International Journal of Business, Human and Social Sciences
ISSN: 2517-9411
Vol:11, No:4, 2017

A Grounded Theory on Marist Spirituality/Charism from the Perspective of the Lay Marists in the Philippines

Nino M. Pizarro

Abstract**—**To the author's knowledge, despite the written documents about Marist spirituality/charism, nothing has been done concerning a clear theoretical framework that highlights Marist spirituality/charism from the perspective or lived experience of the lay Marists of St. Marcellin Champagnat. The participants of the study are the lay Marist - educators who are from Marist Schools in the Philippines. Since the study would like to find out the respondents' own concepts and meanings about Marist spirituality/charism, qualitative methodology is considered the approach to be used in the study. In particular, the study will use the qualitative methods of Barney Glaser. The theory will be generated systematically from data collection, coding and analyzing through memoing, theoretical sampling, sorting and writing and using the constant comparative method. The data collection method that will be employed in this grounded theory research is the in-depth interview that is semi-structured and participant driven. Data collection will be done through snowball sampling that is purposive. The study is considering to come up with a theoretical framework that will help the lay Marists to deepen their understanding of the Marist spirituality/charism and their vocation as lay partners of the Marist Brothers of the Schools.

Keywords**—**Grounded Theory, Lay Marists, Lived Experience, Marist Spirituality/Charism.

I. Introduction

THE recent General Chapters of the Marist Brothers of the Schools are geared towards the institution's recognition of the importance of the life of the lay Marists who are working within the Marist Institute. In the 20th General Chapter of the Marist Brothers of the Schools, all members, Brothers and Lay Marists, are encouraged to deepen their understanding of their specific identities in sharing life. In their 21st General Chapter, the members are asked to deepen their recognition of the value of the vocation of the lay Marists, and to base their relationship with one another in communion and co-responsibility for the growth of Marist life, spirituality and mission [14]. In addition, there are documents produced by the Marist Brothers' institute to help in deepening the Brothers' and Lay Marists' understanding about Marist education, vocation and Spirituality such as the book entitled, 'Water from the Rock, Marist Spirituality flowing in the tradition of Marcellin Champagnat'.

The recent Chapters and the documents of the Marist Institute is communicating a kind of spirit that is leading along a common path, a path that is seen by the congregation as worth traveling when it is shared by Brothers and Lay Marists together [12].

The ideas brought about by the 21st General Chapter such as "living in communion in the Charism of Champagnat" with a significant evangelizing presence among poor children and "co-responsibility" in decision-making, are just some indicators of having shift in the way the institute treat and relate with the lay Marists. The message of the recent Marist Brothers' General Chapters regarding the idea of establishing a new relationship between brothers and lay is clear and surmises the Marist Brothers institute's awareness of the emerging ideas from the documents (such as the Second Vatican Council documents) of the Church on the role of the laity, in which all are called to holiness and are children of God [9]. The message of the Chapters encourages a sense of equality among Brothers and Lay Marists within the institute. It is communicating the idea that the institute is open and willing to share to everyone the gift of St. Marcellin's Charism given to the Church and to the world.

The Marist Brothers' institute, just like many institutes in the Church, believed that the spirit of their founder can be shared with the laity [8]. This paved the way for them to invite the lay Marists to share more intensely in the spirituality and mission of their institute. The invitation in today's time goes deeper to journeying together to a road to authentic renewal of the institute. The document of the 21st General Chapter of the Marist Brothers, "With Mary, go in haste to a new land", calls the institute to make Mary as their companion on their journey - "to go, together with Mary, in haste to a new land, to facilitate the birth of a new epoch of Marist Charism" [14]. The document further described this land as a land for an "authentic renewal of the Institute". Thus, it challenged all members, Brothers and Lay Marists, to have a "genuine change of heart" and to enter into "a new relationship that is based on communion, where they search together for a greater vitality of the Marist Charism for our world".

The 20th General Chapter of the Marist Brothers institute's documents conveyed that it had recognized the work of the Spirit through the many lay Marists who are attracted by St. Marcellin's way of making a difference for young people, who are partaking in the mission and sharing their spirituality and life. However, it also emphasized that the members of the institute had acknowledged the institute's limitations and failures due to "hearts hardened by routine and conformity", "aging and diminishment of the members of the institute"

Nino Pizarro is with the De La Salle University, Philippines (e-mail: pizarronin@yahoo.com).

[12]. Moreover, it had accepted that the institute needs authentic renewal to promote greater vitality of the Marist Charism and its mission in the world. Brother Sean Sammon, FMS, former Superior General of the Marist Brothers of the Schools congregation, in his circular, "A Revolution of the Heart" emphasized that the perfect place to start the institute's authentic renewal among members is the area of their spirituality [16].

