

CAUSES AND EFFECTS OF DIVISION OF PENTECOSTAL-EVANGELICAL CHRISTIAN CHURCHES

ABSTRACT

A Church is an important social institution. Historically, its significance in society has also been a face of controversies such as numerical and conceptual divisions. The Sociological Perspectives of a Religion (such as of Emile Durkheim, Max Weber, and Karl Marx) pointed out how religion, as a social institution, is very crucial in its role in the society as it gives meaning and purpose to life, reinforces and promotes social inequality, and focuses on ways individuals interpret religious experiences. Using the case study design, the study aims to determine and analyze the causes and effects of Pentecostal Churches in the Philippines specifically in Luna, Apayao. Participants in the study were chosen purposively using the unique selected sampling technique. The interview, documentation, and documentary materials were the primary tools used in gathering the needed data. Results revealed that the causes of divisions in Pentecostal-Evangelical Churches were due to financial, spiritual (doctrine), and personal matters. It was also found out, as the effect of these divisions, that society perceived it in two ways: generally good for the spread of churches and generally bad for the disunity it brought in the society. Church leaders and followers generally described this social situation as challenging to all social institutions. Results of this study could serve as a basis for developing relations between churches themselves and other social institutions in which it is to address church divisions for the sake of our society.

Keywords: Church, Church Divisions, Religion, Society, Pentecost, Evangelical

1. INTRODUCTION

A church's mission includes assisting people in expressing and preserving their identities in the case of modernization, urbanization, and exploitation, as well as preserving and promoting cultural traditions (1). The church engaged in discourse with traditional religions' adherents to reinforce the excellent divine and human values expressed in them and to create solid foundations for forms of cooperation with traditional religions' adherents. The church safeguards indigenous/tribal peoples' rights to become Christ's disciples without losing track with their ancestral origins (2). The church therefore, as described, is very important in the development of society, especially in remote areas like Apayao.

The church had also united the Filipinos by promoting camaraderie amidst differences. The Igorots were moved to regions in the plains where they could be educated and Christianized to bridge the division between lowland Filipinos and mountain residents (3). The majority of Igorots chose to stay in the lands of their forefathers. As a result, throughout the first decades of the twentieth century, American Protestant and Belgian Catholic missionaries were tasked with establishing and spreading Christianity in the Cordillera Region (3).

Apayao is a part of the Cordillera region. In the Spanish Colonial Times, the Gran Cordillera Central is not a regular province but there were districts like Bontoc, Kalinga, Ifugao, Apayao, and Commandancia Politico-Militar (3). Apayao, therefore, is often

associated with other Cordilleran provinces like Ifugao and Kalinga. The efforts of the missionaries to evangelize the Cordilleras, especially Apayao is a great sacrifice for the natives to be civilized with Western influences and be converted into Christian followers. Many people are afraid of going to the Cordillera region during the Spanish period because Cordillerans are dreaded for their headhunting activities (4). However, the missionaries continued to evangelize the Gran Cordillera Central despite risking their own lives. Notably, the evangelical efforts of persons from colonizing nations directed towards indigenous populations led to the advent and spread of Christianity. For the missionaries, 'the Great News of Jesus Christ should be proclaimed to save the heathen soul (5). The sacrifices of the missionaries are the hope of their own that the churches established in their blood, sweat, and faith will forever stand and multiply.

The Church has a history of conflicts and divisions (6). The Church as the most influential institution characterized by internal and external divisions must have a lasting impact on the community (7)(8). This is one of the reasons why we want to conduct our study--- to distinguish and analyze the causes and effects of Church divisions at the local level.

The causes and effects of separations of Pentecostal-Evangelical Churches in Luna, Apayao is an important study to determine the roots of divisions of churches at the local level. The purpose of the study is to clarify such church divisions that may or may not profoundly affect the local history of the place.

It is also significant in this study to analyze the effects of such divisions in other social institutions such as government, education, family, and others. The research is a vital factor in contributing to the history of the Province of Apayao as well as a basis for research in other towns and provinces.

The Church's current situation, wherein churches were divided, is a big question for humanity. Absolutely, the significance of this study will pave way for understanding the causes and effects of such divisions, as well as their lasting effect in our society.

