

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

A CASE STUDY OF THE ST. BERNARD CHILD DEVELOPMENT PROJECT

A Thesis Proposal Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Requirements for the Degree

Master of Arts in Religious Education

Holistic Child Development

BY

GLEN DETALG LOYOLA

TAYTAY, RIZAL

MARCH 23, 2013

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS

SUBMITTED BY

GLEN DETALO LOYOLA

ENTITLED

A CASE STUDY OF ST. BERNARD CHILD DEVELOPMENT PROJECT

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

MASTER OF ARTS IN RELIGIOUS EDUCATION  
(HOLISTIC CHILD DEVELOPMENT)

  
Dr. Natividad A. Petallar

Thesis Adviser/Program Dir.

March 23, 2013

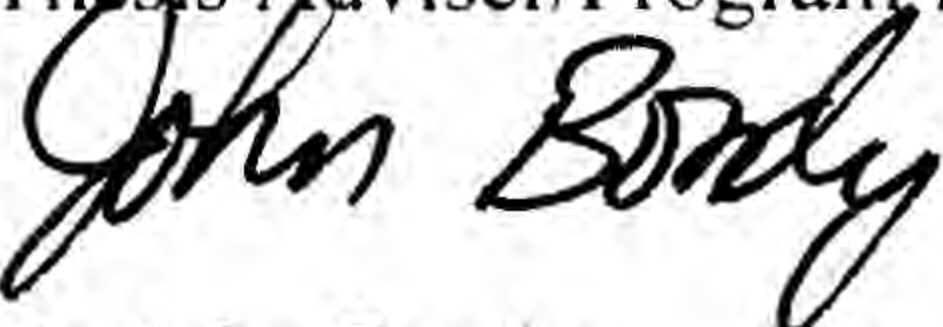
Date

  
Dr. Irene Yang

External Reader

March 23, 2013


Date

  
Dr. John Bondy

Faculty Reader

March 23, 2013

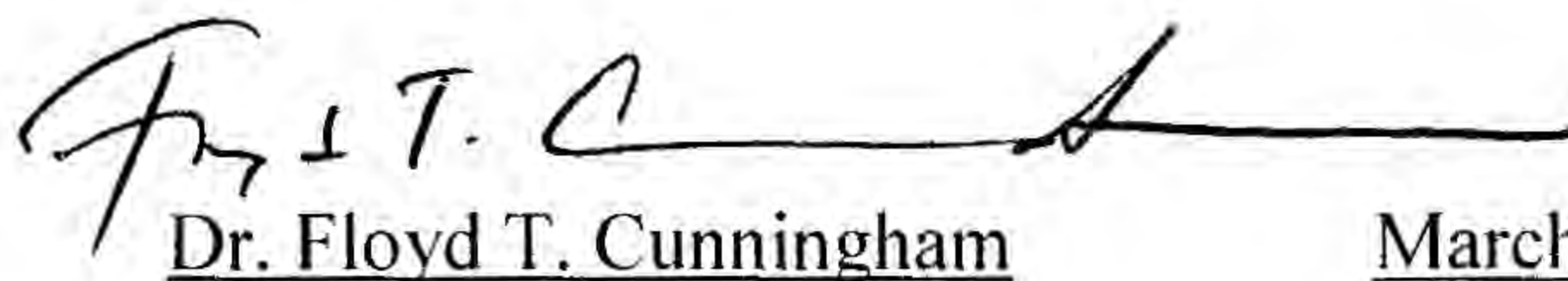
Date

  
Dr. Lee, San Young

Academic Dean

March 23, 2013

Date

  
Dr. Floyd T. Cunningham

Faculty Reader/President

March 23, 2013

Date

## ABSTRACT

This study seeks to analyze the implementation of the TEACH-St. Bernard Child Development Project's holistic development program and understand its effectiveness from the perspective of select sponsored children under its care. This process of knowing the perspective of the selected sponsored children has been done using Tearfund's Child Development Framework for Good Practice. This framework is composed of eight significant principles which are used for analyzing "good practice when looking at any program working with children, including evangelistic and discipleship programs" (Glenn Miles and Paul Stephenson, 21). This study looks at four of these principles which are most relevant in the context TEACH-St. Bernard Child Development Project and in accordance to the mission of the project which is to "help children achieve their God-given potentials and live better lives, become productive, positive influences in their communities and to grow as healthy adults." The four principles discussed in this research speak about building relationships, parental responsibilities, identifying needs and priorities, and lastly, children's participation.

Children under this project indicated satisfaction in terms of how relationships are established in and through the project and seemed to understand their responsibilities towards the project, but when asked about their parents and their project staff's responsibilities, the children could not state any particular answer. Research data showed important findings regarding how the project facilitates the identification of the children's needs and priorities. Although the project is able to plan for developmental activities with regards to this matter, the interviews showed that children need more intentional developmental activities in trying to identify their needs and priorities.

Lastly, this study looks at the child's participation. Significant information revealed that children do not have a concrete avenue to share their thoughts and ideas especially in both the development and implementation of the developmental activities.

To be holistic is indeed not an easy task for those who are into this challenging enterprise as one seeks to address relevant issues that the children of today are facing. With this, the opportunity of being agents of development in the lives of these children is also possible. This study seeks a deeper understanding of this meaningful task from the perspective of those for whom it matters the most, the children themselves.

## ACKNOWLEDGMENTS

The researcher is thankful to the Great Teacher, Jesus Christ whose life has served as in inspiration for this study pertaining to the “little ones” whom He loves so much; and also to the following people:

To Dr. Nativity A. Petallar, my HCD program director and thesis adviser, who never gave up on me in moments when I felt like giving up already;

To my panel members, Dr. Floyd T. Cunningham, Dr. John Bondy and Dr. Irene Yang, thank you very much for your constructive comments and for helping me finish this research;

To the Nazarene Compassionate Ministries Philippines who gave me the opportunity to be part of the child development projects in the country and for this opportunity of doing this research;

To the dedicated TEACH-St. Bernard Child Development Project staff who continually inspires me with their zeal to serve the Lord through the lives of the children in St. Bernard, Southern Leyte;

To Dr. Glenn Miles and Tearfund, UK for allowing me to use the Child Development Study Pack which has been so helpful in this research;

To my beloved aunt, Rev. Ilde Detalo who along with my Nanay Eula has inspired me and has encouraged me with the faith heritage that they have shown in and with their lives;

To my beloved tropang hamog, who has also been a source of strength and encouragement during hard times in the seminary;

To my family in Davao, to my brothers and sister and to Tatay Tons, I thank you;

And to my wonderful nieces and nephews, Jenny Ann, Ark Jude, Annah Jane, Antonette Grace, Carl Angelo, Christian Joed, Chris Anthony, Benedict Jed, Jaden and Heaven Sue, I love you all and may you also live up with the faith that Lola Eula has passed on to us.

## TABLE OF CONTENTS

TITLE PAGE .....	i
SIGNATURE PAGE .....	ii
ABSTRACT .....	iii
ACKNOWLEDGEMENTS .....	v
TABLE OF CONTENTS.....	vi
LIST OF TABLES.....	vii
LIST OF FIGURES.....	viii
 <b>CHAPTER I: THE PROBLEM AND ITS BACKGROUND</b>	
Background of the Problem.....	1
Theoretical Framework .....	7
Conceptual Framework .....	10
Statement of the Problem .....	12
Sub-Problems .....	12
Significance of the Study .....	14
Assumptions .....	15
Scope and Delimitations of the Study .....	15
Definition of Terms .....	16
 <b>CHAPTER II: REVIEW OF RELATED LITERATURE</b>	
The State of Children in the World: Philippines .....	20
The Ministry of Holistic Child Development in the Philippines.....	24
Holistic Child Development and Christian Values.....	28
 <b>CHAPTER III: METHODS AND PROCEDURES</b>	
Method of the Study.....	34
Sources of Data .....	36

Research-Gathering Procedure .....	37
Data Gathering Instruments .....	38
<b>CHAPTER IV: PRESENTATION AND INTERPRETATION OF DATA</b>	
On Building Relationships.....	40
On Parental Responsibilities.....	44
On Identifying Needs and Priorities .....	47
Spiritual Development .....	50
Physical Development .....	52
Mental or Educational (Cognitive) Development.....	53
Socio-Emotional Development .....	55
On Children's Participation .....	56
<b>CHAPTER V: SUMMARY, FINDINGS, CONCLUSIONS</b>	
Summary .....	60
Conclusions.....	63
Recommendations.....	64
<b>Appendices:</b>	
A: The Child Development Framework For Good Practice .....	68
B: The Reflective Question Tool .....	71
C: Open-Ended Questionnaire for the Selected Children .....	75
D: Open-Ended Questionnaire (Cebuano Translation).....	78
E: Letter to NCM National Coordinator .....	84
F: TEACH-St. Bernard 2010 AOP Evaluation.....	86
Bibliography .....	93



Curriculum Vitae .....96

**LIST OF FIGURES**

Figure 1. Principles for Development Interventions That Benefit Children .....	8
Figure 2. Respondents' Perspective Towards TEACH-St. Bernard Based on the Child Development Framework for Good Practice .....	10
Figure 3. Research Gathering Procedure Diagram .....	37

## CHAPTER I

### THE PROBLEM AND ITS BACKGROUND

#### **Background of the Problem**

Children are practically everywhere; in homes, churches, and in places that most people will never think of. Dan Brewster in his book *Child, Church and Mission* says that the fast growing population of children is composed of those who are fifteen years old and younger and they account for one third of the world's population.<sup>1</sup>

This statement becomes real as we often see children play with other children in the neighborhood after school just like most of us did when we were in their age. Sometimes people see them in the grocery store, as they enjoy being placed in pushcarts while their parents shop. There will always be children around us. Their presence in almost everywhere is just inevitable for adults not to notice even in the small rural town of St. Bernard, Southern Leyte where you see children playing and running in rice fields and on the seashore.

The Municipality of St. Bernard in Southern Leyte gained attention not only among Filipinos but as well as in the international community when Barangay Guinsaogon was literally covered by a mudslide last February 17, 2006. The “killer mudslide” as how it was known, affected more than 1,600 people who were displaced

---

<sup>1</sup> Dan Brewster, *Child, Church and Mission* (Makati City, Philippines: Church Strengthening Ministry, Inc., 2005), 15.

because of this tragedy.<sup>2</sup> Among the victims of this tragedy were children along with their teachers who were having classes in a school at that time.

Barangay Guinsaugon is part of the municipality of St. Bernard. The majority of it is an agricultural area. Farming and fishing are the two major occupations of the people based on the article provided for by the National Statistical Coordination Board of the Regional Division VIII of Eastern Visayas. The municipality also comes second in rank in terms of poverty incidence among the 18 municipalities of Southern Leyte according to their 2003 records. Along with 29 other barangays, the population of Barangay Guinsaugon constitutes 25, 252 people of the said municipality.<sup>3</sup>

In spite of the devastating experience that the people of Barangay Guinsaugon experienced, hope came to be among them through God's people, who were moved with the compassion that Christ has placed in their hearts. This hope came through the response made by the Nazarene Compassionate Ministries in the Philippines towards this tragic event.

A disaster response team came under the leadership of the Church of the Nazarene's Eastern Visayas District Superintendent. Along with other people coming from both the government and non-government organizations, the team worked with different organizations in relief distribution and retrieval operations. Although not so many bodies were recovered, the team's effort paved the way in building relationship with the people that eventually led to the opening of the child development program in

---

<sup>2</sup> UNICEF, "At A Glance: Philippines – Rescue Teams Continue Search for Survivors of Mudslide", available from [http://www.unicef.org/infobycountry/philippines\\_31256.html](http://www.unicef.org/infobycountry/philippines_31256.html), (accessed October 7, 2009).

<sup>3</sup> *nscb.gov.ph*, [http://www.nscb.gov.ph/people\\_residents.htm](http://www.nscb.gov.ph/people_residents.htm) (accessed February 6, 2012).

that area. On September 2006, with the help of the Regional Child Development Coordinator and the Regional Child Sponsorship Coordinator, Training and Equipping a Child Holistically (TEACH) St. Bernard was organized.<sup>4</sup>

### **The Necessity to Address the Children's Need**

With the tragedy that happened in St. Bernard, Southern Leyte, it is fitting to look at the current trend of research done with and about children in the society which – to picture what child are going through as an individual—physically, emotionally, socially and spiritually. Along with this is the information that brings the reality of knowing that in spite of the many efforts that organizations are doing today to help children, most of the problems that are encountered by these children remain unheard to most of us and, worse, remain unsolved. Most of the societies' attitude towards children still treats them as insignificant.

Wess Stafford in his book, *Too Small to Ignore* spoke of children with high regard allowing his readers to realize their worth and significance in God's Kingdom and seeing from the Bible how God values them.<sup>5</sup> While it is true that many Christians have responded to God's call to minister "to" children today, many of them are still under the bondage of being victims of poverty and in many other forms of exploitation. Why is this so? Like most of the societies' attitude towards them, the adults in our churches still think of children as less important.

---

<sup>4</sup> Interview with Rev. Ilde Detalo, National Coordinator for NCM in the Philippines, August 2012.

<sup>5</sup> Wess Stafford, *Too Small To Ignore: Why the Least of These Matters Most* (Colorado Springs, CO: Water Brook Press, 2007), 7.

In contrast to how some of us think about children, Stafford shares his most profound thought about what children have to offer to all of us by saying that:

Children may not have much to give materially, but they generously give all they have to those they love and believe in: hugs at bedtime that require both arms and legs; full-body squeezes amid giggles and laughter that are beyond value; a storm of sloppy kisses on your cheek; a squeeze of your hand that confides, *I'm afraid, but I trust you*; pudgy little fingers folded in simple, sincere prayer that rises up like perfume to the very heart of God.<sup>6</sup>

These are the children that Jesus cares about and that we all should care about. Thus, the need for an intentional ministry with children as the church seeks to address relevant issues that they are facing today.

### **Children In Light of Biblical Perspectives**

As the researcher looked into the many passages found in the Scripture that deal with and speak about children, the passage found in Proverbs 22:6 (NLT) comes to the fore: “Direct your children onto the right path, and when they are older, they will not leave it.” Along with Proverbs 22:6 is the passage found in Luke 2:52 (NLT) which speaks about Jesus growing in “wisdom and in stature and in favor with God and all the people.” These verses stand out as this research speaks of the “little ones” Jesus referred to in Matthew 19:14, Mark 10:14 and in Luke 18:16 when He said “Let the children come to me. Don’t stop them! For the Kingdom of Heaven belongs to those who are like these children.” These verses speak for the researcher’s thought about what children can actually do in reflecting Christ’s love and the hope that is found in Him, for others to witness it and experience as well. It has been the researcher’s concern over the years of working with children as to how can we, as a family, church, and community, live up to

---

<sup>6</sup> Stafford, *Too Small To Ignore*, 4.

these verses and apply them with relevance in everyone's own unique setting in doing ministry with children.

The questions we want to ask now are: How will these verses become relevant with the application of holistic child development ministry in our homes, church-schools, and projects? How are we going to be able to see the development of these young lives into what God intends them to be as an individual with that sense of purpose and an identity before God and other people? The challenge of being holistic in our approach is not easy. Thus, the need for those who work with the ministry of child development for a way that will help them look into the extent of how their ministries are addressing the relevant needs of the children in their context.

### **Nazarene Compassionate Ministries and TEACH Project**

Nazarene Compassionate Ministries (hereafter referred to as NCM) is a ministry of the Church of the Nazarene and is based on a biblical foundation that calls for holiness people to be involved in ministry among the poor and the marginalized. Christians seek to live and act compassionately in the world following Christ's own life and ministry. NCM seeks to be incarnational of the same gospel that Christ lived and preached and to be witnesses to the same love and compassion God has for our world.<sup>7</sup> The Mission of NCM as seen in their website says:

Following the example of Jesus, NCM partners with local Nazarene congregations around the world to clothe, shelter, feed, heal, educate, and live in solidarity with those who suffer under oppression, injustice, violence, poverty,

---

<sup>7</sup> Nazarene Compassionate Ministries, <http://www.ncm.org/learn/ncm/whoweare> (accessed October 14, 2009).

hunger, and disease. NCM exists in and through the Church of the Nazarene to proclaim the Gospel to all people in word and deed.<sup>8</sup>

This is all done through Child Development, Disaster Response, Development Education, and Social Transformation, which is the four-fold approach of NCM in ministering to those in need.<sup>9</sup>

In response then to the challenge perceived by the local churches in three different locations here in the Philippines, NCM through its child development program has partnered with these churches and districts by developing the Training and Equipping a Child Holistically (hereafter referred to as TEACH) projects. The TEACH Projects of NCM here in the Philippines address different issues of children within their context through various developmental activities by way of child sponsorship. There are three child development projects located in different areas here in the Philippines at present: one in Davao City and another in Iligan City, both in Mindanao, and, the most recent one in St. Bernard, Leyte which is in the Visayas region. All of these projects are under the ministry of the Church of the Nazarene Philippines. NCM Philippines works with the local community where a project exists. Each TEACH project envisions a community of individuals with great Christian values, new hope, disciplined life, keen mind and a brighter future. With this vision in mind, TEACH aims to help children achieve their God-given potentials and live better lives, become productive, positive influences in their communities and grow as healthy adults by working with the children, their parents and

---

<sup>8</sup> Nazarene Compassionate Ministries, <http://www.ncm.org/learn/ncm/whoweare> (accessed October 14, 2009).