Philippines, being one of the mission areas and countries that benefited the presence of the Marist Brothers of the Schools would be the context of study. The Marist Brothers will not be the focus of study. It will be the lay Marists who have their own way of living Christian life different from congregational religious people. In particular, the lay Marists who have been partners of the Marist Brothers in educating the young or those who are directly involved and have influenced in the welfare of the students in Marist schools in the Philippines since their arrival in the country.

The Marist Congregation started its mission in the year 1948 in the Philippines. The congregation is a religious institute of laymen within the Roman Catholic Church, which was founded in France on January 2, 1817 by St. Marcellin Champagnat. Their principal work has been in schools and other educational endeavors [2]. Giving education to the young people is one of their missions or apostolates in the Philippines. It is more than 66 years now that Marist way of education in the country has been used. It is noticeable that this mission of giving education from the elementary to tertiary level in the country is not only done by the Brothers themselves in their different schools in the Philippines. The lay Marist educators, who outnumbered them, are also present for the mission working as administrators, teachers, staff and maintenance of their schools. The lay Marists have been with the Marist Brothers for many years and playing significant roles in their ministries particularly in the school ministry.

This study takes into consideration the context of the lay Marists' view or notion about Marist spirituality/charism in the Philippines. Being in the work of evangelization for more than 66 years, having a good number of lay Marist educators, and having been called to share St. Marcellin's charism "to make Jesus known and loved", there is a need to convey at least in theory their perception or notion of Marist spirituality in the Philippines.

It is a qualitative study as proposed by Barney Glaser [4]. The grounded theory appears to be a good approach to use in the study since it focuses on the generation of theory from data collected from the respondents in different areas. It seems ideally suited for understanding what Marist spirituality is from the perspective of lay Marists because their perception or notion about Marist spirituality/charism in the country has not been articulated or conveyed yet at least in theory. There are written documents about Marist Spirituality; however, one could not just presume that the lay Marist educators, having their own secular vocation and formation, would have the same understanding and interpretation of the documents the way the Religious Brothers do. The researcher sees that in spite of different documents written regarding Marist Spirituality, there is a need to convey at least in theory the meaning of Marist spirituality/charism from the perspective lay Marists in the Philippines. To establish their identity and situate themselves in the call of the Marist Institute to greater communion and co-responsibility, the researcher finds it essential to define the Marist spirituality/charism from the perspective of lay Marists. The researcher also hopes to pave the way for a strong foundation in terms of expressing St. Marcellin's spirituality among the lay Marists who have been working with the Marist Brothers for many years due to the limited number of brothers working in the Philippine sector.

A. The Research Question and the Guiding Questions

The initial research question in this study came from the desire of the researcher to understand the lay Marists' perception or notion about Marist Spirituality/charism. The question is, "What is Marist spirituality/charism from the perspective of lay Marists in the Philippines?" This question has been of great interest to the researcher because in the Marist Brothers' Institute the lay Marists have been considered as one of the successors in today's world of Spirituality of St. Marcellin [13]. However, at this point in time, to the researcher's knowledge there are no empirical studies on the understanding/perspective of lay Marists about Marist spirituality/charism in the Philippines. To date, there have been no reported attempts to articulate a theory on Marist spirituality based from the understanding and experience of lay Marists in the Philippines. From this interest, the researcher will ask questions and start to open and pursue an investigation that will eventually lead to a clearer and coherent articulation of a substantive theory on Marist spirituality from the perspective of Lay Marists in the Philippines. Iterative process happens as the researcher listens and looks for information that can be followed-up on with more subsequent questions that emerge during the conversation. Some of these questions are as follows:

- What keeps you in this school as lay Marists? Or, why do you stay in this school?
- Have you ever thought/heard about Marist Spirituality/Charism? Is there such thing as Marist Spirituality/Charism? Does it have a place in this institution?
- What do you understand about Marist Spirituality/Charism? What comes to your mind if you encounter the words Marist Spirituality/Charism?

Does Marist Spirituality/Charism have ways in which it finds expression in this Marist Institution? If there are, what do you think are the ways in which Marist Spirituality finds expression in this Marist institution?

