

CHRISTIAN VALUES EDUCATION AND HOLISTIC CHILD DEVELOPMENT FROM THE PARENT PERSPECTIVE IN SANTIAGO CITY, PHILIPPINES

Li Jia^{1*}

¹Faculty of College of Music, Shanxi Normal University, Linfen, China

lijia@sxnu.edu.cn¹

***Corresponding Author**

Received: 21 April 2021; **Accepted:** 03 May 2021; **Published:** 06 May 2021

To cite this article (APA): li, jia. (2021). Christian Values Education and Holistic Child Development in Santiago City, Philippines. *Southeast Asia Early Childhood Journal*, 10(1), 86-100. <https://doi.org/10.37134/saecj.vol10.1.8.2021>

To link to this article: <https://doi.org/10.37134/saecj.vol10.1.8.2021>

ABSTRACT

The study focused on Christian values education and holistic child development in a catholic school and a non-sectarian school both located in Isabela Province. Ten Christian values espoused in a Christian Values Education program was evaluated to be practiced and manifested and correlated to five holistic child development domains. A total of 100 parent respondents come from each of the Catholic and Non-Sectarian school through random sampling. It employed a survey assessment tool gathered results were treatment statistically aligned with study objectives. The study reveals that based on computed r-values, there is a significant correlation between Christian value education and holistic child development at .01 level of significance among pupils of a Catholic School while in non-sectarian school, computed r-values indicate that there is no significant correlation between Christian value education and holistic child development at p-value .01 level of significance except in emotional and spiritual development among pupils of a non-sectarian school. Moreover t-value results reveal that there are significant differences in Christian Values repentance, reconciliation, faith, worship of God, perseverance, obedience and hope while there is not significant different in the Christian values of stewardship, trustworthiness and responsibility among pupils in a Catholic and Non Sectarian School. While for holistic child development, t-value results reveal that there are significant differences in all holistic child development aspects among pupils of a Catholic and Non-Sectarian School except in the aspect of physical development where there is no significant difference found in this development area.

Keywords: Christian values education, holistic child development

INTRODUCTION

Schools serve as a primary institution in which the youth of society will acquire skill sets and form a knowledge base that they can carry on into adult hood, eventually becoming responsible contributors to society (Marte, 2005). Values education can be defined as the aspect of educational practice in which moral or political values e as well as norms,

dispositions, and skills grounded in those values are mediated to or learned by students (Thornberg et al., 2016).

Education is a cognitive process that stems from the intrinsic nature in children to be curious and discover the world. Values education is a program designed to facilitate learner's concept of his or her intrinsic nature as a gift from God imbedded in man at the time of creation. Through values education and the learning process, an individual undergoes a transformation, gaining an understanding and appreciation of the world. As such, an individual's ability to perceive, retain and apply information starts at infancy and develops over time.

Study shows good social emotional development plays an important role in the development of preschoolers and will help shape their lives in the future (Zakaria et al., 2020). It is important that teachers especially early childhood educators should understand parental involvement and recognize its positive effects to the teaching and learning process (Bartolome et al., 2020). Children's learning is increasingly moving toward a broader vision of the 21st century learning, as children's educations increasingly occur across a range of settings (Bartolome et al., 2017).

While the basis of today's education setting includes a basic understanding of the core skills (reading, writing and basic arithmetic), these skills alone are not enough for a student to achieve success. A student must also learn, through the education and spiritual process, courage, confidence and life skills; in order to survive in today's society. Furthermore, the ability to apply the core skills is necessary in order for an individual fully to achieve his or her potential.

Education is a methodical effort towards learning basic facts about humanity. And the core idea behind Christian values education is to cultivate essential values in the pupils so that the civilization that teaches us to manage complexities can be sustained and further developed. It begins at home and it is continued in schools. Everyone accepts certain things in his/her life through various mediums like society or government.

Values education is important to help everyone in improving the value system that he/she holds and put them to use. Once, one understand one's values in life, one can examine and control the various choices we make in our lives. It's our duty to uphold the various types of values in life such as cultural values, universal values, personal values and social values.

Values education is essential to shape a student's life and to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioral disorder and lack of unity in society.

