IMPLICATIONS OF THE PERCEIVED LEARNING PREFERENCES OF THE

INTERMEDIATE PUPILS IN THE FREE METHODIST CHURCHES

IN NORTHERN MINDANAO, PHILIPPINES TO CURRICULUM

DESIGN FOR SUNDAY SCHOOL

A DISSERTATION

PRESENTED TO THE FACULTY OF THE

PHILIPPINE BRANCH OF THE

ASIA BAPTIST GRADUATE THEOLOGICAL SEMINARY

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BY

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IMPLICATIONS OF THE PERCEIVED LEARNING PREFERENCES OF

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TO CURRICULUM DESIGN FOR SUNDAY SCHOOL

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FOR MY MOTHER

AND

REV. AND MRS. GORDON CARRIER

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ACKNOWLEDGMENTS

ABSTRACT

The title of this dissertation is "Implications of the Perceived Learning Preferences of the Intermediate Pupils in the Free Methodist Churches in Northern Mindanao, Philippines, to Curriculum Design for Sunday School." The main focus of the research is to explore the following problem: What are the implications of the perceived learning preferences of the intermediate pupils in the Free Methodist Churches in Northern Mindanao, Philippines, to curriculum design for Sunday School?

The first sub-problem is: What are the dominant educational theories in designing a Sunday school curriculum for intermediate pupils? The second sub-problem is: What are the learning preferences of the respondents in Northern Mindanao in terms of language, songs, storytelling methods, topics for Bible learning, and learning activities? The third sub-problem is: What implications can be drawn from the perceived learning preferences of the intermediate pupils in Northern Mindanao to curriculum design for Sunday school?

This research is based upon three assumptions. The first assumption is as follows: There are dominant educational theories in designing a Sunday school curriculum for intermediate pupils. The second assumption is as follows: The learning preferences of intermediate Sunday school pupils in Northern Mindanao in terms of language, songs, story-telling methods, topics for Bible learning, and learning activities can be identified. The third assumption is as follows: There are identifiable implications of the learning preferences of the intermediate Sunday school pupils in Northern Mindanao to curriculum design.

The study employed both field and literary research. Under the literary research, the biblical basis for Christian education of children as well as the contributions of John Dewey, Jean Piaget, James Fowler, and LeRoy Ford to education were given emphasis.

In the Bible, both the Old and New Testaments showed the importance of child education. Old Testament verses such as Deuteronomy 6:6-9 and Proverbs 22:6 among others gave education of children utmost importance. In the New Testament, passages such as Matthew 19:14 and

Ephesians 6:4 among others emphasized the education of children.

In addition to the biblical basis for the education of children, the research also accented the contributions of Dewey, Piaget, Fowler, and Ford to the general framework of designing a Sunday school curriculum for intermediate pupils. John Dewey (1859-1952) emphasized learning by doing, problem solving, the scientific method of inquiry, relevance of learning to the daily experiences of learners, and the importance of language, the arts, and song. Jean Piaget (1896-1980) conducted psychological experiments on children and formulated the cognitive stages of human development, that is, how children think and understand. James Fowler formulated the stages of faith development, that is, how people process their faith. LeRoy Ford stressed on knowing the needs and characteristics of learners to be able to teach them appropriately, using varied methods in the teaching-learning experience, and the 5-S Principle of curriculum design which states: an effective curriculum involves *somebody* in learning *something* in *some* way *somewhere* for *some* purpose.

In the field research, the respondents of the study were the ten-to-twelve year-old Sunday school pupils of the

Free Methodist Churches in the Northern Mindanao Annual
Conference of the Philippines. The research reported the
general information about the 129 respondents. In terms of
their age, it was found out that 33.3% of them were ten-
year-olds, 35.7% who were eleven-year-olds, and 31% were
twelve-year-olds.

The survey yielded that in terms of gender there
were sixty-five male and sixty-four female respondents. In
terms of their grade level, 30.2% of the respondents were
in Grade 4, 29.5% were in Grade 5, 34.1% were in Grade 6,
five who were in Grade 3, and two who were already in their
first year in high school.

The survey identified the learning preferences of
the respondents set forth in the questionnaire. In terms
of language, the respondents preferred a combination of
Tagalog, Cebuano, and English. In terms of songs, the
respondents preferred a combination of action and prayer
songs. In terms of storytelling method, the respondents
ranked using colorful pictures first, being part of the
story second, and watching others do drama third.
Concerning the relationship among the variables, it was
found out that only gender and song preference show a

significant relationship. The rest of the variables do not show any relationship.

With regards to the rating of the topics of Bible learning, based on the scale, the respondents rated stories about creation and stories about Jesus, "I like this very much." In the learning activities, only drawing pictures was rated "This is very good." The rest of the suggested learning activities were rated "This is good."

Based upon these perceived learning preferences, the researcher drew implications for Sunday school curriculum design. First, the research indicated that since the preferred language of the respondents was a combination of Cebuano, Tagalog, and English, incorporating this combination in the curriculum design could enhance the teaching-learning experience. Second, since the preferred kind of songs of the respondents is a combination of action and prayer songs, the curriculum plan could make use of both. Third, the respondents ranked the storytelling method as: first, using colorful pictures; second, being part of the story; and third, watching others do drama. Given this, the curriculum plan for Sunday school for the intermediates could incorporate these methods. Fourth, since stories about creation and stories about Jesus were

rated, "I like this very much," the curriculum plan for Sunday school for the intermediates could incorporate these topics for Bible learning. Finally, since "drawing or painting pictures" was rated, "This is very good" and the rest of the suggested learning activities were rated, "This is good," the curriculum plan for the intermediates of the Free Methodist Church Sunday school among others could to consider this to promote democracy in the classroom and to enhance learning experiences. It was also indicated that creative, varied, and balanced activities in the classroom could enhance the teaching-learning experience in Sunday school.

In the light of these findings, the researcher submits recommendations for further studies one of which is a content analysis of the Christian Life Club (CLC) curriculum from the Headquarters of the Free Methodist Church of North America. These materials are now distributed among local churches of the annual conferences within Mindanao area. A thorough examination of these Western materials could reveal findings that could be vital to the total education of children who belong to these churches.

