

EVALUATION OF CHRISTIAN VALUES AND HOLISTIC CHILD DEVELOPMENT: A CASE STUDY OF BENGUET STATE UNIVERSITY-ELEMENTARY LABORATORY SCHOOL IN LA TRINIDAD, BENGUET, PHILLIPINES

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ABSTRACT

The school, being the second home of pupils, is the second major force in the formation of the pupils' moral structure. It should be the crucial partner of the home in tempering the character of the youth and children with unbending quality, especially in values formation. In this case, it is necessary to evaluate the current status of values teaching and its implication for child development. The study utilized the descriptive design, particularly survey method. This method was used to describe the Christian value formation and levels of child development of pupils. The samples used for the study consisted of a total of fifty (50) Grade VI pupils aged from 11 to 14 years old. Convenience sampling technique was used. A descriptive method was applied in depicting the implication of these values to the community development. The study was done at the Benguet State University Elementary Laboratory School and BSU Guidance Office in La Trinidad, Benguet, Philippines. In sum, mean value ratings on holistic child development domains have indicated that ratings among pupils on the five (5) holistic child development aspects ranged from 2.35 to 2.87 indicating that these domains are manifested by pupils in the school excellently, except for the cognitive which reaches a satisfactory 2.35. The overall rate is 2.77 at the excellent level. This can be attributed to the very strong directive of the school to develop its pupils holistically preparing them to embrace life with the essential level of skills needed to address the rudiments of the formative years and unto the next level of education for them. Christian values in terms of repentance, reconciliation, stewardship, faith, worship of God perseverance, hope, trustworthiness, and responsibility were highly manifested by the pupils of the BSU Elementary Laboratory School because values education was integrated in the school curriculum.

Keywords: Christian values, child development

INTRODUCTION

Values education can be defined as the aspect of educational practice in which moral or political values as well as norms, dispositions, and skills grounded in those values are mediated to or learned by students (Thornberg et al., 2016). The search for the ultimate meaning of life, which is in fact a problem of value, has always confronted man. According to Newberry (2014), Christian education is critical for children in preschool and primary school. During these early years of life, a child's spiritual foundation and worldview are substantially formed. When children get consistent messages about God at home, school, and church, they have a better knowledge of God's love for His children, His plan for salvation, and their position in God's Kingdom. Throughout the day, students are engaged in learning. Lessons and activities are designed to accommodate a wide range of learning styles, and students are challenged at the appropriate levels. We offer a secure and loving atmosphere in which each student is valued and appreciated.

The children are spiritually nourished via daily devotions, weekly chapel services, and the incorporation of biblical principles. Students are taught at an early age how to be Christ's changing agents. But at no other time in history has there been such an unequalled importance given to the question of meaning or to problems of value. It is an accepted fact that clearly defined values give meaning to human activity. A system of values permits children to coordinate his experiences into a meaningful unity encompassing his whole life. The single most important concern of Benguet State University, elementary laboratory school is the integration of learning, faith, and practice in every aspect of the curriculum. This involves a great deal more than just giving lip service to the blending of religion with other disciplines in the teaching practice. The curriculum of BSU-ELS provides opportunities for pupils and teachers to *practice* Christian witnessing and outreach *together*. The purpose of this endeavour of BSU-ELS is to let the children understand better the meaning of, need for, and process of integrating learning, faith, and practice in every aspect of Christian values. Vigorous discussions arose as the pupils read biblical materials aloud together. These discussions led to the pupils writing one-page thought papers for the teacher, some of which were shared with the class. The discussions continued outside school hours as well--on the bus and in their homes. Putting religious snippets and pictures on the bulletin board in BSU-ELS classroom is a part of the religiously instilling environment.

Review of Related Literature and Studies

Schools are the main institution through which society's young learn skill sets and build a knowledge foundation that they may take with them into adulthood, ultimately becoming responsible contributors to society. Values education is the part of educational practice in which pupils are mediated or acquire moral or political values, as well as norms, attitudes, and skills based on such values (Thornberg et al., 2016).

Education is a cognitive process that comes from children's inherent desire to be inquisitive and explore the environment. Values education is a curriculum intended to help students understand their inherent character as a gift from God that was embedded in man at the moment of creation. A person experiences a change as a result of values education and the learning process, acquiring a knowledge and respect of the world. As a result, an individual's capacity to detect, remember, and apply knowledge begins in childhood and grows through time.

According to research, healthy social emotional development is essential in the development of preschoolers and will help shape their lives in the future (Zakaria et al., 2020). Teachers, particularly early childhood educators, must comprehend parental engagement and acknowledge its beneficial impacts on the teaching and learning process (Bartolome et al., 2020). Children's learning is progressively evolving toward a wider vision of 21st-century learning, as children's educations take place in a variety of venues (Bartolome et al., 2017).

While the foundation of today's educational environment involves a basic knowledge of fundamental abilities (reading, writing, and basic mathematics), these skills alone are insufficient for a student to attain success. In order to survive in today's world, a student must also acquire bravery, confidence, and life skills via education and spiritual development. Furthermore, the capacity to apply basic abilities is required for a person to completely realize his or her potential. Education is a systematic approach to understanding fundamental truths about mankind.