To bring out information and to establish a good rapport with the interviewee, the researcher initially asks questions which would help them become comfortable in the conversation and be in touch with their feelings, work and life: "How are you today?", "Is there a word that best describes your self/feeling at this moment? Would you like to say something about it?", "What is your work in this school?" and, "How long have you been working in this school?" Moreover,

the researcher will also ask inviting questions and open-ended questions to the interviewee such as, "How would you describe the years of your stay in this Marist institution?" or "What is it like to be in this school as a lay Marist or as an administrator/a teacher/a staff member/a support staff/utility/physical plant personnel?", Why do you say so? "When do you most/least enjoy being part of this school?"

The focus of the researcher in the data gathering will be the subject of interest centered on the lay Marists' perception on Marist spirituality/charism used in the Philippines.

II. Research Method

This study will be based on a main emergent concern of the participants in the study, which will ask their perception or understanding about Marist spirituality/charism used in the Philippines. Since the study is looking at the respondents' own concepts and meanings about their perception of Marist spirituality, described in their own words, qualitative methodology is the best approach to be used in the study. In particular, the study will use the qualitative methods of Barney Glaser, who is known as a classic-grounded theorist [4]. Glaser, as a classic-grounded theorist, is chosen because his methodology is straightforward and is "comprehensive, integrated and highly structured, yet eminently flexible process that takes a researcher from the first day in the field to a finished written theory" [6]. Moreover, in his grounded theory method, the theory is generated systematically from data collection, coding and analyzing through memoing, theoretical sampling and sorting to writing, using constant comparative method.

Glaser acknowledged the process of constant comparative method when data are analyzed and coded in order to generate initially substantive and later theoretical categories [4], [7]. Partington also noted that constant comparison method is considered as a simultaneous and concurrent process of coding and analysis [11]. In addition, the process mentioned will ask the researcher to start to reflect on the data and to begin conceptualization using memos to record the researchers' reflections and annotations of the data for the purpose of generating theory more systematically, using explicit coding and analytic procedures, and aiding the analyst in generating a theory that is integrated, consistent, plausible, close to the data [11]. Validity arises through data saturation - when no new concepts emerge.

To be able to help the study in the process of emergence (building of concepts and properties), the concept-indicator model of Glaser (1978) will have to be considered. The model provides the connection between data and concept based on the constant comparing of indicator to indicator, and then when a concept code will be generated, also comparing incidents to emerging concepts [1]. This means that the process of comparing of indicators to the conceptual codes sharpens the code to achieve "its 'best fit' while further proper-ties are generated until the code is verified and saturated" [4]. Moreover, these important ideas in the methodology- the idea that "all is data" requires honesty about taking all data as it comes, figuring it out and conceptualization in which the researcher is given the freedom, with his/her power and autonomy, to arrive at new emergent, generated theory [6].

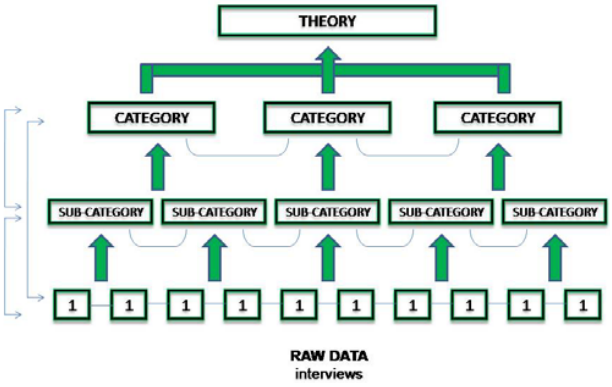

Fig. 1 Process of Constant Comparative procedure of Glaser [4]

Grounded theory can be summarized in the following steps:

1. Data Collection,
2. Establishing categories for focus using key indicators,
3. Formation of diversity of the dimensions under the incidents of the categories,
4. Writing exploratory categories,
5. Discovery of basic social processes and relationships, and
6. Analysis of core categories [3].

Data collection will be done through - snowball sampling that is purposive through in-depth interviews that are semi-structured and participant driven. Interviews of the lay Marists coming from different Marist Schools in the Philippines will have to be done over a 4-6 months period after acquiring the first theoretical sampling from a lay Marist affiliated members of the Marist Brothers of the Schools in the Philippines.

A. The Research Setting and Participants

The Marist mission in the Philippines started in 1948. It was the Oblate of Mary Immaculate Fathers who invited the Marist Brothers of the Schools to be present in Mindanao mission. Giving education to the young people in schools and doing other educational endeavors is the congregation's principal work in the country. It is more than 66 years now that Marist way of education in the country has been used and it is worth noting that their mission of giving education to the young is not only done by the Brothers themselves. They have with them, since the early years of their mission, the lay Marist educators who are working as their partners in their schools at the basic education and tertiary levels.