INTRODUCTION

This section composes three basic areas: the research problem and its setting, the importance of the study, and the research methodology.

The Research Problem and Its Setting

The research problem and its setting cover the statement of the problem, sub-problems, limits of the problem, definition of terms, and basic assumptions.

Statement of the Problem

The main focus of the research is to explore the following problem: What are the implications of the perceived learning preferences of the intermediate pupils in the Free Methodist Churches in Northern Mindanao, Philippines to curriculum design for Sunday School?

Sub-Problems

The first sub-problem is: What are the dominant educational theories in designing a Sunday school curriculum for intermediate pupils?

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The second sub-problem is: What are the learning preferences of the respondents in Northern Mindanao in terms of language, songs, storytelling methods, topics for Bible learning, and learning activities?

The third sub-problem is: What implications can be drawn from the perceived learning preferences of the intermediate pupils in Northern Mindanao to curriculum design for Sunday school?

Limits of the Problem

The study was limited to the intermediate Sunday school classes in the Free Methodist churches of Northern Mindanao, Philippines. The survey of the general characteristics of the respondents was limited to age, gender, and grade level. The relationships that have been established between these demographic variables were limited only to the language preference, kind of songs, story telling method preference, topics for Bible learning, and learning activities. This showed how the general characteristics of the respondents affect these particular learning preferences.

Definition of Terms

"Curriculum" comes from the Latin word *currere*, which means, "to run."[1] It also means "a race."[2] In the church school setting, it refers to the carefully planned course of study within a teaching-learning situation that

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[1]Howard P. Colson and Raymond M. Rigdon, *Understanding Your Church's Curriculum: Relating Learning Resources to Life in the Eighties*, rev. ed., with a foreword by Campbell Wyckoff (Nashville, TN: Broadman Press, 1981), 40. Curriculum resources could be dated, uniform, or graded. "Dated" curriculum is where students study a particular theme in a given span of time. The "uniform" lesson series is where every learner in every Sunday school studies the same Bible passage on the same Sunday morning. "Graded" curriculum is simplifying the ideas for the younger child and limiting the number of ideas learned. For further details on the kinds of curriculum resources, see Mic Morrow, "Member Training through the Dated Curriculum," *Church Training*, March 1987, 8; Frank Glenn Lankard, *A History of American Sunday School Curriculum* (NY: Abingdon Press, 1927), chs. 5 and 9; and Mary Jo Osterman, "The Two Hundred Year Struggle for Protestant Religious Education Curriculum Theory," *Religious Education* 75, no. 5 (Sept-Oct 1980): 536.

[2]LeRoy Ford, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus* (Nashville, TN: Broadman Press, 1991), 33. There are two terms used in conjunction with "curriculum," that is, "curriculum design" and "curriculum plan." Ford alienates one from another by saying that a "curriculum design" is a statement of and elaboration of the institutional purpose, and "curriculum plan" is a detailed blueprint or system for implementing a design. For more information on curriculum design, see Andrea Weiss and William Cutter, "Cannon and Curriculum: How We Choose What We Teach," *Religious Education* 93, no. 1 (Winter 1998): 92.

helps achieve educational goals.[3] A curriculum includes all

the learning experiences and the resources for the teacher

and for the pupils.

"Free Methodist Church" in the Philippines is a

Wesleyan-Arminian Protestant evangelical denomination. Its

mission objectives are the following: (1) to make known

God's call to wholeness through forgiveness and holiness in

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[3]Winona Walworth, "Educational Curriculum," in
Introduction to Biblical Christian Education, ed.
Werner C. Graendorf (Chicago, IL: Moody Press, 1981), 283.
James B. MacDonald expresses that the curriculum is the
"environment we construct, within which the so-called
learning is observed." See James B. MacDonald, "A Look at
the Kohlberg Curriculum Framework for Moral Education," in
Moral Development, Moral Education, and Kohlberg: *Basic
Issues in Philosophy, Psychology, Religion, and Education*,
ed. Brenda Munsey (Birmingham, AL: Religious Education
Press, 1980), 381. For further explanation on the
importance of an orderly curriculum, see Robert F. Mager,
Goal Analysis (Belmont, CA: Fearn Publishers, 1977), n.p.
For more information on curriculum design, see Mary C.
Boys, "Curriculum Thinking from a Roman Catholic
Perspective," *Religious Education* 75, no. 5 (Sept-Oct
1980): 527; *Let's Teach*, Leadership and Service Training
Series (Winona Lake, IN: Light and Life Press, 1961), 30;
Sunday School Success (N.p.: Evangelical Teacher Training
Association, n.d.), 44; H. Caswell and D. Campbell,
Curriculum Development (NY: American Book Co., 1935), 22;
and William L. Roberts, "From Curriculum Research to
Foundational Theologizing," *Religious Education*, no. 5
(Sept-Oct 1980): 508.

Jesus Christ; and (2) invite into membership and equip for ministry all who respond in faith.[4]

"Intermediate Sunday school pupils" are children between ten to twelve years of age who attend Sunday school classes. In the Philippine educational system, they belong to Grades Four, Five and Six.[5]

"Northern Mindanao" refers to a particular geographic area in Southern Philippines where most of the Free Methodist churches are located. The areas covered by the Northern Mindanao Conference (hereafter referred to as NMAC) are Talakag, Bukidnon; Cagayan de Oro City; Tagoloan, Misamis Oriental; Butuan City and all their constituent barangays.[6]

"Learning preferences" refer to the choices children make which affect their attitude towards resources and experiences in the teaching-learning environment. These also reflect the interest and willingness of the

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[4]*The Book of Discipline* (Indianapolis, IN: The Free Methodist Publishing House, 1989), vii.

[5]The survey data yielded a discovery that there are 10-year-olds who are still in Grade III and there are 12-year-olds who are already first year High schoolers.

[6]The churches located in these places have been the venue of the field research.

pupils to give attention to or think about things and
experiences that seem to have value to them.[7]

Basic Assumptions

This research is based upon three assumptions.
The first assumption is as follows: There are dominant
educational theories in designing a Sunday school
curriculum for intermediate pupils.