<sup>9</sup> Nazarene Compassionate Ministries, <http://www.ncm.org/learn/ncm/whoweare> (accessed October 14, 2009).



their communities.<sup>10</sup> The projects' approach is to be holistic in addressing the issues that their sponsored children are facing by providing educational, physical, spiritual and social developmental activities suited for each age group present in each project.

This study comes out of the need of NCM's TEACH projects for a more effective way of facilitating their holistic child development program in the existing centers. This need was also perceived by the researcher who has been involved in one of the projects in the past as a teaching staff member and who has served as the assistant to the National Coordinator for child development projects.

In order for the projects to know how they are doing in terms of their facilitation of the program, the need to develop a more concrete way of assessing the projects has become a necessity. Each project meets annually for evaluation. This is done because the ministry's desire is to be intentional in its objectives and what it desires to accomplish with and for the children and its community.

### **Theoretical Framework**

This particular research is based on Tearfund's Approach to Child Development (see Figure 1). Tearfund is a Christian organization which believes that "child development is a process of change during which a child is able to reach his/her unique God-given spiritual, physical, mental, emotional and social potential."<sup>11</sup>

---

<sup>10</sup> TEACH-Davao handout for TEACH annual evaluation and retreat, 2009.

<sup>11</sup> Glenn Miles and Paul Stephenson, *Child Development Study Pack: For People Working With Children* (Teddington, TW11 8QE, UK: Tearfund, 2009), 15.

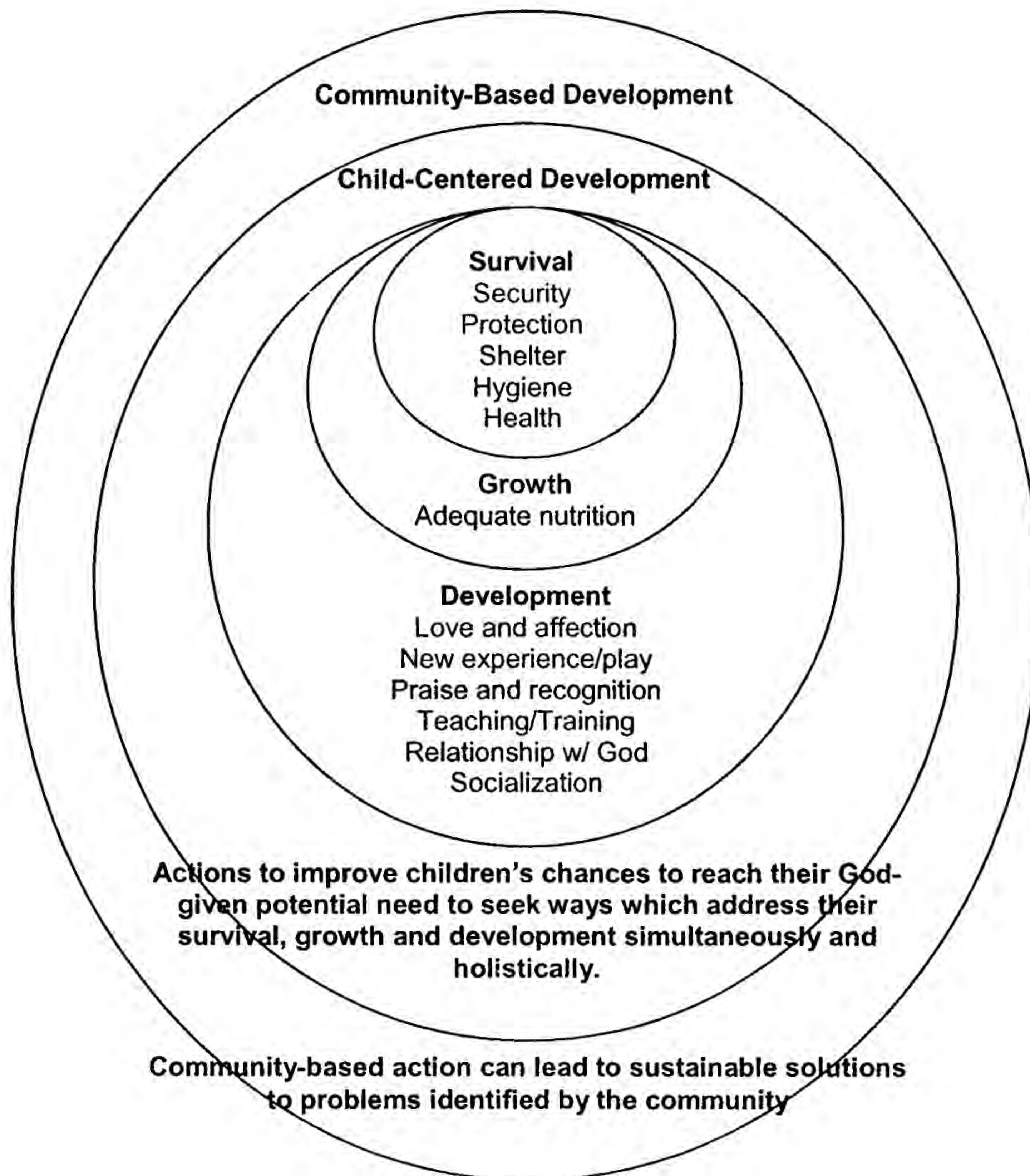


Figure 1. Principles for Development Interventions That Benefit Children<sup>12</sup>

In relation to this study, the approach that is being illustrated in the framework seen in figure 1, thoroughly relates to what TEACH-St. Bernard Child Development Project intends to do through its developmental activities to be holistic in their ministry with children. This approach seeks to “maintain that balance of focus on the child, his or

<sup>12</sup> Miles and Stephenson, *Child Development Study Pack*, 16. Used with permission from the author, Dr. Glenn Miles.

her family, and the community at the same time and suggests that child development should not just be the concern of child-centered programs, but of all community-based programs.”<sup>13</sup> Since TEACH-St. Bernard is working closely with the children, their family and its community, the statement about what this approach intends to seek is therefore relevant.

The *Child Development Framework for Good Practice* of Tearfund is a framework into which this study is based. This framework illustrates eight principles for good practice that includes *Building Relationships* as the first principle. This principle is concerned with the “priority given to building relationships with the child, family, community, organization or institution and between agencies;” the second principle is about *Parental Responsibilities* being encouraged towards the children for the development of a caring and child-friendly community; the third principle talks about *Working at Different Levels* looking into the awareness of what level the program is trying to address, thus giving consideration to influencing and working at other levels as illustrated in Appendix A.”<sup>14</sup> The fourth principle of the framework has something to do with *Identifying Needs and Priorities* of both the children and their parents; the fifth principle is concerned about *Children’s Participation* followed by the next principle that is concerned about the *Children in Context*; and the last two principles deal with *Advocacy and Child-sensitive Indicators*.<sup>15</sup>

---

<sup>13</sup> Miles and Stephenson, *Child Development Study Pack*, 16.

<sup>14</sup> Miles and Stephenson, *Child Development Study Pack*, 21.

<sup>15</sup> Miles and Stephenson, *Child Development Study Pack*, 21-23. For more detailed information about the eight principles of the Child Development Framework for Good Practice please refer to Appendix B.

## Conceptual Framework

This research takes into account the principles behind the theoretical framework based on the *Child Development Framework for Good Practice* in the process of learning more about the project's intentionality of doing holistic child development ministry in its local context through and among the selected sponsored children as illustrated in Figure 2.

In order for the researcher to come up with findings of how the respondents perceive the project's delivery of its holistic child development ministry with the children in its context, the researcher conducted guided interviews which brought out the respondents' perspective towards the project. This idea, according to John Best and James Kahn is the process of trying to "find out what is in or someone else's mind."<sup>16</sup>

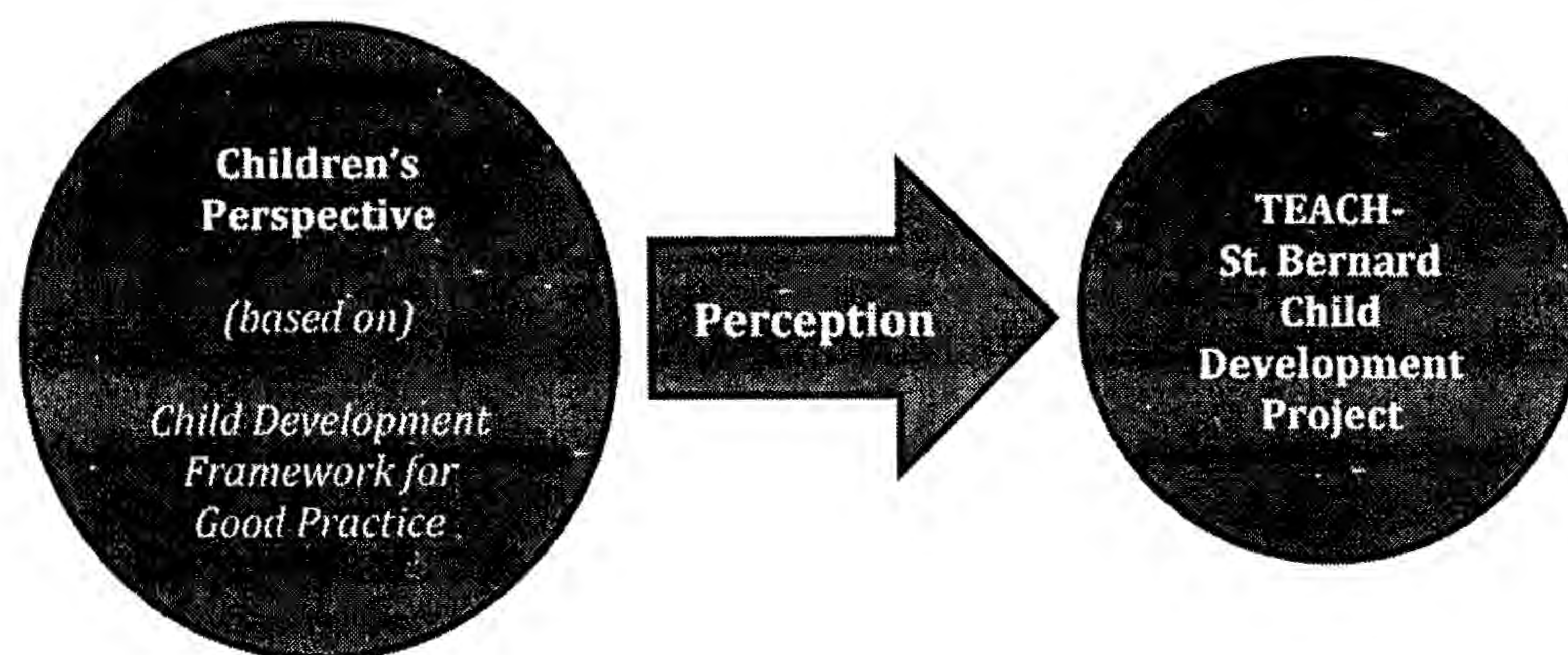


Figure 2. Respondents' Perspective towards TEACH-St. Bernard Based on the Child Development Framework for Good Practice

<sup>16</sup> John W. Best and James V. Kahn, *Research In Education*, 9<sup>th</sup> ed. (Philippines: Pearson Education South Asia, 2003), 255.

For the researcher to be able to do these guided interviews among its respondents, a set of questions has been used to ask respondents based on Tearfund's Child Development Framework of Good Practice Reflective Question Tool (see Appendix C). This study has chosen four relevant principles out of the eight principles of Child Development Framework for Good Practice. These four principles are the ones that closely relate to what the TEACH-St. Bernard Child Development Project wants to accomplish in the lives of the children in their program based on the TEACH vision and mission statement. Observation in this research also helped the researcher in the collection of the data needed. This study took into account how Best and Kahn described the process of observation as a "detailed notation of behaviors, events, and the contexts surrounding the events and behaviors."<sup>17</sup> This study will have another source of data needed in a different manner other than the answers that will be generated from the interviews.

The respondents' responses that have been generated by way of the methods used gathering data will constitute to their perception towards TEACH-St. Bernard Child Development Project based on Tearfund's Child Development Framework for Good Practice as shown in Figure 2. This perception from among the selected children will hopefully help the project evaluate their program to better address relevant issues present in the lives of their sponsored children and the project as a whole.

---

<sup>17</sup> Best and Kahn, *Research In Education*, 254.

### **Statement of the Problem**

This study seeks to answer the following main question: what are the perceptions of the selected sponsored children of TEACH-St. Bernard using Tearfund's Child Development Framework for Good Practice? Particularly, this research will try to find out the perception of the selected participants towards the project's implementation of holistic child development ministry who is supposed to be "committed to working with children and their parents, and the community in order to help children achieve and develop their God-given potentials, and become productive, positive influences and healthy adults"<sup>18</sup> within the context of the four selected principles. The four selected principles applied in this research are derived from the eight principles of Tearfund's Child Development Framework for Good Practice and are the ones most relevant to the said project based on the mission statement of all TEACH projects. With this in mind, the research will seek to find answers to the following questions:

### **Sub-problems**

1. How long have the selected sponsored children of TEACH-St. Bernard been in the project?
2. In what ways did TEACH-St. Bernard show the principles of good practice from the perspective of its selected sponsored children using the development framework created by Tearfund?<sup>19</sup>

---

<sup>18</sup> TEACH Mission Statement.

<sup>19</sup> Questions written on items A, B, C and D are taken from *The Reflective Question Tool* of Tearfund's Child Development Study Pack, 63-65.

- A. On **Building Relationships**. How is priority given to building relationships – with the child, family, community, organization or institution and between organizations?
- B. On **Parental Responsibilities**. How does the program encourage the development of parental and caregiver responsibilities towards children and a caring, child-friendly community from the perspective of the selected sponsored children?
- C. On **Identifying Needs and Priorities**.
1. How are children's needs identified? How have children and parents been heard and involved?
  2. What experience and training does the staff have in communicating with children and their families and facilitating children's participation?
  3. How does the program meet the spiritual, physical, mental, emotional and social aspects of the child's development?
    - a. From the perspective of the selected sponsored children?
- D. On **Children's Participation**.
1. How does the program consider children's abilities? How are the following addressed?
    - 1.a Ability rather than disability or inability
    - 1.b Resilience to change and trauma as well as vulnerability

- a. From the perspective of the selected sponsored children?
2. How do the adults listen to and collaborate with children, according to their age, ability, cultural context and situation in things that affect them from the perspective of the selected sponsored children?

### **Significance of Study**

All of the TEACH projects in the country and not only TEACH-St. Bernard can benefit from the findings of this study. The projects which are doing holistic child development programs will be able to get significant information which can then be used in their own context and which will enable them to analyze their program based on the principles of good practice for doing child development as defined by Tearfund. This will then give the project directors and the staff of the child development projects both the encouragement and the needed information on how to improve their ministry of helping children to develop holistically.

This study is also significant to the leaders of the child development program of the Nazarene Compassionate Ministries especially here in the Philippines which includes the NCM Philippines Coordinator and the Field Strategy Coordinator, who are among the few primary stakeholders of the ministry. By carefully considering the findings that will be drawn out from the research, the stakeholders will be able to better assess the existing projects in terms of their program implementation and management, becoming more intentional in their approach towards a holistic ministry with the children.



The researcher will make this research available for future reference to develop a holistic child development ministry. With this in mind, not only those child development projects under Nazarene Compassionate Ministries but as well as to those who are working with children in their local churches and communities, may it be in a Sunday or Saturday school setting, a regular week-day school program or in special projects like TEACH.

### **Assumptions**

The researcher's assumptions in this particular study are related to the analysis of the TEACH-St. Bernard Child Development Project based on Tearfund's Child Development Framework for Good Practice from the perspective of selected children. With this in mind, this study assumes that TEACH-St. Bernard is one ministry that can help children, along with their family members become holistically developed individuals. Another assumption of the study is that the researcher will gain honest feedback from the selected respondents regarding their perception towards TEACH-St. Bernard Child Development Project.

### **Scope and Delimitations of the Study**

Currently, there are four child development projects in the country that are being supported by the child development program of NCM. This study will conduct the research on TEACH-St. Bernard Child Development Project in Southern Leyte, Philippines because it has been established more recently and is still in the formative stage. Another reason would relate to the researcher's previous involvement with the

other two projects down in Mindanao making the study vulnerable to possible partiality in terms of data findings if it is done in the Davao or Iligan projects.

The researcher in this particular study understood that the findings that were found out may not be true to the two other child development projects that NCM Philippines oversees.

### **Definition of Terms**

**Child.** The United Nations Convention on the Rights of the Child defines child as “every human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier.”<sup>20</sup>

**Child Development.** The term “child development” in this particular study is defined as the “process of change during which a child is able to reach his or her unique God-given spiritual, physical, mental, emotional and social potential which should be promoted simultaneously through interaction with his/her environment, and should be viewed as a continual lifetime process.”<sup>21</sup>

**Child Development Framework for Good Practice.** Is a framework developed by Tearfund, UK which “can be used to analyze good practice when looking at any program working with children (including evangelistic and discipleship programs).”<sup>22</sup>

**Holistic.** Dan Brewster in his book *Child, Church and Mission*<sup>23</sup> added the word “Christian” before he defined the word “holistic” making it “Christian Holistic.” In this

---

<sup>20</sup> Convention on the Rights of the Child, Section 2: Definition of the Child, 43.