And the fundamental concept underlying Christian values education is to instill important values in students so that the civilization that teaches us to deal with complexity may be maintained and expanded. It starts at home and continues in schools. Everyone accepts some things in their lives via different channels such as society or government. Values education is necessary to assist everyone in developing and implementing the value system that he or she holds. Once one understands one's life values, one may analyze and manage the many decisions one makes in life. It is our responsibility to maintain many kinds of values in our lives, such as cultural values, universal values, personal values, and societal values.

Values education is critical for shaping a student's life and providing him with the chance to perform on a global stage. The demand for value education among parents, children, teachers, and others is growing as we see an increase in aggressive activities, behavioural disorders, and a lack of unity in society. There is a tremendous deal of worry about the development of values among adolescents and children. There is an alarming number of juvenile offenders, as well as an increasing number of offenders committed by minors.

Moral degradation has had an impact on Philippine society. Criminality and juvenile delinquency are becoming a more terrifying reality. Honesty and integrity, self-discipline, respect for others' rights, industry and thrift, and neighbourliness seem to be ancient qualities. Today's men and women, especially the younger generation, seem to be unconcerned with moral principles. If the country is to survive the ongoing moral degradation that has engulfed the whole nation, transformation via value reorientation is required. The school, as the students' second home, is the second main factor in the development of the pupils' moral framework. It should be the home's most important partner in shaping the character of adolescents and children with unwavering quality. It should provide the groundwork for a genuinely moral existence, governed by the concept of right behaviour and motivated by a deep trust in God.

Furthermore, the school is seen as the ideal location to begin and complete the necessary reorientation since reorientation requires a significant amount of teaching, and the school is where most of the teaching takes place. The school's effectiveness in attaining these goals is heavily reliant on the teachers' skills, the curriculum, and the learning environment,

all of which are critical to fulfilling the school's educational purpose. In accordance with the preceding discussions, the researcher establishes the need to evaluate the Christian Values Education program in terms of its curriculum and its correlation on the holistic child development of pupils that responds to the child's nurturing, social, emotional, and intellectual needs.

Importance of the Study

This study saw the urgency of bringing about the social transformation need by the Philippine society. The educational program of the school hopes to plant a seed that will bring about this moral integrity and spiritual vigour among its pupils. The pupils who are in their first stage of schooling can be helped to build their own moral codes based on Christian morality and prepare them for meeting the challenges of adult life as they take their place and role in Philippine society. Finally, this project would benefit the following:

- (i) To the administration, the results of the study could serve as a springboard for modifying the content and methodology of the Values program.
- (ii) To the teachers, the study could help teachers in strengthening the current method in teaching Values academic program. Further, this study could serve as a starting point for determining appropriate strategies and innovative methods of instruction for a more meaningful and effective delivery of Values program to attain child development of pupils.
- (iii) To the pupils, this study will provide them new experience in learning not only in the mind but also in the heart and life as well as to mold their character towards child development across all areas of child development.
- (iv) To the future researchers, this study can be used by future researchers as a guide to collaborate further research on the topic of Christian value education and child development here in the local setting and abroad.

Research Questions

The research questions are postulated as follows:

- (i) What is the level of manifestation of Christian values of the pupils?
- (ii) What is the level of manifestation of holistic child development of the pupils?

Objectives

The study sought the following:

- (i) To determine the level of manifestation of Christian values by the pupils.
- (ii) To determine the level of manifestation of Holistic child development of the pupils.

Conceptual Framework

This study is anchored on the theory of Hay and Nye (2006) called Spiritual Sensing composed of State of being: Awareness sensing, State of being: Mystery-sensing, Concern for existential issues: Mystery-sensing, and Concern for existential issues: Values-sensing.

Awareness sensing: The capacity of a kid to be aware of where their attention is focused is referred to as awareness sensing. It is divided into four sections: here and now, tuning, flow, and concentrating. This kind of spiritual sensitivity focuses on careful listening and being tuned in to aesthetic sensations (Hay & Nye, 1998). Mystery sensing is concerned with curiosity, wonder, terror, awe, and imagination, and is defined as a way of interacting with the transcendent world by Hay and Nye (1998). This type of spiritual sensitivity includes contemplating the mystery of life and engaging with the human faculties of imagination and awe. Value sensing is characterized as being linked to emotions such as pleasure or sorrow, a feeling of ultimate goodness, and the process of meaning-making (Nye & Hay, 2006). Hay and Nye (1998) explain under this category that the results of their research showed that youngsters were often preoccupied with emotions of pleasure and despair about environmental problems. In terms of meaning making, Hay and Nye (1998) said that this type of spiritual sensitivity included addressing questions like "who am I?" and "where do I belong?"

Christian Values has for its goal to train its recipients for all life, which includes life on this earth and life in the "earth-made-new." It is a training that transcends the boundary of this life and reaches into eternity. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the pupils for the joy of service in this world and for the higher joy of wider service in the world to come. It is therefore necessary for individuals who are prepared in academia and in schools as well as those who are trained for a skilled career, to possess certain values, which will govern all of their decisions. One method of achieving this goal is through integrating faith and learning (Fien, 2003).