The second assumption is as follows: The learning
preferences of intermediate Sunday school pupils in
Northern Mindanao in terms of language, songs, storytelling

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[7]Kendig Brubaker Cully, ed., *The Westminster
Dictionary of Christian Education* (Philadelphia, PA: The
Westminster Press, 1953), 337. In this study, "learning
preferences" is not to be confused with "learning styles."
Although, closely related with each other, the two have
distinct differences. Among others, the inclusive term
"learning styles" encompasses a variety of approaches each
purposing to make instruction more effective by matching it
to the specific ways different students learn. Consult
David L. Edwards, "An Evaluation of Contemporary Learning
Theories," in *The Christian Educator's Handbook on
Teaching: A Comprehensive Resource on the
Distinctiveness of True Christian Teaching*, ed. Kenneth O.
Gangel and Howard G. Hendricks (Wheaton, IL: Victor Books,
1988), 100. Daniel L. Barlow defines learning style as a
"consistent pattern of behavior with particular range of
individual preferences." See Daniel Lenox Barlow,
Educational Psychology: The Teaching-Learning Process
(Chicago, IL: Moody Press, 1985), 513.

methods, topics for Bible learning, and learning activities
can be identified.

The third assumption is as follows: There are
identifiable implications of the learning preferences of
the intermediate Sunday school pupils in Northern Mindanao
to curriculum design.

Importance of the Study

The following reasons supported this study. First,
the Bible, the "curriculum foundation," teaches that
children are a "heritage from the Lord" (Psalm 127:3a, New
King James Version) and, therefore, have to be educated
thoroughly. King Solomon, one of the writers of the Book
of Proverbs instructs, "Train children in the right way,
and when old, they will not stray" (Proverbs 22:6, New
Revised Standard Version). Jesus, the Master Teacher takes
up the children in His arms and declares, "Let the little
children come to Me, and do not forbid them; for of such is
the kingdom of heaven" (Matthew 19:14, New King James
Version). This gesture signifies the great value Jesus
places on children which, consequently, entails
responsibility on the part of children's workers.

Thereupon, the ultimate goal of teaching children
is to bring them to self-fulfillment and "maturity in the
Christian faith."[8] This is characterized by (a) personal
acceptance of Jesus Christ as Savior and Lord, (b) mature
decision-making and behavior reflecting internalized
Christian values, and (c) righteousness, true holiness, and
the fullness of the stature of Christ.[9] It implies that
once children become believers and are given proper
Christian nurture, they could be on their way to becoming
"more Christlike."[10]

Second, this study sought to explore the importance
of knowing the learning preferences of pupils as well as
some of the dominant educational theories in curriculum
design. Theories are important. The educational theories
contributed by John Dewey, Jean Piaget, James Fowler, and

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[8]Donald M. Joy, "Why Reach and Teach Children?" in
Childhood Education in the Church, ed. Robert Clark, Joanne
Brubaker, and Roy Zuck (Chicago, IL: Moody Press, 1986),
19.

[9]Ibid.

[10]Robert Clark, "The Learner: Children," in
Introduction to Biblical Christian Education, edited by
Werner C. Graendorf (Chicago, MI: Moody Press, 1981), 128;
and Lois E. LeBar uses the term "maturity in Christ," in
Education that is Christian (Wheaton, IL: Victor Books,
1989), 257.

LeRoy Ford will be discussed in the study. The researcher selected their educational theories for two reasons: (1) they provide comprehensive, balanced, and rational theories which have valuable implications for curriculum design, and (2) they point out the importance of knowing and utilizing the interests and preferences of the learners for the teaching-learning process.

Third, this study sought to contribute to the pressing need for usable resources in the field of Christian education in the Philippines, particularly among Free Methodist Church ministries. The researcher has been a teacher in many of these churches and has observed that many Sunday school teachers do not seem to utilize a curriculum designed for a specific age level. Teachers in these churches simply teach whatever stories are found in their Bible storybooks, and there seems to be no variety in the teaching methods.[11] The researcher argues that

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[11]This is a common observation in the Philippines. According to Amparo Lardizabal et al., some teachers are "fumbling their way through the [class] period, going about in a hit-or-miss fashion and they seem to have no definite direction and no definite procedure." See Amparo Lardizabal et al., *Methods and Principles of Teaching* (Manila, Philippines: Phoenix Press, Inc., 1970), 17.

Sunday school classes among Free Methodist churches need a contextualized curriculum that meets the needs of the children, thereby, enhancing their spiritual growth.[12]

Finally, this study sought to have an impact upon Christian education in general. Through its findings Christian workers in this field may be able to identify the general learning preferences of Sunday school intermediate pupils, thereby, helping these workers reach children for Christ.

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[12]The Free Methodist Church of North America has been developing a set of curriculum materials with an evangelical persuasion. See Joseph Bayly, "Evangelical Curriculum Development," *Religious Education* 75, no. 5 (Sept-Oct 1980): 543. There is no reason why the Free Methodist Church in the Philippines cannot design her own curriculum plan. There is a great advantage to developing and using a contextually relevant denominational material. See Mona E. McKeown, *This is How to Teach*, Leadership and Service Training Series (Winona Lake, IN: Light and Life Press, 1962), 27. Problems with curriculum published by other churches include doctrinal, ecclesiastical, liturgical, regional, racial, social economic, national, lifestyle standards and political orientation. See Joseph Bayly, "Evangelical Curriculum Development," *Religious Education* 75, no. 5 (Sept-Oct 1980): 541. An alternative may be contextualization which is the "method of defining and identifying within a given sphere some educational materials, means, methods, and models which can be used to facilitate communication aimed at transformation." See Joven Laroya, "Church Leaders: Theologians and Teachers," *The Mediator* 2, no. 1 (October 2000): 41.

Research Methodology

Since the aim of the study revolves around trying to identify the implications of the perceived learning preferences of the respondents, the researcher used the descriptive method of research. The purpose of the descriptive method is to examine facts about people, their opinions, and attitudes.[13] This method utilized both survey and literary approaches. The first chapter concentrated upon literary research. The second and third chapters employed both survey and literary research.

