		1.11
Outself	1	1	1	1	3	1	1	3	1	1	2	1	1	1	4	1	1	1	26		1.44
Impch	3	1	3	4	2	1	1	3	1	4	2	3	4	4	5	1	1	1	47		2.61
Impcult	1	1	1	1	1	1	1	3	1	1	1	1	1	1	1	1	1	1	20		1.11
Impself	1	1	1	1	4	1	1	3	1	1	2	1	1	2	4	1	1	1	28		1.56
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	17	94.44	

PHD Data Sheet - Repondent Number: 40

ITEMS	GESTURES																		SUM	PCT %	MEAN
	G1	G2	G3	G4	G5	G6	G7	G8	G9	G10	G11	G12	G13	G14	G15	G16	G17	G18			
Recog	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	17	94.44	
Name	1	1	0	0	1	0	0	1	0	0	1	0	0	1	0	1	0	0	8	44.44	
Explain	1	0	1	0	1	1	0	1	1	1	1	1	1	1	1	1	1	0	14	77.78	
Clergy	3	1	5	5	1	2	1	1	1	5	2	5	4	4	3	1	1	1	50		2.78
Cong	3	1	1	1	1	1	1	3	1	1	4	2	1	1	4	1	1	1	29		1.61
Culture	1	1	1	1	3	1	1	2	1	1	1	1	1	1	1	1	1	1	21		1.17
Outself	3	2	1	1	3	1	1	3	1	1	4	1	1	1	4	1	1	1	31		1.72
Impch	3	2	3	3	1	2	1	2	1	3	2	2	2	2	3	2	1	1	37		2.06
Impcult	1	1	1	1	2	1	1	2	1	1	1	1	1	1	1	1	1	1	20		1.11
Impself	3	2	1	1	2	1	1	3	1	1	2	1	1	2	3	1	1	1	28		1.56
Remove	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	100.0	

APPENDIX C

Gesture	PHD SUMMARY SHEET - TOTAL RESPONDENTS BY TOTAL GESTURES BY ITEMS										
	Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
1	1.00	0.67	0.80	3.20	2.78	1.03	2.20	2.90	1.08	2.55	0.75
2	0.98	0.95	0.83	2.90	2.83	1.08	2.63	2.43	1.10	2.75	0.88
3	0.92	0.05	0.45	2.63	1.10	1.10	1.05	1.95	1.05	1.13	0.85
4	0.90	0.47	0.37	2.80	1.10	1.00	1.10	2.12	1.00	1.20	0.80
5	0.97	0.87	0.82	2.17	2.55	2.50	2.55	2.03	2.05	2.23	0.90
6	0.50	0.20	0.32	2.10	1.00	1.00	1.00	1.72	1.00	1.13	0.85
7	0.58	0.18	0.30	1.45	1.05	1.05	1.05	1.42	1.05	1.13	0.95
8	1.00	0.97	0.93	3.02	3.38	2.53	3.05	2.62	2.18	2.75	0.75
9	0.93	0.25	0.70	2.40	1.13	1.10	1.18	2.02	1.08	1.48	0.90
10	0.80	0.20	0.60	2.87	1.00	1.00	1.00	2.08	1.00	1.15	0.85
11	1.00	0.57	0.75	2.63	2.40	1.00	1.98	1.88	1.00	1.73	0.95
12	1.00	1.00	0.95	1.95	1.88	1.00	1.05	1.75	1.00	1.43	0.92
13	1.00	0.10	0.55	2.55	1.35	1.00	1.00	1.85	1.00	1.38	0.93
14	1.00	0.03	0.57	2.40	1.08	1.03	1.05	1.83	1.03	1.28	0.95
15	1.00	0.92	0.97	3.63	3.75	1.20	3.65	3.08	1.20	3.05	0.72
16	1.00	0.22	0.60	3.60	1.08	1.10	1.00	2.48	1.08	1.30	0.75
17	1.00	0.68	0.82	1.23	1.83	2.25	2.20	1.87	1.95	1.98	0.95
18	0.65	0.50	0.37	1.78	1.00	1.00	1.07	1.48	1.00	1.15	0.95
Mean	0.90	0.49	0.65	2.52	1.79	1.28	1.66	2.08	1.21	1.71	0.87

PHD SUMMARY SHEET - TOTAL RESPONDENTS BY SUB-TOTAL OF GESTURES BY ITEMS											
Gesture	Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
SPN											
1	1.00	0.67	0.80	3.20	2.78	1.03	2.20	2.90	1.08	2.55	0.75
2	0.98	0.95	0.83	2.90	2.83	1.08	2.63	2.43	1.10	2.75	0.88
5	0.97	0.87	0.82	2.17	2.55	2.50	2.55	2.03	2.05	2.23	0.90
8	1.00	0.97	0.93	3.02	3.38	2.53	3.05	2.62	2.18	2.75	0.75
15	1.00	0.92	0.97	3.63	3.75	1.20	3.65	3.08	1.20	3.05	0.72
17	1.00	0.68	0.82	1.23	1.83	2.25	2.20	1.87	1.95	1.98	0.95
mean	0.99	0.84	0.86	2.69	2.85	1.77	2.71	2.49	1.59	2.55	0.83
CRM											
3	0.92	0.05	0.45	2.63	1.10	1.10	1.05	1.95	1.05	1.13	0.85
4	0.90	0.47	0.37	2.80	1.10	1.00	1.10	2.12	1.00	1.20	0.80
6	0.50	0.20	0.32	2.10	1.00	1.00	1.00	1.72	1.00	1.13	0.85
7	0.58	0.18	0.30	1.45	1.05	1.05	1.05	1.42	1.05	1.13	0.95
9	0.93	0.25	0.70	2.40	1.13	1.10	1.18	2.02	1.08	1.48	0.90
10	0.80	0.20	0.60	2.87	1.00	1.00	1.00	2.08	1.00	1.15	0.85
11	1.00	0.57	0.75	2.63	2.40	1.00	1.98	1.88	1.00	1.73	0.95
12	1.00	1.00	0.95	1.95	1.88	1.00	1.05	1.75	1.00	1.43	0.92
13	1.00	0.10	0.55	2.55	1.35	1.00	1.00	1.85	1.00	1.38	0.93
14	1.00	0.03	0.57	2.40	1.08	1.03	1.05	1.83	1.03	1.28	0.95
16	1.00	0.22	0.60	3.60	1.08	1.10	1.00	2.48	1.08	1.30	0.75
18	0.65	0.50	0.37	1.85	1.00	1.00	1.07	1.48	1.00	1.15	0.95
mean	0.86	0.31	0.54	2.44	1.26	1.03	1.13	1.88	1.02	1.29	0.89

EPISCOPALIAN		SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS									
Gesture	Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
1	1.00	0.45	0.80	3.10	2.50	1.05	1.95	2.90	1.00	2.35	0.75
2	0.95	0.95	0.70	2.15	2.10	1.00	2.40	1.90	1.00	2.40	0.95
3	1.00	0.05	0.75	4.25	1.10	1.00	1.10	2.85	1.00	1.20	0.70
4	1.00	0.60	0.65	4.60	1.20	1.00	1.20	3.25	1.00	1.40	0.60
5	0.95	0.85	0.80	2.25	2.45	2.60	3.10	2.10	2.00	2.50	0.90
6	0.80	0.30	0.60	3.20	1.00	1.00	1.00	2.45	1.00	1.25	0.70
7	0.65	0.25	0.45	1.90	1.10	1.10	1.10	1.85	1.10	1.25	0.90
8	1.00	1.00	0.90	2.30	2.95	2.55	3.10	2.65	2.15	2.60	0.90
9	0.90	0.15	0.65	3.25	1.00	1.00	1.00	2.50	1.00	1.55	0.80
10	1.00	0.25	0.90	4.75	1.00	1.00	1.00	3.15	1.00	1.30	0.70
11	1.00	0.60	0.80	4.00	3.00	1.00	2.60	2.40	1.00	2.10	0.95
12	1.00	1.00	1.00	2.60	2.45	1.00	1.10	2.20	1.00	1.55	0.95
13	1.00	0.10	0.80	4.10	1.70	1.00	1.00	2.70	1.00	1.75	0.85
14	1.00	0.05	0.85	3.80	1.15	1.00	1.10	2.65	1.00	1.55	0.90
15	1.00	0.95	1.00	3.95	3.90	1.15	3.95	3.45	1.25	3.50	0.65
16	1.00	0.20	0.70	4.40	1.05	1.10	1.10	3.00	1.10	1.35	0.60
17	1.00	0.70	0.75	1.25	1.50	2.10	2.30	1.80	1.90	2.10	0.95
18	0.75	0.60	0.65	2.55	1.00	1.00	1.15	1.95	1.00	1.30	0.90
MEAN	0.94	0.50	0.76	3.24	1.79	1.26	1.74	2.54	1.19	1.83	0.81

EPISCOPALIAN		SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS									
SPN	Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
1	1.00	0.45	0.80	3.10	2.50	1.05	1.95	2.90	1.00	2.35	0.75
2	0.95	0.95	0.70	2.15	2.10	1.00	2.40	1.90	1.00	2.40	0.95
5	0.95	0.85	0.80	2.25	2.45	2.60	3.10	2.10	2.00	2.50	0.90
8	1.00	1.00	0.90	2.30	2.95	2.55	3.10	2.65	2.15	2.60	0.90
15	1.00	0.95	1.00	3.95	3.90	1.15	3.95	3.45	1.25	3.50	0.65
17	1.00	0.70	0.75	1.25	1.50	2.10	2.30	1.80	1.90	2.10	0.95
mean	0.98	0.82	0.83	2.50	2.57	1.74	2.80	2.47	1.55	2.58	0.85
CRM											
3	1.00	0.05	0.75	4.25	1.10	1.00	1.10	2.85	1.00	1.20	0.70
4	1.00	0.60	0.65	4.60	1.20	1.00	1.20	3.25	1.00	1.40	0.60
6	0.80	0.30	0.60	3.20	1.00	1.00	1.00	2.45	1.00	1.25	0.70
7	0.65	0.25	0.45	1.90	1.10	1.10	1.10	1.85	1.10	1.25	0.90
9	0.90	0.15	0.65	3.25	1.00	1.00	1.00	2.50	1.00	1.55	0.80
10	1.00	0.25	0.90	4.75	1.00	1.00	1.00	3.15	1.00	1.30	0.70
11	1.00	0.60	0.80	4.00	3.00	1.00	2.60	2.40	1.00	2.10	0.95
12	1.00	1.00	1.00	2.60	2.45	1.00	1.10	2.20	1.00	1.55	0.95
13	1.00	0.10	0.80	4.10	1.70	1.00	1.00	2.70	1.00	1.75	0.85
14	1.00	0.05	0.85	3.80	1.15	1.00	1.10	2.65	1.00	1.55	0.90
16	1.00	0.20	0.70	4.40	1.05	1.10	1.10	3.00	1.10	1.35	0.60
18	0.75	0.60	0.65	2.55	1.00	1.00	1.15	1.95	1.00	1.30	0.90
mean	0.93	0.35	0.73	3.62	1.40	1.02	1.20	2.58	1.02	1.46	0.80