This education should equip pupils with practices which encourage them to consider the correlation their decisions would have on their entire being - 'body, soul and spirit' and their correlation upon others. If pupils are encouraged either through the approach used in the classroom or through culture to compartmentalize knowledge as separate and distinct from practices in life, there would obviously be problems when one has to apply knowledge or transfer knowledge for problem-solving purposes. Learning for the pupils needs to be applied as the situation demands. Integration using ethics would encourage pupils to make decisions in relationship with values, which, if effectively taught, would be accepted and practiced.

Scope and Delimitation of the Study

The study attempts to assess the Values as practiced by the pupils and its relationship with development domains among pupils. Furthermore, it tried to assess how such correlation contributed to school community development. This study delimits itself with adopting juvenile delinquency as an indicator of community development

The study also delimits itself with the following considerations with the use of a limited sample size by the use of a survey questionnaire that is aligned with variables based on Values program and child development concepts and consisted of a selection of ten (10) Christian values and five (5) areas of child development namely: physical, social, emotional, and cognitive development.

Operational Definition of Terms

Table 1

Operational Definition of Terms

Terms	Definitions
Repentance	It refers to a term that means we are willing to turn from the sins we have been living in with full acceptance of the sins committed, that we are a sinner in need of salvation.
Stewardship	It refers to having fellowship and peace with someone where once there will be enmity, with the aim of embracing their differences with no regrets.
Reconciliation	It is a term which refers to the careful and responsible care of something entrusted to us with the commitment of administrating our affairs and possessions as though they are ours.
Worship of God	It refers to humbling and submitting ourselves in glorifying and exalting God. It is the time when we reflect on the magnificence and goodness of God.
Perseverance	It refers to being persistent in or remaining constant to a purpose, idea, or task in the face of obstacles or discouragement. To persevere means to continue steadfastly in the faith, in spite of all the obstacles, difficulties, trials and dangers in grace to the very end, for eternal reward with God. In all, perseverance is about always reaching for bigger and better things, and they will benefit a lot from finding perseverance for something.
Obedience	It refers to a term that is the act of following orders without question because they come from a legitimate authority. There are many legitimate authorities in a person's life from their parents to teachers at school and even spiritual leaders. Every person at some time in their life has followed a superior without questioning why they are doing what they are doing.
Hope	It refers to a belief in a positive outcome related to events and circumstances in one's life. Hope implies a certain amount of perseverance in believing that there is a possibility even when there is some evidence to the contrary.
Juvenile Delinquency	It also known as juvenile offending, or youth crime, is participation in illegal behavior by minors (juveniles) (individuals younger than the statutory age).
Trustworthiness	It implies it is a human quality and virtue of being worthy of trust. Trustworthiness enables others to believe in us and to rely on us without reservation or fear. It is achieved by developing values of honesty, integrity, reliability, and loyalty.
Responsibility	It applies to being responsible for something that we are entrusted

	with, realizing its potential, turning its promise into actuality. To be responsible is to be proactive in the world, to be sensitive to the interconnections, and to be willing to do something constructive as a way of giving back.
Physical Development	It is the process in which there is an improvement in certain attributes of the physical parts like coordination, control, hygiene, cleanliness.
Social Development	It involves learning the values, knowledge and skills that enable children to relate to others effectively and to contribute in positive ways to family, school and the community. This kind of learning is passed on to children directly by those who care for and teach them, as well as indirectly through social relationships within the family or with friends, and through children's participation in the culture around them.
Emotional Development	It encompasses the feelings that we have about ourselves and others, as well as our capabilities to function well in the world from a social standpoint.
Cognitive Development	It refers to how a child perceives, thinks and gains understanding of the world through interaction and associate of genetic and learned factors. In this study it is evaluative by cognition of perfection and persistence.
Spiritual Development	It means the innate or inborn ability to learn about things related to God. It is a capability which, when nurtured, can respond to God and can develop ethical standards of conduct.
Steward	It is defined as a disciple of Jesus who receives Gods gifts gratefully, cultivates them responsibly, shares them lovingly in justice with others and returns them with increase to the Lord. Stewardship is a way of life that comes from seeing everything as a gift from God changing the way one sees things.

METHODOLOGY

Research Design

The present study utilized the descriptive design particularly survey method. Descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, where, when and how questions, but not why questions. A descriptive research design can use a wide variety of research methods to investigate one or more variables (McCombes, 2019). This method were used to first describes the Christian value formation and levels of child development of pupils and then establish the relationship of Christian values to the child development of pupils .A descriptive method was applied in depicting the implication of these values to the community development.

Time and Locale of the Study

The study was conducted at the Benguet State University Elementary Laboratory School and BSU Guidance Office in La Trinidad, Benguet, Philippines.

Benguet State University is a 90-year old school nestled in the heart of La Trinidad, Benguet, the strawberry capital of the Philippines. Its history dates to the time when the Baguio-La Trinidad road was only a rough horse trail in 1916. That was the year when the La Trinidad Experiment Station of the Bureau of Agriculture was turned over to the Bureau of Education. By this turn of events, the La Trinidad Farm School was opened with 30 pupils in Grade V.