There is great concern for values formation among the youth and children. There is an alarming number of minor offenders and the mounting frequency of offenders committed by youngsters. Moral decay has affected Philippine society. Criminality and juvenile delinquency has become an increasingly frightening reality. The age-old virtues of honesty and integrity, self-discipline, respect for the rights of others, industry and thrift, and neighborliness appear to be things of the past. Men and women of today, particularly, the younger people, seem not to be concerned about moral values anymore. Transformation

through value re-orientation is needed if the country is to survive the continuing moral decadence that has swept over the entire nation.

The school, being the second home of pupils, is the second major force in the formation of the pupils' moral structure. It should be the crucial partner of the home in tempering the character of the youth and children with unbending quality. It should give the solid foundation of a truly moral life, guided by the principle of right conduct and inspired by an abiding faith in God. Moreover, the school is felt as the best place to start and effect the needed reorientation because reorientation entails a lot of teaching and it is the school where the bulk of teaching is carried out.

The success of the school in achieving these objectives depends, to a great extent, on the teachers competencies, the curriculum along with the learning environment are all vital to obtain the educative purpose of the school.

In consonance with the preceding discussions, it is in this light that the researcher establishes the need to evaluate the Christian Values Education program in terms of its curriculum its correlation on the holistic child development of pupils that responds to the nurturing, social, emotional and intellectual needs of the child.

The avenue for which the researcher to validate Christian values education was through a correlation of Christian value formation as imbued by the school to its pupils and those reflected in the holistic child development of pupils in a Catholic and Non-Sectarian School.

Statement of the Problem

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

There were studies that pointed out the significance of value formation in the formative education of children that lend itself to their holistic child development. The teaching of values is of fundamental importance since the pupils who have been recipients of a values education are expected to enter the world, and live exemplary lives.

Objectives of the Study

The study aimed to correlate Christian Values Education in a Catholic and a Non-Sectarian School and Holistic Child Development. It aimed to determine the association of the

Christian Values Education program to the holistic child development among pupils of a Catholic and non-sectarian school in Santiago City, Isabela Province.

Specifically, the study sought to determine the differences in Christian value manifestation and holistic child development practiced and manifested between pupils of a catholic and a non-sectarian school.

The Figure 1 shows the conceptualization of the study where values education is related to holistic development. Principles of values education and holistic domains were contextualized in the study as they were assumed to be manifested among pupils. The correlation Christian values education and holistic child development was observed across four developmental domains: physical, spiritual, social, emotional and cognitive development. Two sets of respondents: a selected group coming from a Catholic School and another from a Non-sectarian school was selected for the evaluation. A process of correlation was also done to validate the manifestation of Christian values among pupils as perceived by parents. The ensuring outcome of the correlate is an indication that value formation as encompassed in a value education lends itself to the holistic child development of pupils.

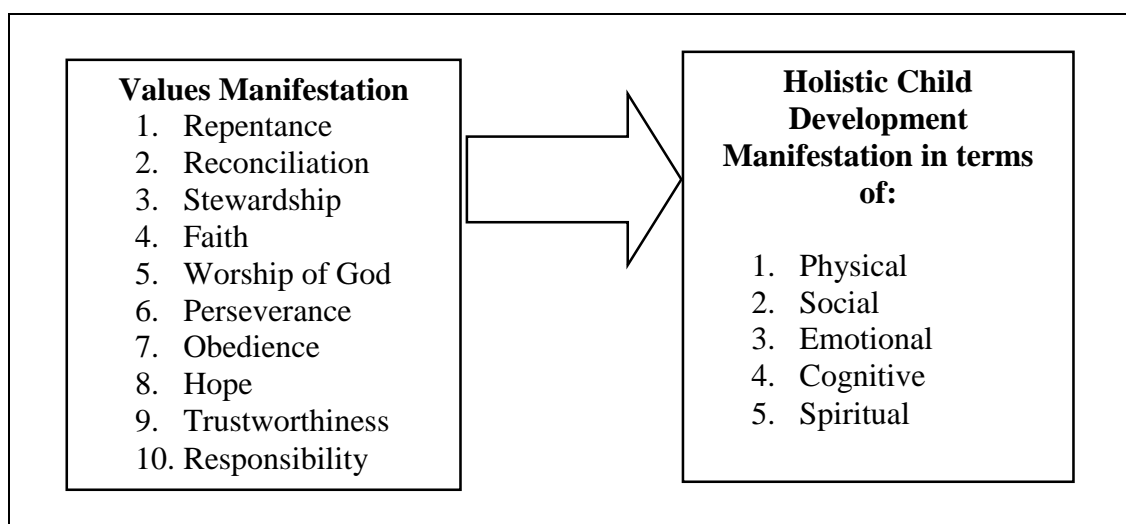


Figure 1. Conceptual Paradigm

Hypothesis of the Study

The following null hypothesis was tested:

- i) There is no significant relationship between Christian Values education and holistic child development as practiced pupils and perceived to be manifested among parents of pupils in a Catholic school and Non-Sectarian School at p-value .05 and .01 level of significance.
- ii) There is no significant difference between Christian values education and holistic child development as practiced and manifested among pupils studying at a Catholic and a Non-Sectarian school at .05 level of significance.