Gesture	AOG	SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS									
		Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
1	1.00	0.90	0.80	3.30	3.05	1.00	2.45	2.90	1.15	2.75	0.75
2	1.00	0.95	0.95	3.65	3.55	1.15	2.85	2.95	1.20	3.10	0.80
3	0.85	0.05	0.15	1.00	1.10	1.20	1.00	1.05	1.10	1.05	1.00
4	0.80	0.35	0.10	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
5	1.00	0.90	0.85	2.10	2.65	2.40	2.00	1.95	2.10	1.95	0.90
6	0.20	0.10	0.05	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
7	0.50	0.10	0.15	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
8	1.00	0.95	0.95	3.75	3.80	2.50	3.00	2.60	2.20	2.90	0.60
9	0.95	0.35	0.75	1.55	1.25	1.20	1.35	1.55	1.15	1.40	1.00
10	0.60	0.15	0.30	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
11	1.00	0.55	0.70	1.25	1.80	1.00	1.35	1.35	1.00	1.35	0.95
12	1.00	1.00	0.90	1.30	1.30	1.00	1.00	1.30	1.00	1.30	0.95
13	1.00	0.10	0.30	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
14	1.00	0.00	0.30	1.00	1.00	1.05	1.00	1.00	1.05	1.00	1.00
15	1.00	0.90	0.95	3.30	3.60	1.25	3.35	2.70	1.15	2.60	0.80
16	1.00	0.25	0.50	2.80	1.10	1.10	1.00	1.95	1.05	1.25	0.90
17	1.00	0.65	0.90	1.20	2.15	2.40	2.10	1.95	2.00	1.85	0.95
18	0.55	0.40	0.10	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
MEAN	0.86	0.48	0.54	1.79	1.80	1.29	1.58	1.63	1.23	1.58	0.92

AOG		SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS									
Gesture	Recognis	Name	Explain	Clergy	Cong'n	Culture	Outself	Church	Culture	Self	Move
1	1.00	0.90	0.80	3.30	3.05	1.00	2.45	2.90	1.15	2.75	0.75
2	1.00	0.95	0.95	3.65	3.55	1.15	2.85	2.95	1.20	3.10	0.80
5	1.00	0.90	0.85	2.10	2.65	2.40	2.00	1.95	2.10	1.95	0.90
8	1.00	0.95	0.95	3.75	3.80	2.50	3.00	2.60	2.20	2.90	0.60
15	1.00	0.90	0.95	3.30	3.60	1.25	3.35	2.70	1.15	2.60	0.80
17	1.00	0.65	0.90	1.20	2.15	2.40	2.10	1.95	2.00	1.85	0.95
mean	1.00	0.88	0.90	2.88	3.13	1.78	2.63	2.51	1.63	2.53	0.80
3	0.85	0.05	0.15	1.00	1.10	1.20	1.00	1.05	1.10	1.05	1.00
4	0.80	0.35	0.10	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
6	0.20	0.10	0.05	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
7	0.50	0.10	0.15	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
9	0.95	0.35	0.75	1.55	1.25	1.20	1.35	1.55	1.15	1.40	1.00
10	0.60	0.15	0.30	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
11	1.00	0.55	0.70	1.25	1.80	1.00	1.35	1.35	1.00	1.35	0.95
12	1.00	1.00	0.90	1.30	1.30	1.00	1.00	1.30	1.00	1.30	0.95
13	1.00	0.10	0.30	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
14	1.00	0.00	0.30	1.00	1.00	1.05	1.00	1.00	1.05	1.00	1.00
16	1.00	0.25	0.50	2.80	1.10	1.10	1.00	1.95	1.05	1.25	0.90
18	0.55	0.40	0.10	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
mean	0.79	0.28	0.36	1.24	1.13	1.05	1.06	1.18	1.03	1.11	0.98

PhD Summary Sheet - Total Respondents: Gestures by Understanding				
Gesture	Recognis	Name	Explain	mean
1	1.00	0.67	0.80	0.83
2	0.98	0.95	0.83	0.92
3	0.92	0.05	0.45	0.48
4	0.90	0.47	0.37	0.58
5	0.97	0.87	0.82	0.89
6	0.50	0.20	0.32	0.34
7	0.58	0.18	0.30	0.35
8	1.00	0.97	0.93	0.97
9	0.93	0.25	0.70	0.62
10	0.80	0.20	0.60	0.53
11	1.00	0.57	0.75	0.77
12	1.00	1.00	0.95	0.98
13	1.00	0.10	0.55	0.55
14	1.00	0.03	0.57	0.53
15	1.00	0.92	0.97	0.97
16	1.00	0.22	0.60	0.61
17	1.00	0.68	0.82	0.83
18	0.65	0.50	0.37	0.51
Mean	0.90	0.49	0.65	0.68

EPISCOPALIAN		SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS				
Gesture	Recognis	Name	Explain	Total Mean		
1	1.00	0.45	0.80	0.75		
2	0.95	0.95	0.70	0.87		
3	1.00	0.05	0.75	0.60		
4	1.00	0.60	0.65	0.75		
5	0.95	0.85	0.80	0.87		
6	0.80	0.30	0.60	0.57		
7	0.65	0.25	0.45	0.45		
8	1.00	1.00	0.90	0.97		
9	0.90	0.15	0.65	0.57		
10	1.00	0.25	0.90	0.72		
11	1.00	0.60	0.80	0.80		
12	1.00	1.00	1.00	1.00		
13	1.00	0.10	0.80	0.63		
14	1.00	0.05	0.85	0.63		
15	1.00	0.95	1.00	0.98		
16	1.00	0.20	0.70	0.63		
17	1.00	0.70	0.75	0.82		
18	0.75	0.60	0.65	0.67		
mean	0.94	0.50	0.76	0.74		

AOG		SUMMARY OF RESULTS - DENOMINATIONS BY GESTURE BY ITEMS					
Gesture	Recognis	Name	Explain	Mean			
1	1.00	0.90	0.80	0.90			
2	1.00	0.95	0.95	0.97			
3	0.85	0.05	0.15	0.35			
4	0.80	0.35	0.10	0.42			
5	1.00	0.90	0.85	0.92			
6	0.20	0.10	0.05	0.12			
7	0.50	0.10	0.15	0.25			
8	1.00	0.95	0.95	0.97			
9	0.95	0.35	0.75	0.68			
10	0.60	0.15	0.30	0.35			
11	1.00	0.55	0.70	0.75			
12	1.00	1.00	0.90	0.97			
13	1.00	0.10	0.30	0.47			
14	1.00	0.00	0.30	0.43			
15	1.00	0.90	0.95	0.95			
16	1.00	0.25	0.50	0.58			
17	1.00	0.65	0.90	0.85			
18	0.55	0.40	0.10	0.35			
mean	0.86	0.48	0.54	0.63			

Gesture	PHD Totals Sheet - All Respondents: Total Impact Means of Church, Culture and Self in all Gestures	
	Church Mean	Self Mean
1	8.94	6.35
2	8.02	7.78
3	4.62	1.28
4	5.30	1.50
5	5.15	6.15
6	3.51	1.12
7	2.09	1.23
8	8.85	8.60
9	4.50	1.93
10	5.05	1.15
11	5.43	4.13
12	4.20	1.52
13	4.51	1.38
14	3.91	1.43
15	11.64	11.65
16	6.34	1.30
17	3.18	4.70
18	2.39	1.23
mean	5.42	3.58
	1.87	

		PHD Totals Sheet - All Respondents: Total Impact Means of Church, Culture and Self use of Spontaneous and Ceremonial Gestures														
Spont Gesture	Church Mean					Culture Mean					Self Mean					
	1	8.94					1.10					6.35				
2	8.02					1.28					7.78					
5	5.15					5.75					6.15					
8	8.85					5.85					8.60					
15	11.64					1.73					11.65					
17	3.18					4.75					4.70					
mean	7.63					3.41					7.54					
Ceremonial																
Gesture 3	4.62					1.35					1.28					
4	5.30					1.00					1.50					
6	3.51					1.00					1.13					
7	2.09					1.20					1.23					
9	4.50					1.33					1.93					
10	5.05					1.00					1.15					
11	5.43					1.00					4.13					
12	4.20					1.00					1.52					
13	4.51					1.00					1.38					
14	3.91					1.08					1.43					
16	6.34					1.27					1.30					
18	2.39					1.00					1.23					
mean	4.32					1.10					1.60					

PHD Summary Sheet - Episcopalian Respondents: Total Impact Means of Church, Culture, Self									
Gesture	Church Mean					Culture Mean		Self mean	
1	8.60					1.05		5.40	
2	5.23					1.00		6.30	
3	8.10					1.00		1.50	
4	9.60					1.00		2.00	
5	5.53					5.75		8.05	
6	6.03					1.00		1.25	
7	3.18					1.40		1.45	
8	7.45					5.75		8.10	
9	6.33					1.00		1.55	
10	9.10					1.00		1.30	
11	8.57					1.00		6.10	
12	5.90					1.00		1.75	
13	8.02					1.00		1.75	
14	6.83					1.00		1.85	
15	13.95					1.80		14.25	
16	8.33					1.40		1.35	
17	2.90					4.40		5.25	
18	3.77					1.00		1.45	
mean	7.08					1.81		3.93	