It should be noted that the Marist Brothers in the Philippine sector has five (5) owned Marist schools in the Philippines and one (1) supervised school, which is owned by the Vicariate of Jolo. Among these six schools, three are basic education and the remaining ones are with colleges. All schools that were mentioned have their own basic education departments. At present, there are about 20 Brothers working in these schools, with an average of three brothers in each school working as either a teacher or an administrator. There are 1,218 Marist

personnel found in these institutions working as administrators, teachers, staff, maintenance and coaches and about 21,543 students studying in these institutions [15].

The Marist Brothers' institute with its general administration in Rome has recognized the role of the lay Marists in the congregation. The Marist institute is grateful for having lay Marists who are attracted by St. Marcellin's pedagogies and ideals. However, the Marist institute needs to face the challenges of the recent General Chapters of the congregation. They have to face the truth that the congregation, with members both Brothers and lay Marists, has to face authentic renewal in order to give way to greater vitality of the Marist life. And the way to authentic renewal may start in the area of spirituality of the congregation.

The study is focusing on Marist spirituality as perceived by the lay Marists. There is no written document about the lay Marist understanding of Marist spirituality in the country and as of this moment, their perception on Marist spirituality has not been articulated yet at least in theory. The study is wishing that it will provide a strong foundation in terms of expressing St. Marcellin's values and ideals among the lay Marists who are directly involved in the lives of the students through giving education. Moreover, it will help them strengthen their call and commitment to Marist mission and formation and shape them as lay Marists, something that this study is attempting to do.

The participants of this study are the lay Marists of Champagnat (St. Marcellin Champagnat) who work in Marist schools in the Philippines, both from the basic education and tertiary levels. They come in from different sectors: administration, faculty, staff and maintenance. The participants to be chosen are the ones who could articulate and reflect a range of knowledge and experience of Marist education, spirituality and charism. The following criteria will be used to generate data that would be most relevant to the main research topic at hand and to achieve theoretical sensitivity and categorical saturation:

- Lay Marists who are in their 10 or more years in service;
- Retired lay Marists;
- Members of the Champagnat Movement of Marist Family (CMMF);
- Retired lay Marists who are members of the Champagnat Movement of Marist Family;
- Lay Marists who are affiliated members of the Marist Brothers of the Schools' congregation.

The actual number of participants or number of interviewees at this stage could not be provided yet due to the reason that in grounded theory method, the data completeness is not based on the number of participants or interviewees but based on theoretical completeness [5]. A more detailed profile of the research participants will only be available at the end of the research once the researcher becomes empirically confident that data saturation is met [3].

B. Interviews

Data collection in this study will be done mainly through in-depth interview. The process of interview will be carried out in a most informal and candid manner. This is so because of the nature of grounded theory where the researcher is given greater sense of independence to explore the research focus and allow ideas to emerge and be discovered [5].

Grounded Theory does not need tape-recorded data (Glaser, 2004) because the goal of the method is not to substantiate a finding by means of complete evidence. The aim of the method is for conceptualization or for generation of concepts and hypothesis [4]. Thus, the interview will not be recorded by audio-recorded but be recorded through note taking. The researcher will do its best to listen carefully to the participant after an initial question will be posted. From time to time, in between the conversation or asking questions and sharing, the researcher will jot down notes that are substantial. To help in drawing out spontaneous responses from the participants, it is recommended that the interviews will begin with the researcher's invitational statements or will commence with the asking of open-ended questions.

The duration of the interview with all sectors will be estimated from one hour to two hours. Interviews will be conducted during the participants' available free time.

C. Data Collection and Analysis

As had been mentioned in the early part of this chapter about the classic grounded theory generation process, everything is data, "all is data"; grounded theory can use any data involving the research scene such as interviews, sources, observations and documents [6]. It is not just what is being, how it is being and the conditions of it being told, but all the data surrounding what is being told.

There will only be one data collection method to be employed in this grounded theory research, the interview data (notes and transcripts). Extensive notes and/or detailed transcripts will be taken upon by the researcher to examine the data many times in order to develop the most rigorous explanations of the phenomenon being studied. All notes coming from interviews will have to be encoded and printed out for easy viewing, analysis and referencing. Flash drives and portable hard drives will have to be used for purposes of recording and storage of data as back up.

All data will be treated in a way that will protect the participants involved in the study. Coding will be used during the data gathering and processing of interview notes, and transcripts. The study ensures that the identity of the participants will remain confidential. Their identities will not be disclosed either verbally or in publications based on the study.