Scope and Delimitation of the Study

The study was an evaluation of Christian values education and its correlation on holistic child development among pupils.

The study delimited itself with the following considerations with the use of a limited sample size composing of parents from a selected Catholic and Non-Sectarian school, the implementation of a survey questionnaire that was aligned with variables based on values education program and holistic child development concepts and consisted with a selection of ten Christian values and five areas of holistic child development namely: physical, social, emotional, cognitive development.

The present study utilized the descriptive correlation design. This method was used to first describe the Christian value formation and levels of holistic child development of pupils and as perceived by parents and then establish the relationship of Christian values to the holistic child development of pupils in a Catholic and Non-sectarian school.

METHODOLOGY

Locale of the Study

The study locale was at the University of La Salette Grade School Department and that of a Non-Sectarian School which as Santiago City Elementary School.

The University of La Salette is a Roman Catholic institution of higher learning situated in Santiago City, Isabela, Philippines. It is one of the top performing universities in the region. It was founded in June, 1951 by the Missionaries of La Salette (M.S.). Known for its charism Reconciliation (Reconciliare), the main complex of the University of La Salette is located in Santiago City, with extension campus in Silang, Cavite, Philippines. The span of its operation covers the vast southern Isabela province with extension offices in various towns for summer courses. Its population close to eight thousand, stands with pride in serving the youth of Santiago City, Province of Isabela and the entire Cagayan Valley. In pursuit of academic excellence, Christian formation, leadership and service, University of La Salette continues to offer well-rounded education that provides an opportunity for self-realization and actualization. Each one is called to continue to live by heart the message of Our Lady of La Salette for conversion, prayer and zeal and to make her message known to all people.

Santiago City Elementary School is the pilot school of the City of Santiago in the province of Isabela. It is public elementary school located in Purok 3, Barangay Nabbuan, Santiago City. It a premier school with a high density of student population in the area of Santiago City.

Research Instrumentation

A survey questionnaire was the research instrument employed as the primary data gathering tool for this study. This research tool was constructed by the researcher aligned with the research objectives of the study and in context with the principles and concepts of Christian Values Education and Holistic Child Development domains.

The data-gathering instrument consisted of two parts:

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

The research tool was constructed in likert-scale type denoting agreement or disagreement (Strongly Agree, Agree, Undecided, Disagree, Strongly Disagree) on the statements in the evaluation which was later transposed to an interpretation scale that will be used for interpreting levels of practice of Christian values and holistic child development manifestation in the following scales: 5-excellent, 4-very well, 3-satisfactory, 2-fair and 1-poor.

The questionnaire was later translated into the vernacular for ease of understanding of all of the participants of the study. There was only a basic format of the questionnaire and it was revised to align in accordance for the use with parents of the pupils.

A pilot study was done one month before the actual conduct of the study on both research locales. The respondents who participated in the pilot study were not among those who participated in the actual conduct. This was done before the actual survey was conducted but in the same sites intended for the study. The research instrument was also validated. In the pilot study the *r*-value results set against .05 and .01 levels of significance in that indicated that some of the Christian values as included in the Christian values education program in the Catholic school correlated with that of the holistic child development domains except for the values of obedience and perseverance. In that of the Non-Sectarian school, the Christian values: reconciliation, stewardship, faith and perseverance did not correlate with the holistic development domains. *T*-values on the other hand, on variance differences on holistic development between the sets of pupil respondents indicated that there is a significant difference in the holistic development of pupils in a Catholic and Non-sectarian schools.

The research instrument was also validated by professional third party to effect construction of survey questions aligned with study objectives and this resulted in subsequent revisions of the survey questionnaire but later on was approved for implementation.