Problem Statement

Like other social institutions, the Church (Religion) has changed throughout history and profoundly affected the society. It is within this context that this study was conceptualized to address the causes and effects of Pentecostal-Evangelical Church Divisions in Luna, Apayao, where the said town is a home for many Pentecostal-Evangelical Churches within the Province of Apayao, the last environmental frontier of the Cordillera Region.

Research Questions

Specifically, this study aimed to answer the following questions:

1. What are the causes of Pentecostal-Evangelical Church Divisions met by Christian leaders and followers?
2. What are the effects of Pentecostal-Evangelical Church Divisions within the society?
3. What are the specific events/cases in the Church that characterized Pentecostal-Evangelical Church Divisions?

Scope and Delimitation of the Study

This study focused on the causes and effects of Pentecostal-Evangelical Churches' division in Luna, Apayao. Data were lifted from interviews and other sources available from prominent Church and Community Leaders and followers. This study was limited on the number of respondents because some respondents were not able to cooperate due to the sensitivity of the issue. This study was limited to having deep accounts on the personalities and Churches involved in the study. This study was limited from conducting any major statistical data. This study does not tolerate any biased matters involving the research.

2. METHODOLOGY

This study aimed to address the causes and effects of Pentecostal-Evangelical Church Divisions in Luna, Apayao, especially that the said town is the home of many Churches that were established in the Province of Apayao, the last environmental frontier of the Cordillera Region.

Research Design

To realize the aforementioned major purpose, this study used the qualitative research design following the case study design in which the causes and effects of Pentecostal-Evangelical Church Divisions in Luna, Apayao will be captured with in-depth review.

Setting, Participants, and Sampling

The study was conducted at the Municipality of Luna, Apayao, Philippines on different barangays where the subject Churches were established. The Municipality of Luna was founded on October 16, 1939, by the Executive Order of the then Governor-General Leonard Wood creating the Municipal District of Macatel. During the term of the then Municipal District President Antonio Barroga, Macatel was renamed Luna through a municipal council resolution. This was in honor of the late Ilocano General Antonio Luna and to do away with the name Macatel which means "itchy." The first official census of population was in 1939, with a population of 6,353. Generally, the municipality is characterized by scattered low hills, and mountains found in scattered locations and areas. The contour varies from level to nearly level, gently sloping. The eastern portion is generally flat agricultural to mountainous lands while rolling to mountainous on the western portion.

The respondents of the study were determined using the unique selected sampling technique since only prominent leaders and followers were taken as respondents upon recommendation and background checking. There is a total of six (6) respondents in this research.

Data Collection

After **taking** the permission to conduct the study from the Presbyters and Senior Pastors of the respective organization of churches in the town, the researchers identified the respondents based on the advice of their superiors and factual turn of events. The researchers came up with a list of Pastors and members in which their names were listed from seniority in service and role in the society. The Presbyters and Senior Pastors then selected from the list of Church leaders and followers that are qualified upon their recommendation to be respondents of the study.

After determining the sample of the study, the researchers secured consent from the respondents to be a part of the study. Afterward, the schedule of interviews was arranged with the respondents. Next to this was the preparation of questionnaire for the interview.

The respondents were individually interviewed. Interviews were documented. Information sheets were also given to the respondents for them to fill-in regarding their identity which was kept confidential.

A non-disclosure agreement was established by both the researchers and the respondents, because in the course of the interview, sensitive issues that are or may be bad for the image of other personalities or institutions may be revealed and identified. Moreover, negative feelings and intimacies may be revealed.

Data Analysis

The interview documentation was analyzed. Coding was employed in the analysis of the transcriptions. Compiling, disassembling, reassembling, interpreting, and concluding were followed in the coding. Document Analysis was done for triangulation.

3. RESULTS AND DISCUSSION

The results and discussion of the study are gleaned from the analysis and coding of the respondents' answers in the interviews. The results and discussion are presented basing from the research objectives of the study: Causes of Division of Pentecostal-Evangelical Churches, Effects of Church Divisions within the Society, and Specific Events/Cases Characterized by Church Divisions.