PHD Summary Sheet - Episcopalian Respondents: Total Impact Means of Church, Culture, Self Use of Spontaneous and Ceremonial Gestures									
Spont	Gesture	Church Mean	Culture Mean	Self mean					
	1	8.60	1.05	5.40					
	2	5.23	1.00	6.30					
	5	5.53	5.75	8.05					
	8	7.45	5.75	8.10					
	15	13.95	1.80	14.25					
	17	2.90	4.40	5.25					
	mean	7.28	3.29	7.89					
	Ceremonial								
	Gesture 3	8.10	1.00	1.50					
	4	9.60	1.00	2.00					
	6	6.03	1.00	1.25					
	7	3.18	1.40	1.45					
	9	6.33	1.00	1.55					
	10	9.10	1.00	1.30					
	11	8.57	1.00	6.10					
	12	5.90	1.00	1.75					
	13	8.02	1.00	1.75					
	14	6.83	1.00	1.85					
	16	8.33	1.40	1.35					
	18	3.77	1.00	1.45					
	mean	6.98	1.07	1.94					

		Summary Sheet: AOG Respondents - Total Impact Means of Church, Culture, Self			
Gesture	Church Mean	Culture mean		Self Mean	
1	9.27	1.15		7.30	
2	10.83	1.55		9.25	
3	1.15	1.70		1.05	
4	1.00	1.00		1.00	
5	4.78	5.75		4.25	
6	1.00	1.00		1.00	
7	1.00	1.00		1.00	
8	10.25	5.95		9.10	
9	2.68	1.65		2.30	
10	1.00	1.00		1.00	
11	2.28	1.00		2.15	
12	2.50	1.00		1.30	
13	1.00	1.00		1.00	
14	1.00	1.15		1.00	
15	9.33	1.65		9.05	
16	4.35	1.15		1.25	
17	3.45	5.10		4.15	
18	1.00	1.00		1.00	
mean	3.77	1.93		3.23	

APPENDIX D

Table 18b

Anova: Denomination by Setting by All Gestures

Gestures	Denomination						Total Mean of Gestures
	AOG Setting			Episcoplian Setting			
	Church	Culture	Self	Church	Culture	Self	
1	9.27	1.15	7.30	8.60	1.05	5.40	5.46
2	10.83	1.55	9.25	5.23	1.00	6.30	5.69
3	1.15	1.70	1.05	8.10	1.00	1.50	2.42
4	1.00	1.00	1.00	9.60	1.00	2.00	2.60
5	4.78	5.75	4.25	5.53	5.75	8.05	5.69
6	1.00	1.00	1.00	6.03	1.00	1.25	1.88
7	1.00	1.00	1.00	3.18	1.40	1.45	1.51
8	10.25	5.95	9.10	7.45	5.75	8.10	7.77
9	2.68	1.65	2.30	6.33	1.00	1.55	2.59
10	1.00	1.00	1.00	9.10	1.00	1.30	2.40
11	2.28	1.00	2.15	8.57	1.00	6.10	3.52
12	2.50	1.00	1.30	5.90	1.00	1.75	2.24
13	1.00	1.00	1.00	8.02	1.00	1.75	2.30
14	1.00	1.15	1.00	6.83	1.00	1.85	2.14
15	9.33	1.65	9.05	13.95	1.80	14.25	8.34
16	4.35	1.15	1.25	8.33	1.40	1.35	2.97
17	3.45	5.10	4.15	2.90	4.40	5.25	4.21
18	1.00	1.00	1.00	3.77	1.00	1.45	1.54
Total Mean of Denomination by Setting by Gestures	3.77	1.93	3.23	7.08	1.81	3.93	3.62
Total Mean of Denomination		2.98			4.27		3.62

Table 19b

Anova: Denomination by Setting

Setting	Denomination		Total Mean
	AOG	EPIS	Setting
Church	3.77	7.08	5.42
Culture	1.93	1.81	1.87
Self	3.23	3.93	3.58
Total Mean of Denomination	2.98	4.27	3.62

Table 20b

Anova: Denomination by All Gestures

Gesture	Denomination		Total Mean of Gestures
	AOG	EPIS	
1	5.91	5.02	5.46
2	7.21	4.18	5.69
3	1.30	3.53	2.42
4	1.00	4.20	2.60
5	4.93	6.44	5.69
6	1.00	2.76	1.88
7	1.00	2.01	1.51
8	8.43	7.10	7.77
9	2.21	2.96	2.59
10	1.00	3.80	2.40
11	1.81	5.22	3.52
12	1.60	2.88	2.24
13	1.00	3.59	2.30
14	1.05	3.23	2.14
15	6.68	10.00	8.34
16	2.25	3.69	2.97
17	4.23	4.18	4.21
18	1.00	2.07	1.54
Total Mean of Denomination	2.98	4.27	3.62

Table 21b

Anova: Setting by All Gestures

Gesture	Setting			Total Mean Of Gestures
	Church	Culture	Self	
1	8.94	1.10	6.35	5.46
2	8.02	1.28	7.78	5.69
3	4.62	1.35	1.28	2.42
4	5.30	1.00	1.50	2.60
5	5.15	5.75	6.15	5.68
6	3.51	1.00	1.13	1.88
7	2.09	1.20	1.23	1.51
8	8.85	5.85	8.60	7.77
9	4.50	1.33	1.93	2.59
10	5.05	1.00	1.15	2.40
11	5.43	1.00	4.13	3.52
12	4.20	1.00	1.52	2.24
13	4.51	1.00	1.38	2.30
14	3.91	1.08	1.43	2.14
15	11.64	1.73	11.65	8.34
16	6.34	1.27	1.30	2.97
17	3.18	4.75	4.70	4.21
18	2.39	1.00	1.23	1.54
Total Mean of Setting	5.42	1.87	3.58	3.62

Table 22b

Anova Summary Results
Denomination by Setting by All Gestures

Main Effect	Sum Squared	Degrees of Freedom	Mean Squared	F	Significance of F
Denomination	902.23	1	902.23	21.47 ^a	0.000
Within + Residual	1596.56	38	42.01	-	-
Setting	4546.32	2	2273.16	163.02 ^a	0.000
Within + Residual	1059.76	76	13.94	-	-
Denomination by Setting	1157.50	2	578.75	41.50 ^a	0.000
Within + Residual	1059.76	76	13.94	-	-
Gesture	8990.17	17	528.83	56.99 ^a	0.000
Within + Residual	5994.16	646	9.28	-	-
Denomination by Gesture	1523.96	17	89.64	9.66 ^a	0.000
Within + Residual	5994.16	646	9.28	-	-
Setting by Gesture	4259.03	34	125.27	28.02 ^a	0.000
Within + Residual	5776.08	1292	4.47	-	-
Denomination by Setting by Gesture	1701.98	34	50.06	11.20 ^a	0.000
Within + Residual	5776.08	1292	4.47	-	-

^aF score significant at the .01 level

Note: Where the significance level is shown as 0.000 in F tests, the probability level is understood to be less than 0.001.

Table 23b

t-Test between Means of Church and Culture use of Gestures
by All Respondents

Gesture	Church	Culture	Corr 2 Tail Significance		t-Test 2 Tail Significance	
1	8.94	1.10	0.019	0.907	14.57 ^b	0.000
2	8.02	1.28	0.015	0.925	7.59 ^b	0.000
3	4.62	1.35	- 0.137	0.398	4.08 ^b	0.000
4	5.30	1.00	99.000	99.000	5.53 ^b	0.000
5	5.15	5.75	0.330 ^a	0.037	- 0.92	0.363
6	3.51	1.00	99.000	99.000	4.06 ^b	0.000
7	2.09	1.20	- 0.069	0.673	1.91	0.063
8	8.85	5.85	0.001	0.995	3.31 ^b	0.002
9	4.50	1.33	0.169	0.296	4.70 ^b	0.000
10	5.05	1.00	99.000	99.000	5.37 ^b	0.000
11	5.43	1.00	99.000	99.000	6.36 ^b	0.000
12	4.20	1.00	99.000	99.000	4.39 ^b	0.000
13	4.51	1.00	99.000	99.000	5.04 ^b	0.000
14	3.91	1.08	- 0.125	0.443	4.63 ^b	0.000
15	11.64	1.73	0.305	0.055	12.49 ^b	0.000
16	6.34	1.27	- 0.137	0.400	7.82 ^b	0.000
17	3.18	4.75	0.179	0.269	- 3.04 ^b	0.004
18	2.39	1.00	99.000	99.000	3.87 ^b	0.000
mean	5.42	1.87	0.056	0.729	9.83 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Note: Where the significance level is shown as 0.000 in t-tests, the probability level is understood to be less than 0.001. If for some reason SPSS was unable to compute a correlation coefficient (e.g., one of the variables is a constant value), then "99.00" is printed instead of a *r* value.

Table 23c

t-Test of Means between Self and Culture use of Gestures
by All Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	6.35	1.10	0.033	0.840	8.11 ^c	0.000
2	7.78	1.28	0.504 ^a	0.001	8.65 ^c	0.000
3	1.28	1.35	- 0.034 ^b	0.034	- 0.18	0.856
4	1.50	1.00	99.000	99.000	1.38	0.177
5	6.15	5.75	0.166	0.305	0.52	0.604
6	1.13	1.00	99.000	99.000	1.40	0.168
7	1.23	1.20	- 0.036	0.823	0.10	0.924
8	8.60	5.85	0.016	0.922	3.29 ^c	0.002
9	1.93	1.33	0.184	0.257	1.58	0.121
10	1.15	1.00	99.000	99.000	1.43	0.160
11	4.13	1.00	99.000	99.000	4.81 ^c	0.000
12	1.52	1.00	99.000	99.000	2.82 ^c	0.007
13	1.38	1.00	99.000	99.000	2.73 ^c	0.009
14	1.43	1.08	- 0.049	0.762	1.48	0.147
15	11.65	1.73	0.273	0.088	11.68 ^c	0.000
16	1.30	1.27	0.217	0.179	0.12	0.909
17	4.70	4.75	0.586 ^a	0.000	- 0.12	0.901
18	1.23	1.00	99.000	99.000	1.78	0.083
mean	3.58	1.87	0.174	0.281	9.11 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Note: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 23d

t-Test of Means between Church and Self use of Gestures
by All Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.94	6.35	0.598 ^a	0.000	4.81 ^c	0.000
2	8.02	7.78	0.613 ^a	0.000	0.33	0.741
3	4.62	1.28	0.282	0.078	5.16 ^c	0.000
4	5.30	1.50	0.440 ^a	0.005	5.44 ^c	0.000
5	5.15	6.15	0.584 ^a	0.000	- 2.06	0.046
6	3.51	1.13	0.424 ^a	0.006	4.07 ^c	0.000
7	2.09	1.23	0.082	0.614	2.04	0.048
8	8.85	8.60	0.725 ^a	0.000	0.47	0.640
9	4.50	1.93	0.380 ^b	0.016	4.09 ^c	0.000
10	5.05	1.15	0.412 ^a	0.008	5.44 ^c	0.000
11	5.43	4.13	0.715 ^a	0.000	2.55	0.015
12	4.20	1.52	0.765 ^a	0.000	4.47 ^c	0.000
13	4.51	1.38	0.707 ^a	0.000	5.17 ^c	0.000
14	3.91	1.43	0.410 ^a	0.009	4.55 ^c	0.000
15	11.64	11.65	0.881 ^a	0.000	- 0.03	0.976
16	6.34	1.30	0.279	0.081	8.93 ^c	0.000
17	3.18	4.70	0.209	0.195	- 2.97 ^c	0.005
18	2.39	1.23	0.502 ^a	0.001	3.70 ^c	0.001
mean	5.42	3.58	0.688a	0.000	6.92 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Table 24b
Cluster Analysis