These validations were conducted to ensure that the survey questionnaire shall be clear, understandable, aligned with objectives set forth and somehow enable the researcher to determine the general kind of responses that was gathered.

Data Gathering Procedure

A total of 100 parent respondents come from each of the Catholic and Non-Sectarian school through random sampling. Letters requesting permission from respective school administrators of the schools mentioned was prepared. As permissions were granted to conduct the study in the form of approval by the selected Catholic and Non-Sectarian School,

the researcher floated the questionnaire in the schools included in the study. The data gathering was coordinated with parents to facilitate the implementation of the questionnaire on target respondents. A total of 20 days were spent in the data gathering procedure of the study. Subsequently, the researcher retrieved the questionnaires from the respondents after they all have answered it completely and accordingly. After retrieval of research instruments, logical interpretation and analysis of data followed.

RESULTS AND DISCUSSION

Relationship between Christian Values Education and Holistic Child Development as Perceived by Parents of Pupils in a Catholic and a Non Sectarian School

Table 1 shows the correlation between the ten Christian values evaluated in the study and the five holistic child development domains among parents of pupils in a Catholic school.

Table 1

Relationship between Christian Values Education and Holistic Child Development (Parents-Catholic School)

Values/HCD Domains	Physical (r)	Social (r)	Cognitive (r)	Emotional (r)	Spiritual (r)
Repentance	0.49*	0.69*	0.59*	0.49*	0.43*
Reconciliation	0.47*	0.67*	0.67*	0.47*	0.57*
Stewardship	0.51*	0.61*	0.63*	0.43*	0.53*
Faith	0.52*	0.52*	0.42*	0.42*	0.52*
Worship of God	0.63*	0.43*	0.63*	0.43*	0.43*
Perseverance	0.63*	0.43*	0.63*	0.53*	0.43*
Obedience	0.49*	0.52*	0.62*	0.52*	0.42*
Hope	0.63*	0.43*	0.63*	0.53*	0.43*
Trustworthiness	0.49*	0.52*	0.62*	0.52*	0.42*
Responsibility	0.63*	0.43*	0.63*	0.53*	0.43*

Legend: * - Significant (" 0.372 " $p \leq 0.01$) NS - Not significant ($p \geq 0.01$)

Table 1 shows computed r-values that established the relationship through correlation analysis between the ten Christian values and the five holistic child development domains as perceived to be manifested by parents of pupils in a Catholic school. The computed r-values were then set against the p-value at .01 level of significance to determine the relationship of each variable to the other.

It indicates that the Christian value of repentance is significantly related to physical (0.49), social (0.69), cognitive (0.59), emotional (0.49) and spiritual (0.43) development. Parents are the best observers of their children in the home environment. Their perception is based on the actions exhibited by their children in the daily course of home life. One of the hallmarks of youth is their impulsiveness and these translates to many instances in the home environment that causes conflict for parents and children. The reason that the Christian value of repentance is correlated to the holistic child development domains being evaluated is because parents see that although there is conflict, their children exhibit repentance for their

actions which give credence to the social-emotional wellbeing and indirectly in the other developmental domains as well.

Reconciliation is significantly related to physical (0.47), social (0.67), cognitive (0.67), emotional (0.47) and spiritual (0.57) development. As a product of true repentance, the Christian value is manifested also in the social-emotional context in the home environment. Parents has been an important factor in reinforcing values in the home and in its relation to the different aspects of a child's life, this can also be an attribute why this Christian value is perceived by parents. At the same time, they have a keen sensitivity on the true sentiments of their children.

Stewardship is significantly related to physical (0.51), social (0.61), cognitive (0.63), emotional (0.43) and spiritual (0.53) development. Stewardship is the oversee appreciation of God's gifts to man. Again, this could be related in one's appreciation for one's physical attributes, personal relationships, skills and talents. Parents correlated this Christian value to the holistic development of their children because they see it from the way the children take care of the personal care, their things in the home and school, the way they are motivated to improve their talents and skills, as well as their social relationships. They perceive a strong manifestation of stewardship in all developmental domains context.

Faith is significantly related to physical (0.52), social (0.52), cognitive (0.42), emotional (0.42) and spiritual (0.52) development. Parents who send their children to the Catholic school want an enrichment of faith for the children. This is a basic assumption and so parents are highly keen on observing if this is manifestation. Since faith is an internal conviction manifested outwardly in the reasoning abilities of a person, then faith made alive by the way circumstances are accepted by the person, in this case the pupils and the way they react to situations in the home and school environment. An enrich faith in a child makes him or her pro-active despite difficult situations. Parents see faith in action in their children that is why they view that this manifested.