Causes of Church Divisions of Pentecostal-Evangelical Churches	Effects of Church Divisions within the Society	Specific Events/Cases Characterized by Church Divisions
<ul style="list-style-type: none"> • Doctrine Matters • Financial Matters • Personal Matters 	<ul style="list-style-type: none"> • Rapid Spread of Gospel • Culture/Traditions Differences. • Negative Image of Church 	<ul style="list-style-type: none"> • Abuse of Power of a Church Leader and disdain of its followers. • Breakaway of groups of denominational churches. • Member Conflict by misinterpretation of Scripture contrary to their established doctrine. • No Coordination and Unity of closely located Churches.

Table 1. Summary of Findings of the causes, effects, and specific cases of Pentecostal-Evangelical Church Churches.

A. Causes of Division of Pentecostal-Evangelical Churches.

One major cause of church divisions is doctrine matters. Mohler (2004) emphasized that doctrine is the teaching of the church and anyone who sows disdain and disinterest in it will result in a rootless and fruitless Christian (9). Doctrine matters as a cause of division has been hotly debated by Church leaders themselves which has been amplified in the past in which now creates various denominations. This was further validated by Lutzer (1998) that the clarification of doctrine led to debate throughout history and caused large breakaways to the mainstream church and created various denominations (10). A parcel of the interview was quoted herein under:

“There are only a few churches here before but because of misunderstanding on doctrine, there are church leaders and followers that separated as new missionaries having their different doctrine came also in the religious scene.”

The Pentecostal-Evangelical Churches in the Apayao Province in the Philippines experienced varying interpretations of doctrine among its early pioneer churches, therefore, alienating themselves from the other to either form a new doctrinal group of churches or join other pioneer Churches that aligns with their interpretation of doctrine. The respondents all agreed that a difference in doctrine among churches is always the divisible gap against their unity. A respondent answered:

"It is true that it is a negative sight that there are many divisive churches in our locality because of different doctrines. However, there are established church organizations that show unity among them. It is great to see such coordination among different local Pentecostal-Evangelical Churches but still, there is always a visible difference of doctrine that they differ into."

It was further emphasized by Lumahan (2005) that divisions among Pentecostal-Evangelical Churches in the Philippines were rampant around the 1920's; however, a desire for unity is always sought (11). According to the respondents, church division caused by varying doctrine interpretation has been quite sanitized by the establishment of unified religious organizations but always remained the visible gap in church divisions. Misunderstanding of both leaders and followers in the doctrine has been a factor in causing division within the church.

Another cause of Church division is financial matters. Dlamini (1984) emphasized that financial dispute is the leading non-theological cause of division among churches (12). Respondents have emphasized the use of money to fund church activities; however, mishandling of funds has been the center of misunderstanding which has accumulated to become one of the major causes of schisms. A respondent answered:

"Most new churches came from old churches already established. Due to hot debate on aligning funds on different projects and programs of the church as well as allegations of pocketing and mishandling of church funds, some groups of church leaders and followers isolated, separated and established their own. It is sad to know that churches are divided because some officials are corrupted by money."

Irvine (2005) highlighted the importance of stewardship and accounting in handling church finance because money has a corrupting power that can trigger negative consequences (13). The respondents mentioned that mishandling and pocketing of church funds has always been an issue to why many churches lack funding for religious and social programs that can benefit society. A respondent answered:

"Almost all pioneer Pentecostal-Evangelical Churches established in Apayao has their authority centralized by the governing Head Pastor/ Priest wherein he/she distributes the power among his/her family members, and rarely shared to their lower co-preachers. This traditional power-sharing is evident in the early stage of the churches in the province as it is more convenient and efficient however as time passes, some Head Pastor/Priest or family members assigned to manage church funds are spending more on their wants rather than the needs of the church. Reports of embezzlement are also rumored. Some Head Pastors/Priests or their family members assigned to manage church funds have no real talent in accounting and budgeting. It is so sad truth."