<sup>21</sup> Miles and Stephenson, *Child Development Study Pack*, 15.

<sup>22</sup> Miles and Stephenson, *Child Development Study Pack*, 21.

<sup>23</sup> Miles and Stephenson, *Child Development Study Pack*, 2.

sense, he defines holistic through the interventions we gave to children, giving attention to *spiritual* as well as physical needs. He further states that, “Christian” refers to our motivations and intended outcomes whereas “holistic” refers to the scope of our developmental interests.<sup>24</sup>

**Perception.** According to Hudson and Rosen in the article “On The Definition of Attitude: Norms, Perceptions, and Evaluations” “will refer to what is subjectively experienced as existing in a given social situation.”<sup>25</sup>

**Tearfund** is an “evangelical Christian agency providing support in order to enable churches and evangelical Christian groups to effectively meet the needs of the poor; it does not initiate or manage projects (other than in certain relief situations) but aims to build up and assist the work of the church and Christians in a country or locality; it seeks to provide a channel for churches and individual Christians in the United Kingdom and the Republic of Ireland to provide Christian help to the poor and vulnerable in the world.”<sup>26</sup>

---

<sup>24</sup> Brewster, *Child, Church and Mission*, 41.

<sup>25</sup> Ruth Alice Hudson and Hjalmar Rosen, “On the Definition of Attitude: Norms, Perceptions, and Evaluations,” *Oxford Journals: Public Opinion Quarterly* 17, no. 1 (1953): page nr., <http://poq.oxfordjournals.org/content/17/1/141.extract> (accessed December 8, 2011).

<sup>26</sup> Miles and Stephenson, *Child Development Study Pack*, 80.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

It is an undeniable fact that much has been written pertaining to children and about their development. In various ways of approach, scholars, workers and volunteers of child development programs, and ministers who have worked with children, have published their works solely to accomplish the purpose of better understanding the ministry of child development and how to effectively address the current issues both the children and workers face. With this in mind, those who are currently involved in the ministry with children are brought to the state of realizing the necessity of an intentional and effective ministry with the young ones be it in their homes, schools, churches, and in their communities, thus the continued research effort particularly in the holistic child development field.

To at least help ease the challenge about the present ministry with children, many books and materials have been written and were published in order to give ideas and guidance in trying to address the arising need of how to holistically minister to children. Those who are involved in this endeavor can bear witness that both of those written from foreign countries and of those locally published are utilized by different organizations in churches and in different child development projects at the present time. This somehow gives the idea that Christians, since from the development of Christian education in the early church have been constantly seeing the need to develop new and relevant ways of

coping up with the need not only in the education of our children but as well as trying to address the need of the child as a whole within the basis of doing it so Christian values and in a way doing holistic ministry to and with them. In connection to this, the researcher firmly believes that Christian values are very significant in holistic child development ministry and thus the need to continually innovate relevant ways in communicating this value should be equally given importance along with meeting the child's need physically, emotionally and cognitively.

Chester O. Galloway, one of the authors of the book *Exploring Christian Education* puts it this way, "this exploration should make us aware of some recurring cycles and that each successive era of the church exposes new needs,"<sup>27</sup> thus bringing our thoughts again to the urgency of both discovering and developing new ideas in communicating Christian values to our children. The challenge of doing holistic ministry with children comes out to the surface of this huge issue of child development as the need continues to arise.

In this particular study of knowing the perception of the respondents towards TEACH-St. Bernard child development project which is supposed to be holistic in its approach, the researcher has looked into these resources that will be of much benefit for this research especially in taking into account the necessity of being intentional in terms of any project's approach to doing holistic child development ministry.

---

<sup>27</sup> Chester O. Galloway, "The Historical Development of Christian Education," in *Exploring Christian Education*. eds. A. Elwood Sanner and A. F. Harper (Kansas City, MO: Beacon Hill Press, 1978), 51.

## **The State of Children in the World: Philippines**

### *Children According to the Scripture*

The Scriptures have so much to tell about children's worth, spiritual openness, training and nurture of them and even about the dangers they can possibly encounter or have encountered already, and these are just but a few themes of what we can see in the Bible about children. To give more weight to this idea, Dan Brewster made mention of at least 1,000 Bible verses that pertain to children in his workbook called *Children and Childhood in the Bible*.<sup>28</sup> Roy Zuck author of the book *Precious In His Sight* is as well quoted by Dan Brewster in his book *Child, Church and Mission* saying that there are dozens of stories being told about or that includes children in the Bible. The word "child" is used 121 times and the word "children" is used 448 times.<sup>29</sup>

These facts about children in the Bible as Brewster and Zuck gives weight to it in their works, somehow give us the idea that they, the children, truly are, precious in God's sight. Yet, behind all of these wonderful pictures we can think of about children are sad realities that are still evident in our society not just today, but have happened in the past as well. We hear stories about children being abused in different ways; of being hungry, and victims of poverty resulting into trafficking and prostitution. These issues are overwhelming thus the need for us as a community of faith to take the challenge into heart and respond effectively. The need to start young is vital as Dan Brewster of

---

<sup>28</sup> Dan Brewster, *Children and Childhood in the Bible: A Workbook* (Colorado Springs, CO: Compassion International, March 2009), 3.

<sup>29</sup> Roy Zuck, *Precious In His Sight* (Grand Rapids: Baker Publishing Group, 13), 1997; Cited in Dan Brewster's *Child, Church and Mission*, 26.

Compassion International emphasized the significance of early childhood training by saying that children are “like clay that is still soft.”

### *Children in the World*

Children make up most of the world’s population and that simply means there are a lot of them around. George Barna describes that, “they come in all shapes and various sizes, in many colors...”<sup>30</sup> Dan Brewster in his book *Child, Church and Mission* has included a recent survey conducted about children and mentioned that there are nearly two billion of them, already making them one-third of the world’s total population. With this figure in mind, it is uncertain therefore to our knowledge as to how many of them are actually hungry, homeless, sexually abused, physically abused or in any means, harmed and are at risk. J. Orona gives more detailed information especially about the situation of children at risk as for 2007 in his one-page global review found in the HCD Global Alliance website. Orona states that there are about 10.1 million children under age five die every year<sup>31</sup> and also, according to Brewster as he quoted UNICEF’s State of the World’s Children in 2005, nearly 30, 000 children die every day around the world.<sup>32</sup> Orona went ahead to present a statistic of children engaged in different issues that are destructive to their developmental growth which will allow us to have a closer look of

---

<sup>30</sup> George Barna, *Transforming Children into Spiritual Champions: Why Children Should Be Your Church’s #1 Priority* (Ventura, CA: Regal Books, 2003), 18.

<sup>31</sup> Adapted by Jennifer Orona from McConnell, Orona, and Stockley, eds. 2007. *Understanding God’s Heart for Children: Toward a Biblical Framework* (Colorado Springs, CO: Authentic Media, 178) Sources: State of the World’s Children 2007; 2007 World Population Data Sheet; World Health Organization 2007. from <http://hcd-alliance.org/resources/research?start=5> (accessed October 8, 2011)

<sup>32</sup> Brewster, *Child, Church and Mission*, 13.

what is really happening to our children around the world. According to the statistics, there are:

300, 000 child soldiers; 2.1 million children living with HIV or AIDS; 15 million children orphaned by HIV and AIDS; 48 million children whose births go unregistered every year; 1.2 million children who are trafficked each year; 5.7 million children who are involved in forced or bonded labor; 13 million internally displaced children and 10 million child refugees; Up to 100 million 'missing' girls due to sex-selective abortion and other forms of discrimination against the girl child; and 10 to 100 million children living on the streets.<sup>33</sup>

### *Children in the Philippines*

The children in the Philippines are not exempted from these issues; in fact the Global March Against Child Labor has also shown a statistic of the situation that our very own Filipino children are into. According to the report that they have given based on the National Survey of 1995, there are around 3.7 million children in the country, where almost half of them are between the ages of 5 and 14 and the rest are between the ages of 15 and 17, who are involved in what they call "economic activities".<sup>34</sup> A surprising report showed particularly some of these issues Filipino children face few years ago and these are as follows:

Concerning child trafficking: 492, of 3776 reported cases of child abuse involved pornography, prostitution, pedophilia and trafficking in the year 1996. Concerning child prostitution, there are 75, 000 children are forced into prostitution because of poverty; 40, 000 Filipino children were involved in child prostitution; between 60, 000 and 600, 000 child prostitutes are in the Philippines. Regarding child soldiers, the Moro Islamic Liberation Front (MILF) who has around 6, 000 to 10, 000 soldiers reportedly includes children from 13 years old and above; The New

---

<sup>33</sup> *Children and Armed Conflict 2006; State of the World's Children 2006; Because I am a Girl: The State of the World's Girls 2007*, cited in "Report On The Worst Form of Child Labour," [globalmarch.org](http://www.globalmarch.org), <http://www.globalmarch.org/resourcecentre> (accessed October 12, 2011).

<sup>34</sup> "Report On the Worst Form of Child Labour," [globalmarch.org](http://www.globalmarch.org), <http://www.globalmarch.org/resourcecentre> (accessed October 12, 2011).



People's Army (NPA) had 9, 463 fighters in June 1999 and between 13 to 18% of them were children under the age of 18. UNICEF has estimated around 3% of the NPA members is boys and girls under the age of 18 and 20 to 25% children are new recruits. Regarding child servants, there are 766, 200 domestic workers in the Philippines aged between 10 and 24 years old; 28, 882 are within the age group of 10 and 14 years old. Over 300, 000 children are 17 years old or younger and who works as a family domestic worker, for whom the minimum age is 15. And other hazardous child labor statistics identified 2.2 million children engaged in hazardous and dangerous work or are found in hazardous workplaces, or are involved in economic activities that impair their natural growth, health and access to schooling.<sup>35</sup>

A more current report regarding the state of the Filipino children is provided for by the Council for the Welfare of Children of the Republic of the Philippines for this research to be able to have a better grasp of the current situation of the Filipino child. Their 2010 report regarding the state of the Filipino children indicated that 43.3% of the country's total population or almost half of it are children; 38.2 million children of the 88.6 million people of the Philippines based on the 2007 census.<sup>36</sup> Of this statistics, the report also stated that, based on the National Statistical Coordination Board 2009 study, there are about 14.4 million children who within the income poverty category.<sup>37</sup> The Philippine Institute for Development Studies (PIDS) on this case has as well defined that this poverty does not only pertain to the economy but as well as "deprivation from access to opportunities to develop self-esteem and other psychological needs, deprivation from basic services such as electricity, potable water, sanitary toilet, health, education and other basic social services."<sup>38</sup> With the increasing population of children and poverty

---

<sup>35</sup> "Report On the Worst Form of Child Labour," [globalmarch.org](http://www.globalmarch.org), <http://www.globalmarch.org/resourcecentre> (accessed October 12, 2011).

<sup>36</sup> "Child-Friendly Governance: Focus On Resource Allocation," *2010 State of the Filipino Children Report* (2010): 4.

<sup>37</sup> Child-Friendly Governance: Focus On Resource Allocation, 4.

<sup>38</sup> Child-Friendly Governance: Focus On Resource Allocation, 4.

incidence among children in mind, the report further stated that the Filipino children are significantly affected by both the rapid urbanization in societies and with the continuing armed conflict that is happening in Mindanao.<sup>39</sup>

Looking at these figures can indeed be so overwhelming at times but it helps us know how to respond in the most relevant and effective way in trying to address the issues that Filipino children are facing today.

### **The Current Ministry of Holistic Child Development in the Philippines**

Although the ministry of holistic child development (hereafter referred to as HCD) has not been deeply explored yet in the country, this research has attempted to present the current situation HCD in the Philippines. It is perhaps fitting to mention that in one way or another, different government organizations and non-government organization strived to address relevant issues that the Filipino child is facing.

The Department of Social Welfare and Development (DSWD) is one example that provides child development services for children and youth in the country that have been abused, neglected and exploited through their community-based program.<sup>40</sup> Another organization that contributes to the work of HCD in the country is the Philippine Children's Ministries Network (PCMN) which is both a non-government and faith-based organization. PCMN aims to facilitate and coordinate the linking and enhancing of the response of Christian organizations and churches to children at risk.<sup>41</sup> Through PCMN,

---

<sup>39</sup> Child-Friendly Governance: Focus On Resource Allocation, 4.

<sup>40</sup> Community-Based Program, Department of Social Welfare and Development, from <http://www.dswd.gov.ph/programs/community-based/for-children-and-youth/> (accessed March 2013).

<sup>41</sup> PCMN's mission statement, from <http://www.pcmn.org/about-us/distinctives> (accessed March 2013).

different organizations and churches have access to both government and non-government organizations which specializes in addressing a specific child issue in the Philippines. The existence of World Vision and Compassion International in the country also contributes to the HCD work among children in the Philippines.

As this research has progressed in seeking to know the perception of the respondents towards the project especially as it relates to the holistic growth of children, this study has looked into some significant principles which play a role in the ministry of holistic child development today. With this in mind, the desire of every child development work is to not only implement attractive programs in the ministry involving children but will put into consideration what Thomas Barnard and his colleagues have said in their book *Exploring Christian Education* about the role of receiving, understanding and transmitting that *content* of what we are teaching effectively, which includes the Bible, theology, Christian history, and the experience of every believer.<sup>42</sup> To be intentional and to be more effective in the things that have done already for and with the children is of the utmost importance in this endeavor. The ministry of holistic child development therefore should far more exceed the kind of program that churches or projects are offering or has implemented with the children they are ministering with in a way that is more intentional thus being more effective in addressing key issues in the child's holistic development.

A very helpful resource which is being made available by Tearfund called *The Child Development Study Pack* has been written by Glenn Miles and Paul Stephenson "to

---

<sup>42</sup> Thomas Barnard, *Exploring Christian Education*. eds. A. Elwood Sanner and A. F. Harper (Kansas City, MO: Beacon Hill Press, 1978), 9.

provide a tool that takes into consideration Biblical perspectives on children, as well as current research and secular thinking that is compatible with Christian values.”<sup>43</sup> This material includes an introduction about child development and the organization’s approach to child development which is helpful especially for those who are just beginning in their holistic child development ministry. A section about the child development framework for good practice has been found significant in this study as well into which the researcher has taken into account in this particular study. The framework for good practice discusses the eight principles which “can be used to analyze good practice when looking at any program working with children which includes evangelistic and discipleship program.”<sup>44</sup>

To better understand the principles presented in Tearfund’s Child Development Study Pack, some case studies were presented. In these particular case studies presented, not all of the eight principles were applied, but instead, a few have been chosen which is most applicable in its unique setting of trying to work with children particularly, children at risk. This will help the researcher apply the principles applicable and most relevant in the context of trying to assess TEACH-St. Bernard child development project.

A sample case study of utilizing Tearfund’s Child Development Study Pack is one that dealt with “eradicating sexual abuse, prostitution and exploitation” through a program in Sri Lanka called LEADS<sup>45</sup> ESCAPE. In this case study, only four of the eight principles have been utilized to assess the program that fights against sexual abuse,

---

<sup>43</sup> Miles and Stephenson, *Child Development Study Pack*, 9.

<sup>44</sup> Miles and Stephenson, *Child Development Study Pack*, 21.

<sup>45</sup> LEADS (Lanka Evangelical Alliance Development Services) is the relief and development wing of Evangelical Alliance of Sri Lanka.

prostitution and exploitation of boys in the beaches of Sri Lanka and those are: Working at different levels and networking (Principle 3); Identifying needs and priorities with children and parents (Principle 4); Children in context (Principle 6); and Advocacy (Principle 7).

Another case study is about the Concerned for Working Children in India which helped in the development of the Bimha Sangha Children's Union and whose story is a "fascinating one of how children are organizing themselves to make changes for the better in their lives."<sup>46</sup> This particular case study has looked into: Advocacy (Principle 7) and working at different levels (Principle 3); Identifying needs and priorities with children and parents (Principle 4); Children in context (Principle 6); and Children's participation (Principle 5).

The article by Jerry and Marilyn Hogshead of OMS/ECC South Asia has something to say about holistic child development also. In this article the authors have presented the need to reach out to children at risk around the world, who oftentimes have been considered "invisible". A global overview of children-at-risk, presenting a statistics about children at risk is also presented in this article stating that there are more than 1 billion children at risk around the world, suffering in different ways.<sup>47</sup>

Since the research is going to be on a child development project situated in the community, the researcher has looked into a material that tells about a child-friendly barangay This material was written because of the ratification of the Convention on the

---

<sup>46</sup> Miles and Stephenson, *Child Development Study Pack*, 51.

<sup>47</sup> Jerry and Marilyn Hogshead, "Out of Sight, Out of Mind: Reaching the Invisible Children-at-Risk around the World," *OMS Outreach Magazine*, May-August 2007.