This development trail blazed the school's metamorphosis, as it expanded its services and heightened its prominence in the area. According to earlier reports, the Farm School was planned ultimately to develop into a large normal school, where the best Igorot pupils will be given special training for the service as teachers among their own people with emphasis on agricultural education. The school was renamed La Trinidad National Agricultural School (LTNAS). Four months later, it was nationalized and named the Mountain National Agricultural School (MNAS). It was soon converted into the Mountain National College (MNAC); Mountain Agricultural College (MAC); and eventually, the Mountain State Agricultural College (MSAC) in 1969 through RA 5923. On January 12, 1986, the College was converted to a state university by virtue of Presidential Decree (PD) No. 2010 signed by President Ferdinand E. Marcos. The elementary laboratory school of Benguet State University is a center of values enculturation for the children in the region.

It serves as laboratory school for the College of Teacher Education by providing opportunities for student teachers to develop and practice effective teaching-learning skills, attitudes and values. It strives to include in the pupils the desirable values for personal development in dealing with self, relating with and serving others, country and God and in dealing with issues and problems posed by the environment. This study was conducted at the site of the BSU-elementary laboratory school and the guidance office of the University.

Sampling Procedure

The samples used for the study consisted of a total of fifty (50) Grade VI pupils aged from 11 to 14 years old. Convenience sampling technique was used. Convenience sampling is a statistical method of drawing representative data by selecting people because of the ease of their volunteering or selecting units because of their availability or easy access. The advantages of this type of sampling are the availability and the quickness with which data can be gathered.

Research Instrumentation

A survey questionnaire was the research instrument used in data gathering for this study. This research tool was originally constructed and standardized. The researcher aligned with the research objectives of this study the principles and concepts of Christian Values and Child Development domains. The researcher adapted a questionnaire.

The questionnaire was later translated into the Filipino for ease of understanding of all of the participants of the study while also remaining the standard language requirement for further researchers. The data-gathering instrument was consisted of two (2) parts:

- (i) Part I is meant to ascertain the level of Christian values manifested by the pupils in terms of: repentance, reconciliation, stewardship, faith, worship of God, perseverance, obedience, hope, trustworthiness and responsibility.
- (ii) Part II was meant to ascertain the level of manifestation in the areas of child development of the pupils: physical, social, emotional, spiritual and cognitive development.

The research tool used likert-scale type denoting often practiced, sometime practiced and never practiced. The statements in the evaluation were later transposed to an interpretation scale that was used for interpreting levels of practice of Christian values and child development manifestation. The instrument was pretested a month before the actual conduct of the study in the same targeted school, at the same pupils were treated as part of this study.

Methods in Data Gathering

Data gathering started immediately after the letters of permission to conduct the study was approved by the corresponding school administrators. The researcher floated the survey questionnaires assisted by the school staff. Data gathering was coordinated with faculty of the school to facilitate the accomplishment of the questionnaire by target pupils. Subsequently, the researcher retrieved the questionnaires, checked and verified the answers, then processed the data.

Secondary data was collected from the guidance/student affairs office of Benguet State University, with the duly permission from the department director, regarding the juvenile delinquency rates of the grade six pupils in the past five years. Corresponding staff checked all the records before providing the data as above-mentioned.

Data Analysis

The data gathered in this study will be statistically treated using Descriptive Statistics. These include the use of percentage, weighted mean and t-test. The following statistical tools will be used in the treatment and analysis of the data;

- (i) Percentage: This will be used to treat the data about the profile of the respondents.
- (ii) Weighted Mean: This will be used to treat the data about the preference on the learning modalities.

RESULTS

This section presents and discusses the findings of the study on perceived correlation of Christian values and holistic child development. Furthermore, the community development data in terms of juvenile delinquency is also explored and analyzed in pursuit of the implication between these Christian values and community development.

Level of Manifestations of Christian Values by the Pupils

Table 2 presents the mean value ratings on Christian values as perceived by pupils. Overall, all the Christian values were rated excellent except Obedience is at satisfactory level.

Table 2
Christian Values as Perceived by Pupils

Christian Values	Mean	DE
Repentance	2.50	E
Reconciliation	2.76	E
Stewardship	2.56	E
Faith	2.90	E
Worship of God	2.65	E
Perseverance	2.89	E
Obedience	2.47	S
Hope	2.86	E
Trustworthiness	2.78	E
Responsibility	2.93	E
Overall	2.77	E

Legend:

Range	Descriptive	Equivalent
2.50-3.00	Excellent (Highly Practiced)	E
1.75-2.50	Satisfactory (Moderately Practiced)	S
1.00-1.75	Poor (Seldom Practiced)	P

Level of Manifestation of Holistic Child Development on the Pupils

Benguet State University, Elementary Laboratory School puts a premium in the holistic child development that would enable its pupils to develop in a manner incorporating the different aspects of child development need for a balanced personality. The five (5) holistic child development domains included are, as follows: physical, social, cognitive, emotional and social.

Table 3 present the mean value results of holistic child development as manifested by pupils. Overall, the holistic child development was rated excellent by the pupils.