The processes of grounded theory include the researcher's bias acknowledgment, data selection, data collection, coding and analysis, and results compilation [10]. Coding and analysis encompasses the following stages: open coding, selective coding, and theoretical coding. Open and selective coding employ constant comparison and memoing and results in themes, sub-categories, and core categories [10]. Theoretical coding sorted, written, theorized, and cross-referenced the data gathered with literature, resulting to basic social process and a theoretical model [10].

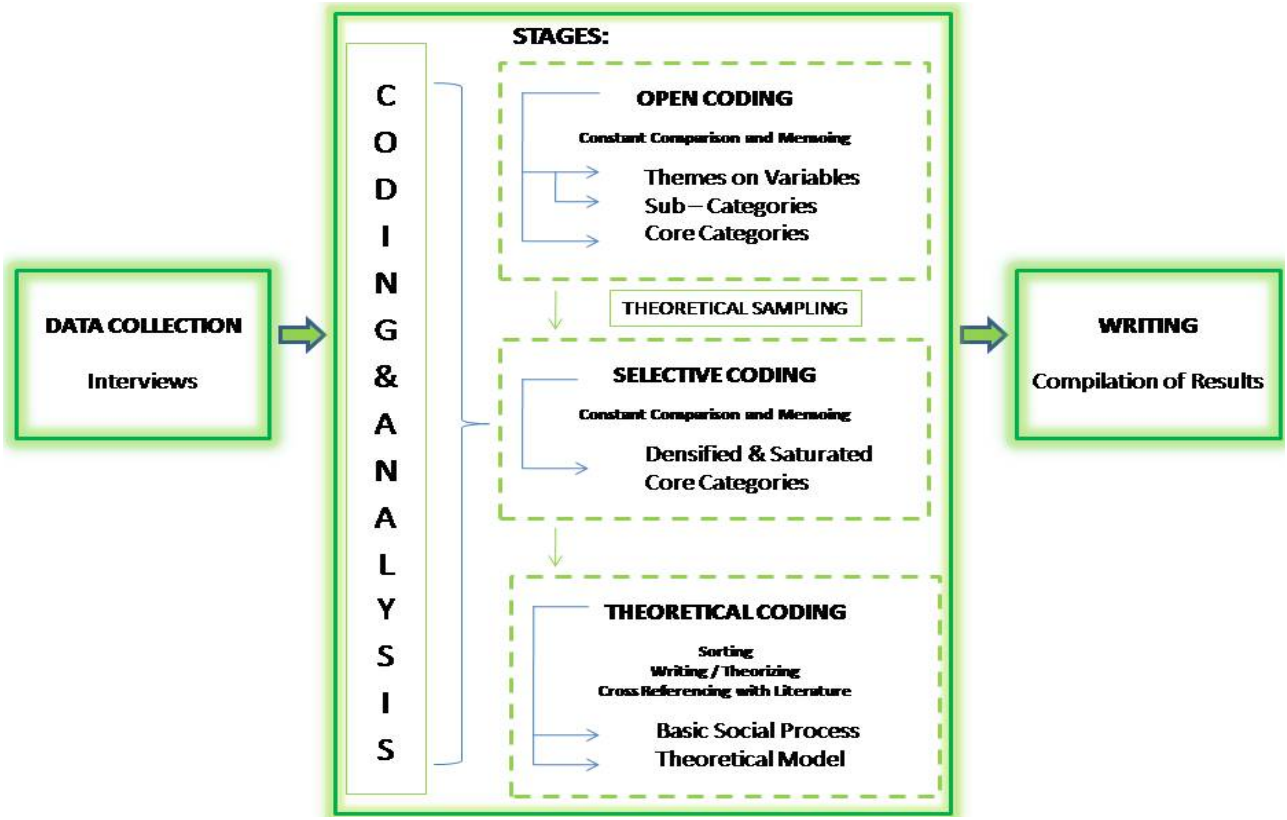

Fig. 2 Summary of the research process [10]

As soon as a data site has been selected, collection of data commences. Once the data are available, coding and analysis takes its place. However, in grounded theory, it is important that the researcher has to disclose information, which may affect understanding and enter into the field without "preconceived or a priori ideas" of the subject area for the work to gain "scientific hardiness" [10]. It is one of the characteristics of a good grounded theory analysis to start right off with regular daily data collection, coding and analysis and bias-free preconceived problem [3].

D. Coding and Analysis

After the data have been collected the researcher begins the process of coding - categorizing the data to reflect the various issues represented. The study employed the three levels of coding of Glaserian grounded theory method - open coding, selective coding and theoretical coding. It should be noted that the coding stages are not iterative but consecutive, and the product of each stage will guide the different stages of coding and analysis stages [10]. And also, it should be considered that the constant comparison and memoing will have to be employed throughout the analysis from initial coding until literature will be integrated at the stage of theoretical development.