Rights of the Child (CRC) by the Philippine Government last 1990. In response to that, the Council for the Welfare of Children has conducted the “Search for Child-Friendly Municipalities and Cities” to recognize the important role of the local government units in promoting and protecting children’s rights to survival, development, protection, and participation. This booklet then serves as a useful guide in creating child-friendly communities.<sup>48</sup>

### **Holistic Child Development and Christian Values**

In this regard, the researcher has looked into *Administering Christian Education* which has provided guidelines and thoughts of implementing Christian education in the church, and is as well applicable to programs implemented Christians outside the church setting. As child development projects implement their developmental activities with children, the incorporation of Christian values in all parts of it will play a very important role in the developmental growth of their children. It looks at important and recurring problems which are found in the administration of a church Christian education program, whether the church is big or small that will somehow be a helpful source for those administering child development projects in different settings.<sup>49</sup> The book *Children and Religion* had been found by the researcher to be significant. It deals with the relationship of religion and children and has discussed about the different factors affecting the child’s experience of religion. This will be relevant in this research because this book presents a picture of the child’s spiritual growth and offers practical suggestion to both of the

---

<sup>48</sup> *What Barangay Officials Can Do to Set Up a Child-Friendly Locality Booklet*

<sup>49</sup> Robert Bower, *Administering Christian Education* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1964), 5.

parents and the teachers in helping them grow in faith in God.<sup>50</sup> Chaplin also included some basic psychological insights about children along with the topics about prayer, children, death and the significance of the church school as she also shared tools that one can use as an approach to deal with children about religion. Furthermore, it also included discussions of both the disbelief and experience about God which is also significant in the holistic development of a child.

The work of John Peatling through his book *Religious Education In a Psychological Key* will contribute to the research in looking into the psychological aspect concerning children and their spiritual life. Richards in *A Theology of Children's Ministry* wrote of three significant points in this book which discusses about the realization that children's ministry must be seen in both perspectives: of theology and in the distinguishing of the learner's characteristics. Furthermore, Richards brought about the primary settings where the ministry needs to focus and these are the home, church and the school and lastly, the significance of the Bible in doing the ministry to and with the children.<sup>51</sup> Moving along thinking about the spirituality of children in the ministry, Tedd Tripp in his book *Shepherding a Child's Heart* shares wonderful insights for parents and those working with children alike. In this book, Tripp actually speaks about how parents should deal with and talk to their children in a Biblical sense which may be applied as well for those who are working with children in the ministry.

---

<sup>50</sup> Dora Chaplin, *Children and Religion* (New York: Charles Scribner's Sons, 1948), xi.

<sup>51</sup> Lawrence O. Richards, *A Theology of Children's Ministry* (Grand Rapids, MI: Zondervan, 1983), 11-12.

Iris V. Cully in her book *Christian Child Development* has presented the child's spirituality by using the ideas of some contemporary psychologists in understanding child development and then moving on to actually explain and elaborate the religious development of children and cited out that knowing about God intellectually is just but one aspect of the child's development in the child's religious experience. Cully further expresses his thoughts about children learning through the people around him or her and that, Cully said "whatever they feel or say is important in the child's attraction to, indifference toward or aversion to religious understanding."<sup>52</sup>

Understanding the balance between truth taken from the Bible and its relevant application in doing ministry with children is also seen as important in this particular study. Larry Fowler has emphasized the value of the very foundation into which the ministry with children should be founded and that is in the Word of God while giving significant value on keeping the balance between the learned truth and relevance.<sup>53</sup> The models that Fowler presented in his work have given this research an insight about how the developmental activities are applied in the lives of the children with emphasis on keeping the balance. As Fowler states it, "Our churches have become champions of relevance and experts at it. But life application without a solid foundation of Scripture is equally dangerous."<sup>54</sup>

The decadal emphasis for children and youth: *Connecting To A New Generation* in the Church of the Nazarene will also be a resource in this research which will

---

<sup>52</sup> Iris V. Cully, *Christian Child Development* (New York: Harper and Row, 1979), 62.

<sup>53</sup> Larry Fowler, *Rock Solid Kids* (Ventura, CA, USA: Gospel Light, 2004), 11.

<sup>54</sup> Larry Fowler, *Rock Solid Kids*, 42.



especially help the researcher in terms of the idea of trying to incorporate children and youth in the church ministry. This decadal emphasis aims to achieve goals in order to assess the needs and critical issues facing children and youth in its community and to create ministries that will meet the needs of children and youth. To support and nurture the family unit and to integrate children and youth into the faith community are also challenges that *Connecting To A New Generation* wants churches to be aware of.<sup>55</sup>

One crucial aspect that HCD work is taking into consideration as it works with children is the child's participation in his or her development. Catherine Stonehouse and Scottie May pointed out in their book *Listening to Children on Spiritual Journey* the importance of listening to children especially in their faith journey. Stonehouse and May began by saying that "listening is a crucial part of our relationship with them" and that "it brings pleasure, helps us know what the child needs and can even teach us valuable lessons."<sup>56</sup> This important thought from Stonehouse and May is vital as every child development project seeks to address relevant issues of children in their centers.

As Christians, this particular research acknowledges that the spiritual development is vital for the child's holistic growth. Ivy Beckwith noted an important thought for every Christian child development worker to ponder in her work *Postmodern Children's Ministry: Ministry to Children in the 21<sup>st</sup> Century*. With so many kinds changes that this generation is confronted with at this time, Beckwith shared the importance of being updated or as the way she puts it, "to be thinking about new

---

<sup>55</sup> Church of the Nazarene's Decadal (2002-2012) Emphasis On Children and Youth "Connecting To A New Generation."

<sup>56</sup> Catherine Stonehouse and Scotie May, *Listening to Children on the Spiritual Journey* (Grand Rapids, MI: Baker Academic, 2010), 11.

paradigms, new ways of doing what we're doing..." in order to become relevant in addressing spiritual development needs.<sup>57</sup>

While the spiritual development remains an important aspect to be addressed in the child's holistic development, this research does not want to take for granted the physical needs of the growing child. It is an undeniable fact that Christian child development work has been a champion in pursuing spiritual development of the children, but in some way or another, has created an unbalanced approach towards holistic child development. With this in mind, it is fitting to look at the passage in Luke 2:52 again as this research discussed HCD. The verse gives the picture of Jesus not only developing as a child spiritually, but as well as "...in stature." Physical development is one aspect that is also significant for each child development work to take into consideration seriously. To give readers of this research a better perspective of the current situation of hunger problem in the country, a recent survey presented in the 10<sup>th</sup> National Convention of Statistics last October 2007 regarding hunger in the Philippines gave several statistical results. The National Statistical Coordination Board (NSCB) gave an estimate of their survey showing about 10 out of 23 families and 14 out of 100 individuals are "food poor"; the Food and Nutrition Research Institute (FNRI) on their 2006 survey says that 25 out of 100 children with ages 0-5 years old are underweight suffering from malnutrition, 26 of them have chronic malnutrition and 5 have acute malnutrition.<sup>58</sup>

---

<sup>57</sup> Ivy Beckwith, *Postmodern Children's Ministry: Ministry to Children in the 21<sup>st</sup> Century* (Grand Rapids, MI: Zondervan, 2004), 16-17.

<sup>58</sup> Romulo A. Virola and Lina V. Castro, "Meeting the Challenge for Official Statistics on Hunger in the Philippines", *10<sup>th</sup> National Convention on Statistics (NCS)* (EDSA Shangri-La Hotel, 2007), 7.

The need for every HCD work or ministry to better address the physical development needs of the children is crucial and therefore it is important for any child development projects, along with its staff to be equipped in dealing with physical development issues and not only about hunger.

## CHAPTER III

### METHODS AND PROCEDURES

#### **Method of the Study**

This study is qualitative in its approach. The researcher conducted a case study in this research to gain the necessary data needed for the analysis of TEACH-St. Bernard Child Development Project using Tearfund's Child Development Framework of Good Practice from the perspective of selected children, parents and staff. Best and Khan describes case study as "a way of organizing social data for the purpose of viewing social reality; it examines a social unit as a whole; and a case study probes deeply and analyzes interactions between the factors that explain present status or that influence change or growth."<sup>59</sup> The latter explains the significance of why the researcher has chosen this strategy as it answers how TEACH-St. Bernard Child Development Project is delivering its holistic child development ministry in helping in their children's holistic growth from the perspective of the selected students, parents and staff.

This study conducted interviews with ten (10) of the sponsored children, who have been part of the project for at least the last four years since the project began. However, two of the interviewed respondents have just been part of the project for the last three years. This is due to the fact that there had been constant replacement of children in the past years. The following are the reasons for this replacement: (1) not

---

<sup>59</sup> Best and Kahn, *Research In Education*, 249.

meeting the set requirements of the project needed for the children to qualify or to continue with the sponsorship program,<sup>60</sup> and (2) moving to another place or town making it hard to participate in the developmental activities.<sup>61</sup> These reasons have given the researcher some limitations in the selection of the participants for the one-on-one interview.

In the process of analyzing TEACH-St. Bernard child development project, the researcher generated open-ended questions by conducting interviews. This interview will “attempt to understand the world of the subjects’ point of view, to unfold the meaning of their experiences, to uncover their lived world...”<sup>62</sup> The researcher in this study also used triangulation of data to better establish the needed data in knowing the perception of the children towards TEACH-St. Bernard Child Development Project in light of Tearfund’s Child Development Framework for Good Practice. Triangulation in this study will simply mean, according to David Silverman, “the use of multiple methods”<sup>63</sup> With this being said, along with an interview among ten selected participants, an observation is as well going to be considered by the researcher as one of the sources of the data needed. The researcher will conduct observation in the community where the children live, at the schools where they go to and at the center during the TEACH-St. Bernard Child Development Project’s implementation of their developmental activities.

---

<sup>60</sup> Case worker, Interview by Author, September 2012.

<sup>61</sup> Case worker, Interview by Author, September 2012.

<sup>62</sup> Steinar Kvale and Svend Brinkmann, *Interviews: Learning the Craft of Qualitative Interviewing*, 2<sup>nd</sup> ed. (Los Angeles: SAGE Publications, 2008), 1.

<sup>63</sup> David Silverman, *Interpreting Qualitative Data*, 3<sup>rd</sup> ed. (London: SAGE Publications, 2006), 291.

### Sources of Data

The data used in this study came from the selected children from TEACH-St. Bernard Child Development Project. The criteria for selection of the participants were: (1) those who have been in the project since it began four years ago, i.e., 2007; (2) those who have regular attendance in the project center during the implementation of developmental activities; (3) and whose children's grade at school have somehow reached the required grade average set in the project; (4) and who has shown a significant development in the physical aspect based on the project's health record. Ten children were selected participants for the interview in this research.

A set of open-ended questions was developed by the researcher (see Appendix C) as a guide for interviews among the selected participants based on Tearfund's Child Development Framework of Good Practice Reflective Question Tool (see Appendix B) This tool for gathering the needed data helped the researcher know the respondents' perception towards the project based on the said framework for good practice.

Another source of data into which this study took into consideration was the observation that the researcher conducted through a project visit. This specific method of gathering data in this study helped the researcher "collect data regarding the number of occurrences in a specific period of time, or the duration, of very specific behaviors or events"<sup>64</sup> and not only through the data gathered from the interviews. This particular means of data gathering also allowed the researcher to look into the intentionality of the project in its implementation of the developmental activities based on Tearfund's Child Development Framework of Good Practice. The transcripts of the interviews are stored in the APNTS library.

---

<sup>64</sup> John W. Best and James V. Kahn, *Research in Education*, 254.

The focus group discussion (FGD) conducted with children who are part of the project, coming from different places into which the project exists has been another source of data into which the study has taken into account. This has been done for the purpose of triangulation of the data needed in knowing the perception of the children towards TEACH-St. Bernard Child Development Project. By this means, the researcher was able to hear more of what and how other children in the project think of the child development project in terms of the implementation of its holistic developmental activities in relation to Tearfund's Child Development Framework for Good Practice. It is also the intention of the researcher to take a look at their annual activity plan along that showed results of their previous evaluation basing all of it on their set project goals or objective.

### Research-Gathering Procedure

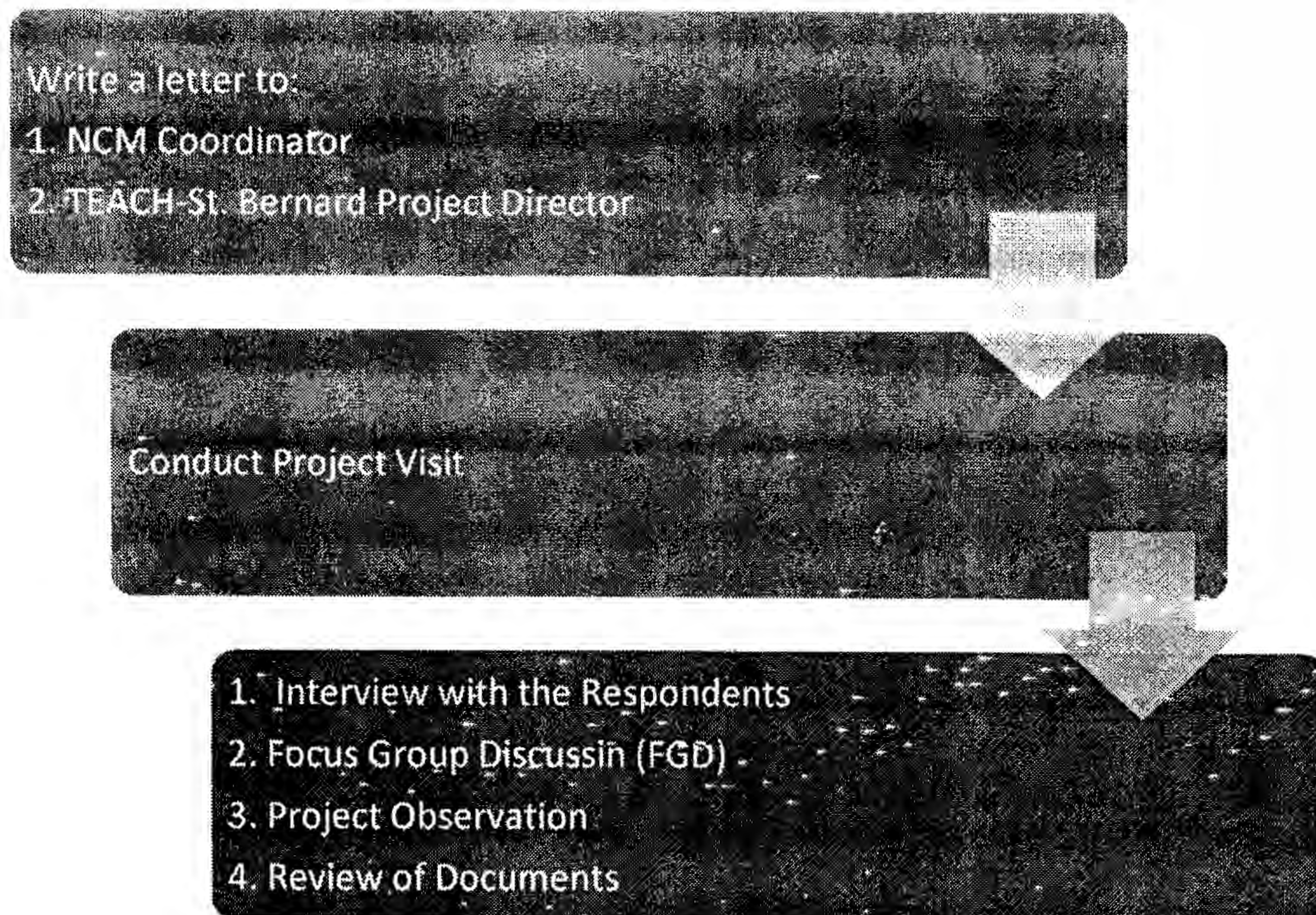


Figure 3. Research Gathering Procedure Diagram

The process into which this research was conducted is shown in Figure 3 above. The researcher in this particular study conducted a site visit on the project in St. Bernard, Leyte. As seen in the diagram illustrated in figure 3, the researcher conducted interviews to the selected respondents from among the selected children. The researcher also conducted observation in the project center and in the children's environment, i.e., home, neighborhood, and school, during the visit. The data gathered through these procedures were assessed by the researcher again, based on Tearfund's Child Development Framework for Good Practice.

### **Data Gathering Instruments**

The researcher utilized three kinds of data collection that Patton mentioned in *Research in Education* written by Best and Khan which includes the in-depth, open-ended interviews; direct observation and written documents.<sup>65</sup> The data gathering instruments used in this particular study included the interviews with the ten selected children, observation in the project center which included where the children live and where they attend school. Lastly, this study also looked into reviewing some of projects documents, i.e., Annual Operation Plan (AOP).

The interviews were done with the selected participants from among the project's children. The open-ended questions which served as a guide for the researcher in conducting interviews was based from The Reflective Question Tool of Tearfund's Child Development Study Pack (see Appendix B). This particular instrument of data gathering

---

<sup>65</sup> Best and Kahn, *Research in Education*, 241.



helped the researcher gather the needed information in knowing the selected participants perception towards TEACH-St. Bernard Child Development Project.

Another data gathering instrument that the researcher utilized in this study is doing observation in the project. According to Best and Khan, this observation “can be of the setting or physical environment, social interactions, physical activities, nonverbal communications, planned and unplanned activities and interactions, and unobtrusive indicators,”<sup>66</sup> therefore, other than the data gathered through the generated questionnaire among the selected participants, the researcher also took into account the things that were witnessed in the project during the project site visit. The researcher observed the project’s facilitation of its developmental activities with the children and parents.