Table 3
Holistic Child Development as Perceived by Pupils

Domains	Mean	DE
Physical	2.75	E
Social	2.69	E
Emotional	2.58	E
Cognitive	2.35	S

Spiritual	2.87	E
Overall	2.77	E

Legend:

Range	Descriptive	Equivalent
2.50-3.00	Excellent (Highly Practiced)	E
1.75-2.50	Satisfactory (Moderately Practiced)	S
1.00-1.75	Poor (Seldom Practiced)	P

DISCUSSIONS

Manifestations of Christian Values by the Pupils

Repentance

The responses like: “When somebody does bad things to me, I don’t revenge.” and “When I commit mistakes, I admit and promise not to do the same again.”, a gross mean value of 2.50 indicates a high level of repentance was practiced by the pupils. Repentance is the process by which humans set aside or overcome sins by changing hearts, attitudes, and actions that are out of harmony with God's teachings, thereby conform their lives more completely to his will. In modern as in earlier times, the term "repentance" literally means a turning from sin and a reversing of one's attitudes and behavior. The result shows that the pupils at BSU elementary laboratory school are purposed to develop the divine nature within all mortal souls by freeing them from wrong or harmful thoughts and actions and to assist them in becoming more Christ-like. This process is not only necessary in preparing them to return and live with God, but it enlarges their capacity to love their fellow beings. The pupils were able to have reconciled themselves with God have the spiritual understanding, desire, and power to become reconciled with their fellow beings. True repentance, while seldom easy, is essential to personal happiness, emotional and spiritual growth, and eternal salvation.

The results also show that the BSU elementary school pupils will not adopt revenge towards any deeds against them. Moreover, it is the effective way for mortals to free themselves of the permanent effects of sin and the inevitable attendant burden of guilt. To achieve it, several specific changes must occur in the pupils. Some form of confession is also necessary in repentance. In some cases, the transgressor may need to confess to the person or persons wronged or injured and ask forgiveness; in other cases, it may be necessary to confess sins to a Church leader authorized to receive such confessions; in still other cases, a confession to God alone may be sufficient; and sometimes all three forms of confession may be necessary.

Reconciliation

Reconciliation involves four elements: (1) Contrition (the Penitent's sincere remorse for wrongdoing or sin, repentance, without which the rite has no effect); (2) Confession to a Priest with the faculty to hear confessions while it may be spiritually helpful to confess to

another, only a Priest has the power to administer the sacrament; (3) Absolution by the Priest; and, (4) Satisfaction or Penance.

The responses like: “When I have done something wrong, I ask for forgiveness” and “When I have misunderstanding with someone, I try to resolve the issue with him/her to have peace” had a gross mean value of 2.76 indicates a high level of reconciliation was practiced by the pupils. The result shows that the pupils have simple justice as required. Sin injures and weakens the sinner himself, as well as his relationships with God and neighbour. The pupils understand that as the sinner he must still recover his full spiritual health by doing something more to make amends for the sin: he must 'make satisfaction for' or 'expiate' his sins.

The sacrament of Reconciliation is also known as Penance and Confession. Although often called Reconciliation in common usage, the term "penance" best describes the essential interior disposition required for this sacrament. The result shows that the pupils believe that reconciliation wipes out the eternal punishment which is the inevitable consequence of mortal sin. It is a spiritual medicine which strengthens as well as heals. That is why the pupil's intent upon leading a good life will make it a practice to receive the sacrament of Reconciliation often. Frequent confession is one of the best guarantees against falling into grave sin according to Christian teachings.

Stewardship

The responses like: “All creatures of God must be taken cared off and used properly” , “I help in taking care of plants and animals because these are God’s creation”, “I don’t catch, hurt or kill wild birds or animals” And “I use and develop my God given talents properly”, had a gross mean value of 2.56 indicating a high level of stewardship was practiced by the pupils

The result shows that the value of Stewardship is wisely acculturated to pupils by God-given human resources, abilities, and relationships and sharing the material resources we hold and giving them in service, justice, and compassion. As it was theorized, it provides for future generations. It is sharing in the life, worship, and responsible stewardship of the Church and of its mission. This implies that the BSU elementary pupils have the role of as steward to God and community.

This result affirms that through the practice of Stewardship, the Church is strengthened and built up. And through the Church, the world is transformed. Christian stewards take care of the world around people, including embracing the social teaching of the Church. They work as partners with God in the redemption of the world. They respect human life and dignity and protect the natural environment. They communicate with enthusiasm by sharing gifts like time, talents and treasures with others.

Christian stewardship is the grateful and responsible use of God's gifts in the light of God's purpose as revealed in Jesus Christ. Christian stewards, empowered by the Holy Spirit, commit themselves to conscious, purposeful decisions.

Faith

The pupils showed a strong belief that with God's help things would get better; taking care of plants and animals because these were God's creation; and all things had limitations, so they could not expect good outcome always because it was the will of God." Overall faith had gross mean value of 2.90 indicating a high level of faith as practiced by the pupils.