Literary Research

The first chapter investigated the dominant educational theories for curriculum design. The researcher discussed the biblical basis for education, the educational theories of John Dewey, James Fowler, Jean Piaget, and LeRoy Ford from books, periodicals, theses, dissertations, and the Internet.

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[13]Sharan B. Merriam and Edwin L. Simpson, *A Guide to Research for Educators and Trainers of Adults*, 2d ed. (Malabar, FL: Krieger Publishing Co., 1995), 61.

The second chapter concentrated on the survey data and related these findings to general information about intermediate pupils using books and other resources that deal with this area. The third chapter synthesized the literary and survey findings of chapters one and two in order to present the implications of the learning preferences of the respondents in the context of the dominant educational theories surveyed. This integration served as the basis of formulating a Sunday school curriculum design geared towards intermediate pupils.

The researcher synthesized and analyzed related information from different Christian education books, journals, studies, dissertation, theses, and the Internet. The literary part of the study was conducted in the following libraries in the Philippines: Philippine Baptist Theological Seminary (PBTS) and Luzon Nazarene Bible College (LNBC) which are both in Baguio City, Asia-Pacific Nazarene Theological Seminary (APNTS) in Taytay, Rizal, and Light and Life Bible College (LLBC) in Butuan City.

Survey Research

This section covers the following: the population of the research, the research instruments used, the

procedure for collecting the data, and the statistical method used for data analysis.

Population of the Research

The population of this study was composed of the ten, eleven and twelve year-old children of the Northern Mindanao Free Methodist churches.[14] The survey was conducted within a period of one year with one hundred twenty-nine (n=129) intermediate Sunday school pupils who served as respondents. This is a non-probability sampling since the choice is based on judgment regarding the characteristics of the target population and the needs of the survey.[15] This group of children has attended Sunday school classes in the Northern Mindanao Free Methodist churches within a minimum of six months.

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[14]According to the conference records, as of 2002, there are seventy-three organized churches in the Northern Mindanao Annual Conference. The study was conducted in twenty-one of these local churches. For the places where the research was conducted, please see page four of this section.

[15]Arlene Fink, *The Survey Handbook* (Thousand Oaks, CA: Sage Publications, 1995), 32.

Research Instrument Used

The instrument used in the data collection was a self-structured questionnaire that was validated by professional Christian educators.[16] The answers of the respondents to the questionnaire aim to give substantial data that met the purposes of the study. A carefully designed questionnaire could provide a "high proportion of usable responses."[17] The researcher structured the questionnaire in two categories. Category one dealt with the demographic information of the respondents. Category two inquired about the learning preferences of the respondents. In terms of language, the questionnaire was

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[16]Robert Lamb, professor of both the Philippine Baptist Theological Seminary and the Asia Baptist Graduate Theological Seminary during the fourth term of school year 2000-2001, four other faculty members, and the Dean of ABGTS, Tereso Casiño validated the questionnaire.

[17]John W. Best and James V. Khan, *Research in Education*, 6th ed. (Englewood Cliffs, NJ: Prentice Hall, 1989), 181.

written in two sets, English and Cebuano.[18] The respondents
were asked to choose either of the two.[19]

Procedure for Collecting the Data

The following traces the procedure on how the
researcher collected the research data. The researcher
visited a number of churches located in the cities of
Cagayan de Oro and Butuan to explain the objectives and
procedure of the study to pastors in April to May 2000.[20]
A set of questionnaires was distributed by the researcher's
contacts in the local churches around Tagoloan, Misamis
Oriental, Cagayan de Oro City and Butuan City.[21] All data

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[18]Both the English and Cebuano questionnaires were
validated. Concerning the Cebuano questionnaire, three of
the faculty members mentioned in footnote number sixteen
understand Cebuano.

[19]Forty English questionnaires and eighty-nine
Cebuano questionnaires were answered. See Appendix A for
the English version of the questionnaire and Appendix B for
the Cebuano version.

[20]The researcher did not visit all of the twenty-one
local churches where the study was conducted.

[21]These were co-workers of the researcher while she
was assistant pastor in Cagayan de Oro City. They are
primarily Christian educators actively working in Free
Methodist churches.

entries were collected between April 2000 and February 2001.

The preliminary preparation was as follows: First, the instrument was created and validated by the faculty readers of Asia Baptist Graduate Theological Seminary. Second, the researcher considered the intermediate Sunday school pupils in NMAC as the non-probability sample group of respondents for the research. Third, the questionnaire was reproduced with the total number of one hundred fifty copies. Fourth, a formal cover letter was written to the pastors explaining the details and purpose of the study.[22] Fifth, a survey package was prepared that contained the cover letter and the questionnaire that inquires into the learning preferences of the respondents. Finally, the researcher further explained the details of the survey to her contacts by phone. These contacts in Butuan and Cagayan de Oro City distributed the sets of questionnaires by personally going to the churches, explaining the procedure to the pastors so the latter would be able to let the respondents fill out the questions in the survey. One

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[22]Please refer to Appendix C for the letter to the pastors of NMAC.

hundred fifty questionnaires were distributed to the population.

The contacts of the researcher mailed back the questionnaires to Baguio City. On February 8, 2001 twenty-nine sets of questionnaires arrived from Cagayan de Oro City which comprised 19% of the population. On February 21, seventy sets of questionnaires returned from Butuan City which comprised 47% of the population. Finally on February 26, thirty were received from the surrounding churches in Butuan City which comprised 20% of the 2001. In between these dates, the researcher kept communicating with her local church contacts. A total number of one hundred twenty-nine questionnaires which comprised 86% of the target population were used as the basis for data analysis.