The focus group discussion conducted among ten sponsored children also gave valuable data for this study. Other than the ten selected respondents for the interview, the researcher in this study had the chance to facilitate a focus group discussion among a different group of children. The focus group was asked with the same questions asked on the interview.

---

<sup>66</sup> Best and Kahn, *Research in Education*, 255.

## CHAPTER IV

### PRESENTATION AND INTERPRETATION OF DATA

The interviews, focus group discussion (FGD), and the observations conducted at different times showed significant information needed for this study. This chapter is organized according to the main points set forth in the statement of the problem which are: (1) on building relationships, (2) on parental responsibilities, (3) on identifying needs and priorities, and (4) on children's participation.

#### **On Building Relationships**

The very first principle that Tearfund sets forth for child development projects relates to how each project gives priority in trying to build relationships with the child, family, community, and other organizations. Miles and Stephenson cited the significance of this principle by sharing a common passage in the Bible in which Jesus had an intentional encounter with children. This particular scene is found in the first three gospel of the New Testament; Matthew 19:14-15, Mark 10:14-16, and Luke 18:16.<sup>67</sup> Many who have been raised in the church, have either heard this story in Sunday school classes or from the pastor's sermon. This particular story in the New Testament showed Jesus to be especially concerned about children whom the society in that context looked at as "lesser" individuals. In this story, Jesus demonstrated his high valuing of children as He was intentional in reaching out to these "little ones" and showed His desire to establish a

---

<sup>67</sup> Miles and Stephenson, *Child Development Study Pack*, 27.

real relationship with them because "...the kingdom of heaven belongs to such as these" (Matthew 19:14b, NIV).

Along this vein, this particular study has looked into this principle of relationship building in relation to TEACH-St. Bernard's mission statement which is to "help children achieve their God-given potentials and live better lives, become productive, positive influences in their communities and to grow as healthy adults. . . ." <sup>68</sup> Wess Stafford of Compassion International speaks about how we ought to meet the child's needs by paying attention to "a wide variety" of the child's issues. <sup>69</sup> Stafford continues to say that working with children requires a "multifaceted, holistic view" as one fulfill the task of helping develop the child's life. <sup>70</sup>

As this research takes into consideration this principle of building relationships, this study bears in mind the idea that each child belongs to a certain family and the child's family is as well related to the society where they live in.

Questions were asked among the selected respondents regarding how the building of relationships was carried out towards the child, the child's family and its community. Questions asked during the interviews sought to understand how the child thinks or feels about how TEACH-ST. Bernard Child Development Project cultivates good relationship with them.

One asked how children were made to feel important in the project. This leads us back to the verses mentioned earlier in this chapter about Jesus and the little children.

---

<sup>68</sup> Document review, TEACH Projects' Mission Statement.

<sup>69</sup> Stafford, *Too Small To Ignore*, 67.

<sup>70</sup> Stafford, *Too Small To Ignore*, 67.

With regard to intentional relationship building with children, the Bible shares a more specific picture of Jesus' reaction when children were brought to him and the disciples tried to send them away. The book of Mark described how Jesus became angry with how the disciples reprimanded the parents who had brought their children to be blessed by Jesus at that time (Mark 10:14). It is also important to notice that this particular picture of the story is not seen in the other two gospels, Matthew and Luke; of how Jesus became "indignant" (Mark 10:14, NIV). Larry Fowler in the book *Rock Solid Kids*, made a remark on Jesus' anger by saying that that Jesus' anger was "because the disciples put a higher priority on discussion on an adult topic than on ministering with children."<sup>71</sup> This simply tells that Jesus values children.

Of the selected participants who went through the one-on-one interview, majority of them were confident with their answers saying that they do feel they are an important part of the project while there were two who said they felt that they are not important.<sup>72</sup> The researcher asked the two respondents why they felt that way but did not get further responses from them and did not push through in trying to find out why following research ethics regarding respecting the children not wanting to share their reasons why at that time.

The focus group discussions also revealed significant information regarding how the project builds relationships. The children who became part of the focus group discussion were asked with the same question regarding how they are made to feel important in the project. This particular group of children shared that they feel they do

---

<sup>71</sup> Larry Fowler, *Rock Solid Kids* (Ventura, CA: Gospel Light, 2004), 15-16.

<sup>72</sup> Interview notes, September 2012.

feel they important in the project,<sup>73</sup> however, when children were asked with a follow-up question asking them in what ways do they feel they are important, they were not able to give the researcher a concrete answer.

Respondents, both from the one-on-one interview and the focus group discussion, were also asked regarding how the TEACH-St. Bernard builds relationship with the children's families. Children were asked whether the project listens to suggestions or complaints from among their parents. The response was quite positive with children saying that the project does listen to their parents through and in meetings in the center.<sup>74</sup>

The selected respondents further shared about how the project staff treats them as good friends not only inside the project center but as well as outside the center during the interviews. A number of the children shared about how they and their project staff would meet most of the time in the streets of the small town of St. Bernard and their "sir or ma'am" would ask them and check on them about how they have been doing at school on that day.<sup>75</sup> These kinds of conversation in the streets would then lead into sharing light moments between the project staff and the children, i.e. sharing jokes. These light moments are often shared not only between the children from the project but along with friends from school or from the child's community.<sup>76</sup>

These encounters between the children and the project staff have been noticed by the researcher during the several project visits made in this study. The observations made by the researcher in the community where the children reside during several occasions,

---

<sup>73</sup> Focus group interview notes, September 2012.

<sup>74</sup> Interview notes, September 2012.

<sup>75</sup> Interview notes, September 2012.

<sup>76</sup> Observation notes, September 2012.

revealed that TEACH-St. Bernard Child Development Project has made a good rapport not only towards the child but as well as to the child's family and community. One such occasion while the researcher was in the community showed how one of the staff was addressed when one of the sponsored child's neighbor called out "*maayong hapon Pastor!*" (good afternoon Pastor!).<sup>77</sup> It is also important to note that it is not only those whose families have children are supported in the project that showed having good rapport among the project staff whenever they are in the streets of the town, but as well as their neighbors and the local people in town.<sup>78</sup>

With these findings through observation and interviews, it may be inferred that TEACH-St. Bernard Child Development Project indeed was able to establish good relationship not only to the child but as well as to the child's community and family.

### **On Parental Responsibilities**

It is important to also recognize how TEACH-St. Bernard Child Development Project gives significance on the principle pertaining to encouraging both of the parents' and the project staff's responsibilities towards caring for the children in the project. This study took into account the Biblical basis not only on this principle but with the rest of the principle derived from Tearfund's Child Development Framework for Good Practice that are mentioned in this research. It is also important to note that this particular principle also recognizes the importance of the project's intention to help develop a caring and a child-friendly environment.

---

<sup>77</sup> Observation notes, September 2012.

<sup>78</sup> Observation notes, September 2012.

Miles and Stephenson made mention of how children in the Old Testament were treated as “subject to the authority of the head of the household and legally counted as his property.”<sup>79</sup> The way children were portrayed in the Old Testament somehow did not remain like to be like them being subjects to their father’s authority. Instead, Deuteronomy 21:18-21, 24:16 and 2 Kings 12:5-6 change that kind of picture into being more concerned about fathers’ responsibility towards the children than the concern about children being subjects of the father’s authority.<sup>80</sup> This important point about parental responsibility towards children is not only brought out in the Old Testament but is also mentioned in the New Testament. Ephesians 6:1-4 says, “Children, obey your parents in the Lord, for this is right. “Honor your father and mother” which is the first commandment with a promise “so that it may go well with you and that you may enjoy long life on the earth.” Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord” (NIV). This passage does not only speak about children obeying and honoring their parents but parents being encouraged not to “exasperate” their children and raising children up in the “training and instruction of the Lord.” Matthew 18:6 which says, “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea” (NIV) even gives even more weight on how adults should take the responsibility of raising up children seriously.

---

<sup>79</sup> Glenn Miles and Paul Stephenson, *Child Development Study Pack: For People Working With Children* (Teddington, TW11 8QE, UK: Tearfund, 2009), 28.

<sup>80</sup> Miles and Stephenson, *Child Development Study Pack: For People Working With Children*, 28.

With this in mind, this study has taken into account the importance of knowing the participants' perception towards how the project promotes both parental and staff responsibilities.

Children were asked with a question if they know their own responsibilities towards the project as a sponsored child. The interviews conducted revealed that not all of the respondents seemed to be aware of their responsibilities as a sponsored child. One of the respondents cited that “...*ang pagsulat namo og letter para sa among sponsor*” or when translated would mean writing their letters regularly to their sponsors, is one of the things that they need to do in order for them to remain in the project.<sup>81</sup> Another respondent said “...*kanang pag-adto namo sa center taga Sabado og usahay pud pag Domingo*” (...like when we go to the center during Saturdays and sometimes on Sundays) is another responsibility that the respondent shared as a sponsored child of the project.<sup>82</sup> Some of the respondents also shared about being able to attain at least a passing grade at school and not having failed grades is also one of the responsibilities that they needed to fulfill towards the project as a sponsored child.<sup>83</sup>

Selected participants were also asked if the project has a way of teaching or conducting training for their parents regarding parenting. The participants in the interview shared almost the same answer to this question, agreeing that the project in one way or another teaches and trains their parents regarding parenting.<sup>84</sup> With this in mind, the children cited only one example of how this is done and that is through meetings at

---

<sup>81</sup> Interview notes, September 2012.

<sup>82</sup> Interview notes, September 2012.

<sup>83</sup> Interview notes, September 2012.

<sup>84</sup> Interview notes, September 2012.



the center.<sup>85</sup> When the researcher asked for further answers, the participants shared that their parents get to help in the kitchen for the feeding program and in the preparation of their snacks in the center during their feeding time which happens once a month.<sup>86</sup> An interview with the caseworker revealed that parents during these times are given instruction on what to do and are given the option in terms of when they want to be in the schedule of who gets to help in the kitchen and in the center for cleaning.<sup>87</sup> One of the children shared about the meetings that their parents go to in the center every week for Bible studies and for the discussion of other things concerning the program. She told the research that “*ginapaadto akong Mama sa center pag Huwebes para sa ilang Bible study kauban ang uban nga mga Mama pero dili man sila daghan*” (my Mama is told to go to the center during Thursdays for their Bible study along with other mothers, but not all of them attend).<sup>88</sup> No concrete plan of developmental activities for the parents was seen in the 2010 Annual Opportunity Plan (AOP) evaluation of TEACH-St. Bernard Child Development Project and, therefore, it can be inferred, in terms of the project being intentional in promoting of parental responsibilities that parents need to feel and know that they are in important part of their child’s development.

### **On Identifying Needs and Priorities**

Wess Stafford in his book *Too Small To Ignore* made a profound statement regarding being intentional in addressing the child as a whole person. He said that “if we

---

<sup>85</sup> Interview notes, September 2012.

<sup>86</sup> Interview notes, September 2012.

<sup>87</sup> Case worker, Interview by Author, September 2012.

<sup>88</sup> Interview notes, September 2012.

are to meet the needs of the children, who are the weakest and in some ways most precious members of society, we have to pay attention to a wide variety of issues.”<sup>89</sup> This allows this study to look into the seriousness of addressing relevant issues that the children in TEACH-St. Bernard Child Development Project face; spiritually, physically, cognitively and socio-emotionally. The challenge to identify and to address these issues is not an easy task but is necessary for the child’s holistic development and therefore achieving what the project intends to achieve in the lives of their children.

Several things were defined under this principle that speaks about the identification of the needs or priorities of the children admitted in the program. This includes how the spiritual, physical, mental and socio-emotional needs are met and identified in the project. As this principle is discussed, this particular part of the study looked into the Biblical perspective of this relevant principle as the researcher described the participant’s perspective on this matter.

One aspect that this principle has looked into is on how the children’s and even parent’s needs are identified and how they have been involved in addressing a specific need. The Bible is clear to show Jesus’ example of His compassion being holistic in sense. Matthew 9:36 summarizes part of Jesus’ compassionate ministry as he “went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness (NIV).” Miles and Stephenson state that “we need great wisdom in assessing the needs of the people we serve in Christ’s name.”<sup>90</sup>

---

<sup>89</sup> Wess Stafford, *Too Small To Ignore: Why the Least of These Matters Most* (Colorado Springs, CO: Water Brook Press, 2007), 67.

<sup>90</sup> Miles and Stephenson, *Child Development Study Pack*, 29.

Children were asked whether there is an avenue for them in the project wherein they can confidently share their ideas and needs. One significant comment made by one of the respondents during one of the interviews state that they do actually do not get to share their ideas regarding what their needs are and what they can do about it. The respondent narrates is as “...*silá ra ma’y gabuot buot,*” meaning, “the project staff are the only ones who get to decide on what kinds of developmental activities are to be implemented.”<sup>91</sup> Another remark made by a respondent was that they are actually not sure if it is appropriate for them to share their ideas.<sup>92</sup> The rest of the one-on-one interview revealed that the children could not cite any particular answer about how their needs are identified and how they can participate in the identification of it.

In contrast with the previous remarks made, one child shared about the openness of the project to help them with school work. The child shared about the project staff telling them that they can always go to the projects staff’s house after school when they needed help with their school home works or projects.<sup>93</sup>

For this research to have a better grasp of the participants’ perspective towards the project’s implementation of this particular principle in the program, children were asked about how their spiritual, physical, mental and emotional needs are met in the project. As this study looks into the participants’ responses, the verse found in Luke 2:52 that accounts Jesus’ development as a child mentally (wisdom), physically (stature),

---

<sup>91</sup> Child respondent #4, Interview notes, September 2012. Originally: “*Wala pa man pud gipangutana kung unsa among gusto buhaton kay sila ra may gabuot-buot kung unsay buhaton namo sa center*”.

<sup>92</sup> Child respondent #2, Interview notes, September 2012. Originally: “*Murag di man ko sure kung pwede ba mi maka share diha sa center sa among mga idea*”.

<sup>93</sup> Child respondent #4, Interview notes, September 2012. Originally: “*Ingon man sila Ma’am nga pwede daw mi muadto sa ilang balay kung kinahanglan mi og tabang sa among mga assignment*”.

spiritually (in favor with God) and socially (in favor with people) comes to the fore.<sup>94</sup> As the interviews were done with the participants, answers revealed that children are aware of the things done for their development in their spiritual, physical, mental and emotional aspects.

### Spiritual Development of Children in TEACH-St. Bernard Child Development Project

Developmental activities like Bible lesson presentations or stories during the centering which usually take place on Saturdays are the common answers that were given by the respondents when asked how the project is addressing their spiritual needs.<sup>95</sup> The children further described their spiritual nurture in the center during the interviews as the respondents shared how the project staff would share Bible lessons or stories in their class.<sup>96</sup> This Bible stories would then be followed up with either coloring activity for the younger children or activities related to the story shared for the older children.<sup>97</sup> Another activity that the children shared during the interview is that “*kanang mag-memorize mi og mga verse gikan sa Bible*”, of them having to memorize verses from the Bible as part of their spiritual nurture.<sup>98</sup> Although such actions are beneficial for the development of the children, the researcher based on the observation in one of their centering has noticed that there is a lack of balance between Bible truths which are being taught and with how it is

---

<sup>94</sup> Glenn Miles and Paul Stephenson, *Child Development Study Pack: For People Working With Children* (Teddington, TW11 8QE, UK: Tearfund, 2009), 29.

<sup>95</sup> Interview notes, September 2012.

<sup>96</sup> Notes from focus group discussion, September 2012.

<sup>97</sup> Case worker, Interview by Author, September 2012.

<sup>98</sup> Notes from focus group discussion, September 2012.

applied in everyday life of the child.<sup>99</sup> This important aspect of meeting the children's spiritual need in the project is significant to address as one considers the important value of faith foundation in one's life. Larry Fowler in the book *Rock Solid Kids* emphasized this value pertaining to children's ministry being founded on God's Word and not solely on "educational methods, statistical analysis, growth techniques, cultural change and technological advancements."<sup>100</sup>

Other than the observation done, a document that showed the project's AOP, revealed the same issue about lack of balance between Bible truth and application. The AOP showed that activities planned included bible stories, Bible verse memorization, Bible games, learning new songs, Vacation Bible School and their chapel hours.<sup>101</sup> This evaluation of the project's 2010 AOP revealed some numbers pertaining to the indicators of the objectives that TEACH-St. Bernard has set for the spiritual development of the children. The indicators said that out of the eighty-three (83) sponsored children in the project, 100% of them are able to read the Bible, memorized verses from the Bible, and are able to accept Jesus Christ, while six (6) out of the eighty-three (83) children are involved in the children's ministry.<sup>102</sup>

This concern is one that is significant to address at this time of the ministry with children, not only in TEACH-St. Bernard but as well as to others who are involved in the ministry with children, if, again, one desires for the child to be holistically developed. One should have concern not only on one aspect of the child's development but rather, as

---

<sup>99</sup> Observation notes, September 2012.

<sup>100</sup> Larry Fowler, *Rock Solid Kids* (Ventura, California, USA: Gospel Light, 2004), 9.

<sup>101</sup> Document review on *TEACH-St. Bernard's 2010 Annual Operational Plan Evaluation*.