Whether by embezzlement or mishandling of funds, it is enough for many of the other co-preachers and followers to break away from it and establish their own. Since such financial fraud is already embedded and notions of change are constantly ignored, the possibility of a division away from the pioneer church and making a new branch free from corruption became a repeated cycle of church division stemming from financial matters. Enofe and Amaria (2011) argued that financial fraud in religious organizations has become pandemic and financial accountability is a must (14). The lack of financial transparency and irresponsibility of church financial officials has marked financial matters as a malignant cause of divisions.

The most notable cause of church divisions is personal matters. Askew (2009) noted that knowing the church takes into account how individual Christians view themselves in relation to faith and how such collective church understanding is lived out in their community (15). A person with his/her personality and preferences has an impact to his/her understanding of the teachings of Christ. Such collective understanding of followers affects their perspective among co-denominational Christians, non-denominational Christians, and Non-Christian believers. This type of perspective is often characterized by a biased and xenophobic self-perception. Fitzpatrick (1995) mentioned that extreme individualism is a big threat to the sense of a functional and notable church community because it is defined as people looking out for their personal interest and achievement rather than cooperate and struggle for the interest of the church community (16). A respondent mentioned that:

"In a Church, there are followers of varying degrees of faith where fanaticism and conservatism co-existed with each other. However, as time passes, personal perception and motivation increased the tension therefore bringing changes such as negative campaign against other non-denominational churches or non-Christians wherein division is the ugliest result of it. The fanatical and conservative groups of a particular church fought with each other where one lead to another where division is an imminent result. Some Leaders and Followers also focused more on their personal advancement rather than the betterment of the church."

Whether by the personal matters of Church leaders or followers, the effect of egoism in the church brings so many negative consequences such as division. Respondents mentioned that the prevalence of megalomania among church leaders has been the leading cause of internal and external conflicts which aggravated the church's division. Although personal ambition and greediness in power are part of human nature, negative issues such as personality embitterment and attacks have led to divisions. A respondent answered:

"There are issues where there are questions of leadership. One leader, for example, when not voted for a higher position conducted character assassination to other leaders. There are also leaders who do not conduct election so that new leaders cannot emerge. The irony of it is that such leaders have a more worldly way of life compared to an anointed way of a true servant. Some leaders and followers also mixed up the issue of business or politics which tainted the very way of faith."

Respondents acknowledged that some elected church leaders are incompetent. Their activities and goals are not reared on the development and sake of the church itself but focus solely on their social careers and political goals. Da Silva (2019) highlighted that church leaders and followers can go against each other and caused division by emphasizing more of the politics and principles (17). Followers, with their opinions, sometimes do not submit to the authority of their leaders therefore many congregations evict their Leaders where that said deposed leader will establish other church branch which can then have personal negative perception against each the other members of the former church. A respondent answered:

"Those leaders are not anointed. They have no real authority upon the church. Instead of being a godly servant, they are more worldly. It is just so discouraging to follow them. It is also true that some followers are in rivalry against each other in the church whether by their background personalities or church. It is just so messy for church politics. Some followers just do not care about the church at all."

B. Effects of Church Divisions within the Society.

The Church has been considered an influential institution in our society. Cutting (1912) noted that the Church has been so influential that almost things we know today are attributed or connected to it (18). Any events within it will have profound effects on society. Pillay (2017) highlighted that the church is transforming, developing and changing society (19). Whether in negative or positive situations, the church is still influential as it is.

An effect of church divisions, mentioned by the respondents, is the Rapid Spread of the Gospel. Samita (1996) mentioned that there was a rapid increase or multiplicity of local churches as a result of political, social, economic and theological factors (20). A Respondent added:

"I am so discouraged that there were divisions among the churches in our locality but as times goes by, I found a positive light into it wherein there were already many established dependent and independent Pentecostal-Evangelical Churches that spread the gospel which gives more benefit to the society."

Respondents mentioned that church divisions have created a ripple effect of the establishment of independent and dependent churches which has reached many places to evangelize new followers and reinforce old believers. This rapid spread of gospel is both a result of the catalyst by missionary efforts born from either gaining heavenly blessing or gaining worldly satisfaction stemming from doctrine, financial and personal motivation.