The Cluster Analysis test was run to determine if gestures would group together. A positive result on two clusters allowed for a comparison across settings on different groupings, called types, labelled *Spontaneous* and *Ceremonial*. Variables that determined the Cluster Analysis results were: comprehension level scores, impact scores on Church, Culture, Self settings and attitude to removal of gesture from the Church service.

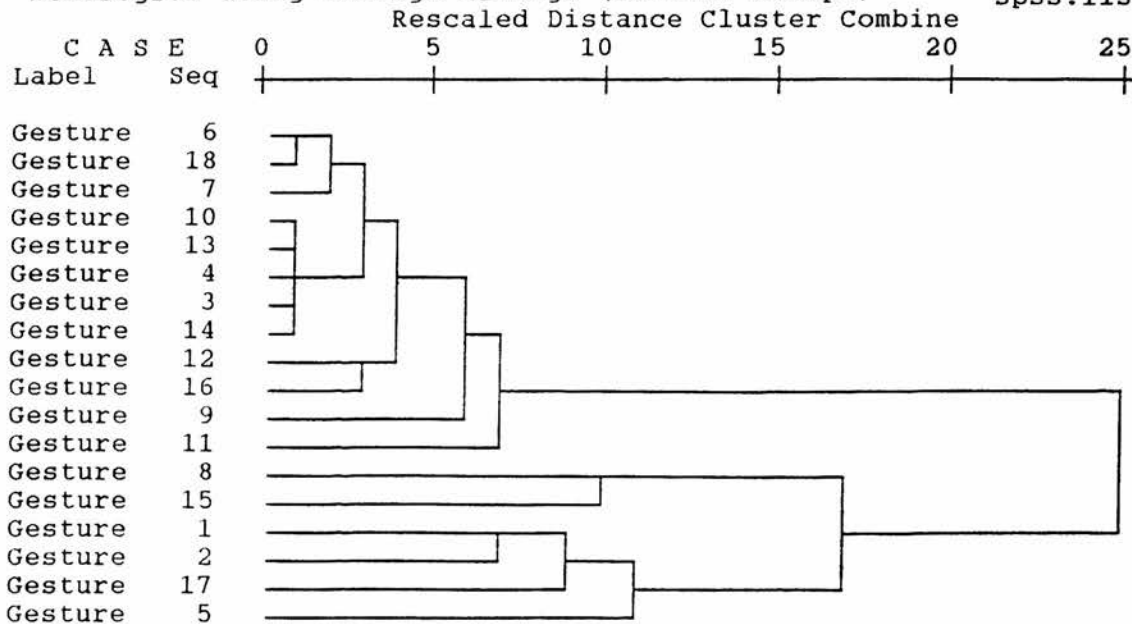
Cluster Membership of Cases using Average Linkage (Between Groups)

Number of Clusters: 2

Label Case Cluster

Label	Case	Cluster
Gesture	1	1
Gesture	2	1
Gesture	3	2
Gesture	4	2
Gesture	5	1
Gesture	6	2
Gesture	7	2
Gesture	8	1
Gesture	9	2
Gesture	10	2
Gesture	11	2
Gesture	12	2
Gesture	13	2
Gesture	14	2
Gesture	15	1
Gesture	16	2
Gesture	17	1
Gesture	18	2

Dendrogram using Average Linkage (Between Groups) Ins Std Menus- 0
spss.lis



Ins Std Menus- 0
spss.lis

Table 26b

t-Test of Means between Church and Culture in use of Ceremonial Gestures by All Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	4.62	1.35	- 0.137	0.398	4.08 ^a	0.000
4	5.30	1.00	99.000	99.000	5.53 ^a	0.000
6	3.51	1.00	99.000	99.000	4.06 ^a	0.000
7	2.09	1.20	- 0.069	0.673	1.91	0.063
9	4.50	1.33	0.169	0.296	4.70 ^a	0.000
10	5.05	1.00	99.000	99.000	5.37 ^a	0.000
11	5.43	1.00	99.000	99.000	6.36 ^a	0.000
12	4.20	1.00	99.000	99.000	4.39 ^a	0.000
13	4.51	1.00	99.000	99.000	5.04 ^a	0.000
14	3.91	1.08	- 0.125	0.443	4.63 ^a	0.000
16	6.34	1.27	- 0.137	0.400	7.82 ^a	0.000
18	2.39	1.00	99.000	99.000	3.87 ^a	0.000
Mean	4.32	1.10	- 0.074	0.649	6.62 ^a	0.000

^at-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 26c

T-Test of Means between Self and Culture in Ceremonial
use of Gestures by All Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	1.28	1.35	- 0.034 ^a	0.034	- 0.18	0.856
4	1.50	1.00	99.000	99.000	1.38	0.177
6	1.13	1.00	99.000	99.000	1.40	0.168
7	1.23	1.20	- 0.036	0.823	0.10	0.924
9	1.93	1.33	0.184	0.257	1.58	0.121
10	1.15	1.00	99.000	99.000	1.43	0.160
11	4.13	1.00	99.000	99.000	4.81 ^b	0.000
12	1.52	1.00	99.000	99.000	2.82 ^b	0.007
13	1.38	1.00	99.000	99.000	2.73 ^b	0.009
14	1.43	1.08	- 0.049	0.762	1.48	0.147
16	1.30	1.27	0.217	0.179	0.12	0.909
18	1.23	1.00	99.000	99.000	1.78	0.083
Mean	1.60	1.10	0.002	0.992	3.15 ^b	0.003

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 26d

T-Test of Means between Church and Self in Ceremonial
use of Gestures by All Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	4.62	1.28	0.282	0.078	5.16 ^c	0.000
4	5.30	1.50	0.440 ^a	0.005	5.44 ^c	0.000
6	3.51	1.13	0.424 ^a	0.006	4.07 ^c	0.000
7	2.09	1.23	0.082	0.614	2.04	0.048
9	4.50	1.93	0.380 ^b	0.016	4.09 ^c	0.000
10	5.05	1.15	0.412 ^a	0.008	5.44 ^c	0.000
11	5.43	4.13	0.715 ^a	0.000	2.55 ^d	0.015
12	4.20	1.52	0.765 ^a	0.000	4.47 ^c	0.000
13	4.51	1.38	0.707 ^a	0.000	5.17 ^c	0.000
14	3.91	1.43	0.410 ^a	0.009	4.55 ^c	0.000
16	6.34	1.30	0.279	0.081	8.93 ^c	0.000
18	2.39	1.23	0.502 ^a	0.001	3.70 ^c	0.001
Mean	4.32	1.60	0.59 ^a	0.000	6.64 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Table 27b

t-Test of Means between Church and Culture in use of Spontaneous Gestures by All Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.94	1.10	0.019	0.907	14.57 ^b	0.000
2	8.02	1.28	0.015	0.925	7.59 ^b	0.000
5	5.15	5.75	0.330 ^a	0.037	- 0.92	0.363
8	8.85	5.85	0.001	0.995	3.31 ^b	0.002
15	11.64	1.73	0.305	0.055	12.49 ^b	0.000
17	3.18	4.75	0.179	0.269	- 3.04 ^b	0.004
Mean	7.63	3.41	0.148	0.361	10.89 ^b	0.000

^aCorrelation significant at the .05 level

^bt-Test significant at the .01 level

Table 27c

T-Test of Means between Self and Culture in Spontaneous
use of Gestures by All Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	6.35	1.10	0.033	0.840	8.11 ^b	0.000
2	7.78	1.28	0.504 ^a	0.001	8.65 ^b	0.000
5	6.15	5.75	0.166	0.305	0.52	0.604
8	8.60	5.85	0.016	0.922	3.29 ^b	0.002
15	11.65	1.73	0.273	0.088	11.68 ^b	0.000
17	4.70	4.75	0.586 ^a	0.000	-0.12	0.901
Mean	7.54	3.41	0.174	0.284	11.85 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Table 27d

T-Test of Means between Church and Self in Spontaneous
use of Gestures by All Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.94	6.35	0.598 ^a	0.000	4.81 ^b	0.000
2	8.02	7.78	0.613 ^a	0.000	0.33	0.741
5	5.15	6.15	0.584 ^a	0.000	-2.06	0.046
8	8.85	8.60	0.725 ^a	0.000	0.47	0.640
15	11.64	11.65	0.881 ^a	0.000	-0.03	0.976
17	3.18	4.70	0.209	0.195	-2.97 ^b	0.005
Mean	7.63	7.54	0.637 ^a	0.000	0.31	0.761