E. Open Coding

In the open coding stage, the "raw data such as transcripts are initially examined and are coded through a process which fractures the interview into discrete threads of datum" [10]. In analyzing the data using constant comparison method, the researcher shall constantly ask a set of questions - "What is this data study of?" "What category does this incident indicate?" "What is actually happening in the data?" "What is the main concern being faced by the participants?" and "What accounts for the continual re-solving of this concern?" These questions will keep the researcher theoretically sensitive and transcending when analyzing, collecting and coding the data. The process will employ the method of Constant Comparison of incident to incident and incident to concept to categories. Since the process of constant comparison is a simultaneous process of coding and analysis, it will carefully generate the meaning of category or property and is continued from incident to incident, going back to the data and correcting and verifying the pattern which is emerging [14, p.140]. Line-by-line analysis will also be done to identify substantive codes emergent within the data [6]. The line-by-line coding will force the researcher to saturate categories, will minimize missing an important category and ensures the grounding of categories the data beyond impressionism [7]. Table I shows how from open coding, tentative categories and properties emerge based on the interview data or transcript initially collected from Respondent 1.

The line-by-line analysis is done simultaneously with memoing. Memos are theoretical notes about the data and the conceptual connections between categories [6]. Memos are

further explained as an aid to raise the data to a conceptual level and to develop definition and properties of categories [6]. As soon as the researcher does the memoing, it will allow him to move to the second level of abstraction by comparing incident-to-incident, incident to concept, and concept-to-concept. Table II shows how from open coding, categories emerge based on the interview data or transcript initially collected from Respondent 1.

TABLE I
EXTRACT FROM THE INTERVIEW TRANSCRIPT, FROM OPEN CODING TO CATEGORIES

Interview Question	Incident (with Respondent 1 (R1))	Open Coding (Conceptual label or name)	Categories
What do you understand about Marist Spirituality/ Charism?	*For me, Marist Spirituality/ Charism is not an idea in the air.*	Nature of spirituality	Real/Concrete
	Marist Spirituality/ Charism is something that one has to live with…	Nature of spirituality	Constant witnessing
	One has to live by daily…	Nature of spirituality	Constant witnessing
	It's the way you relate with people…	Practice of spirituality	Behavioral Element (connectedness)
	The way you share or give your life…	Practice of spirituality	Behavioral Element (concern for others)
	The way you encourage another's life to become better…	Practice of spirituality	Behavioral Element (concern for others)
	It's something that radiates from within.	Rootedness/ deeply rooted	Anchoring

Memos are abstracted from relationships between incident, concept and categories. For Glaser, the writing of theoretical memos is the core stage in the process of generating theory because it is a continual process that leads naturally to abstraction or ideation- continually capturing the "frontier of the analyst's thinking" as he goes through data, and codes, sorts and writes [6]. This means that memos in the study will have to be further coded to validate emerged concepts and categories at the first open coding, and analysis. Table III demonstrates how from categories to clustered memos, an emerging core idea or concept is made by the researcher based on the interview data or transcript initially collected from Respondent 1. Table III illustrates how from open coding to categories, a memo is made by the researcher based on the interview data or transcript initially collected from Respondent 1. Furthermore, open coding allows the researcher to see the direction in which to take the study by "theoretical sampling" before he has become selective and focused on a particular problem. It is emphasized that as data are in the process of being coded, compared and accumulated to form categories and core categories, an ongoing process of sampling takes place, known as "theoretical sampling" [10]. Theoretical sampling involves the process of collection, coding, and analysis of data in deciding what data to collect next and develop the theory as it emerges as the process of data collection for generating [6]. This process only takes place once the researcher discovers codes and tries to saturate them. Moreover, theoretical sampling provides a mean of ensuring that new data move towards theory development and concept compilation and that it is fit and of relevance [4]. In this case, relevance is no longer an issue when the researcher will start to focus in the study, as the researcher will know how to code all data and ensure that the emergent theory fits and works [6].

F. Selective Coding

As soon as the researcher is able to see or understand the core categories in the study, selective coding starts. "A core category is a category that has developed through densification and that explains most of the variation which represents the participant's major concern" [10]. It should be an issue upon which the basic social process is entered, should relate meaningfully and easily to other categories, and should have clear and grabbing qualities [4], [7].