Worship of God is significantly relation to physical (0.63), social (0.43), cognitive (0.63), emotional (0.43) and spiritual (0.43) development. Catholic education puts a premium on worship and praise and the traditional activities that go with this. Worship of God is a pro-active gives life to faith as well. Specially, in our cultural context, Filipinos have ritualistic activities that blend with our Christian worship of God that is often in a yearlong activity schedule. The reason that parents see this Christian value manifested is because they see their children breathe this to life in the context of all holistic development domains and in the context of the events that their children take part in to show worship and praise to God.

Perseverance is significantly related to physical (0.63), social (0.43), cognitive (0.63), emotional (0.53) and physical (0.43) development. Perseverance is a Christian value that is outwardly manifested in one's words and actions. When a child learns perseverance, the child is able to tread along circumstances that may seem frustrating but because of this Christian value, children are able to cope with this. This is relatable to all holistic child development aspects in that children exhibit this when they are taking care of the bodies for their wellbeing and growth, the context of their social-emotional relationships where conflicts often occur in the home environment, in the context of their spiritual life and even in enriching their talents and skills. Parents see a manifestation of this value better since they would the first to know how their children are working very hard at the achievement of what they want to achieve.

Obedience is significantly related to physical (0.49), social (0.52), cognitive (0.62), emotional (0.52) and spiritual (0.42) development. Parents can perceive this Christian value more prominently because they are with their children who are the pupils of the Catholic school in the home environment where this Christian value can be very much seen in action. Obedience is the orientation that there should be positive action in children when parents give instructions to their children. At best, parents are almost always supportive of their children will see this clearly in the way children are told by parents as regards to the physical well-being, as to relationships they form with the elders, siblings and friends, in the way their skills are honed and in the spiritual life with has activities that needed to be done in the contest of the worship to God as well.

Hope is significantly related to physical (0.63), social (0.43), cognitive (0.63), emotional (0.53) and spiritual (0.43) development. Parents who are models for their children are often viewed as the pillars of home. In such that when hope is manifested, it also indicates that it is first modeled by the parents of children. The Christian value of hope that is seen manifested here can be attributed in the verbal and non-verbal manifestation being observed by parents regarding their children. They could see this is the way the children are experience positive hope amidst different situations in the home environment as well as in the personal life.

Trustworthiness is significantly related to physical (0.49), social (0.52), cognitive (0.62), emotional (0.52) and spiritual (0.42) development. The Christian value of trustworthiness is evidently manifested when parents can trust their children to do as they instructed of them, together with Christian values of obedience and responsibility, this Christian value is often earned after a long time that it has been validated. Parents see this Christian value manifested because they can really count on their children even at a young age and they can be assured of the kind of responsibility that their children espouses in their personal activities in their lives.

Responsibility is significantly related to physical (0.63), social (0.43), emotional (0.63), emotional (0.53) and spiritual (0.43) development. The same with the Christian value of trustworthiness, responsibility is the pro-active manifestation when children are able to take care of the personal well-being, their relationships, their spiritual life in accordance with tradition religious practices that enforce their worship of God. As parents see these outward manifestations, they correlate that this Christian value is made manifest in the children.

It is a reality that in the home environment, parents are the observers of the children and the ones to validate how values are reflected or manifested. This is also true for the manifestation of areas of holistic development; parents are also the ones in a position to see how their children are developing at each level of their lives. The home environment has been stated in literature is one of the factors that play a large correlate in the growth and development of a child, parental support and the cohesiveness of family life predisposes children to grow with balance in aspects of their lives. Thus, their parents are able to witness the development of their children and how values they learn in school is reflected in their actions at home.

Ablard and Parker (2007) has stated that there is empirical evidence that parent factors have a positive association with, or facilitate, children's achievement and development, thus there has a correlation of the way a child achieves and the support that the home environment and parent's role in establishing the confidence in children. This is to say

that parents are the best to validate manifestations of Christian values practice and manifestation. Ablard and Parker (2007) did a similar study that assess the perception of parents regarding the development of their children in a Christian school in America and their performance levels of learning. The results indicated that there was a low performance of children whose parents do not reinforce values that were taught in the school environment and those who did as the findings noted became academically talented. This study collaborate to the role that parents play in shaping the formation and development of their children.