Procedure for Analyzing the Data

The following steps were administered in order to analyze the data. First, data entries were entered into *Microsoft Excel 98* with assigned code identifications. The data sheets included the subject's assigned code number, a column for scores of each survey question, and a sum of scores for the sub-scales in the instrument. Second, the

researcher consulted the expertise of a statistician who
entered the data into Statistical Package for the Social
Sciences (hereafter referred to as *SPSS 10.0*) for
statistical treatment.[23]   Then data gathered from the
questionnaire were tabulated, analyzed, and interpreted
with the aid of statistical tools so that these "large
amount of data would somehow make sense."[24]

The following statistical tools were employed in
the study: percentage and frequency, the statistical
descriptives for chi-square, mean, and correlation tool
known as Pearson Product Moment Correlation Coefficient.
These statistical tools suited the kind of analysis
required by the data.   The descriptive analysis of
percentage and frequency were used as tools to interpret
data for the demographic variables.   The chi-square
distribution was used to determine the statistical

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[23]The researcher consulted the professional skills
of Lizette Knight, Asia Baptist Graduate Theological
Seminary and Philippine Baptist Theological Seminary
professor of Christian Education and other related courses.
The following steps to analyzing the data are based upon
her recommended guidelines. Calculations and analysis of
the data are discussed in Chapter II of this paper.

[24]Anselmo Lupdag, *Educational Psychology* (Quezon
City, Philippines: National Book Store, Inc., 1984), 26.

significance or association between categorical variables.[25]
In the computation of data, chi-square was used to
establish the relationship between the demographic
variables (age, gender, and grade level) to the learning
preferences of the respondents (language, kind of song, and
storytelling methods). For the computed value, .05 was the
least and acceptable level of significance in the area of
educational and social research.[26] The formula for chi-
square distribution is as follows:

$$X^2 = \Sigma \frac{(O - E)^2}{E}$$

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[25]Cesar M. Mercado, *Conducting and Managing
Communication Survey Research: The Asian Experience* (Quezon
City: Local Resource Management Services, 1992), 152;
Arlene Fink, *How to Analyze Survey Data* (Thousand Oaks, CA:
Sage Publications, 1995), 90. The chi-square value in the
tabulations established is the X^2 test of independence.
Please see Sixto O. Daleon, Luz Barrios-Sanchez, and
Teresita Barrios Marquez, *Fundamentals of Statistics: With
Applications in Research, Thesis/Dissertation Writing and
Others* (Metro Manila, Philippines: National Book Store,
Inc., 1989), 74.

[26]Kirk W. Elifson, Richard P. Runyan, and Audrey
Haber, *Fundamentals of Social Statistics*, 2d ed. (NY:
McGraw-Hill Pub. Co., 1990), 411; also in Sung Ja Choi, "A
Study of Cultural Identity Among Korean Missionary Kids at
Faith Academy in the Philippines" (M.A.R.E. thesis, Asia-
Pacific Nazarene Theological Seminary, 1998), 57.

In the above formula, X^2 stands for chi-square value; Σ stands for the summation from computing the observed and expected frequencies; O stands for frequencies actually observed; and E for frequencies expected.[27]

The mean was used to measure regular distribution in ranking the preferred teaching methods in the second category of the questionnaire. *Ranking* aimed to give some systematic arrangement and organization.[28] The formula for the mean is as follows:

$$\overline{X} = \frac{X}{N}$$

In the above, $\overline{X}$ stands for the mean; X for frequency; and N for the number of scores.

Finally, the other statistical procedure was the Pearson Product Moment Correlation Coefficient with the aid of the *SPSS 10.0.* It is also called as the Pearson r test which determines whether or not, and to what degree, a

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[27]Daleon, Sanchez, and Marquez, 72.

[28]Cristina Parel et al., *Social Survey Research Design* (Quezon City, Philippines: Philippine Social Science Council, Inc., 1978), 31.

relationship exists.[29] All data entries were presented

using tables, pies, and bar graphs.

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[29]This is another tool, besides using chi-square, to
determine the existence of a significant relationship
between variables.

CHAPTER I

SELECTED EDUCATIONAL THEORIES FOR CURRICULUM DESIGN

Curriculum design is a complex understanding. It springs from careful study on the part of curriculum specialists. There are theories that need to be considered in the process of producing a set of usable curriculum materials. A theory is a symbolic construction designed to bring generalizable facts or laws into systematic connection.[1] It is a formal set of general statements or propositions that are supported by data and that attempt to explain a particular phenomenon.[2] Furthermore, since "all theories of learning rest on a concept of man [*human being*] and behavior,"[3] informed curriculum specialists who have

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[1]Gaudencio V. Aquino and Perpetua Razon, *Educational Psychology* (Manila, Philippines: Rex Book Store, 1993), 42.

[2]Warren R. Bentzen, *Seeing Your Children: A Guide to Observing and Recording Behavior* (NY: Del Mar Publishers, Inc., 1985), 219.

[3]Hilda Taba et al., *A Teacher's Handbook in Elementary Social Studies* (Reading, MS: Addison-Wesley Pub. Co., 1971), n.p.

working knowledge on these theories would do well in the field of curriculum design.

Christian education stands strong with the Bible as its foundation. It also utilizes the contributions of John Dewey, Jean Piaget, James Fowler, and LeRoy Ford, among others.[4] The researcher selected these educational theorists because they provide a comprehensive, balanced, and rational basis for curriculum design.

This chapter deals with the biblical basis for education of children and a discussion on the educational theories of Dewey, Piaget, Fowler, and Ford. This chapter also presents the contributions of these theorists to curriculum design.

The Biblical Basis for Education of Children

Before His ascension, Jesus Christ enjoined His disciples, "Go therefore and make disciples of all the nations . . . *teaching* (emphasis added) them to observe all

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[4]These authors have formulated theories that contribute to the framework of education in general. Although these authors, except Ford, did not have Christian education in mind when formulating their ideas, we could glean some of their principles and relate them to curriculum design. Their theories will be discussed in the succeeding sections of the paper.

things that I have commanded you . . . " (Matthew

28:19-20, New King James Version). This charge includes

the education of children. Given this challenge, there has

to be an enduring basis for the church in her educational

mandate and structure. This enduring basis is found only

in the Bible, God's revelation of Himself to humankind.

Down through the ages, people have had different

ways of educating their kind. Education is "the deliberate

attempt by the learner or by someone else to control (or

guide, or direct, or influence, or manage) a learning

situation in order to bring about the attainment of a

desired learning outcome (goal)."[5] Aristotle, the ancient

philosopher, expressed his sentiments on what is to be

taught to people. The time when he was born was

characterized by "accelerated change."[6] In this particular

context, Aristotle wrote:

> As things are . . . mankind [*humankind*] are by no
> means agreed about the things to be taught, whether we

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[5]This is John A. Laska's definition of education
which he differentiates from "learning." See George R.
Knight, *Philosophy and Education: An Introduction in
Christian Perspective*, 2d ed. (Berrien Springs, MI: Andrews
University Press, 1973), 11.