<sup>102</sup> Document review on *TEACH-St. Bernard's 2010 Annual Operational Plan Evaluation*.

mentioned earlier, be able to see the child as whole. Fowler made an important point if the effort exerted to teach these wonderful truths will be in vain if the application of these truths is left out, and this is equally true if Bible truths are left out and will only focus on the relevant application.<sup>103</sup>

### Physical Development of Children in TEACH-St. Bernard Child Development Project

As Jesus' spiritual life developed as a child, Luke 2:52 states that Jesus also "grew in stature," with an obvious implication that Jesus, Himself also went through the physical development being both "perfect" as a human being and God. With this in mind, a question was as well asked to the respondents about how TEACH-St. Bernard Child Development Project has addressed issues pertaining to the child's physical development.

Children responded by sharing about their physical development under the TEACH project. All of them said that a feeding program is done once a month for while snacks are served during their centering on other Saturdays as one child states it, "*ginapakaon mi og paniudto kaisa sa is aka bulan tapos ang uban nga Sabado kay naa lang mi meryenda.*"<sup>104</sup> Other than the mentioned feeding program, another child shared that "*gina check-up pud mi sa doctor og naa pu'y dentist para ibtan mi og mga daot namo na mga ngipon*" meaning, that they also go through medical and dental check-up.<sup>105</sup> One child also said that they have lectures on hygiene and on how to take care of

---

<sup>103</sup> Larry Fowler, *Rock Solid Kids* (Ventura, CA: Gospel Light, 2004), 42.

<sup>104</sup> Interview notes, September 2012.

<sup>105</sup> Interview notes, September 2012.

themselves.<sup>106</sup> This was also revealed as the researcher looked into the project's yearly plan of activities, seeing these developmental activities under the physical development plan.

Based on interview data and seeing it in the project's 2010 AOP evaluation, it can be said that TEACH-Bernard Child Development Project is somehow doing the best it can for its sponsored children to meet their physical needs. The annual medical and dental check-up provided for the children and to the children's family for free every year is significant for a small town like St. Bernard whose residents have limited access to both medical and dental check-up.

#### Mental or Educational (Cognitive) Development of Children in TEACH-St. Bernard Child Development Project

For some of the child development programs, the child's mental development is considered part of the physical development. TEACH-St. Bernard Child Development Project has distinctively made this aspect of the child's development separated from the rest the child's physical growth. Because of this reason, this study has taken into account the development of questions that will allow the respondents to share their thoughts about the project's effort to meet their mental or as how TEACH-St. Bernard Child Development project sometimes refer to it as educational needs.

A number of objectives were seen by the researcher based on their 2010 AOP evaluation document which includes being able to give children in the project remedial classes that will address the child's cognitive, communications and mathematical skills. In this document, the project also desired for the students to be able to learn handicraft

---

<sup>106</sup> Interview notes, September 2012. Originally: "*Usahay ginatudluan pud mi unsaon ang tama nga pag-alaga sa among ma lawas pareho anang paghugas sa kamot, maligo og mag toothbrush pirmi.*"

making skills and for student to undergo tutorials in the center helping them to subject areas wherein they needed help the most. Lastly, the project desired for their children to be able to write their regular letters to their sponsors.<sup>107</sup>

With these things in mind, the children were asked if their educational needs are met in the project. Furthermore, the researcher asked the respondents in what ways does the project meet their educational needs if the child gave yes as an answer to the question. Answers revealed that the prevailing activity which is most obvious for the respondents is the tutorial.<sup>108</sup> All of the ten respondents for the one-on-one interview agreed that their mental needs are being met in the project.<sup>109</sup> The same answer was also given by the children in the focus group discussion, all of them agreeing that tutorial is one developmental activity that helps their educational development.

Even though tutorial is helping the children pass their subjects at the formal schools where they are going,<sup>110</sup> this does not seem to address the deeper cognitive development of the child in terms of learning the confidence of trying new things in their lives and as well acquiring “the skills to make good choice and being encouraged to use their giftedness to meet their economic needs.”<sup>111</sup> This study firmly believes that the child’s mental development is not only based on how well they do on their Math subject at school or how good they are their Science and Health subject but rather it should be

---

<sup>107</sup> Document review on *TEACH-St. Bernard's 2010 Annual Operational Plan Evaluation*.

<sup>108</sup> Interview notes, September 2012.

<sup>109</sup> Interview notes, September 2012.

<sup>110</sup> Case worker, Interview by Author, September 2012.

<sup>111</sup> Susan Greener, “What is Holistic Child Development?,” *Mission of Mercy* (September 2002):



balanced with how the child is able to think of relevant ways of applying their learned skills at school and in the center.

### Socio-Emotional Development of Children in TEACH-St. Bernard Child Development Project

With the many faces of social issues and challenges that this generation is facing today, the researcher believes, like Luis Bush of the 4/14 Window movement, that “Children have and can contribute a lot to a positive social change.”<sup>112</sup> The challenge to address the children’s socio-emotional needs is not going to be that easy for those who want to see positive social change take place through and for the children.

The challenge in being agents of the children’s socio-emotional development becomes a serious task when one thinks about how childhood comes only once as a phase that one has to go through in life.<sup>113</sup> The child’s experience in his or her early years is a significant contributing factor of how he or she is able to perceive him or herself in the society. With this in mind, this study bears in mind that for the child to be holistically developed, one has to intentionally address his or her socio-emotional needs. According to Maria Lourdes A. Carandang, the “greatest gift we can give to our children is a healthy and positive self-concept.”<sup>114</sup> If the child, at an early age, experienced trauma, he or she is likely to live with detrimental effects of the experienced trauma as he or she develops to adulthood. On the other hand, if the child had a happy childhood, he or she will grow up with that healthy and positive self-concept that Carandang has mentioned.

---

<sup>112</sup> Luis Bush, *Raising Up a New Generation from the 4/14 Window to Transform the World*, 20.

<sup>113</sup> Stafford, *Too Small To Ignore*, 15.

<sup>114</sup> Ma. Lourdes A. Carandang, *Self-Worth and the Filipino Child* (Pasig City, Philippines: Anvil Publishing, 2004), 26.

Respondents in this study were encouraged to share their thoughts regarding how their socio-emotional needs are met; however, children in the study were reluctant to respond and revealed little information. When asked with the question on how TEACH-St. Bernard Child Development Project meets their socio-emotional needs, three of the respondents shared about them having to play some games in the center at times and having a sports fest.<sup>115</sup> The rest of the respondents shared about some programs that the project initiates and of them taking part of by learning new songs.<sup>116</sup>

Looking at the project's 2012 AOP evaluation also gave this research some ideas on what they are doing with regards to addressing the socio-emotional needs of the children in the project. One can see that the project's objectives include helping the child develop his or her self-confidence and to be able to recognize their talents, to be able to learn how to play fairly, to be exposed to community helpers and for the children to be able to be involved in the community clean-up drive."<sup>117</sup> Of the mentioned activities on the evaluation documents, only two were mentioned by the respondents, namely, sports fest and games.

### **On Children's Participation**

Looking at what the Bible says about this, we can see many instances of children being active participants of God's work. In the Old Testament, children were involved in God's covenant as seen in Deuteronomy 31:12-13 where children were taught how to fear the Lord; of Joshua reading God's Law not only to men but as well as to women and

---

<sup>115</sup> Interview notes, September 2012.

<sup>116</sup> Interview notes, September 2012.

<sup>117</sup> Document review on *TEACH-St. Bernard's 2010 Annual Operational Plan Evaluation*.

children in Joshua 8:34-35; and in Nehemiah 12:43, children were part of the celebration as they all rejoiced in the rebuilding and dedication of Jerusalem's wall.<sup>118</sup> Furthermore, we see the examples of how God spoke to the child Samuel and not only to the adult prophets (1 Samuel 3); of the servant girl who was responsible in creating the opportunity for the healing of her master Naaman (1 Kings 5:1-3); and of the child David killing Goliath (Psalm 22:9-10) and of the account about the young King of Israel, Josiah (2 Chronicles 34:2).<sup>119</sup> One particular situation in the New Testament has also caught the researcher's attention. This was the account of the child who willingly shared his two fish and 5 loaves of bread to feed five thousand people on that day (John 6:9).

The researcher asked the respondents' perception towards how TEACH-St. Bernard Child Development Project gives them opportunity to participate in the program. The children were asked how their learning styles and differences considered in the project. The interviews revealed that children do not seem to know whether this is being implemented in the project.<sup>120</sup> One of the participants said that they have not been really asked to be engaged in defining and knowing the learning styles of each one and so the project staff would use their own styles of teaching.<sup>121</sup> The same answer was also heard out from the focus group discussion with children responding they cannot remember of instances where in they are asked to participate in the development of the learning environment in the project except for cleaning before and after the "centering."<sup>122</sup>

---

<sup>118</sup> Miles and Stephenson, *Child Development Study Pack*, 31.

<sup>119</sup> Miles and Paul Stephenson, *Child Development Study Pack*, 31.

<sup>120</sup> Focus group discussion notes, September 2012.

<sup>121</sup> Interview notes, September 2012.

<sup>122</sup> Focus group discussion notes, September 2012.

Children were also asked about how are their parents encouraged by TEACH-St. Bernard Child development Project to help listen and work with them with consideration to each child's individual uniqueness and ability. The children gave no answers when they were asked about this matter.<sup>123</sup> With this in mind, it can be inferred that TEACH-St. Bernard Child Development Project is still in the process of learning how to address this particular matter in their implementation of their holistic child development program.

---

## CHAPTER V

### SUMMARY, RECOMMENDATIONS AND CONCLUSION

#### **Reflections on the Research Sub-Problems**

This evaluation of the project has been done in light of Tearfund's Child Development Framework for Good Practice which comprises eight principles that are helpful for any holistic child development work.

This study has taken four out of the eight principles which includes (1) building relationships; (2) parental responsibilities; (3) identifying needs and priorities; and lastly, (4) children's participation. These four principles are the ones most relevant to TEACH-St. Bernard Child Development Project's mission and purpose of doing its holistic child development work in the southern part of Leyte, Philippines. With the "killer mudslide" that took many lives including children last 2006 and which left a traumatic memory in the lives of many young children, TEACH-St. Bernard Child Development Project intends to "help children achieve their God-given potentials and live better lives, become productive, positive influences in their communities and to grow as healthy adults".<sup>124</sup>

To better understand how holistic child development ministry is implemented in St. Bernard, Southern Leyte through Nazarene Compassionate Ministries' TEACH project, the researcher conducted interviews among ten selected respondents and a focus group discussion to gather the data needed. Furthermore, the researcher went to the children's home, community and school for observation to better establish the

---

<sup>124</sup> TEACH Project's Mission Statement.

respondent's perception towards TEACH-St. Bernard Child Development Project. The researcher also was compelled to interview some of the project staff during the development of this research for the purpose of confirming some important information gathered during the interviews and from the observation as well.

This study sought answers for the four sub-problems stated from among the selected respondents. These sub-problems have helped the researcher understand the perception of the selected children towards TEACH- St. Bernard Child Development Project by using Tearfund's Child Development Framework for Good Practice.

### **Summary**

#### *On Building Relationships*

The first sub-problem that has been described in this study dealt with how TEACH-St. Bernard Child Development Project gave priority in building relationships with the child, family and with other people around them. This particular sub-problem helped define the participants' perception towards the intentionality of the project in its building of relationship with the children in the project, their families and with their community.

Children in the project are satisfied with the kind of relationship that they have now with the project along with its staff and other children based on the data gathered both from the interviews and the observation. It is also important to note again how the selected participants felt being an important part of the project as revealed in the conducted interviews with the children. Moreover, the observation also revealed that TEACH-St. Bernard Child Development Project is as well able to establish good rapport

with the children's family in its surrounding community, being known as advocates of and for children.

### *On Parental Responsibilities*

Following the discussion about how TEACH-St. Bernard Child Development Project gives value in its relationship building with the child, family and community is the second principle of which this study has taken into account. This principle deals with how the project encourages parental, staff and even children's responsibility. This in turn became the second sub-problem into which this study has taken into account as the researcher sought the respondents' perception towards the project with regards to how different responsibilities are being made aware of among the children, parents and staff.

Children who went through the interview and the focus group discussion both shared similar answers when asked if they are aware of the responsibilities that they have in the project. They cited several answers which included their regular writing of letters to their sponsors and their attendance in the center during their Saturday centering. Some of them also shared about their need to maintain a certain grade at school. One significant point under this principle is the discussion about how well aware the adults (parents and staff) are with their responsibilities towards the children and how are they helping in creating a safe and caring environment for them. Although, the selected participants signified their knowledge of their basic responsibility towards TEACH-St. Bernard Child Development Child Development Project, the indications showed through the lack of information

### *On Identifying Needs and Priorities*

The third principle into which is relevant to TEACH-St. Bernard Child development Project deals with the identification of the children's needs and priorities. Miles and Stephenson emphasized three important points under this principle which is vital for child development projects to address and these includes how the children and parents needs are identified by listening to and involving children and parents.

### *On Children's Participation*

The selected respondents were also asked with questions pertaining to how children in the project participate in TEACH-St. Bernard Child Development Project. Questions served to seek answers on how their individual differences and abilities are taken into consideration particularly each child's learning style.

Looking at the project's 2010 AOP evaluation on this matter, the project did not show any concrete developmental intervention in taking into consideration the child's learning style and his or her special needs. The interview conducted among the ten selected respondents also revealed that there was no opportunity for the children to share their thoughts and ideas about what their needs are and what can be done with them to meet those needs.



## **Conclusions**

### *On Building Relationships*

Having said all of this, this study infers that TEACH-St. Bernard Child Development Project is somehow able to give value in the necessity to build a good relationship among its sponsored children, their families and the community.

### *On Parental Responsibilities*

The interviews and observations revealed that, other than the regular parents' meetings mentioned and parents helping in the preparation of the food in the center during Saturdays, there is no concrete facilitation of parental and staff responsibilities towards creating a safe and caring environment for the children in the center and as well as in their homes and communities.

### *On Identifying Needs and Priorities*

Like the rest of the developmental aspects that need significant attention in terms of the development of an intentional developmental intervention, it appears to be that one particular aspect of the child's development in TEACH-St. Bernard Child Development Project needs more improvement in terms of being able to identify relevant socio-emotional issues that their children have. With that, the project should be able to know how to intentionally address the issues identified not the project taking the sole initiative of developing interventions or activities suited to meet a specific need but with the child and the parent's participating as well.

### *On Children's Participation*

Both the interviews and the focus group discussion revealed that the project has done nothing concrete to address this particular issue in the child's development. Along with this, a question was asked to probe about parents in the project being encouraged or taught to listen to their children especially with regards to relevant needs that the child has.

Allowing the child to feel that they are authentically part of the child development project will establish a healthy self-concept, allowing the child to grow as a healthy, satisfied and productive adult.

## **Recommendations**

### *On Building Relationships*

To further strengthen and improve the already established rapport, perhaps it may be helpful for the project to initiate more developmental activities allowing parents to participate in the relationship building and not only through the somewhat like required Bible studies done every Thursday. This recommendation becomes relevant due to the observed lack of parental presence during their Saturday centering and their Thursday Bible study.<sup>125</sup> It will also be good to deepen the relationship that has been built already among the local community people and its official by looking for opportunities where in the project and the community can work together towards something beneficial not only to the sponsored children but as well as to those who are not. Taking a stronger role in

---

<sup>125</sup> Observation notes, September 2012.

community-initiated civic works may greatly help the project maintain an active connection with its community.

If the project wants to be intentional in fulfilling its mission, it should give priority in building authentic relationship first to the child, and then to the child's family and thus, also being able to build real relationship to the rest of the people surrounding the child.

### *On Parental Responsibilities*

The study believes that it is vital for the TEACH-St. Bernard Child Development Project to see and address as they continue to minister to this children in their context. The Bible studies that the project is doing with the parents, mostly mothers, are important foundational interventions for the parents, but the absence of practical applications of the Bible truths learned especially in relation to parenting, does not promote a holistic development among children.

This recommendation also goes out to the project staff as well who are expected to be initiators and facilitators of creating an environment for both the parents and the children to realize these responsibilities towards their children. Larry Fowler in his reflection of Matthew 18:6 talking about causing children who believes in Christ to stumble and that it is better for that person to have a heavy millstone tied around his or her neck and be thrown into the ocean, speak about responsibilities of both parents and the children's workers.<sup>126</sup> For parents, he suggests the following: to take their responsibilities as parents seriously and to fulfill them; to maintain harmony in their home through grace and forgiveness; to make plenty of time for relationship with their

---

<sup>126</sup> Larry Fowler, *Rock Solid Kids* (Ventura, California, USA: Gospel Light, 2004), 71-80.

children; finding the balance between underusing and abusing their authority; and being genuine and authentic in their walk with God.<sup>127</sup>

Fowler further shares his thoughts on Matthew 18:6 in relation to the project staff's responsibilities and suggest the following: to prepare well so that one can fulfill their ministry responsibilities; to view children as how God would see them and to extend grace and forgiveness; to take time to build relationships and with students during class time and outside class time; maintaining a consistent and firm but positive system of discipline; and lastly, to live in consistent harmony with what is being taught.<sup>128</sup>

### *On Identifying Needs and Priorities*

The physical needs of the children in the project seem to be well addressed. Children, along with their families, have medical and dental access for free every year – something which is not greatly accessible in rural areas such as St. Bernard. Beyond this, the way the rest of the children's developmental aspect in the project is addressed may need more improvement.