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Table 29b

t-Test of Means between Church and Culture use of Gestures
by Episcopalian Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.60	1.05	- 0.451 ^a	0.040	8.29 ^b	0.000
2	5.23	1.00	99.000	99.000	3.60 ^b	0.002
3	8.10	1.00	99.000	99.000	9.29 ^b	0.000
4	9.60	1.00	99.000	99.000	11.73 ^b	0.000
5	5.53	5.75	0.608 ^a	0.004	- 0.29	0.774
6	6.03	1.00	99.000	99.000	5.28 ^b	0.000
7	3.18	1.40	- 0.154	0.515	1.98	0.062
8	7.45	5.75	0.065	0.786	1.57	0.133
9	6.33	1.00	99.000	99.000	5.16 ^b	0.000
10	9.10	1.00	99.000	99.000	10.42 ^b	0.000
11	8.57	1.00	99.000	99.000	8.65 ^b	0.000
12	5.90	1.00	99.000	99.000	5.44 ^b	0.000
13	8.02	1.00	99.000	99.000	8.45 ^b	0.000
14	6.83	1.00	99.000	99.000	7.65 ^b	0.000
15	13.95	1.80	0.416	0.068	10.26 ^b	0.000
16	8.33	1.40	- 0.437	0.054	7.76 ^b	0.000
17	2.90	4.40	- 0.206	0.383	- 1.53	0.142
18	3.77	1.00	99.000	99.000	4.87 ^b	0.000
mean	7.08	1.81	0.318	0.171	12.28 ^b	0.000

^aCorrelation significant at the .05 level

^bt-Test significant at the .01 level

Note: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 29c

t-Test of Means between Self and Culture use of Gestures
by Episcopalian Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	5.40	1.05	- 0.248	0.291	4.60 ^c	0.000
2	6.30	1.00	99.000	99.000	5.43 ^c	0.000
3	1.50	1.00	99.000	99.000	1.23	0.234
4	2.00	1.00	99.000	99.000	1.39	0.180
5	8.05	5.75	0.460 ^b	0.041	2.74 ^d	0.013
6	1.25	1.00	99.000	99.000	1.42	0.171
7	1.45	1.40	- 0.076	0.750	0.10	0.925
8	8.20	5.75	- 0.191	0.420	2.27	0.035
9	1.55	1.00	99.000	99.000	2.07	0.053
10	1.30	1.00	99.000	99.000	1.45	0.163
11	6.10	1.00	99.000	99.000	4.96 ^c	0.000
12	1.75	1.00	99.000	99.000	2.45	0.024
13	1.75	1.00	99.000	99.000	3.00 ^c	0.007
14	1.85	1.00	99.000	99.000	2.00	0.060
15	14.25	1.80	0.366	0.113	10.25 ^c	0.000
16	1.35	1.40	0.164	0.490	- 0.12	0.906
17	5.25	4.40	0.632 ^a	0.003	1.52	0.145
18	1.45	1.00	99.000	99.000	1.83	0.083
mean	3.93	1.81	0.242	0.303	6.70 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 29d

t-Test of Means between Church and Self use of Gestures
by Episcopalian Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.60	5.40	0.631 ^a	0.003	4.09 ^c	0.001
2	5.23	6.30	0.882 ^a	0.000	- 0 1.93	0.068
3	8.10	1.50	0.228	0.333	8.47 ^c	0.000
4	9.60	2.00	0.540 ^b	0.014	10.91 ^c	0.000
5	5.53	8.05	0.645 ^a	0.002	- 0 3.67 ^c	0.002
6	6.03	1.25	0.375	0.103	5.30 ^c	0.000
7	3.18	1.45	- 0 .018	0.940	2.13	0.046
8	7.45	8.20	0.483 ^b	0.031	- 0 .76	0.456
9	6.33	1.55	0.502 ^b	0.024	5.15 ^c	0.000
10	9.10	1.30	0.433	0.057	10.94 ^c	0.000
11	8.57	6.10	0.543 ^b	0.013	2.69 ^d	0.014
12	5.90	1.75	0.624 ^a	0.003	5.55 ^c	0.000
13	8.02	1.75	0.666 ^a	0.001	9.09 ^c	0.000
14	6.83	1.85	0.285	0.224	6.56 ^c	0.000
15	13.95	14.25	0.911 ^a	0.000	- 0.55	0.591
16	8.33	1.35	0.152	0.523	10.83 ^c	0.000
17	2.90	5.25	0.015	0.949	- 2.56 ^d	0.019
18	3.77	1.45	0.433	0.057	4.53 ^c	0.000
mean	7.08	3.93	0.724 ^a	0.000	10.22 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Table 30b

t-Test of Means between Church and Culture use of Gestures
by AOG Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	9.27	1.15	0.236	0.316	13.76 ^c	0.000
2	10.83	1.55	-0.163	0.493	8.46 ^c	0.000
3	1.15	1.70	-0.053	0.826	-0.76	0.457
4	1.00	1.00	.	.	.	.
5	4.78	5.75	-0.112	0.639	-0.91	0.372
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
8	10.25	5.95	-0.055	0.819	3.02 ^c	0.007
9	2.68	1.65	0.555 ^b	0.011	1.81	0.086
10	1.00	1.00	.	.	.	.
11	2.28	1.00	99.000	99.000	3.04 ^c	0.007
12	2.50	1.00	99.000	99.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.15	99.000	99.000	-1.00	0.330
15	9.33	1.65	0.065	0.785	9.46 ^c	0.000
16	4.35	1.15	0.219	0.353	4.29 ^c	0.000
17	3.45	5.10	0.826 ^a	0.000	0.55 ^c	0.000
18	1.00	1.00	.	.	.	.
mean	3.77	1.93	0.247	0.294	8.95 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Note: Test scores missing in correlations and t-Tests stems from no variance found in both variables.

Table 30c

t-Test of Means between Self and Culture
by AOG Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	7.30	1.15	0.104	0.663	7.16 ^c	0.000
2	9.25	1.55	0.596 ^a	0.006	7.00 ^c	0.000
3	1.05	1.70	- 0.053	0.860	- 0.09	0.368
4	1.00	1.00	.	.	.	.
5	4.25	5.75	- 0.097	0.683	- 1.31	0.206
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
8	9.10	5.95	0.109	0.648	2.36	0.029
9	2.30	1.65	0.163	0.491	0.90	0.377
10	1.00	1.00	.	.	.	.
11	2.15	1.00	99.000	99.000	2.24	0.038
12	1.30	1.00	99.000	99.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.15	99.000	99.000	- 1.00	0.330
15	9.05	1.65	0.111	0.642	8.18 ^c	0.000
16	1.25	1.15	0.547 ^b	0.013	0.81	0.428
17	4.15	5.10	0.631 ^a	0.003	- 0.19	0.078
18	1.00	1.00	.	.	.	.
mean	3.23	1.93	0.328	0.159	7.95 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 30d

t-Test of Means between Church and Self use of Gestures
by AOG Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	9.27	7.30	0.550 ^b	0.012	2.70 ^d	0.014
2	10.83	9.25	0.313	0.178	1.17	0.256
3	1.15	1.05	1.000 ^a	0.000	1.00	0.330
4	1.00	1.00	.	.	.	.
5	4.78	4.25	0.610 ^a	0.004	1.05	0.306
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
8	10.25	9.10	0.866 ^a	0.000	1.97	0.063
9	2.68	2.30	0.696 ^a	0.001	0.73	0.471
10	1.00	1.00	.	.	.	.
11	2.28	2.15	0.851 ^a	0.000	0.46	0.650
12	2.50	1.30	1.000 ^a	0.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.00	.	.	.	.
15	9.33	9.05	0.696 ^a	0.001	0.43	0.672
16	4.35	1.25	0.489 ^b	0.029	4.40 ^c	0.000
17	3.45	4.15	0.703 ^a	0.001	-1.73	0.100
18	1.00	1.00	.	.	.	.
mean	3.77	3.23	0.738 ^a	0.000	4.16 ^c	0.001

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 31b

t-Test of Means between AOG and Episcopalian
use of Gestures in the Church Setting

Gesture	AOG	EPIS	Corr	2 Tail Significance	t- Test	2 Tail Significance
1	9.27	8.60	0.136	0.566	0.63	0.534
2	10.83	5.23	0.348	0.133	3.75 ^b	0.001
3	1.15	8.10	- 0.214	0.366	- 8.93 ^b	0.000
4	1.00	9.60	99.000	99.000	.	.
5	4.78	5.53	0.108	0.651	- 0.76	0.456
6	1.00	6.03	99.000	99.000	.	.
7	1.00	3.18	99.000	99.000	.	.
8	10.25	7.45	0.298	0.202	1.94	0.061
9	2.68	6.33	0.373	0.105	- 2.97 ^b	0.006
10	1.00	9.10	99.000	99.000	.	.
11	2.28	8.57	0.071	0.767	- 6.49 ^b	0.000
12	2.50	5.90	0.858 ^a	0.000	- 2.48 ^c	0.018
13	1.00	8.02	99.000	99.000	.	.
14	1.00	6.83	99.000	99.000	.	.
15	9.33	13.95	- 0.042	0.859	- 3.08 ^b	0.004
16	4.35	8.33	0.025	0.915	- 3.99 ^b	0.000
17	3.45	2.90	0.156	0.511	0.75	0.462
18	1.00	3.77	99.000	99.000	.	.
mean	3.77	7.08	0.727 ^a	0.000	- 6.80 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

^ct-Test significant at the .02 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 32b

t-Test of Means between AOG and Episcopalian Respondents
in use of Gestures in Culture Setting

Gesture	AOG	EPIS	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	1.15	1.05	- 0.530	0.826	0.63	0.533
2	1.55	1.00	99.000	99.000	.	.
3	1.70	1.00	99.000	99.000	.	.
4	1.00	1.00	99.000	99.000	.	.
5	5.75	5.75	- 0.058	0.809	0.00	1.000
6	1.00	1.00	99.000	99.000	.	.
7	1.00	1.40	99.000	99.000	.	.
8	5.95	5.75	- 0.067	0.778	0.19	0.849
9	1.65	1.00	99.000	99.000	.	.
10	1.00	1.00	.	.	.	.
11	1.00	1.00	.	.	.	.
12	1.00	1.00	.	.	.	.
13	1.00	1.00	.	.	.	.
14	1.15	1.00	99.000	99.000	.	.
15	1.65	1.80	0.554 ^a	0.013	0.22	0.831
16	1.15	1.40	- 0.072	0.762	0.60	0.553
17	5.10	4.40	-0.470	0.036	0.80	0.430
18	1.00	1.00	.	.	.	.
mean	1.93	1.81	0.342	0.140	0.81	0.426