The result shows that the value of Faith is in the mind of pupils as the persuasion of the mind that a certain statement of the certain authority is true, especially from God. On the other words, it speaks of the pupil's capacity to trust. A thing is true and therefore worthy of trust. It admits of many degrees up to full assurance of faith, in accordance with the evidence on which it rests. To the pupils, Faith is the result of teaching. Knowledge is an essential element in all faith and is sometimes spoken of as an equivalent to faith. More especially to the pupils is the broad scope of the spiritual life whereby one sees faith not as something one has, but as something one is in a relationship. It involves an awareness of and an attunement to God's presence in one's everyday experiences. Practicing faith by the pupils, then, is like developing any relationship to God.

This is attitude, conviction and conduct based on a right relationship with God. It is not static but grows in strength and depth as we nourish that relationship with our Creator throughout our lives. Many people think of "faith" as either a feeling or a collection of ideas that represent one's convictions. The Greek word most often translated "faith," *pistis*, means "firm persuasion" and "a conviction based upon hearing." The main elements in 'faith' in its relation to the invisible God, as distinct from faith in man, are especially brought out in the use of this noun and the corresponding verb; they are a firm conviction, producing a full acknowledgment of God's revelation or truth and a personal surrender to Him, a conduct inspired by such surrender. Faith is attitude, conviction and conduct based on a right relationship with God.

Worship of God

The pupils showed a strong belief that: they should attend mass during Sundays to worship God; they should observe Holy Week by praying and attending masses; they should pray to God privately. These parameters had a gross mean value of 2.65 indicating a high level of Worship of God as practiced by the pupils. This shows that BSU pupils showed a high integrity of worship to God's words.

The pupils show the belief that God is the one who holds the eternal destiny in His hands. The pupils belief may be similar to Aguirre's (2008) statement that when one worships God, one tends to value what God values and gradually takes on the characteristics and qualities of God, but never to His level, one also develops such traits as forgiveness, tenderness, justice, righteousness, purity, kindness, and love. All of these are preparing His children for eternal life in heaven with God and Christ.

Perseverance

The pupils showed a strong belief that they should finish their assigned work even how difficult it was. And, they should not easily give up until they had succeeded. In like

manner, they. The pupils also thought that hard work would produce good outcome in the end. A gross mean value of 2.89 indicates a high level of Perseverance as practiced by the pupils.

The result shows that the pupils demonstrate the desire to temper persistence with common sense. The trouble with some people without perseverance is that during trying times, they stop trying. People have the power to persevere. It's just a matter of making up their minds to do so. The result tells us that the pupils believed that people don't succeed because they are destined to; they succeed because they are determined to. They believe that when they come to bumps in the road and feel doubtful, they must say to themselves that only cowards' despair, that they persevere. It is all about commitment and how people can stay with something. The pupils' choice indicates that for them it is also about hard work and determination. Instead of complaining about the task, they figure out their next move. It may take some time before they get to this point, but when they do, they will have a drive that could never stop them no matter what. They may not even realize but they use perseverance everyday of their life. They will find perseverance when take on a difficult task but determined to finish. They may find that they want to go out for a new sport or start a new hobby, but it is their perseverance that will give them some direction to certain achievement. Most of the time, they will have to give up a lot of their social time. This means that they are going to miss parties, events, and so on because they are so driven to achieve all of their goals. The pupils' choices show that there is a lot they can do with their life when they begin to find something that they can be perseverant for. They will also find that it is about always finishing the things that they start.

Obedience

Obedience is the moral virtue that inclines the will to comply with the will of another who has the right to command. Result shows that the pupils showed a strong belief that they should obey their parents/guardians at home and their teachers as well because they are their second parents in school. The pupils also thought that they should obey the commandments of God. A gross mean value of 2.47 indicates a satisfactory level of practice as for this value among the pupils.

This result supports that while obedience is the act of complying with a command or precept, it is regarded not as a transitory and isolated act but rather as a virtue or principle of righteous conduct.

The result can be further extended to the notion that the moral habit by which one carries out the order of his superior with the precise intent of fulfilling the injunction. It is the recognition of the authority of God exercised through a human agent that confers upon the act of obedience its special merit.

Hope

The pupils showed a strong belief that God would always be there for help. And also, they should not lose hope in during difficult times of life. The pupils also thought that as long there was life, there was hope for things to become better. A gross mean value of 2.86 indicates a high level of hope was practiced by the pupils.

This result indicates that hope is cultivated when people have a goal in mind, determination that a goal can be reached, and a plan on how to reach those goals. From the answer to the questionnaire, we can infer that the BSU pupils believe that hope is the belief in a positive outcome related to events and circumstances in one's life. It is the feeling that what is wanted can be had or that events will turn out for the best or the act of looking forward to with desire and reasonable confidence or feeling that something desired may happen. Other definitions are to cherish a desire with anticipation or to desire with expectation of obtainment or to expect with confidence.