While this part of the study is a validation of the relationship of Christian values education and holistic child development as perceived by parents, it fares similarly to that endeavor by Ablard and Parker (2007) in that it also underscores the need for parents to reinforce the values that in the school in order to support the inculcation of these values amongst children at a young age.

The Table 2 indicates the computed r-values that established the relationship through correlation analysis between the ten Christian values and the five holistic child development domains among parents of pupils in a non-sectarian school. The computed r-values were then set against the p-value at .01 level of significance to determine the relationship of each variable to the other.

Table 2

Relationship between Christian Values Education and Holistic Child Development (Parents-Non Sectarian School)

Values/HCD Domains	Physical (r)	Social (r)	Cognitive (r)	Emotional (r)	Spiritual (r)
Repentance	0.19NS	0.29NS	0.29NS	0.29NS	0.33NS
Reconciliation	0.17NS	0.27NS	0.37*	0.37*	0.37*
Stewardship	0.11NS	0.31NS	0.33NS	0.33NS	0.33NS
Faith	0.12NS	0.32NS	0.32NS	0.32NS	0.32NS
Worship of God	0.13NS	0.23NS	0.33NS	0.33NS	0.33NS
Perseverance	0.13NS	0.33NS	0.23NS	0.33NS	0.23NS
Obedience	0.19NS	0.22NS	0.32NS	0.32NS	0.22NS
Hope	0.12NS	0.24NS	0.34NS	0.34NS	0.24NS
Trustworthiness	0.10NS	0.23NS	0.33NS	0.33NS	0.23NS
Responsibility	0.15NS	0.27NS	0.27NS	0.32NS	0.22NS

Legend: * - Significant (" 0.372 " $p \leq 0.01$) NS - Not significant ($p \geq 0.01$)

- i) The Christian value of repentance is not significantly related to physical (0.19), social (0.29), cognitive (0.29), emotional (0.29) and spiritual (0.33).
- ii) Reconciliation is not significantly related to physical (0.17), social (0.27), cognitive (0.37), emotional (0.37) and spiritual (0.37) development.
- iii) Stewardship is not significantly related to physical (0.11), social (0.31), cognitive (0.33), emotional (0.33) and spiritual (0.33) development.
- iv) Faith is not significantly related to physical (0.12), social (0.32), cognitive (0.32), emotional (0.32) and spiritual (0.32) development.
- v) Worship of God is not significantly related to physical (0.13), social (0.23), cognitive (0.33), emotional (0.33) and spiritual (0.33) development.

- vi) Perseverance is not significantly related to physical (0.13), social (0.33), cognitive (0.23), emotional (0.33) and spiritual (0.23) development.
- vii) Obedience is not significantly related to physical (0.19), social (0.22), cognitive (0.32), emotional (0.32) and spiritual (0.22) development.
- viii) Hope is not significantly related to physical (0.12), social (0.24), cognitive (0.34), emotional (0.34) and spiritual (0.24) development.
- ix) Trustworthiness is not significantly related to physical (0.10), social (0.23), cognitive (0.33), emotional (0.33) and spiritual (0.23).
- x) Responsibility is not significantly related to physical (0.15), social (0.27), cognitive (0.27), emotional (0.32) and spiritual (0.22) development.

The results here indicates that parents of pupils of a non-sectarian school who do not see that Christian values are manifested by their children in the home environment perceive that this is not correlated to their physical, social, cognitive, emotional and spiritual domains except the Christian value of reconciliation. This Christian value is a value that is intrinsic to Catholics and it could be that the pupils of the non-sectarian school come from Catholic families where their parents have seen the manifestation of this value in religious practice of confession which is a choice more or less determined by the upbringing in the home environment. For most of the Christian values explored here, the parents of students do not see this manifested in the home environment.

This gives credence to what Ablard and Parker (2007) postulating that parent factors have a positive association with, or facilitate, children's achievement and development, collaborating the role that parents play in shaping the formation and development of their children.

The results here underscores the reality that pupils of the non-sectarian school who have no formal knowledge or limited knowledge Christian values in the school environment is not able to reflect them in the home or may reflect them but only in limited degree hence the variations in congruency of manifestation among such to their perceived holistic child development domains perceived by their parents.