Looking at how the project identifies priorities and needs among their children and even parents, it is perhaps helpful for the project create opportunities for both the children and their parents to share their thoughts and ideas with regards to knowing their relevant needs and priorities.

---

<sup>127</sup> Larry Fowler, *Rock Solid Kids*, 79.

<sup>128</sup> Larry Fowler, *Rock Solid Kids*, 80.

### *On Children's Participation*

This particular study on the perception of the selected children revealed that the TEACH-St. Bernard Child Development Project needs to learn how to facilitate an avenue wherein parents are encouraged and taught how to listen and work with their children's individual needs and differences. This is based on the interviews, focus group discussion and the review of their 2010 AOP evaluation. This same suggestion applies to the project staff as well who also needs to learn and realize the significance of collaborating with both children and their parents to better address child's participation more intentionally.

With these things in mind, it will be helpful for the project to create an opportunity for parents, project staff and children to dialogue about this matter and listen as to what all of them think they can do to better address issues regarding child development so that the children, parents and the staff all work together to deliver the desired holistic child development ministry in St. Bernard.

## APPENDIX A

### THE CHILD DEVELOPMENT FRAMEWORK FOR GOOD PRACTICE

#### **Principle 1 Building Relationships**

Priority is given to building relationships - with the child, family, community, organization or institution and between agencies.

#### **Principle 2 Parental Responsibilities**

Parental and caregiver responsibilities towards children are encouraged, as is the development of a caring, child-friendly community.

#### **Principle 3 Working at Different Levels**

There is an awareness of what level the program is addressing, whilst consideration is also given to influencing and working at other levels.

#### **Principle 4 Identifying Needs and Priorities**

- Children's (and parent's) needs are identified. This includes listening to and involving children and parent's.
- Staff are experienced and trained in communicating with children and their families and helping facilitate children's participation.
- There is awareness of the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects).

#### **Principle 5 Children's Participation**

- Children's (and parent's) abilities and needs are taken into consideration:
  - ability rather than disability or inability
  - resilience to change and trauma as well as vulnerability

- no prejudice based on gender, age, parentage, ethnicity, social class or caste, religious background or disability.
- Adults collaborate with children, individually and collectively, according to their age, ability, cultural context and situation in things that affect them.

### **Principle 6 Children in Context**

- Children (and parents) are considered in the social, political and historical context of their community.
- Parents, caregivers and families are involved and the program has an impact on their lives.
- The child's community is involved and the program has a positive impact on it.
- Linkages and networks are developed with other local, national and international organizations, including those from other sectors.
- The cultural and religious context of the child, family and community is taken into consideration.

### **Principle 7 Advocacy**

- Lobbying and interceding with or on behalf of children and their families' takes place at local, national or international levels.
- The program staff is both aware, and raises awareness, of the importance of the UN Convention on the Rights of the Child and other relevant human rights conventions.
- The barriers to advocacy are understood and addressed.

- There is a dialogue with parents and caregivers so that they can make informed decisions and advocate for their families.
- There is dialogue with children so that, depending on their age and ability, they can make informed decisions and advocate for themselves and their peers.
- There is awareness of the Biblical basis of advocacy on behalf of children and the importance of prayer.

#### **Principle 8** Child-Sensitive Indicators

- The impact of work on the children and their families is measured both qualitatively and quantitatively.
- Indicators show how the program has an impact on the lives and environment of the children (by age and gender) and their families.
- Parents, caregivers and children (according to age and ability) are involved in the evaluation of the child and the care given.
- The program reflects on and uses the results of the impact assessments.



## APPENDIX B

### THE REFELCTIVE QUESTION TOOL

The Child Development Reflection Question Tool can be used by any program working with children. The tool is designed to enable individuals and groups to reflect on the principles of good practice outlined in the Child Development Framework. It also provides the basis for the reflective question tools used in the Thematic frameworks.

#### **1. Building Relationships**

- a. How is priority given to building relationships – with the child, family, community, organization or institution and between organizations?

#### **2. Parental Relationships**

- a. How does the program encourage the development of parental and caregiver responsibilities towards children and a caring, child-friendly community?

#### **3. Working at Different Levels**

- a. At what level(s) does the program work and how does it consider influencing and working at other levels:
  - i. Individual
  - ii. Community
  - iii. National
  - iv. Peer
  - v. Organizational/Institutional
  - vi. Policy/Political
  - vii. Family

**viii. Spiritual?**

**4. Identifying Needs and Priorities**

- a. How are children's (and parents') needs identified? How have children and parents been listened to and involved?
- b. What experience and training does the staff have in communicating with children and their families and facilitating children's participation?
- c. How does the program meet the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects)?

**5. Children's Participation**

- a. How does the program take children's (and parents') abilities into account? How are the following addressed?
  - i. Ability rather than disability or inability
  - ii. Resilience to change and trauma as well as vulnerability
  - iii. No prejudice based on gender, age, parentage, ethnicity, caste or social class, religious background or disability
- b. How do the adults listen to and collaborate with children, according to their age, ability, cultural context and situation in things that affect them?

**6. Children in Context**

- a. To what extent is the child (and parents) considered in the historical, political and social context of their community?
- b. How are parents, caregivers and families of the children involved and how does the program impact their lives?

- c. How is the child's community involved and positively affected?
- d. In what ways are linkages and networks developed with other local, national and international organizations (including those from other sectors)?
- e. How is the cultural and religious context of the child, family and community taken into consideration?

## **7. Advocacy**

- a. In what ways does the program lobby with or on behalf of children and their families at local, national or international levels?
- b. Are the program staffs aware of the importance of the UN Convention on the Rights of the Child and other human rights issues and conventions?
- c. What are the barriers to advocacy work? How can these be overcome?
- d. How does dialogue with parents and caregivers take place, so that they can make informed decisions and advocate for their families?
- e. How does dialogue with children take place, so that, based on their age and ability, they can make informed decisions and advocate for themselves and their peers?
- f. To what extent is the program staff aware of the Biblical basis of advocacy for children and the importance of prayer?

## **8. Child-Sensitive Indicators**

- a. How does the program measure the impact of its work on children and their families? Do the indicators measure quantitative as well as a qualitative impact?

- b.** Do these indicators show how the program has an impact on the lives and environment of the children and their families? Is the data broken down into age and gender groups?
- c.** How are parents, caregivers and children (according to age and ability) involved in the evaluation of the child and the care given?
- d.** How does the program reflect on and use the results of impact assessments?

## APPENDIX C

## OPEN-ENDED QUESTIONNAIRE FOR THE SELECTED SPONSORED CHILDREN

**1. On Building Relationships**

- a. Do you think that the project staff is happy that you are part of the child development program? If yes, why? If no, why not?
  - i. Do you feel or not feel that you are important in the project?
  - ii. What are the ways that you do to make the project happy that you are part of the project?
- b. In what ways does the project staff cultivate good relationship with your family?
  - i. Does the project staff listen to the comments of your parents? If yes, why? If no, why not?
  - ii. Do your parents participate in the programs in the project? If yes, why? If no, why not?
  - iii. Does the project staff visit you in your home? If yes, why? If no, why not?
  - iv. How does the project help or not help your family in your times of need?
- c. Can you name some organizations that you had fellowship with?
  - i. Do you have some common activities with these organizations?
  - ii. How often do you meet with these organizations?
  - iii. In what ways does the project cultivate good relationship with your community?
- d. How does the project build or not build relationship to your community/neighborhood?
  - i. Are there programs or activities that the project creates to reach out to or involves the community/neighborhood?
  - ii. Do you participate in these activities? If yes, why? If no, why not?

**2. On Parental Responsibilities**

- a. Do you know about the responsibilities that you have in the project? If yes, identify these. If not, state your reasons.
- b. Does the project teach or not teach about the responsibilities of your parents in the center? If yes, enumerate the ways in which the project communicates this to your parents. If no, why not?
- c. Do you think that the project is promoting a child-friendly environment in your center? If yes, in what ways are they doing that? If no, what should the center do to promote this?

### **3. On Identifying Needs and Priorities**

- a. Does the project ask you about your needs? If yes, how? If not, why do think so?
- b. Do you feel free to express your priorities? If yes, why? If no, why not?
- c. Do you feel or not feel that the project staff is involving you in the planning and implementation of project activities? In what way?
- d. Can you identify the ways that the project is doing to meet or not meet your spiritual needs?
- e. Can you identify the ways that the project is doing to meet or not meet your physical needs?
- f. Can you identify the ways that the project is doing to meet or not meet your mental needs?
- g. Can you identify the ways that the project is doing to meet or not meet your socio-emotional needs?

### **4. On Children's Participation**

- a. How does the project teach or not teach according to your learning preferences and abilities?
- b. Do you like or not like the activities you have in the project? If yes, why? If no, what do you think the project would do so that you will be interested in the activities?
- c. Does the project listen or not listen to your suggestions on the activities you would want to have in the centre? If yes, how? If no, why not?

- d. Do you think or not think that the project is treating you fairly regardless of your age? Regardless of your gender? Regardless of your religious background?
- e. How does the project encourage your parents to listen and work with you?

## APPENDIX D

## OPEN-ENDED QUESTIONNAIRE FOR THE SELECTED SPONSORED CHILDREN

(Cebuano Translation)

**1. On Building Relationships**

a. Do you think that the project staff members are happy that you are part of the child development program? If yes, why? If no, why not?

*Sa imong huna-huna, nalipay ba kaya ang mga sir og ma'am nimo nga nahimo kang kabahin sa kining programaha, kining TEACH?*

1. Do you feel or not feel that you are important in the project? *Nabati ba nimo nga importante ka or dili diri sa TEACH?*

2. What are the ways that you do to make the project happy that you are part of the project? *Sa unsang mga pamaagi nimo ginapakita or unsa ang imong mga ginabuhay para mahimuot o malipay kanimo ang TEACH nga nahimo kang kabahin sa ilang programa?*

b. In what ways do the project staff members cultivate good relationship with your family?

*Sa unsang mga kapamaagihan ginamugna sa TEACH ang maayong pakiglambigit diha sa imong pamilya?*

1. Do the project staff members listen to the complaints of your parents? If yes, how do they respond to it? If no, why not? *Nagapamati ba ang imong mga sir og mam sa TEACH kung adunay mga reklamo ang imong mga ginikanan? Kung oo, unsa man ang ilang mga nahimong reaksyon niini? Kung dili sila gapanamina, nganong dili kaya sila gapaminaw?*



2. Do your parents participate in the programs in the project? If yes, why? If no, why not? *Gaapil ba ang imong mga ginikinan sa mga program sa TEACH? Kung oo, ngano man? Kung wala, ngano man?*

3. Do the project staff members visit you in your home? If yes, why? If no, why not? *Ginabisita ba kamo sa imong mga sir og mam sa inyong balay? Kung oo, ngano man? Kung wala o dili, ngano man pud?*

4. How does the project help or not help your family in your times of need?

c. Can you name some organizations that you had fellowship with? *Na aba kay mga nahibaluan nga mga laing grupo nga naabi-abi, unsa kining mga grupoha?*

1. Do you have some common activities with these organizations? *Aduna bay mga parehong programa nga ginabuhatninyo sa TEACH nga ginabuhat pud aning mga grupoha?*

2. How often do you meet with these organizations? *Unsa ka regular kamo gakitakita or gafellowship aning mga grupoha?*

3. In what ways does the project cultivate good relationship with your community? *Sa unsang mga kapamaagihan ginamugna sa TEACH ang maayong pakiglambigit diha sa imong komuninadad o kung aha ka gapuyo?*

d. How does the project build or not build relationship to your community/neighborhood?

1. Are there programs or activities that the project creates to reach out to the community/neighborhood? *Aduna bay mga programa o mga kalihukan*

*ang TEACH para mamugna ang maayong pakiglambigit diha sa imong komunidad?*

2. Do you participate in these activities? If yes, why? If no, why not?

*Gaapil b aka aning mga programaha o mga kalihukan? Kung oo, ngano man?*

*Kung wala o dili, nganong dili man?*

## **2. On Parental Responsibilities**

- a. Do you know about the responsibilities that you have in the project? If yes, identify these. If not, state your reasons. *Nasayod k aba sa imong mga responsibilidad dha sa TEACH project? Kung oo, pwede ba kaha nimo kining isulti kung unsa kini. Kung w aka nasayod, ngano man kaya?*
- b. Does the project teach or not teach about the responsibilities of your parents in the center? If yes, enumerate the ways in which the project communicates this to your parents. If no, why not? *Ginatudlo ba sa TEACH project ang mahitungod sa mga responsibilidad sa imong mga ginikanan diha sa center? Kung oo, sa unsang mga pamaagi sa project ginatudlo sa imong mga ginikanan ang ilang mga responsibilidad? Kung dili, ngano kaha?*
- c. Do you think that the project is promoting a child-friendly environment in your center? If yes, in what ways are they doing that? If no, what should the center do to promote this? *Ginabuhat bas a project ang pag-promote sa pagiging child-friendly ang inyong lugar diha sa center? Kung oo, sa unsang mga kapamaagihan? Kung wala o dili, sa unsang pamaagai kaya nila mabuhat ni?*

### 3. On Identifying Needs and Priorities

- a. Does the project ask you about your needs? If yes, how? If not, why do you think so? *Ginapangutana ba mo sa center kung unsa ang inyong mga kinahanglan? Kung oo, sa unsa nga pamaagi? Kung wala o dili, ngano man kaha nga dili nila ni ginabuhat?*
- b. Do you feel free to express your priorities? If yes, how? If no, why not? *Nabati ba nimo nga ok ra sa center ang magpadayag o magpahibalo sa imong o inyong mga kinahanglan sa kinabuhi? Kung oo, sa unsang mga kapamaagihan? Kung dili, ngano man kaha?*
- c. Do you feel or not feel that the project staff members are involving you in the planning and implementation of project activities? If yes you feel being involved in the planning and implementation, can you name some ways? *Nabati ba nimo o wala nimo nabati nga ginahimo kang kabahin sa mga pagplano og pagimplementar sa mga activities diha sa center? Kung oo nabati nimo, sa unsang mga pamaagi?*
- d. Can you identify the ways that the project is doing to meet or not meet your spiritual needs? *Pwede ba nimong isulti kung ginaunsa pagsugata sa project sa imong spitual na mga panginahanglanon? Kung dili, nganong nasulti man nimo kini?*
- e. Can you identify the ways that the project is doing to meet or not meet your physical needs? *Pwede ba nimong isulti kung ginaunsa pagsugata sa project sa*

*imong pisikal na mga panginahanglanon? Kung dili, nganong nasulti man nimo kini?*

- f. Can you identify the ways that the project is doing to meet or not meet your mental needs? *Pwede ba nimong isulti kung ginaunsa pagsugata sa project sa imong mental na mga panginahanglanon? Kung dili, nganong nasulti man nimo kini?*
- g. Can you identify the ways that the project is doing to meet or not meet your socio-emotional needs? *Pwede ba nimong isulti kung ginaunsa pagsugata sa project sa imong emosyonal og pakiglambigit na mga panginahanglanon? Kung dili, nganong nasulti man nimo kini?*

#### **4. On Children's Participation**

- a. How does the project teach or not teach according to your learning preferences and abilities? *Sa unsang kapamaagihan nagatudlo ang project nga naay konsiderasyon sa imong style sa pagkat-on? Og sa unsang kapamaagihan nga dili nila kini ginabuhat?*
- b. Do you like or not like the activities you have in the project? If yes, why? If no, what do you think the project would do so that you will be interested in the activities? *Gusto ba nimo ang mga activities sa project? Kung oo, ngano man? Kung dili, unsay angay nag buhaton sa project para mahimong interesado parta kanimo ang ilang mga activities?*
- c. Does the project listen or not listen to your suggestions on the activities you would want to have in the center? If yes, how? If no, why not? *Ginapaminawon*

*ba ka o dili diha sa project mahitungod sa imong mga suggestions sa mga activities? Kung oo, sa unsang mga kapamaagihan? Kung dili, ngano ma kaha?*

- d. Do you think or not think that the project is treating you fairly regardless of your age? Regardless of your gender? Regardless of your religious background?

*Pantay ba ang pagtrato sa imo diha sa project bata man ka tigulang? Babae man ka o lalaki? O lahi man ang imong relihiyon?*

- e. How does the project encourage your parents to listen and work with you? *Sa unsang mga kapamaagihan ginadasig sa project ang imong mga ginikanan nga maminaw og mutabang kauban nimo?*

## APPENDIX E

## LETTER TO NCM NATIONAL COORDINATOR

Rev. Ilde Detalo  
Nazarene Compassionate Ministries, Philippines  
Philippine Field Office c/o APNTS campus  
Ortigas Ave. Extension, Kaytikling  
Taytay, Rizal 1920 Philippines

Dearest Ate,

I am hoping that all is well with you and your ministry.

As you may already know, I am currently working on finishing my research regarding holistic child development for my Master of Arts in Religious Education in Holistic Child Development here at APNTS. With my experience of working with children in our denomination for the past 13 years, I have sensed this greater need for our church to be more intentional and to be more effective in our addressing of the relevant issues that our children are facing today. Being able to have worked with one of the three child development projects of NCM in the past, has somehow helped in allowing me to see this need and has created a burden in my heart to somehow help in whatever I can through this research.