^aCorrelation significant at the .05 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 33c

t-Test of Means between AOG and Episcopalian
use of Gestures in the Self Setting

Gesture	AOG	EPIS	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	7.30	5.40	0.234	0.320	1.50	0.143
2	9.25	6.30	0.075	0.753	1.81	0.079
3	1.05	1.50	0.065	0.787	-1.10	0.286
4	1.00	2.00	99.000	99.000	.	.
5	4.25	8.05	-0.246	0.296	-3.97 ^c	0.000
6	1.00	1.25	99.000	99.000	.	.
7	1.00	1.45	99.000	99.000	.	.
8	9.10	8.10	0.484 ^b	0.031	0.74	0.462
9	2.30	1.55	0.151	0.524	1.09	0.285
10	1.00	1.30	99.000	99.000	.	.
11	2.15	6.10	-0.260	0.268	-3.44 ^c	0.002
12	1.30	1.75	0.810 ^a	0.000	-1.22	0.232
13	1.00	1.75	99.000	99.000	.	.
14	1.00	1.85	99.000	99.000	.	.
15	9.05	14.25	0.034	0.886	-3.33 ^c	0.002
16	1.25	1.35	0.375	0.103	-0.40	0.695
17	4.15	5.25	-0.370	0.108	-1.25	0.219
18	1.00	1.45	99.000	99.000	.	.
mean	3.23	3.93	0.650 ^a	0.002	-1.95	0.062

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 33b

t-Test of Means between Church and Culture use of Ceremonial Gestures by Episcopalian Respondents

Gesture	Church	Culture	Corr	2 Tail Significant	t-Test	2 Tail Significant
3	8.10	1.00	99.000	99.000	9.29 ^a	0.000
4	9.60	1.00	99.000	99.000	11.73 ^a	0.000
6	6.03	1.00	99.000	99.000	5.28 ^a	0.000
7	3.18	1.40	- 0.154	0.515	1.98	0.062
9	6.33	1.00	99.000	99.000	5.16 ^a	0.000
10	9.10	1.00	99.000	99.000	10.42 ^a	0.000
11	8.57	1.00	99.000	99.000	8.65 ^a	0.000
12	5.90	1.00	99.000	99.000	5.44 ^a	0.000
13	8.02	1.00	99.000	99.000	8.45 ^a	0.000
14	6.83	1.00	99.000	99.000	7.65 ^a	0.000
16	8.33	1.40	- 0.437	0.054	7.76 ^a	0.000
18	3.77	1.00	99.000	99.000	4.87 ^a	0.000
Mean	6.98	1.07	- 0.151	0.526	13.67 ^a	0.000

^at-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 33c

t-Test of Means between Church and Culture use of Spontaneous Gestures by Episcopalian Respondents

Gesture	Church	Culture	Corr	2 Tail Significant	t-Test	2 Tail Significant
1	8.60	1.05	- 0.451 ^b	0.040	8.29 ^c	0.000
2	5.23	1.00	99.000	99.000	3.60 ^c	0.002
5	5.53	5.75	0.608 ^a	0.004	- 0.29	0.774
8	7.45	5.75	0.065	0.786	1.57	0.133
15	13.95	1.80	0.416	0.068	10.26 ^c	0.000
17	2.90	4.40	- 0.206	0.383	- 1.53	0.142
Mean	7.28	3.29	0.237	0.315	6.37 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 33d

t-Test of Means between Self and Culture use of Ceremonial Gestures by Episcopalian Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	1.50	1.00	99.000	99.000	1.23	0.234
4	2.00	1.00	99.000	99.000	1.39	0.180
6	1.25	1.00	99.000	99.000	1.42	0.171
7	1.45	1.40	- 0.076	0.750	0.10	0.925
9	1.55	1.00	99.000	99.000	2.07	0.053
10	1.30	1.00	99.000	99.000	1.45	0.163
11	6.10	1.00	99.000	99.000	4.96 ^a	0.000
12	1.75	1.00	99.000	99.000	2.45	0.024
13	1.75	1.00	99.000	99.000	3.00 ^a	0.007
14	1.85	1.00	99.000	99.000	2.00	0.060
16	1.35	1.40	0.164	0.490	- 0.12	0.906
18	1.45	1.00	99.000	99.000	1.83	0.083
Mean	1.94	1.07	- 0.110	0.645	3.04 ^a	0.007

^at-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 33e

t-Test of Means between Self and Culture use of Spontaneous Gestures by Episcopalian Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	5.40	1.05	- 0.248	0.291	4.60 ^c	0.000
2	6.30	1.00	99.000	99.000	5.43 ^c	0.000
5	8.05	5.75	0.460 ^b	0.041	2.74 ^d	0.013
8	8.20	5.75	- 0.191	0.420	2.27	0.035
15	14.25	1.80	0.366	0.113	10.25 ^c	0.000
17	5.25	4.40	0.632 ^a	0.003	1.52	0.145
Mean	7.89	3.29	0.159	0.504	8.68 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 33f

t-Test of Means between Church and Self use of Ceremonial Gestures by Episcopalian Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	8.10	1.50	0.228	0.333	8.47 ^c	0.000
4	9.60	2.00	0.540 ^b	0.014	10.91 ^c	0.000
6	6.03	1.25	0.375	0.103	5.30 ^c	0.000
7	3.18	1.45	- 0.018	0.940	2.13 ^d	0.046
9	6.33	1.55	0.502 ^b	0.024	5.15 ^c	0.000
10	9.10	1.30	0.433	0.057	10.94 ^c	0.000
11	8.57	6.10	0.543 ^b	0.013	2.69 ^d	0.014
12	5.90	1.75	0.624 ^a	0.003	5.55 ^c	0.000
13	8.02	1.75	0.666 ^a	0.001	9.09 ^c	0.000
14	6.83	1.85	0.285	0.224	6.56 ^c	0.000
16	8.33	1.35	0.152	0.523	10.83 ^c	0.000
18	3.77	1.45	0.433	0.057	4.53 ^c	0.000
mean	6.98	1.94	0.633 ^a	0.003	15.37 ^c	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Table 33g

t-Test of Means between Church and Self use of Spontaneous Gestures by Episcopalian Respondents

Gesture	Church	Self	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	8.60	5.40	0.631 ^a	0.003	4.09 ^c	0.001
2	5.23	6.30	0.882 ^a	0.000	-1.93	0.068
5	5.53	8.05	0.645 ^a	0.002	-3.67 ^c	0.002
8	7.45	8.20	0.483 ^b	0.031	-0.76	0.456
15	13.95	14.25	0.911 ^a	0.000	-0.55	0.591
17	2.90	5.25	0.015	0.949	-2.56 ^d	0.019
Mean	7.28	7.89	0.717 ^a	0.000	-1.37	0.187

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

^dt-Test significant at the .02 level

Table 34b

t-Test of Means between Church and Culture use of Ceremonial Gestures by AOG Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	1.15	1.70	- 0.053	0.826	- 0.76	0.457
4	1.00	1.00	.	.	.	.
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
9	2.68	1.65	0.555 ^a	0.011	1.81	0.086
10	1.00	1.00	.	.	.	.
11	2.28	1.00	99.000	99.000	3.04 ^b	0.007
12	2.50	1.00	99.000	99.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.15	99.000	99.000	- 1.00	0.330
16	4.35	1.15	0.219	0.353	4.29 ^b	0.000
18	1.00	1.00	.	.	.	.
Mean	1.66	1.14	0.556 ^a	0.011	3.71 ^b	0.001

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 34c

t-Test of Means between Church and Culture use of Spontaneous Gestures by AOG Respondents

Gesture	Church	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
1	9.27	1.15	0.236	0.316	13.76 ^b	0.000
2	10.83	1.55	- 0.163	0.493	8.46 ^b	0.000
5	4.78	5.75	- 0.112	0.639	- 0.91	0.372
8	10.25	5.95	- 0.055	0.819	3.02 ^b	0.007
15	9.33	1.65	0.065	0.785	9.46 ^b	0.000
17	3.45	5.10	0.826 ^a	0.000	0.555 ^b	0.000
Mean	7.98	3.53	0.049	0.838	9.50 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Table 34d

t-Test of Means between Self and Culture use of Ceremonial Gestures by AOG Respondents

Gesture	Self	Culture	Corr	2 Tail Significance	t-Test	2 Tail Significance
3	1.05	1.70	- 0.053	0.860	- 0.09	0.368
4	1.00	1.00	.	.	.	.
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
9	2.30	1.65	0.163	0.491	0.90	0.377
10	1.00	1.00	.	.	.	.
11	2.15	1.00	99.000	99.000	2.24 ^c	0.038
12	1.30	1.00	99.000	99.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.15	99.000	99.000	- 1.00	0.330
16	1.25	1.15	0.547 ^b	0.013	0.81	0.428
18	1.00	1.00	.	.	.	.
Mean	1.25	1.14	0.574 ^a	0.008	1.83	0.083

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Notes: The score of 99.00 in correlations is a result of no variance in one or more variable.

Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 34e

t-Test of Means between Self and Culture use of Spontaneous Gestures by AOG Respondents

Gesture	Self	Culture	Corr	2 Tail	t-Test	2 Tail
1	7.30	1.15	0.104	0.663	7.16 ^b	0.000
2	9.25	1.55	0.596 ^a	0.006	7.00 ^b	0.000
5	4.25	5.75	- 0.097	0.683	- 1.31	0.206
8	9.10	5.95	0.109	0.648	2.36	0.029
15	9.05	1.65	0.111	0.642	8.18 ^b	0.000
17	4.15	5.10	0.631 ^a	0.003	- 0.19	0.078
Mean	7.18	3.53	0.246	0.295	8.29 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

Table 34f

t-Test of Means between Church and Self use of Ceremonial Gestures by AOG Respondents

Gesture	Church	Self	Corr	2 Tail	t-Test	2 Tail
3	1.15	1.05	1.000	0.000	1.00	0.330
4	1.00	1.00	.	.	.	.
6	1.00	1.00	.	.	.	.
7	1.00	1.00	.	.	.	.
9	2.68	2.30	0.696 ^a	0.001	0.73	0.471
10	1.00	1.00	.	.	.	.
11	2.28	2.15	0.851 ^a	0.000	0.46	0.650
12	2.50	1.30	1.000 ^a	0.000	1.45	0.163
13	1.00	1.00	.	.	.	.
14	1.00	1.00	.	.	.	.
16	4.35	1.25	0.489 ^b	0.029	4.40 ^c	0.000
18	1.00	1.00	.	.	.	.
Mean	1.66	1.25	0.654 ^a	0.002	3.04 ^c	0.007

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 34g

t-Test of Means between Church and Self use of Spontaneous Gestures by AOG Respondents

Gesture	Church	Self	Corr	2 Tail	t-Test	2 Tail
1	9.27	7.30	0.550 ^b	0.012	2.70 ^c	0.014
2	10.83	9.25	0.313	0.178	1.17	0.256
5	4.78	4.25	0.610 ^a	0.004	1.05	0.306
8	10.25	9.10	0.866 ^a	0.000	1.97	0.063
15	9.33	9.05	0.696 ^a	0.001	0.43	0.672
17	3.45	4.15	0.703 ^a	0.001	- 1.73	0.100
Mean	7.98	7.18	0.621 ^a	0.003	2.39 ^c	0.028

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

^ct-Test significant at the .01 level

Table 37b

t-Test of Means between AOG and Episcopalian Respondent's
use of Ceremonial Gestures in Church Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
3	1.15	8.10	-0.214	0.366	-8.93 ^b	0.000
4	1.00	9.60	.	.	.	.
6	1.00	6.03	.	.	.	.
7	1.00	3.18	.	.	.	.
9	2.68	6.33	0.374	0.105	-2.97 ^b	0.006
10	1.00	9.10	.	.	.	.
11	2.28	8.57	0.071	0.767	-6.49 ^b	0.000
12	2.50	5.90	0.858 ^a	0.000	-2.48 ^c	0.018
13	1.00	8.02	.	.	.	.
14	1.00	6.83	.	.	.	.
16	4.35	8.33	0.025	0.915	-3.99 ^b	0.000
18	1.00	3.77	.	.	.	.
mean	1.66	6.98	0.673 ^a	0.001	-11.67 ^b	0.000

^aCorrelation significant at the .01 level

^bt-Test significant at the .01 level

^ct-Test significant at the .02 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 37c

t-Test of Means between AOG and Episcopalian Respondent's
use of Spontaneous Gestures in Church Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
1	9.27	8.60	0.136	0.556	0.63	0.534
2	10.83	5.23	0.348	0.133	0.38 ^b	0.001
5	4.78	5.53	0.108	0.651	-0.76	0.456
8	10.25	7.45	0.298	0.202	1.94	0.061
15	9.33	13.95	-0.042	0.859	-3.08 ^b	0.004
17	3.45	2.90	0.076	0.749	0.75	0.462
Mean	7.98	7.28	0.561 ^a	0.010	0.96	0.346

^aCorrelation significant at the .05 level

^bt-Test significant at the .01 level

Table 37d

t-Test of Means between AOG and Episcopalian Respondent's
use of Ceremonial Gestures in Culture Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
3	1.70	1.00	.	.	.	.
4	1.00	1.00	.	.	.	.
6	1.00	1.00	.	.	.	.
7	1.00	1.40	.	.	.	.
9	1.65	1.00	.	.	.	.
10	1.00	1.00	.	.	.	.
11	1.00	1.00	.	.	.	.
12	1.00	1.00	.	.	.	.
13	1.00	1.00	.	.	.	.
14	1.15	1.00	.	.	.	.
16	1.15	1.40	-0.072	0.762	-0.60	0.553
18	1.00	1.00	.	.	.	.
Mean	1.14	1.07	0.480 ^a	0.032	0.84	0.409

^aCorrelation significant at the .05 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 37e

t-Test of Means between AOG and Episcopalian Respondent's
use of Spontaneous Gestures in Culture Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
1	1.15	1.05	- 0.053	0.826	0.63	0.533
2	1.55	1.00	.	.	.	.
5	5.75	5.75	0.058	0.765	0.00	1.000
8	5.95	5.75	- 0.067	0.778	0.19	0.849
15	1.65	1.80	0.544a	0.013	- 0.22	0.831
17	5.10	4.40	- 0.470 ^a	0.036	0.80	0.430
Mean	3.53	3.29	0.199	0.401	0.63	0.536

^aCorrelation significant at the .05 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 37f

t-Test of Means between AOG and Episcopalian Respondent's
use of Ceremonial Gestures in Self Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
3	1.05	1.50	- 0.065	0.787	- 1.10	0.286
4	1.00	2.00	.	.	.	.
6	1.00	1.25	.	.	.	.
7	1.00	1.45	.	.	.	.
9	2.30	1.55	0.152	0.524	1.09	0.285
10	1.00	1.30	.	.	.	.
11	2.15	6.10	- 0.260	0.268	- 3.44 ^b	0.002
12	1.30	1.75	0.810 ^a	0.000	- 1.22	0.232
13	1.00	1.75	.	.	.	.
14	1.00	1.85	.	.	.	.
16	1.25	1.35	0.375	0.103	- 0.40	0.695
18	1.00	1.45	.	.	.	.
mean	1.25	1.94	0.57 ^a	0.01	- 2.4 ^c	0.026

Table 37g

t-Test of Means between AOG and Episcopalian Respondent's
use of Spontaneous Gestures in Self Setting

Gesture	AOG	EPIS	Corr	P	t-Test	2 Tail Significance
1	7.30	5.40	0.234	0.320	1.50	0.143
2	9.25	6.30	0.075	0.753	1.81	0.079
5	4.25	8.05	- 0.246	0.296	- 3.97 ^b	0.000
8	9.10	8.10	0.484 ^a	0.031	0.74	0.462
15	9.05	14.25	0.034	0.886	- 3.33 ^b	0.002
17	4.15	5.25	- 0.371	0.108	- 1.25	0.219
Mean	7.18	7.89	0.358	0.122	- 1.08	0.288

^aCorrelation significant at the .05 level

^bt-Test significant at the .01 level

Note: Test scores missing in correlations and t-Tests rows stem from no variance found in both variables.

Table 39b

Correlation between Level of Comprehension and Impact Score
on Church use of Gestures by All Respondents

Gesture	Comprehension Level Scores %	Church Impact Score	Corr	P 2 Tail
1	83	8.94	0.154	0.344
2	92	8.02	0.337 ^b	0.033
3	48	4.62	0.674 ^a	0.000
4	58	5.30	0.546 ^a	0.000
5	89	5.15	0.394 ^b	0.012
6	34	3.51	0.759 ^a	0.000
7	35	2.09	0.418 ^a	0.007
8	97	8.85	0.335 ^b	0.035
9	62	4.50	0.300	0.060
10	53	5.05	0.556 ^a	0.000
11	77	5.43	0.212	0.189
12	98	4.20	0.161	0.320
13	55	4.51	0.441 ^a	0.004
14	53	3.91	0.436 ^a	0.005
15	97	11.64	0.089	0.583
16	61	6.34	0.415 ^a	0.008
17	83	3.18	0.302	0.058
18	51	2.39	0.455 ^a	0.003
Overall	68	5.42	0.479 ^a	0.002

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

Note: Where the significance level is shown as 0.000 in correlation tests, the probability level is understood to be less than 0.001. If for some reason SPSS was unable to compute a correlation coefficient (e.g., one of the variables is a constant value), then "99.00" is printed instead of a *r* value.

Table 40b

Correlation between Level of Comprehension and Impact Score
on Culture use of Gestures by All Respondents

Gesture	Comprehension Level Scores %	Culture Impact Score	Corr	P 2 Tail
1	83	1.10	0.076	0.642
2	92	1.28	0.083	0.612
3	48	1.35	- 0.102	0.521
4	58	1.00	99.00	99.00
5	89	5.75	0.123	0.449
6	34	1.00	99.00	99.00
7	35	1.20	- 0.007	0.963
8	97	5.85	0.071	0.664
9	62	1.33	- 0.185	0.254
10	53	1.00	99.00	99.00
11	77	1.00	99.00	99.00
12	98	1.00	99.00	99.00
13	55	1.00	99.00	99.00
14	53	1.08	0.119	0.465
15	97	1.73	- 0.004	0.981
16	61	1.27	0.251	0.119
17	83	4.75	0.012	0.940
18	51	1.00	99.00	99.00
Overall	68	1.87	0.186	0.250

Note: The score of 99.00 in correlations is a result of no variance in one or more variable.

Table 41b

Correlation between Level of Comprehension and Impact Score
on Self use of Gestures by All Respondents

Gesture	Comprehension Level Scores %	Mean of Self Impact Score	Corr	P 2 Tail
1	83	6.35	0.254	0.114
2	92	7.78	0.285	0.075
3	48	1.28	0.155	0.338
4	58	1.50	0.255	0.112
5	89	6.15	0.197	0.223
6	34	1.13	0.386 ^b	0.014
7	35	1.23	0.320 ^b	0.044
8	97	8.60	0.231	0.152
9	62	1.93	0.462 ^a	0.003
10	53	1.15	0.315 ^b	0.048
11	77	4.13	0.199	0.219
12	98	1.52	0.104	0.524
13	55	1.38	0.234	0.146
14	53	1.43	0.196	0.226
15	97	11.65	0.070	0.668
16	61	1.30	0.212	0.190
17	83	4.70	0.061	0.709
18	51	1.23	0.122	0.453
Mean	68	3.58	0.274	0.087

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

Table 43b

Correlation between Attitude to Removal of Gesture
and Impact Score on Church use of Gestures
by All Respondents

Gesture	Church Impact Score	% Attitude to Removal	P	
			Corr	2 Tail
1	8.94	75	-0.331 ^b	0.037
2	8.02	88	- 0.3	0.06
3	4.62	85	-0.419 ^a	0.007
4	5.3	80	-0.612 ^a	0.000
5	5.15	90	-0.281	0.079
6	3.51	85	-0.814 ^a	0.000
7	2.09	95	0.008	0.961
8	8.85	75	-0.587 ^a	0.000
9	4.5	90	-0.534 ^a	0.000
10	5.05	85	-0.442 ^a	0.004
11	5.43	95	-0.400 ^b	0.011
12	4.2	92	-0.571 ^a	0.000
13	4.51	93	-0.534 ^a	0.000
14	3.91	95	-0.220	0.172
15	11.64	72	-0.639 ^a	0.000
16	6.34	75	-0.538 ^a	0.000
17	3.18	95	-0.133	0.414
18	2.39	95	-0.627 ^a	0.000
Mean	5.42	87	-0.797 ^a	0.000

^aCorrelation significant at the .01 level

^bCorrelation significant at the .05 level

APPENDIX E

***** Analysis of Variance *****

File: SPSS/PC+ System File Written by Data Entry II

***** Analysis of Variance *****

```

*****
*
*   W A R N I N G   * These variables have NO variance ...
*                   *   TCULTG4
*                   *   TCULTG6
*                   *   TCULTG10
*                   *   TCULTG11
*                   *   TCULTG12
*                   *   TCULTG13
*                   *   TCULTG18
*
*****

```

40 cases accepted.
 0 cases rejected because of out-of-range factor values.
 0 cases rejected because of missing data.
 2 non-empty cells.