Another effect of church division is culture/tradition differences. Ellul (1952) noted that conservatism as a tradition in the church permeated in the society as it also affected its local traditions (21). A respondent answered:

"Due to the many local churches established in the society, social groups appeared to assimilate norms and traditions mostly from the basis of their doctrine. For example, a village or barangay where church doctrine emphasizes more of the male-specific clergy develops a society where women is inactive or sometimes prohibited in leading or joining societal events."

Respondents mentioned that due to different doctrines of churches, society is very much affected as it became integrated into our culture. Different doctrine means different culture which can permeate to society. A conservative church doctrine produces or assimilates to a conservative society. It is also true for a liberal church doctrine which produces or assimilates to a liberal society. This was further emphasized by Guder and Barrett (1998) that the contextualization of the church to culture is an evidence to what and how society shapes itself (22). If there's a large following of a church within a local community, its traditions may become the prevalent culture in the locality. This is also true for minor churches which may sometimes be persecuted in the community.

The emerging and leading effect of church divisions is the negative image of the Church within the society. Respondents have concluded that this effect is prevalent nowadays which can be the leading cause of church followers not going to church and further discouraging unsaved ones to convert. Ketola (2007) noted that the love-hate relationships of churches affected how society viewed them (23). A respondent answered:

"There were many church divisions that happened as time goes by in our locality. Such divisions put the church in a bad light because they were supposed to be united however they accused each other as false believers or any such things. This negative image that culminated in years affects church's membership and credibility."

Knowing this fact has been the motivation of some church enthusiasts to further develop new ways to reach people such as highlighting other denomination churches' negative images to boost their number of followers. The negative image of the community for the church will become the basis of the foundation of rapid agnosticism less handled well.

C. Specific Events/Cases Characterized by Church Divisions.

The causes and effects of Church divisions mentioned above are true to themselves. Below are some of the specific events/ cases characterized by church divisions.

Abuse of Power of a Church Leader and disdain of its followers: After succession in the leadership of a Pastor, he/she abuses the power without allotting responsibilities to other leaders. In this situation, church leaders and members are pissed at superior leaders who are not inspired to lead based on the ideals of their tradition and scripture.

The breakaway of groups of denominational churches: There's a Pastor who after being lost in an election for district leadership, he/she and his/her companions broke away to form their district of leadership jurisdiction. This situation is so much true for every church election characterized by a sensitive environment within the context of electing leaders.

Member Conflict by misinterpretation of Scripture contrary to their established doctrine: Misinterpretation of the Scripture by members during Sunday school where members argued with each other sometimes not accepting the final verdict of their church authority. Pastors, who sometimes, cannot control their subjects may cause minor conflicts which may aggravate large conflicts.

No Coordination and Unity of closely located Churches. Another case answered is that Churches, closely located, have no fellowship with each other because their church leaders and members were fighting. This case is very discouraging for many persons who ought to believe that churches must unite to promote moral values. The Bible emphasizes and promotes the unity of its believers in fellowship with one another. Going against this tenet of Christian teaching is a sin of hypocrisy amidst keeping all other moral values such as fairness, honesty, trust, and justice indicated in the core of Christian belief.

4. CONCLUSION

There have been causes and effects of the division of Pentecostal-Evangelical Churches which has profoundly affected our community. The Church, its history however still holds its role in the community as a holder and changer of culture. Identifying such issues using correctly addressing them may prevent a further social phenomenon that can cause negative profound implications within our society.

It is recommended for Church Leaders and members that there should be an open forum regarding church division and closure for it to further promote unity and influence of the church in our ever-dynamic society. The result of this study can be shown to Church Leaders wherein a facilitation of church talks can be done. Without knowledge or acknowledgement to the causes of division as well as proposed solutions to the effects of division, the Church will continue to decline its influence and dignity.

CONSENT

The author declares that written informed consent was obtained from other approved parties for publication of this study and accompanying images. A copy of the written consent is available for review by the Editorial office/Chief Editor/Editorial Board members of this journal.