[6]John S. Brubacher, *Modern Philosophies of
Education*, 3d ed. (NY: McGraw-Hill Book Co., Inc., 1962),
1.

look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or moral virtue. The existing practice is perplexing: no one knowing on what principle we should proceed— should the useful in life or should virtue, or should the higher knowledge be the aim of our training; all three opinions have been entertained. Again about the means there is no agreement: for different persons, starting with different ideas about the nature of virtue naturally disagree about the practice of it.[7]

The twenty-first century is far from different. The world today is becoming a single village. Communication and transportation facilities connect people fast. One of the results of globalization is change. Change appeared to be a central feature of human existence.[8] Educational systems of many countries are undergoing changes tremendously. Foreign students go back to their homeland bringing with them the kind of instruction they have been exposed to. This oftentimes leads to a mixture of philosophies of learning. Werner C. Graendorf contends, "The educational process that each of us comes through in life shapes what we believe, what we value, and what we are able to accomplish."[9] A careful scrutiny of the kind of

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[7]Aristotle, *Politics*. Ibid., 1.

[8]Knight, 68.

[9]Werner C. Graendorf, ed., *Introduction to Biblical Christian Education* (Chicago, IL: Moody Press, 1981), 11.

education one is exposed to is worthy of note for the

curriculum planners. This is where biblical education

comes to the fore. Biblical education provides

authoritative principles on which to build.[10] To claim the

Bible as authoritative over the lives of people invites

them as a community to allow the Bible to be the basis of

their curriculum.[11] Ever since the beginning of Sunday

school with Robert Raikes in the eighteenth century, "the

Bible has been the central course of instruction, and where

it is not, parents and others question its validity."[12]

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[10]Ibid., 12.

[11]David Ackerman, "Proclaiming Biblical Holiness for
the Twenty-First Century: The Central Task of Wesleyan
Biblical Studies," *The Mediator* 2, no. 1 (October 2000): 6.

[12]Kathan Boardman, "The Sunday School Revisited,"
Religious Education 75, no. 1 (Jan-Feb 1980): 13. The
Sunday school is a part of the multi-faceted ministries of
Christian education. Given this, it has the possibility to
play a role in combating moral problems among people.
Consult Edgar C. Auñgon, Sr. "An Evangelical Response to
the Problem of Pornography in Davao City." Th.D. diss.,
Asia Baptist Graduate Theological Seminary, 1999), 157; cf.
Clarence Benson, *A Popular History of Christian Education*
(Chicago, IL: Moody Press, 1943), 124; Elizabeth Javalera
comp., *Administering the Total Educational Ministry* (Quezon
City Philippines: Philippine Association of Christian
Education, Inc., 1975), 6; Harold Carlton Mason, *The
Teaching Task of the Local Church* (Winona Lake, IN: Light
and Life Press, 1960), 47; H. Clay Trumbull, *The Origin and
Expansion of the Sunday School* (Philadelphia, PA: The
Sunday School Times, Co., 1906), 3-4; Bob D. Taylor, comp.,

The Bible is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:16-17, NKJV). The Bible is written with divine inspiration (2 Peter 1:22). Daniel Lenox Barlow testifies, "The Bible provides the unifying focus for all knowledge."[13] That the Bible is of paramount importance to life is what Roy B. Zuck stresses when he writes, "Without the Bible as the foundation and core, there can be no true Christian education."[14] The teaching authority of Scripture commits the believer at certain focal points and so provides an interpretive framework, an overall glimpse of how everything relates to God.[15] Edward L. Hayes affirms, "Christian education as a whole looks to the Scriptures for

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The Youth Ministry (Nashville, TN: Convention Press, 1979), 14; Elmer Towns, *154 Steps to Revitalize Your Sunday School and Keep Your Church Growing* (Wheaton, IL: Victor Books, 91), 18; and Virginia P. Manganag, "Ways of Improving Philippine Sunday Schools" (M.R.E. thesis, Philippine Baptist Theological Seminary, 1967), 1.

[13]Barlow, 219.

[14]See Graendorf, 15.

[15]Knight, 207.

28

both its origin and form. Its purposes, methods, and institutional expressions are rooted in Scriptures."[16]

Considering the Bible as God's revelation, George Knight asserts, "This revelation allows Christians to make further observations concerning the nature of reality, and it provides the metaphysical framework in which Christian education takes place."[17] He amplifies:

> The basic pillars of the biblical world view consist of the following elements: (1) the existence of the living God, the Creator-God; (2) the creation by God of a perfect world and universe; (3) mankind's creation in the image of God; (4) the "invention" of sin by Lucifer, (5) the spread of sin to the earth by Lucifer and the Fall of mankind, (6) the inability of human beings, without divine aid to change their own nature, (7) the initiative of God for mankind's salvation (8) the activity of the Holy Spirit in the plan of restoring God's image in fallen humanity (9) the return of Christ at the end of earthly history; and (10) the eventual restoration of our world.[18]

The purpose of Christian education is to place God at the center and to bring the individual into the right relation with God and one's fellows within the

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[16]Edward L. Hayes, "The Biblical Foundation of Christian Education," in *Introduction to Biblical Christian Education*, ed. Werner C. Graendorf (Chicago, IL: Moody Press, 1981), 25.

[17]Knight, 162.

[18]Ibid., 162-63.

perspective of the fundamental Christian truths about all of life.[19] In relation to the Christian education of children, the Bible, the "curriculum foundation," teaches that children are a "heritage from the Lord" (Psalm 127:3a, New King James Version) and, therefore, have to be educated thoroughly.

Both the Old and New Testaments establish the importance of educating children. The Old Testament places a great responsibility upon the family when it comes to education. Deuteronomy 6:6-9, called the Shema, emphasizes the instruction of God to educate the young. It says, "And these words which I command you today shall be in your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up." The curriculum of the Hebrew faith was always the

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[19]Randolph Crump Miller, ed. *Theologies of Religious Education* (Birmingham, AL: Religious Education Press, 1995), 4.