1 design will be processed.

***** Analysis of Variance -- design 1 *****

Tests of Between-Subjects Effects.

Tests of Significance for T1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	1596.56	38	42.01		
DENOM	902.23	1	902.23	21.47	.000

***** Analysis of Variance -- design 1 *****

Tests involving 'SETTING' Within-Subject Effect.

Mauchly sphericity test, W = .78449
 Chi-square approx. = 8.98088 with 2 D. F.
 Significance = .011

Greenhouse-Geisser Epsilon = .82270
 Huynh-Feldt Epsilon = .87768
 Lower-bound Epsilon = .50000

AVERAGED Tests of Significance that follow multivariate tests are equivalent to univariate or split-plot or mixed-model approach to repeated measures. Epsilons may be used to adjust d.f. for the AVERAGED results.

***** Analysis of Variance -- design 1*****

EFFECT .. DENOM BY SETTING

Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.64257	33.25869	2.00	37.00	.000
Hotellings	1.79777	33.25869	2.00	37.00	.000
Wilks	.35743	33.25869	2.00	37.00	.000
Roys	.64257				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

EFFECT .. SETTING

Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.85561	109.62283	2.00	37.00	.000
Hotellings	5.92556	109.62283	2.00	37.00	.000
Wilks	.14439	109.62283	2.00	37.00	.000
Roys	.85561				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING' Within-Subject Effect.

AVERAGED Tests of Significance for MEAS.1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	1059.76	76	13.94		
SETTING	4546.32	2	2273.16	163.02	.000
DENOM BY SETTING	1157.50	2	578.75	41.50	.000

***** Analysis of Variance -- design 1*****

Tests involving 'GESTURE' Within-Subject Effect.

Mauchly sphericity test, W = 1.70387E-06

Chi-square approx. = 426.99687 with 152 D. F.

Significance = .000

Greenhouse-Geisser Epsilon = .43314

Huynh-Feldt Epsilon = .56169

Lower-bound Epsilon = .05882

AVERAGED Tests of Significance that follow multivariate tests are equivalent to univariate or split-plot or mixed-model approach to repeated measures.

Epsilons may be used to adjust d.f. for the AVERAGED results.

***** Analysis of Variance -- design 1*****

EFFECT .. DENOM BY GESTURE

Multivariate Tests of Significance (S = 1, M = 7 1/2, N = 10)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.82911	6.27862	17.00	22.00	.000
Hotellings	4.85166	6.27862	17.00	22.00	.000
Wilks	.17089	6.27862	17.00	22.00	.000
Roys	.82911				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

EFFECT .. GESTURE

Multivariate Tests of Significance (S = 1, M = 7 1/2, N = 10)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.94538	22.39803	17.00	22.00	.000
Hotellings	17.30757	22.39803	17.00	22.00	.000
Wilks	.05462	22.39803	17.00	22.00	.000
Roys	.94538				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

Tests involving 'GESTURE' Within-Subject Effect.

AVERAGED Tests of Significance for MEAS.1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	5994.16	646	9.28		
GESTURE	8990.17	17	528.83	56.99	.000
DENOM BY GESTURE	1523.96	17	89.64	9.66	.000

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING BY GESTURE' Within-Subject Effect.

Mauchly sphericity test, W = 1.45422E-26

Chi-square approx. = 1575.97447 with 594 D. F.

Significance = .000

Greenhouse-Geisser Epsilon = .35286

Huynh-Feldt Epsilon = .54055

Lower-bound Epsilon = .02941

AVERAGED Tests of Significance that follow multivariate tests are equivalent to univariate or split-plot or mixed-model approach to repeated measures. Epsilons may be used to adjust d.f. for the AVERAGED results.

***** Analysis of Variance -- design 1*****

EFFECT .. DENOM BY SETTING BY GESTURE

Multivariate Tests of Significance (S = 1, M = 16, N = 1 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.99652	42.13947	34.00	5.00	.000
Hotelling's	286.54839	42.13947	34.00	5.00	.000
Wilks	.00348	42.13947	34.00	5.00	.000
Roys	.99652				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

EFFECT .. SETTING BY GESTURE

Multivariate Tests of Significance (S = 1, M = 16, N = 1 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.99760	61.24779	34.00	5.00	.000
Hotelling's	416.48496	61.24779	34.00	5.00	.000
Wilks	.00240	61.24779	34.00	5.00	.000
Roys	.99760				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING BY GESTURE' Within-Subject Effect.

AVERAGED Tests of Significance for MEAS.1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	5776.08	1292	4.47		
SETTING BY GESTURE	4259.03	34	125.27	28.02	.000
DENOM BY SETTING BY GESTURE	1701.98	34	50.06	11.20	.000

----- Variables in the Equation -----

Variable	B	SE B	Beta	T	Sig T
TOTCOMP	5.302282	2.166539	.293667	2.447	.0193
TOTMOVE	7.008103	1.468421	-.572677	-4.773	.0000
(Constant)	7.083893	2.254061		3.498	.0012

End Block Number 1 All requested variables entered.

File: SPSS/PC+ System File Written by Data Entry II

* * * * MULTIPLE REGRESSION * * * *

Listwise Deletion of Missing Data

Equation Number 1 Dependent Variable.. TOTCHRCH TOTAL CHURCH MEAN

Block Number 1. Method: Enter TOTCOMP TOTMOVE

Variable(s) Entered on Step Number

- 1.. TOTMOVE
- 2.. TOTCOMP

Multiple R .72327
R Square .52313
Adjusted R Square .49735
Standard Error 1.60347

Analysis of Variance

	DF	Sum of Squares	Mean Square
Regression	2	104.35764	52.17882
Residual	37	95.13117	2.57111

Note: there are 2 levels for the GEST effect. Average tests are identical to the univariate tests of significance.

File: SPSS/PC+ System File written by Data Entry II
***** Analysis of Variance *****

40 cases accepted.
0 cases rejected because of out-of-range factor values.
0 cases rejected because of missing data.
2 non-empty cells.

1 design will be processed.

***** Analysis of Variance -- design 1 *****

Tests of Between-Subjects Effects.

Tests of Significance for T1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	231.49	38	6.09		
DENOM	54.15	1	54.15	8.89	.005

***** Analysis of Variance -- design 1 *****

Tests involving 'SETTING' Within-Subject Effect.

Mauchly sphericity test, W = .81219
 Chi-square approx. = 7.69665 with 2 D. F.
 Significance = .021

Greenhouse-Geisser Epsilon = .84189
 Huynh-Feldt Epsilon = .89975
 Lower-bound Epsilon = .50000

AVERAGED Tests of Significance that follow multivariate tests are equivalent to univariate or split-plot or mixed-model approach to repeated measures. Epsilons may be used to adjust d.f. for the AVERAGED results.

***** Analysis of Variance -- design 1 *****

EFFECT .. DENOM BY SETTING
Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.40199	12.43604	2.00	37.00	.000
Hotellings	.67222	12.43604	2.00	37.00	.000
Wilks	.59801	12.43604	2.00	37.00	.000
Roys	.40199				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

EFFECT .. SETTING

Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.83979	96.97130	2.00	37.00	.000
Hotellings	5.24169	96.97130	2.00	37.00	.000
Wilks	.16021	96.97130	2.00	37.00	.000
Roys	.83979				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING' Within-Subject Effect.

AVERAGED Tests of Significance for MEAS.1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	150.31	76	1.98		
SETTING	564.40	2	282.20	142.68	.000
DENOM BY SETTING	62.24	2	31.12	15.73	.000

***** Analysis of Variance -- design 1*****

Tests involving 'GEST' Within-Subject Effect.

Tests of Significance for T4 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	75.17	38	1.98		
GEST	889.99	1	889.99	449.94	.000
DENOM BY GEST	63.38	1	63.38	32.04	.000

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING BY GEST' Within-Subject Effect.

Mauchly sphericity test, W = .94180
 Chi-square approx. = 2.21872 with 2 D. F.
 Significance = .330

Greenhouse-Geisser Epsilon = .94500
 Huynh-Feldt Epsilon = 1.00000
 Lower-bound Epsilon = .50000

AVERAGED Tests of Significance that follow multivariate tests are equivalent to univariate or split-plot or mixed-model approach to repeated measures. Epsilons may be used to adjust d.f. for the AVERAGED results.

***** Analysis of Variance -- design 1*****

EFFECT .. DENOM BY SETTING BY GEST
 Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.75130	55.88588	2.00	37.00	.000
Hotellings	3.02086	55.88588	2.00	37.00	.000
Wilks	.24870	55.88588	2.00	37.00	.000
Roys	.75130				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

EFFECT .. SETTING BY GEST
 Multivariate Tests of Significance (S = 1, M = 0, N = 17 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.81114	79.45690	2.00	37.00	.000
Hotellings	4.29497	79.45690	2.00	37.00	.000
Wilks	.18886	79.45690	2.00	37.00	.000
Roys	.81114				

Note.. F statistics are exact.

***** Analysis of Variance -- design 1*****

Tests involving 'SETTING BY GEST' Within-Subject Effect.

AVERAGED Tests of Significance for MEAS.1 using UNIQUE sums of squares

Source of Variation	SS	DF	MS	F	Sig of F
WITHIN+RESIDUAL	80.42	76	1.06		
SETTING BY GEST	140.86	2	70.43	66.56	.000
DENOM BY SETTING BY GEST	118.26	2	59.13	55.88	.000