REFERENCES

1. Taray, L. L. (2008). Understanding Ancestor Reverence in the Benguet Tradition. *Asia-Pacific Social Science Review*, 8(1).
2. Smalley, W. A. (1958). Cultural implications of an indigenous church. *Practical Anthropology*, (2), 51-65.
3. Taray, L. L. (2008). Understanding Ancestor Reverence in the Benguet Tradition. *Asia-Pacific Social Science Review*, 8(1).
4. Scheerer, R. G. (2020). 'Headhunters under the Stars and Stripes': revisiting colonial historiography. *South East Asia Research*, 28(4), 397-412.
5. Sider, R. J. (1999). *Good news and good works: A theology for the whole gospel*. Baker Books.
6. Bendroth, M. L. (2005). *Fundamentalists in the city: conflict and division in Boston's churches, 1885-1950*. Oxford University Press.
7. Okyerefo, M. P. K. (2014). *The Role of Pentecostal Churches as an Influential Arm of Civil Society in Ghana*.
8. Eng, E., Hatch, J., & Callan, A. (1985). Institutionalizing social support through the church and into the community. *Health education quarterly*, 12(1), 81-92.
9. Mohler, R. A. (2004). *Why doctrine matters*.
10. Lutzer, E. W. (1998). *The Doctrines that Divide: A Fresh Look at the Historic Doctrines that Separate Christians*. Kregel Publications.
11. Lumahan, C. (2005). Facts and figures: A history of the growth of the Philippine Assemblies of God. *Asian Journal of Pentecostal Studies*, 8(2), 331-344.
12. Dlamini, T. L. L. (1984). THE NKONYANE CHURCH REVISITED: RECENT DEVELOPMENTS CENTRED AROUND A FINANCIAL DISPUTE IN THE CHRISTIAN CATHOLIC APOSTOLIC HOLY SPIRIT CHURCH IN ZION. *Transafrican Journal of History*, 13, 40-47. <http://www.jstor.org/stable/24328488>
13. Irvine, H. (2005). Balancing money and mission in a local church budget. *Accounting, Auditing & Accountability Journal*.
14. Enofe, A., & Amaria, P. (2011). The role of the church denomination in financial accountability among religious organizations. *International journal of Business, Accounting and Finance*, 5(2), 87-105.
15. Askew, J. M. (2009). *That they may be one: Unity, diversity and division in a local church*. Princeton Theological Seminary.
16. Fitzpatrick, J. P. (1955). I The Church and Community. *Religious Education*, 50(1), 5-10.
17. Da Silva, E. (2019). Protestantism and Politics in Brazil: A Historical Perspective. *Studia Religiologica. Zeszyty Naukowe Uniwersytetu Jagiellońskiego*, 52(3), 237-249.
18. Cutting, Robert Fulton. *The Church and Society*. Vol. 8. Macmillan, 1912.
19. Pillay, J. (2017). The church as a transformation and change agent. *HTS: Theological Studies*, 73(3), 1-12.

20. SAMITA, Z. (1996). The African Church of the Holy Spirit: Origins and Advent in Kabras Division, Kakamega District. *TransAfrican Journal of History*, 25, 123.
21. Ellul, J. (1952). On the Cultural and Social Factors Influencing Church Division. *The Ecumenical Review*, 4(3), 269-275.
22. Guder, D. L., & Barrett, L. (1998). *Missional church: A vision for the sending of the church in North America*. Wm. B. Eerdmans Publishing.
23. Ketola, M. (2007). The Baltic Churches in the Process of Transformation and Consolidation of Democracy since 1985. *Kirchliche Zeitgeschichte*, 20(1), 66–80. <http://www.jstor.org/stable/43751061>

APPENDIX

Causes and Effects of Division of Pentecostal-Evangelical Churches in Luna, Apayao

Name: _____
 Denomination: _____
 Location of Church Attending to: _____
 Church Position: _____
 Other Social Positions/Status: _____
 Years in Service: _____

Guide Questions:

1. What are the causes of Church Divisions met by Christian leaders and followers?

(Please check the following corresponding to. Provide a short description if possible.)

- Financial Matters
- Doctrine Matters
- Personal Matters (Please specify) _____
- Others (Please Specify) _____

Short Description: _____

2. What are the effects of Church Divisions within society?

(Please check the following corresponding to. Provide a short description if possible.)