Scripture.[20] It is one of the many duties of the parents to teach their children God's commandments.

King Solomon, one of the writers of Proverbs, instructs, "Train children in the right way, and when old, they will not stray" (Proverbs 22:6, New Revised Standard Version). Hayes provides a vivid explication of the verb "to train" in Hebrew. He explains, "The Hebrew word *hanak*, 'to educate' or 'to train,' comes from a root word meaning to dedicate or consecrate. . . . The education of a child from the Hebrew perspective was viewed as an act of consecration."[21]

Jewish education in the New Testament times was influenced by Roman and Greek concepts of education. Early Christian education developed in a world in which the predominant cultural forms were predominantly Hellenic and the political organization was Roman.[22] With the Old

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[20]Jack D. Terry Jr., "God As Teacher," in *The Teaching Ministry of the Church: Integrating Biblical Faith with Contemporary Application*, ed. Daryl Eldridge (Nashville, TN: Broadman and Holman Publishers, 1995), 8.

[21]Hayes, 27.

[22]Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy* (Chicago, IL: Moody Press, 1983), 80.

31

Testament exhortations regarding child training ringing in

heir ears, their educational task was twofold: (1) to

provide instruction that would initiate their children and

converts in Christian doctrine, *Weltanschauung*, and way of

life; and (2) to help them assess and synthesize their

Christian life with the best of the secular culture

embodied in the rhetorical and philosophical studies of the

pagan schools.[23]

In the New Testament Scriptures, Jesus, the Master

Teacher, and the Apostle Paul esteemed teaching children

highly. The ministry of Jesus on earth was threefold:

preaching, healing, and teaching. Jesus brought unique

freshness to the teaching task.[24] Jesus loved to teach the

children. He still does. While He was engaged in

ministry, He took the children in his arms and declared,

"Let the little children come to Me, and do not forbid

them; for of such is the kingdom of heaven" (Matthew 19:14,

NKJV). This gesture signifies the great value Jesus placed

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[23]J. W. Donahue, "History of Education I," in *New Catholic Encyclopedia*, vol. 5 (NY: Mc-Graw Hill, 1967), 111.

[24]Ibid., 29.

on children which, consequently, entails responsibility on the part of children's workers.

The Apostle Paul stresses training of children. He admonishes the Ephesian Christians to bring their children in "the training and admonition of the Lord" (Ephesians 6:4, NKJV). Horace Bushnell interprets this passage in relation to Christian education this way:

> There is then some kind of nurture which of the Lord, deriving its quality and a power from Him and communicating the same. Being instituted by Him, it will of necessity have a method and a character peculiar to itself, or rather to Him. It will be the Lord's way of education, having aims appropriate to Him, and, if realized in its full intent, terminating in results impossible to be reached by any merely human method.[25]

Teaching children is a vital ministry of the church. Forthwith, the ultimate goal of teaching children is to bring them to self-fulfillment and "maturity in the Christian faith."[26] This is characterized by (a) personal acceptance of Jesus Christ as Savior and Lord, (b) mature decision-making and behavior reflecting internalized Christian values, and (c) righteousness and the fullness of

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[25]Horace Bushnell, *Christian Nurture*, reprint ed. (Grand Rapids, MI: Baker Book House, 1979), 3.

[26]Joy, 19.

the stature of Christ.[27] It implies that once children

become believers and are given proper Christian nurture,

they could be on their way to becoming "more Christlike."[28]

Writing regarding the child and the church, Hayes

expounds:

> Christian education has properly emphasized the
> significance of childhood. . . . Children's work is
> not to be despised. Our Lord's rebuke of the
> disciples, His example of setting children in the
> midst of them, and His comparison of the simplicity
> and openness of a child to receiving the kingdom of
> God set an agenda for church education (cf. Matthew
> 19:13; Mark 10:13; Luke 18:15). God is willing to
> care for children with guardian angels (Matthew
> 18:10). Christ's teaching is clear that the Christian
> duty to the child is absolutely binding. To receive a
> child is to receive none other than Jesus Himself
> (Mark 9:26; Luke 9:48). The child is the very pattern
> of the kingdom. Unless a person becomes a child there
> is no entrance to God's spiritual kingdom.[29]

Taking hold of the mundane things in life and

relating them to the biblical teachings is a way to educate

children and lead them to maturity in the faith. This

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[27]Ibid.

[28]Clark, "The Learner: Children," 128.

[29]Hayes, 31.

relationship does not deem to separate the "sacred and the secular."[30]

Educating children in the church is of paramount importance. The Bible endorses it. Jesus Himself exemplified it. The need of children discloses to the community of believers that education is as indispensable as life itself.

The Educational Theory of John Dewey

John Dewey (1859-1952) is one of the prominent theorists who revolutionized the educational system of America and other countries in the twentieth century until the present.[31] His contribution to education and science as a whole is worthy of scrutiny.

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[30]Frank Gaebelin, a Christian educator believes that "Christian education, if it is faithful to its deepest commitment must renounce once and for all the false separation between secular and sacred truth." See Kenneth O. Gangel and Christy Sullivan, "Evangelical Theology and Religious Education," in *Theologies of Religious Education,* ed. Randolph Crump Miller (Birmingham, AL: Religious Education Press, 1995), 72.

[31]James Reed and Ronnie Prevost, *A History of Christian Education,* with a foreword by Findley B. Edge (Nashville, TN: Broadman and Holman Publishers, 1993), 311.

Biographical Information

Dewey was born in Vermont before the Civil War.[32]
After graduating at the head of his class with a major in
philosophy at the University of Vermont, Dewey studied
under G. Stanley Hall at Johns Hopkins University.[33] Over a
period of forty-six years, Dewey taught at the University
of Michigan, the University of Minnesota, the University of
Chicago, and Columbia University.

Contributions to Education

H. W. Byrne finds out that "what Dewey did was to
combine the ideas of his predecessors on education with his
ideas on democracy and pragmatism into a philosophy of
education."[34] To wit, Dewey stresses on (1) education and
its relationship to life as a whole which entails direct

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[32]Ibid.