I have chosen to take TEACH St. Bernard as my case study primarily because it is one that has been established more recently. It is also the project that I have not been able to have worked with really closely during my past involvement as one of the teaching staff of TEACH Davao. This will somehow prevent me from any biases in the process of the research. This study will basically look into the respondent's perspective towards the program implementation of the project in relation to TEARFUND's Development Framework for Good practice. TEARFUND's material has I believe, in one way or another has been used as a reference in the child development projects of NCM here in the Philippines.

With this in mind, I would like to ask your good office the permission for me to conduct research on one of the child development centers here in the Philippines. The said research will include interviews from among the staff and around 10 of the sponsored

children and their parents. Along with that, an observation is also going to be conducted as to how the program is implemented. I am currently planning for a trip down at St. Bernard to visit the project this coming September 24-30, 2010 to conduct my interviews and observation.

It is my heart's desire that this research will benefit not only TEACH St. Bernard but as well as the two other projects in the country especially in terms of assessing child development projects from a qualitative perspective.

I am hoping for a positive response from your good office with regards to this matter. I will be copying in Kuya Dan and Kuya Bong in this email so that they will also be informed.

In Him,

Glen D. Loyola  
MARE in HCD student

## APPENDIX F

### TEACH ST. BERNARD CHILD DEVELOPMENT PROGRAM

#### EVALUATION 2010

#### EDUCATION

##### THE OBJECTIVES:

- BY THE END OF FISCAL YEAR, THE CHILDREN WILL BE GIVEN A REMEDIAL CLASS THAT WOULD ADDRESS THEIR COGNITIVE, COMMUNICATION SKILLS AND MATHEMATICAL ACTIVITY.
- BY THE END OF FISCAL YEAR, THE CHILDREN WILL BE ABLE TO DEVELOP THEIR POTENTIAL AND ABILITY IN HANDI CRAFT MAKING.
- THAT IN EVERY QUARTER WILL BE ENABLING TO WRITE TO THEIR SPONSOR.
- THE CHILDREN WILL ENABLE TO UNDERGO TUTORIALS.
- THE CHILDREN WILL ENABLE TO PASS FOR THE NEXT SCHOOL YEAR.

##### ACTIVITIES

1. WEEKLY TUTORIALS
2. SUMMER CLASS
3. DRAWING AND HANDICRAFT MAKING
4. LETTER WRITING
5. SCHOOL SUBSIDY DISTRIBUTION

##### THE OUTCOME



- A. 51 OUT OF 83 CHILDREN UNDERGONE SUMMER CLASS.
- B.    OUT OF    CHILDREN UNDERGONE HANDICRAFT MAKING.
- C. 83 OUT OF 83 CHILDREN ENABLE TO COMPLETE QUARTER LETTER.
- D. 30 OUT OF 83 CHILDREN UNDERGONE weekly TUTORIALS.
- E. 82 OUT OF 83 CHILDREN ENABLE TO PASS FOR NEXT SCHOOL YEAR

### ANALYSIS

1. DID NOT FUCOS ON DEVELOPMENTAL SKILL IN HANDICRAFT, THEREFORE, THE ACTIVITY WILL RETAIN FOR NEXT FISCAL YEAR.
2. THE LETTER “D” CASE WAS THE OUTCOME OF INCONSISTENCY. ONE CLASS DID NOT CONTINUE THE TUTORIAL THROUGHOUT THE SCHOOL MONTHS.

### PHYSICAL

THE OBJECTIVES: BY THE END OF FISCAL YEAR, THE CHILDREN WILL  
ENABLE TO:

- UNDERGO HEALTH SCREENING
- UNDERGO PHYSICAL CHECK-UP AND DENTAL CARE.
- UNDERGO LECTURES ON PERSONAL HYGIENE AND GOOD HEALTH HABIT.
- UNDERGO NUTRITIOUS FEEDING.

### THE ACTIVITIES:

1. HEALTH SCREENING
2. PHYSICAL CHECK-UP AND DENTAL CARE.
3. LECTURES ON PERSONAL HYGIENE AND GOOD HEALTH HABIT.

#### 4. NUTRITIOUS FEEDING.

##### THE OUTCOMES:

- A. 83 OUT OF 83 CHILDREN UNDERGONE HEALTH SCREENING.
- B. \_\_\_\_ OUT OF \_\_\_\_ CHILDREN UNDERGONE PHYSICAL CHECK-UP AND DENTAL
- C. 83 OUT OF 83 CHILDREN UNDERGONE PERSONAL HYGIENE AND GOOD HEALTH HABIT INSTRUCTION AND LECTURES.
- D. 83 OUT OF 83 CHILDREN UNDERGONE NUTRITIOUS FEEDING.

##### ANALYSIS:

THE DENTAL CHECK-UP WAS NOT MATERIALIZED DUE TO THE LARGE AMOUNT NEEDED FOR THE OPERATION. THE STAFF FOUND OUT THAT DENTAL HELP IS NECESSARY TO MOST OF THE CHILDREN. THIS ACTIVITY WILL RETAIN FOR COMING FISCAL YEAR.

##### SOCIO-ECONOMIC

THE OBJECTIVES: BY THE END OF FISCAL YEAR, THE CHILDREN WILL

ENABLE TO:

- DEVELOP SELF CONFIDENCE AND RECOGNIZE THEIR INDIVIDUAL TALENT.
- PLAY FAIRLY
- EXPOSE TO COMMUNITY HELPERS
- INVOLVE IN COMMUNITY CLEAN UP DRIVE (YOUNG TEENS ONLY).

##### THE ACTIVITIES:

1. FUN TIME FELLOWSHIP

2. MONTHLY PRESENTATION
3. SPORT FEST
4. GAMES
5. RECOGNATION
6. COMMUNITY SERVICE
7. GARBAGE SEGRAGATION
8. EXPOSURE TO LOCAL GOV. UNIT DEPARMENT

Suggestion: make a cell group for the young teens and include in staff meeting for the activities planning

#### THE OUTCOMES:

83 OUT OF 83 CHILDREN PARTICIPATED ON SOCIALIZATION

#### ACTIVITIES

83 OUT OF 83 CHILDREN EXCEL ON FAIRPLAY TOWARD OTHERS.

\_\_\_\_\_ OUT OF \_\_\_\_\_ CHILDREN EXPOSED TO LOCAL GOV. UNIT DEPARMENT.

\_\_\_\_\_ OUT OF \_\_\_\_\_ CHILDREN PARTICIPATED ON COMMUNITY SERVICE THROUGH CLEAN-UP DRIVE.

#### SPIRITUAL

OBJEECTIVE: BY THE END OF FISCAL YEAR, THE CHILDREN WILL ENABLE

TO:

- KNOW THE STORIES AND VERSES IN THE BIBLE.
- KNOW AND EXPERIENCE THE LOVE OF GOD.
- RECEIVE JESUS CHRIST AS THEIR PERSONAL SAVIOR AND LORD.
- SERVE THE LORD THROUGH THE CHURCH PARTNER.

ACTIVITIES:

1. BIBLE LESSON
2. BIBLE VERSE MEMORIZATIONS
3. BIBLE GAMES
4. LEARNING NEW SONGS
5. CHILDREN'S CHAPEL HOUR
6. VACATION BIBLE SCHOOL

INDICATORS:

83 OUT OF 83 CHILDREN ABLE TO READ THE BIBLE

83 OUT OF 83 CHILDREN ABLE TO MEMORIZED VERSES FROM THE  
BIBLE

83 OUT OF 83 CHILDREN ABLE TO ACCEPT JESUS CHRIST

6 OUT OF 83 CHILDREN WAS INVOLVED IN CHILDREN'S MINISTRY.

## ANALYSIS:

The last indication 2 pupils are involved in other church ministry and the rest was attending in the church services and helping in the church.

## PARENTS INTENDED OUTCOME AND INDICATOR

## SPIRITUAL

OBJEECTIVE: BY THE END OF FISCAL YEAR, THE PARENTS WILL ENABLE

TO:

- KNOW THE STORIES AND VERSES IN THE BIBLE.
- KNOW AND EXPERIENCE THE LOVE OF GOD.

- RECEIVE JESUS CHRIST AS THEIR PERSONAL SAVIOR AND LORD.
- SERVE THE LORD THROUGH THE CHURCH PARTNER.

#### ACTIVITIES:

1. BIBLE LESSON
2. BIBLE VERSE MEMORIZATIONS
3. BIBLE GAMES
4. LEARNING NEW SONGS

#### INDICATION:

59 OUT OF 79 PARENTS ABLE TO READ THE BIBLE

6 OUT OF 79 PARENTS ABLE TO MEMORIZED VERSES FROM THE BIBLE

     OUT OF      PARENTS ABLE TO ACCEPT JESUS CHRIST

{This case was internalized by the staff that we can't put number of parents who "really" accept Jesus. The salvation message was share but there is no personal or one on one interaction to the person asking him/her if he/she received Christ. We are uncertain who seriously did.}

12 OUT OF 79 PARENTS WAS INVOLVED IN CHURCH MINISTRY.

#### SOCIO-EMOTIONAL

OBJECTIVE: BY THE END OF THE YEAR, PARENTS WILL ENABLE TO:

- PERSONALLY PARTICIPATE IN COMMUNITY SERVICE
- DEVELOP FAIRPLAY
- DEVELOP PERSONAL INCOME GENERATING PROJECT

Out of 79 parents, 40 parents enable to involve in community service.

Out of 79 parents, 49 parents exercised fair play

**PROPOSED ACTIVITIES TO BE INCLUDED FOR THE NEW FISCAL YEAR:**

1. Dental check-up
2. Health kit
3. Educational trip
4. Christmas party

## BIBLIOGRAPHY

### Literature Published Locally

\_\_\_\_\_. "Child-Friendly Governance: Focus On Resource Allocation." *2010 State of the Filipino Children Report* (2010).

TEACH-Davao Handout for TEACH Annual Evaluation and Retreat, 2009.

TEACH-St. Bernard Annual Operational Plan Evaluation, 2010.

UNICEF, "At A Glance: Philippines – Rescue Teams Continue Search for Survivors of Mudslide."

*What Barangay Officials Can Do to Set Up a Child-Friendly Locality Booklet.*

### Studies Published Locally

Brewster, Dan. *Child, Church and Mission*. Makati City, Philippines: Church Strengthening Ministry, Inc., 2005.

Best, John W. and James V. Kahn, *Research In Education*, 9<sup>th</sup> ed. Philippines: Pearson Education South Asia, 2003.

Carandang, Ma. Lourdes A. *Self-Worth and the Filipino Child*. Pasig City, Philippines: Anvil Publishing, Inc., 2004

### Literature Published Abroad

"Report On the Worst Form of Child Labor," [globalmarch.org](http://www.globalmarch.org), <http://www.globalmarch.org/resourcecentre>.

Church of the Nazarene's Decadal Emphasis On Children and Youth "Connecting To A New Generation".

Hogshead, Jerry and Marilyn. "Out of Sight, Out of Mind: Reaching the invisible children-at-risk around the world," *OMS Outreach Magazine*, May-August 2007.

### Studies Published Abroad

- Barna, George. *Transforming Children into Spiritual Champions: Why Children Should Be Your Church's #1 Priority*. Ventura, California: Regal Books, 2003.
- Barnard, Thomas. *Exploring Christian Education*. eds. A. Elwood Sanner and A. F. Harper. Kansas City, Missouri: Beacon Hill Press, 1978.
- Bower, Robert. *Administering Christian Education*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964.
- Brewster, Dan. *Children and Childhood in the Bible: A Workbook*. Compassion International, March 2009.
- Chaplin, Dora. *Children and Religion*. New York: Charles Scribner's Sons, 1948.
- Convention on the Rights of the Child, Section 2: Definition of the Child.
- Cully, Iris V. *Christian Child Development*. New York: Harper and Row, 1979.
- Fowler, Larry. *Rock Solid Kids*. Ventura, California, USA: Gospel Light, 2004.
- Galloway, Chester O. "The Historical Development of Christian Education," in *Exploring Christian Education*. eds. A. Elwood Sanner and A. F. Harper. Kansas City, MO: Beacon Hill Press, 1978.
- Kvale, Steiner and Svend Brinkmann. *Interviews: Learning the Craft of Qualitative Interviewing*, 2<sup>nd</sup> ed. Los Angeles, USA: SAGE Publications, Inc., 2008.
- LEADS (Lanka Evangelical Alliance Development Services) is the relief and development wing of Evangelical Alliance of Sri Lanka.
- Miles, Glenn and Paul Stephenson, *Child Development Study Pack: For People Working With Children*. Teddington, TW11 8QE, UK: Tearfund, 1999.
- Richards, Lawrence O. *A Theology of Children's Ministry*. Grand Rapids, Michigan: Zondervan, 1983.
- Silverman, David. *Interpreting Qualitative Data*, 3<sup>rd</sup> ed. London: SAGE Publications, Inc., 2006.
- Stafford, Wess. *Too Small To Ignore: Why the Least of These matters Most*. Colorado Springs, Colorado: Water Brook Press, 2007.
- Zuck, Roy. *Precious In His Sight: Childhood and Children in the Bible*. Grand Rapids, Michigan: Baker Books, 1996.



### Online Resources

Hudson, Ruth Alice, and Hjalmar Rosen. "On the Definition of Attitude: Norms, Perceptions, and Evaluations." *Oxford Journals: Public Opinion Quarterly* 17, no. 1 (1953): page nr.<http://poq.oxfordjournals.org/content/17/1/141.extract> (accessed December 8, 2011).

Official Site of Nazarene Compassionate Ministries,  
<http://www.ncm.org/learn/ncm/whoweare> (accessed October 14, 2009).

Orona, Jennifer. *General Info.Statistics. J Orona* (December 2008): 1, <http://hcd-alliance.org/resources/research?start=5>.

## CURRICULUM VITAE

### GLEN DETALO LOYOLA

#### PERSONAL INFORMATION:

Born: August 29, 1982  
 Place of Birth: Davao City, Mindanao, Philippines

#### WORK EXPERIENCE:

##### **Asia-Pacific Nazarene Theological Seminary (Taytay, Rizal)**

- English Instructor (2nd Semester of SY 2010-2011 and Summer of 2011)
- Accelerated English Program Tutor

##### **Nazarene Christian Learning Center, Davao (2003-2008)**

- Served as teacher for Kinder 1 and Preparatory students.

##### **Asia-Pacific Nazarene Theological Seminary (Taytay, Rizal)**

- Academic Dean's Assistant (2009)
- English Tutorial Program Coordinator (December 2010)
- Children's Ministry Team Member and Trainer (2010-Present)

##### **Nazarene Youth International (NYI), Philippines (2003-2011)**

- Served as the youth ministry head (local NYI President) for three years.
- Served as the District NYI President for the Mindanao East District for two years.
- Served as the Nazarene Youth Congress Director for the whole Philippines.

##### **Nazarene Youth International (NYI), Asia-Pacific Region**

- Assistant Coordinator for the Global NYI Convention, Manila Site (2009)

##### **Nazarene Compassionate Ministries, Philippines**

##### **National Coordinator's Assistant (2008-2012)**

- Assisted the national coordinator in planning and in the implementation of its national programs such as child sponsorship among children and families in all of the three child development projects in the country.

##### **TEACH-Davao Project (2003-2008)**

- Served as project staff/teacher for 5 years.

##### **Research Assistant/Researcher**

1. Asia-Pacific Nazarene Theological Seminary/Korea Food for the Hungry International *Community-Based Dengue Fever/Dengue Hemorrhagic Fever Prevention and Control Program*
2. Baseline study on Male Sexual Exploitation in Metro Manila in partnership with LOVE146 and Tagapamagitan Research and Consultancy Group

**EDUCATION:****Asia-Pacific Nazarene Theological Seminary (Taytay, Rizal)**

- Master of Arts in Religious Education in Holistic Child Development (Cand.)
- Graduate Diploma in Christian Education, 2012
- Graduate Certificate in Holistic Child Development, 2010

**Visayan Nazarene Bible College (Cebu City)**

- AB in Religious Education major in Pre-school Education and Management, 2003

**University of Southeastern Philippines (Davao City)**

- High School, 1999

**ADDITIONAL INFORMATION:**

- Received training in the following areas:
  - Basic Leadership
  - Organizational Leadership
  - Strategic Planning for Organizations
  - Trauma Diffusing and Crisis Intervention
  - Trainer's Training on Life Skills Module for Children in Crisis
  - Teaching Learners with Special Needs
  - Advocacy Against Human Trafficking
  - Developing Educational Tools for Community Education to Combat Child-Trafficking
  - Stop Trafficking and Exploitation of Persons through Unlimited Potential (STEP-UP)/ Microsoft Office Courses (basic and advance)
  - Alternative Learning System's (ALS) Instructional Managers and Literacy Facilitators
  - Current Trends and Strategies in Teaching Children
  - "Picture Me Training" for Christian Workers of Children at Risk Ministries (A Psycho-Social Approach of Ministering to Children at Risk especially the Street Children)
- Languages Spoken
  - Cebuano
  - Filipino (Tagalog)
  - Waray-Waray
  - Hiligaynon/Ilonggo
  - Ilocano (learning)
  - American English