- Rapid Spread of the Gospel
- Conflict within Family
- Conflict within School
- Others (Please Specify) _____

Short Description: _____

3. What are the specific events/cases in the Church that was characterized by Church Divisions?

Respondent

NON-DISCLOSURE AGREEMENT

BETWEEN

1. _____ / Disclosing Party and
2. **FRANCIS DAVE N. MABBORANG, (RESEARCHER)/ Receiving Party**
collectively referred to as the "Parties".

RECITALS

The Receiving Party understands that the Disclosing Party has disclosed or may disclose information relating to Causes and Effects of Divisions of Pentecostal Churches which to the extent previously, presently, or subsequently disclosed to the Receiving Party is hereinafter referred to as "Proprietary Information" of the Disclosing Party.

OPERATIVE PROVISIONS

1. In consideration of the disclosure of Proprietary Information by the Disclosing Party, the Receiving Party hereby agrees: (i) to hold the Proprietary Information in strict confidence and to take all reasonable precautions to protect such Proprietary Information (including, without limitation, all precautions the Receiving Party employs concerning its confidential materials), (ii) not to disclose any such Proprietary Information or any information derived therefrom to any third person, (iii) not to make any use whatsoever at any time of such Proprietary Information except to evaluate internally its relationship with the Disclosing Party, and (iv) not to copy or reverse engineer any such Proprietary Information without the consent of the Disclosing Party.
2. **The Receiving Party can derive generalizations/conclusions/Summary based on the information provided by the Disclosing Party. In contrast to all provisions written in this agreement, the Receiving Party can disclose information in both written and verbal means as long as both written and verbal consent is approved by the Disclosing Party.**
3. Without granting any right or license, the Disclosing Party agrees that the foregoing shall not apply concerning any information after five years following the disclosure thereof or any information that the Receiving Party can document (i) is or becomes (through no improper action or inaction by the Receiving Party or any affiliate, agent, consultant or employee) generally available to the public, or (ii) was in its possession or known by it before receipt from the Disclosing Party as evidenced in writing, except to the extent that such information was unlawfully appropriated, or (iii) was rightfully disclosed to it by a third party, or (iv) was independently developed without the use of any Proprietary Information of the Disclosing Party. The Receiving Party may make disclosures required by law or court order provided the Receiving Party uses diligent reasonable efforts to limit disclosure and has allowed the Disclosing Party to seek a protective order.
4. Immediately upon the written request by the Disclosing Party at any time, the Receiving Party will return to the Disclosing Party all Proprietary Information and all documents or media containing any such Proprietary Information and any copies or extracts thereof, save that where such Proprietary Information is a form incapable of return or has been copied or transcribed into another document, it shall be destroyed or erased, as appropriate.
5. The Receiving Party further acknowledges and agrees that no representation or warranty, express or implied, is or will be made, and no responsibility or liability is or will be accepted by the Disclosing Party, or by any of its respective directors, officers, employees, agents or advisers, as to, or about, the accuracy or completeness of any Proprietary Information made available to the Receiving Party or its advisers; it is responsible for making its evaluation of such Proprietary Information.
6. The failure of either party to enforce its rights under this Agreement at any time for any period shall not be construed as a waiver of such rights. If any part, term, or provision of this Agreement is held to be illegal or unenforceable neither the validity nor enforceability of the remainder of this Agreement shall be affected. Neither Party shall assign or transfer all or any part of its rights under this Agreement without the consent of the other Party. This Agreement may not be amended for any other reason without the prior written agreement of both Parties. This Agreement constitutes the entire understanding between the Parties relating to the subject matter hereof unless any representation or warranty

made about this Agreement was made fraudulently and, saves as may be expressly referred to or referenced herein, supersedes all prior representations, writings, negotiations, or understandings with respect thereto.

7. This Agreement shall be governed by the laws of the jurisdiction in which the Disclosing Party is located in the Philippines and the parties agree to submit disputes arising out of or in connection with this Agreement to the non-exclusive courts in the Territory.

Disclosing party

Receiving Party

Name

XXX