TABLE II
EXTRACT FROM THE INTERVIEW TRANSCRIPT, FROM OPEN CODING TO CATEGORIES TO MEMO

Interview Question	Incident (with Respondent 1 (R1)	Open Coding (Conceptual label or name)	Categories	Memo
What do you understand about Marist Spirituality/ Charism?	*R1: For me, Marist spirituality is not an idea in the air.*	Nature of Marist spirituality	Real/Concrete	Marist spirituality/charism is expressed in realistic/concrete nature.
	R1: Marist spirituality/charism is something that one has to live by	Nature of Marist spirituality	Constant witnessing	Marist spirituality/charism is about constant witness-ng.
	R1: One has to live by daily…	Nature of Marist spirituality	Constant witnessing	
	R1: It's the way you relate with people	Practice of Marist spirituality	Behavioral Element (connectedness)	Marist spirituality/charism is manifested or expressed in certain practices or behavioral elements that connect us with others and show our concern for them.
	R1: The way you share or give your life…	Practice of Marist spirituality	Behavioral Element (concern for others)	
	R1: The way you encourage other's life to become better…	Practice of Marist spirituality	Behavioral Element (concern for others)	
	R1: It's something that radiates from within.	Rootedness/deeply rooted	Anchoring	Marist spirituality/charism is anchored deeply within the person.

TABLE III
EXTRACT FROM AN INITIAL SORTING OF MEMOS BASED ON THE DATA FROM RESPONDENT 1 (R1), ON THE MEANING OF SPIRITUALITY

Interview Question	Categories	Clustered Memos about Spirituality	Emerging Core Idea or Concept
What do you understand about Marist Spirituality/Charism?	**Real/Concrete**	Marist spirituality/charism is expressed in realistic/concrete nature.	Marist spirituality/charism is deeply rooted within the person and expressed through constant witnessing.
	Constant witnessing	Marist spirituality/charism is about constant witnessing.	
	Behavioral Element (connectedness and concern for others)	Marist spirituality/charism is manifested or expressed in certain practices or behavioral elements that connect us with others and show concern for them.	
	Anchoring	Marist spirituality/charism is anchored deeply within the person.	

Selective coding stage would mean "to stop open coding and to delimit coding to only those variables that relate to the core variable in sufficiently significant ways as to produce a parsimonious theory" [6]. It allows the researcher to filter and code data from interview questions which are deemed to be more relevant, leading to a new and more focused direction of the research.

Delimiting the focus and involving only related categories to one category established the theory. This list of categories is further subjected to continuous selective coding and theoretical saturation [7].

G. Theoretical Coding

Theoretical coding is considered as the final stage of coding activities. This stage happens when core categories are already saturated or no new data comes out from additional data collection [10]. "Theoretical coding examines the saturated categories and provides the researcher with analytical criteria for the development of conceptual relationships between categories and their relevance to the literature" [3], [5], [10]. This type of coding, along with sorting, "knits the fractured pieces back together again to conceptualize casual relationships between the hypotheses derived through open and selective coding: 'Theoretical codes give integrative scope, broad pictures, and a new perspective'. They help the analyst maintain the conceptual level in writing about concept and their interrelations" [6].

It should be noted that sorting is the last stage of the grounded theory process and it is the key to formulate the theory for writing. Sorting is the test of how good was the collecting, choosing a problem, coding, saturation, sampling and memoing [5]. From a large file of memos, the researcher picks a memo one by one and compares accordingly [5]. As the researcher just keeps picking a memo off the original pile, constantly comparing and the memo will relate theoretically and substantively to the other memos. As this continues, the integration of theory emerges and the researcher discovers the best fit and relevance of the memos in the substantive area [5].

It is important to do the sorting of memos in the research process in order to come up with emergent theoretical outline or conceptual framework, for a full articulation of a grounded theory through an integrated set of hypotheses [7].

H. Basic Social Process and Theoretical Model

A basic social process is a core category that emerged through densification and found to substantially represent a major social process of the phenomenon under study [10]. The articulation and explanation of this basic social process will pave the way for the explanatory theory to emerge as it is use "to qualify as a basic process the category must have 'two or more clear emergent stages" [4], [10].

"A basic social process focuses only on those variables that are related to the core category and those which are necessary in relation to resolving the problematic nature of the pattern of behavior to be accounted for" [4], [10]. If confronted with the situation wherein two or more core categories will emerge from the research, the researcher will select one of the core categories to develop into a basic social process and subsequent theory. Hence, "basic social process is the discovery of a human process that transcends the typical research boundary of social unit by examining the social process occurring within that unit" [10]. Studies that are revealing basic social processes are not grounded by their research context but gain a degree of universality [4], [10].