Trustworthiness

The pupils showed a strong belief that they should always return things that he borrowed to the rightful owner. And, when they make a promise, they had to do it. The pupils also thought that their parents were doing what was the best for them. A gross mean value of 2.78 indicates a high level of trustworthiness was practiced by the pupils. The result shows that to the BSU pupils it is a moral value considered to be a virtue. For them, a trustworthy person is someone in whom one can place one's trust and rest assured that the trust will not be betrayed. A person can prove their trustworthiness by fulfilling an assigned responsibility and as an extension of that, not to let down expectations. The majority of the BSU pupils believe themselves to be trustworthy. Generally, they believe trustworthiness is keeping one's word, taking care of one's belongings and returning that which one borrows from others. Moreover, for these pupils, trustworthiness is being honest, telling the truth, keeping promises, and being loyal so people can trust a person. Trustworthy people don't lie, cheat or steal. They have integrity and the moral courage to do the right thing and to stand up for their beliefs even when it is difficult to do so. Being trustworthy is an admirable character trait. It is being honest, reliable and responsible. Others will respect a person more and want to continue relationships and dealing with him/her. Also, he/she will feel a sense of self-respect (Beller, 1986). The result complies with the argument that the core of trustworthiness includes the personal characteristics of capable of being depended upon, dependable, reliable, responsible, and solid. It is also in accordance with the argument that the worthy of belief, as because of precision or faithfulness to an original, authentic, authoritative, convincing, credible, faithful, true, valid behavioral pattern. This supports the statement that trustworthiness is a learned characteristic. Children learn trustworthiness by what they experience.

Responsibility

Under the parameters of responsibility, the pupils showed a strong belief that they should finish their assigned task in school and at home. And, they should do assignment or work even without being ask or supervised. The pupils also thought that they should look after his younger brothers/sisters in going to school. A gross mean value of 2.93 indicates a high level of responsibility was practiced by the pupils.

The result shows that the BSU pupils believe that those who are most likely to take responsibility tend to be honest, reliable, and worthy of our trust. They all recognize the benefits of being responsible to their friends and loved ones, their family and in their lives. The pupils show the honesty with themselves; they know when they are not living up to their responsibilities. The result proposes that the burdens of responsibility are always made easier with the help of honesty and courage. Personal responsibility is an obligation to oneself. It is

one's individual duty to ensure one's good character and behavior irrespective of how one was brought up and what kind of conditioning one has received. Individual responsibility also includes being accountable for the degree and level of one's health, wealth, success and happiness. This supports that children like to feel important and others have a high opinion of this.

The table indicates that in the concluded evaluation, mean value ratings that ranged from 2.45 to 2.93 for all of the ten (10) Christian values, which indicated that pupils of the BSU elementary school practiced these values excellently, except for obedience which has the mean value of 2.47 at a satisfactory level. The overall mean value reaches a high value of 2.77. This is not surprising as one of the inclusion criteria of the study was that the pupil pupils were enrolled in this school since they were in the first grade of their elementary level education. The reflection of the values in their lives is borne of the inculcation of such in their total educational program. As such, the pupils have gained much knowledge of these values in the school environment and therefore have viewed to be practicing them. It can be said that somehow these pupils have adapted this value to a high degree because they see its importance in their lives hence the ratings were as such.

It is noted that the highest mean for pupils was the Christian value of responsibility (2.93) which would indicate that these pupils have inculcated amongst themselves through their education program this particular value while the lowest mean is worship of God which may mean that being still pupils, they still have reservations upon themselves as to their religious doctrines against the real meaning of obedience.

The results bare similarities to the research of De Leon (1995) that reflects the view that Values/Moral Education is a case of values transmission/inculcation. De Leon established the relationships between Christian values and educational endeavours among pupils in Christian schools in the Philippines as pupils in his assessment. In his study, similar Christian values have been found to be practiced by pupils. Though not in the same range of mean value results, it indicates that, an value- implemented Educational program will yield the practice and manifestation of values among pupils and likewise is validated in the school and home environment.

Manifestation of Holistic Child Development on the Pupils

The theory of holistic child development suggests that five developmental domain best capture holistic child development: spiritual, social, emotional, cognitive, and physical.

Physical Development

Physical development includes changes in body size and proportion, brain development, perceptual and motor capacities, and physical health. Health and growth are commonly included in this developmental domain, but it is just as critical to include muscular and neural coordination, which are necessary for performing day-to-day tasks and job-related skills. The result indicates that physical development is the process in which there is an improvement in certain attributes of the physical parts like coordination, control, Hygiene, cleanness. In this study it was measured by always being clean, personality and physical appearance.

Social Development

The pupils showed an excellent level of practice (2.69) on “encountering no difficulties in making friends with others”, “pleasing everyone”, “no quarrelling with friends and other children”, “having friends in and outside the school”.

As children develop improved language skills, social development plays an important role in his life, as he becomes more involved with the people around him. At this stage of social development friendships become more important. Grade school children often play with same sex friends and begin forming 'best friend' bonds with certain peers (Zachariah et al, 2016). This result supports the extrapolation that companionship, attention and approval become more important to a child. Child social development is also encouraged in a education programs through opportunities to play and develop friendships with peers. Dramatic play areas within a school allow a child the opportunity to engage in imaginary play with their peers which is an excellent way to foster social development.

Children need to learn to interact with their peers and with adults in a socially acceptable way, which allows them to eventually form healthy relationships and fit into social situations comfortably. Social interaction is the building blocks for healthy social development.

Emotional Development

The pupils showed an excellent level of practice (2.58) on “making decision based on feelings”, “Learning to be strong”, and “working with patience”.

Furthermore, the result supports that by placing them together, we are recognizing that children grow through relationships with others in order to fulfil emotional needs and that socialization is accomplished through the communication of messages, both verbal and nonverbal, that are loaded with emotion.