Differences on Christian Values Education between Pupils of a Catholic and a Non-Sectarian School

Table 3 reveals the computed t-values comparing the differences in Christian value manifestations among pupils of a Catholic and non-sectarian school. It shows that in the Christian values of repentance (8.61), reconciliation (8.69), faith (8.56), worship of God (8.11), perseverance (8.44), obedience (8.20) and hope (8.56) when set against the .05 level of significance indicates that there is significant differences in the manifestation of these Christian values among the two groups of respondents. While the computed t-values of the Christian values stewardship (2.34), trustworthiness (2.21) and responsibility (2.67) set against the .05 level of significance indicates that there are no significance differences in the manifestation of these Christian values among the pupils of the Catholic and non-sectarian school.

Table 3

T-test Analysis on Christian Values Education between Pupils of the Catholic and Non-Sectarian School

Values	Catholic		Non-Sectarian		MEAN DIFF	T-Value
	MEAN	SD	MEAN	SD		
Repentance	4.50	.63	2.34	.32	2.16	8.61*
Reconciliation	4.26	.59	2.15	.30	2.11	8.69*
Stewardship	4.56	.63	4.43	.57	0.13	2.34
Faith	4.50	.63	2.42	.33	2.08	8.56*
Worship of God	4.45	.62	2.23	.31	2.22	8.11*
Perseverance	4.30	.60	2.12	.29	2.18	8.44*
Obedience	4.44	.62	2.34	.32	2.10	8.20*
Hope	4.37	.61	2.31	.32	2.06	8.56*
Trustworthiness	4.24	.59	4.21	.58	0.03	2.21
Responsibility	4.78	.66	4.45	.62	0.33	2.67

*Significant at 5% ($6.14 < 0.05$)

Based on this variance analysis on the ten Christian values between pupils of a Catholic and non-sectarian school, there are seven Christian values that have been established to have significantly differences of manifestation between these two sets of respondents. These are the Christian values values of repentance, reconciliation, faith, worship of God, perseverance, obedience and hope. These seven values are Christian values espoused only on a Christian setting and there are religious and traditional implications to these values that cannot be found in a non-sectarian setting.

Three Christian values: stewardship, trustworthiness and responsibility gathered results that stated there are no significant differences of these Christian values among the pupils of a Catholic and non-sectarian school. This can be attributed to the reason that these are more or less universal values, and being such, any educational institution would espouse these values in their curricula as a universal moral value that is required for moral behavior amongst all pupils. Therefore these three values are being manifested by both sets of respondents.

Schools play a key role in developing virtues and a sense of morality among pupils. For Catholic schools, education cannot be free of values. Schools of a religious character are upfront, overt and very reasoned about the values that shape the education. Schools are the places where such virtue is generated or where it is neglected. An important part of the construction of a healthy human ecology is therefore that expressions of faith and the practices of religion are given their space within a school, both according to the school's own tradition and mandate and according to the variety of faith and religion which are in that school.

Children bring their values obtained through preschool experiences and/or their families when they start school and this goes progressively through the grade school years. They form and build on the values have been already been development in the Catholic School experience and this is reflected and implement their actions whether in the school or home environment (Halstead & Taylor, 2000).

The results presented here can thus be attributed in the reality that without a formal Christian value education, pupils will not be able to espouse such Christian values amongst themselves. These two sets of respondents, Catholic and non-sectarian pupils have obviously differences in Christian values manifestation because of the school curricula.

Differences on Holistic Child Development Between Pupils of a Catholic and a Non-Sectarian School

Table 4 reveals the computed t-values for comparing differences of holistic child development manifestation among pupils of a Catholic and a non-sectarian school. It shows that in the developmental domains of social (8.66), cognitive (8.78), emotional (8.15) and spiritual (8.59) when set against the .05 level of significance indicates that there are significance differences of holistic child development in these areas. But in physical development (2.25) where it falls below the .05 significance level, indicates that there is no significance difference in this area between pupils of Catholic and non-sectarian school.

Table 4

T-test Analysis on Holistic Child Development between Pupils of the Catholic and Non-Sectarian School

Holistic Child Development Domains	Catholic MEAN	SD	Non Sectarian MEAN	SD	MEAN DIFF	T-Value
Physical	4.35	.60	4.48	.62	-0.13	2.25
Social	4.67	.65	2.45	.34	2.22	8.66*
Emotional	4.38	.61	2.49	.34	1.89	8.78*
Cognitive	4.35	.60	2.48	.34	1.87	8.15*
Spiritual	4.67	.65	2.45	.34	2.22	8.59*

*Significant at 5% ($6.14 < .05$)

In holistic child development aspect physical development, it revealed no significant differences among the two groups of respondents since both the Catholic and non-sectarian school has a physical development program or physical education program also both may put a premium on sports program that warrants the development of the physical well being of the pupils.