I. Measures of a Good Grounded Theory

The grounded theory is not treated as right or wrong. It is just having more or less the nature of the following: fit, workability, relevance and modifiability. The four criteria for judging and doing grounded theory are as follows [5]:

1. Fit is another term for the word validity. Does the concept adequately express the pattern in the data which it purports to conceptualize? Fit is constantly sharpened by constant comparison.
2. Workability reflects concreteness and congruencies between the concepts, hypotheses, and the continuous resolution of the main concern of participants in a substantive area.
3. Relevance makes the research important, because it deals with the main concerns of the participants involved. To study something that interests no one really or just a few academics or funders is probably to focus on non-relevance or even trivia for the participants. Relevance, like good concepts, evokes instant grab.
4. Modifiability is very significant. The data are not being verified as in verification studies, and thus, are never right or wrong. It simply become modified by the new data to compare with. A conjectured theory tends to preempt the data by one saying the theory is correct and we should ignore the "bad" data which does not support it. Many grand theorists are given to this "poor data" pattern. New data never provides a disproof, just an analytic challenge.

J. Ethical Consideration

As a way to protect the trust and encourage the full participation of the researcher participants, they will be assured of confidentiality of their identity. To do this, the researcher will code the identity of the participants during the entire process of the research from data gathering, to processing of interview notes, observations and transcripts, until the final writing and publication of the research output. Moreover, the research shall comply with the Research Ethics Guidelines as provided by the De La Salle University.

REFERENCES

[1] Agoncillo, R. N. (2012). Becoming Selfless for Others: A Grounded Theory of Commitment to Service. *Canon Law Society of America* (1983) Code of Canon Law. Online http://www.vatican.va/archive/ENG1104/_INDEX.HTM Accessed 11.20.15

[2] Green, M. (1997) The Charismic Culture of Marist Secondary Schools in the Province of Sydney Unpublished Ph.D. Thesis submitted within the University of Sydney Faculty of Education.

[3] Glaser, B.G. & Strauss, A.L. (1967). The discovery of Grounded Theory: Strategies for Qualitative Research. Chicago: Aldine.

[4] Glaser, B. G. (1978). Theoretical Sensitivity: Advances in the Methodology of Grounded Theory. *Mill Valley*, CA: Sociological Press.

[5] Glaser, B. G. (1998). Doing Grounded Theory: Issues and Discussions. *Mill Valley,* CA: Sociology Press.

[6] Glaser, Barney G. with the assistance of Judith Holton (2004). Remodeling Grounded Theory (80 paragraphs). Forum Qualitative Sozialforschung/Forum: *Qualitative Social Research, 5*(2), Art. 4, http://nbn-resolving.de/urn:nbn:de:0114-fqs040245 Accessed 23.11.15.

[7] Holton, J. (2010). The Coding Process and Its Challenges. The Grounding Theory Review: *An international Journal. Vol. 9* Issue No.1.

[8] John Paul II (1996) Vita Consecrata, Post Synodal Apostolic Exhortation to the Bishops and Clergy, Religious Orders and Congregations, Societies of Apostolic Life, Secular Institutes, and all the Faithful, on the Consecrated Life and its Mission in the Church and in the World. Online http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_j p-ii_exh_25031996_vita-consecrata_en.html Accessed 23.11.15.

[9] John Paul II (1998) Chritstifideles Laici, Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Lay Faithful in the Church and in the World. Online http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html Accessed 11.20.15.

[10] Jones, M. and Alony, I. (2011). Guiding the Use of Grounded Theory in Doctoral Studies – An Example from the Australian Film Industry: *International Journal of Doctoral Studies. Vol. 6*, pp. 95-114.

[11] Laguda, R. FSC. (2007). Being called to Mission for Stakeholders in Educational Settings.

[12] Marist Brothers (2002) Acts of the XXth General Chapter. *Institute of the Marist Brothers of the Schools.* General House, Rome.

[13] Marist Brothers (2007) Water from the Rock, Marist Spirituality, Flowing in the Tradition of Marcellin Champagnat. *Institute of the Marist Brothers of the Schools.* General House, Rome.

[14] Marist Brothers (2009) Gathered Around the Same Table: The Vocation of Champagnat' s Marist Laity. *Institute of the Marist Brothers of the Schools.* General House, Rome.

[15] Marist Philippine Sector (2015) Brothers, Lay Marists and Students Statistics.

[16] Sammon, S. (2003). A Revolution of the Heart, Marcellin's Spirituality and a Contemporary Identity for his Little Brothers of Mary. *Institute of the Marist Brother. Vol. 31,* no.1.