The result further proposes that by using the word "emotion" to describe this area of development, we provide a clearer understanding of the type of programming children need to develop in holistic way. A thorough description of the category of socio-emotional development may be less likely to suggest activities, such as celebrations or field trips, which are "social events." Historically, the term "social" has been understood by its common meaning, that is, "marked by or passed in pleasant companionship with one's friends or associates". Although social activities (as understood by common usage) can be designed to promote social and emotional growth, in most cases they are not implemented with these goals in mind. The matrix on the following pages should give the reader a better idea of the components of socio-emotional development.

One important concept in socio-emotional development that deserves special attention is “emotional intelligence”, which has been found to be a predictor of success in life across the categories of relationships, school, and job performance. Emotional development is interlinked with social development. These are two processes involve changes in an individual's relationships with other people, changes in emotions, and changes in personality.

Cognitive Development

The pupils showed the satisfactory level of practice (2.35) on “practice making perfect”, “developing skills with persistence”, “gaining knowledge and speaking well through reading”.

This result indicates that the breadth of this category of child development allows us to develop program interventions that are appropriate to the age of the child. For the younger children, basic problem-solving skills may be encouraged, where the older child or adolescent may be applying those problem-solving skills in a specific vocational area.

Cognitive Skills are appropriate to the school situation, for they are concerned with knowing and thinking. Cognitive development focuses on how children learn and process information. It is the development of the thinking and organizing systems of the mind. It involves language, mental imagery, thinking, reasoning, problem solving, and memory development. A child enters this world very poorly equipped. The knowledge a child needs to become an individual is not dormant, it is not lurking in them. Everything the child eventually knows, or can do, must be learned.

The result further indicates that cognitive development, an important piece of holistic child development, includes changes in an individual's thinking, intelligence, and language. It shows that intelligence is defined in a very broad sense and includes verbal ability, problem-solving skills, and the ability to learn from and adapt to the experiences of everyday life.

The pupils showed an excellent level of practice (2.87) on “God rewarding good deeds”, “greater power over man”, and “obeying God’s Commandments”. This implies that the pupils can show the qualities as;

- (i) Being or becoming aware of or awakening to one’s self, others, and the universe (which may be understood as including the sacred or divine) in ways that cultivate identity, meaning, and purpose.
- (ii) Seeking, accepting, or experiencing significance in relationships to and interdependence with others, the world, or one’s sense of the transcendent (often including an understanding of God or a higher power); and linking to narratives, beliefs, and traditions that give meaning to human experience across time.
- (iii) Authentically expressing one’s identity, passions, values, and creativity through relationships, activities, and/or practices that shape bonds with oneself, family, community, humanity, the world, and/or that which one believes to be transcendent or sacred.

These dimensions are embedded in and interact with other aspects of development; personal, family, and community beliefs, values, and practices; culture and socio-political realities; traditions, myths, and interpretive frameworks; and significant life events, experiences, and changes.

Spiritual Development

The result of 2.87 shows that the pupils believe that God is rewarding to all their deeds and he will be rewarded after death for obeying God's commandments. It encapsulates the Christian values as enumerated above in trustworthiness and faith for the devotion of spiritual growth among the BSU pupils in the kingdom of love and trust.

The result proves the fact that Spiritual development is about expanding Children's experience of self and life---learning about who he is and his connection to God. BSU pupil's spiritual development depends a great deal on his values teaching. The result shows that While children have their own minds and know love when they experience it, consciously guiding these children in spirituality will help them create a life that is connected, content and happy.

In sum, mean value ratings on holistic child development domains have indicated that ratings among pupils on the five (5) holistic child development aspects ranged from 2.35 to 2.87 indicating that these domains are manifested by pupils in the school excellently, except for the cognitive which reaches a satisfactory 2.35. The overall rate is 2.77 at the excellent level. This can be attributed to the very strong directive of the school to develop its pupils holistically preparing them to embrace life with the essential level of skills needed to address the rudiments of the formative years and unto the next level of education for them.

CONCLUSIONS

Based on the results of the study, the following conclusions were drawn; Christian values in terms of repentance, reconciliation, stewardship, faith, worship of God perseverance, hope, trustworthiness, and responsibility were highly manifested by the pupils of the BSU Elementary Laboratory School because values education was integrated in the school curriculum. However, obedience was satisfactorily manifested by the pupil. The high manifestation of holistic child development in the domains of physical, social, emotional and spiritual aspects is shown by the pupils, who were taught Christian values. Cognitive aspect was satisfactorily manifested, however, on the overall there is an excellent manifestation by the pupils.

Based on the conclusions of the study, the following recommendations are drawn; Schools should continue to integrate Christian values education in their curriculum. The school administration should enhance the CVE to improve the holistic development of pupils in the elementary as well as secondary level. The government through the Department of Education invest more budget and other state support for the thrust of enhancing the values teaching and child development programs. School administrators should establish network with the local churches and various development workers to enrich values education program. Further studies for future research should be done to include more parameters including a more specific monitoring of juvenile delinquency. More studies may be conducted in different locations including non-Christian communities by the researcher

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