Based on this variance analysis on the five holistic child development domains between pupils of a Catholic and non-sectarian school, four holistic child development domains that have been established to have significantly different manifestation between these two sets of respondents. These are the domains of social, cognitive, emotional and spiritual development. These results can be attributed to the Catholic school implementing the concept of holistic child development in their curriculum which enables them to set the necessary developmental faculties and resources to be able to develop their pupils in the concept of holism.

The results here underscores the importance of holistic education that is based on the premise with this concept, each person finds identity, meaning, and purpose in life through

connections to the community, to the natural world, and to spiritual values such as compassion and peace. Holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning.

CONCLUSIONS

There is a relationship between Christian value education and holistic child development at p-value .05 and .01 level of significance among pupils of a Catholic School. While in a non-sectarian school, there is a no significant relationship Christian value education and holistic child development at p-value .05 and .01 level of significance except in emotional and spiritual development. Pupils in a Catholic and non-sectarian school differ in Christian Values repentance, reconciliation, faith, worship of God, perseverance, obedience and hope but are similar in the Christian values of stewardship, trustworthiness and responsibility among pupils in a Catholic and Non Sectarian School. Pupils in a Catholic and non-sectarian develop differently in all holistic child development domains except in the aspect of physical development.

RECOMMENDATIONS

The values education program though extensive enough in Catholic school for the value formation of its pupils could still be enhanced. Values education teachers should undergo more seminars and trainings to become effective facilitators of these values to enhance the practice of these values among pupils.

For those in the non-sectarian school, although these schools do not put a premium on values formation, since the basic education curriculum doesn't focus on this much, it is also recommended that seminars and trainings be undergone by teachers in the non-sectarian school to help provide values formation indirectly to pupils in specific subjects that will enhance areas of development for their pupils.

A thrust on holistic child development should be equally recommended for both the catholic and non-sectarian school. The concept of holism is something that is geared toward a pathway to achieve the development of each pupil thus assuring that they will grow into adulthood in a balance way. To this end, it is recommended that adequate monitoring or evaluation for quality assurance on the holistic child development of all pupils be implemented. Continuing education programs among teachers and facilitators of these aspects should be done for them to upgrade them on new teaching strategies that maintain the holistic child development of their pupils.

REFERENCES

- Ablard, S. & Parker, C. (2007). Synergies between education, work and knowledge: A pragmatist perspective. *Workshop presented at the International Consortium for Experiential Learning Eleventh International Conference: The Identity of Experience, University of Technology Sydney, 8 – 12 Dec.*
- Bartolome, M. T., Mamat, N., & Masnan, A. H. (2017). Parental involvement in the Philippines: A review of literatures. *Southeast Asia Early Childhood Journal, 6*, 41-50. <https://doi.org/10.37134/saecj.vol6.5.2017>

- Bartolome, M. T., Mamat, N., & Masnan, A. H. (2020). Exploring kindergarten teachers' perspectives in parental involvement in the Philippines. *Southeast Asia Early Childhood Journal*, 9(1), 44-58. <https://ejournal.upsi.edu.my/index.php/SAECJ/article/view/3331>
- Halstead, J. M., & Taylor, M. J. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal of Education*, 30(2), 169-202.
- Marte, T. (2005). "Quality teaching and values education: Coalescing for effective learning". *Journal of Moral Education*, 37(I), 1-16.
- Thornberg, R., & Oguz, E. (2016). Moral and citizenship educational goals in values education: A crosscultural study of Swedish and Turkish student teachers' preferences. *Teaching and Teacher Education*, 55, 110-121. <https://www.tarjomefa.com/wp-content/uploads/2016/11/5615-English.pdf>.
- Zakaria, M. Z., Yunus, F., & Mohamed, S. (2020). Examining self-awareness through drawing activity among preschoolers with high socio emotional development. *Southeast Asia Early Childhood Journal*, 9(2), 73-81. <https://ejournal.upsi.edu.my/index.php/SAECJ/article/view/3516>