[33]Ibid.

[34]H. W. Byrne, *A Christian Approach to Education*
(Milford, MI: Mott Media, 1978), 95. Those ideas included
the following: The emphasis on Vives on vernacular
language; Rousseau's views on child development; Froebel's
views on the whole child and self-activity; Comenius' views
on universal education; Francis Bacon's views on scientific
method; Pestalozzi's views on natural instincts of the
child as the basis for motivation; Mulcaster's views on
kindlier discipline and Priestly's, Leibnitz's, Franklin's,
and Mann's views on practical, useful subject matter.

involvement with culture, (2) the importance of the child's

experiences to the learning process; (3) the scientific

method of inquiry and learning by experimentation; and

(4) the importance of language and the arts.

First, education for Dewey is a necessity of life.

In *Democracy and Education*, Dewey points out:

> Education in its broadest sense is the means of
> this social continuity of life. Everyone of the
> constituent elements of a social group, in a modern
> city as in a savage tribe, is born immature, helpless,
> without language, belief, ideas, or social standards.
> Each individual, each one who is the carrier of the
> life experiences of his group, in turn, passes away,
> yet the life of the group goes on.[35]

John Dewey is a pragmatist. His predecessor,

William James (1842-1919) defines pragmatism as "the

attitude of looking away from first things, principles,

categories, supposed necessities; and of looking towards

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[35]Dewey, *Democracy and Education* (NY: Macmillan, 1916), 16. Also available in http://ed.uinc.edu/students/ Dewey.html.1st digital classics, Internet; accessed 12 February 2002. Cf. Lee, *The Shape of Religious Instruction*: *A Social Science Approach* (Mishawaka, IN: Religious Education Press Inc., 1971), 7; and Barbara Wilkerson, ed., *Multicultural Religious Education* (Birmingham, AL: Religious Education Press, 1997), 45. For Dewey, education and democracy belong to the same perspective. See George Albert Coe, *A Social Theory of Religious Education* (NY: Charles Scribner's Sons, 1925), x.

last things, fruits, consequences, facts."[36] This concept

instigates Dewey when he promotes that education has much

to do with direct involvement with the community or

culture. In "My Pedagogic Creed," Dewey stresses:

> I believe that all education proceeds by the
> participation of the individual in the social
> consciousness of the race. I believe that the only
> true education comes though the stimulation of the
> child's powers by the demands of the social situations
> in which he finds himself. . . . I believe that the
> child should be stimulated and controlled in his work
> through the life of the community.[37]

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[36]William James, *Pragmatism: A New Name for Some Old Ways of Thinking* (NY: Longman Green and Co., 1907), iii. The "new psychology" as found in James's *Principles of Psychology* (1890) stimulated Dewey to "formulate the instrumentalist role of the inseparability of thought and action, knowing and doing; ideas were seen no longer as objects of contemplation but as instruments of action. See Patricia A. Graham, *Progressive Education: From Arcady to Academe* (NY: Teachers College Press, 1967), 6. Byrne says, "Pragmatism is the doctrine that the ultimate test of whether or not a thing is good depends upon whether or not it works." See Byrne, 95; cf. Theodore Brameld, *Philosophies of Education in Cultural Perspective* (NY: Holt, Rinehart and Winston, 1955), 93.

[37]Dewey, "My Pedagogic Creed," *The School Journal* 54 no. 3 (January 16, 1897), 77. Dewey's teachings reflect his belief in the interaction between the learner and the community. Available from http://ed.uinc.edu/students/ Dewey.html.1st digital classics. Internet; accessed 12 February 2002. See also James W. Noll and Sam P. Kelly, *Foundations of Education in America: An Anthology of Major Thoughts and Significant Actions* (NY: Harper and Row, 1970), 313.

Dewey argues that if education does not relate with real life, "Schooling then is technical because of its isolation and the child's thinking cannot operate because school has nothing in common with his earlier experiences."[38] This implies how education could not be confined to the walls of the classroom only. In the light of this, Dewey maintains that "experiencing has no existence apart from the subject matter experienced."[39] Commenting on this idea, Lawrence Kohlberg, the author of the stages of moral development theory says, "In this developmental or participatory idealist view of Dewey, the school was a necessary bridge between the family and the outside society in providing individuals with experiences of democratic community."[40] The interdependence of the learner, the lesson, and the community is evident in this

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[38]Dewey, *How We Think*, 68.

[39]Dewey, *Philosophy and Civilization* (NY: Putnam, 1931), 261.

[40]Lawrence Kohlberg, "Educating for a Just Society: An Updated and Revised Statement," in *Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education*, ed. Brenda Munsey (Birmingham, AL: Religious Education Press, 1980), 467.

concept. Failure of any one of these components could mean an imbalance of the total educational process.

Second, Dewey indicates the importance of the child's experiences to the learning process. For him, "Individuals have to do something with knowledge or understanding or values; they cannot merely attain these outcomes in their heads."[41] There lies a critical point when learners are given the opportunity to apply what they have learned in the classroom to real-life situations. This continuity of learning outside the confines of the academe reinforces the experiences of learners.

Dewey has been considered as the "father of the Progressive Education movement."[42] His famous *Democracy and*

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[41]Dewey, *Democracy and Education*, 321. James Michael Lee agrees with Dewey when the former writes, "There is no such thing as genuine and cognitive content except as the offspring of doing. Men have to *do* something to things when they wish to find out something." See James Michael Lee, *The Content of Religious Instruction* (Birmingham, AL: Religious Education Press, 1985), 15.

[42]Francis W. Parker (1837-1902) and others credited Dewey this title. See Iris V. Cully, *Children in the Church* (Philadelphia, PA: The Westminster Press, 1960), 106. Dewey is considered as one of the ten outstanding modern revolutionaries in May 1943 during the 400th Anniversary of Copernicus. See Jose V. Abueva, *Focus on the Barrio* (Quezon City, Philippines: Phoenix Press, Inc., 1959), 132.

Education (1916) discloses his beliefs regarding

instruction. In this book, Dewey recommends that the

"entire school be organized as a miniature democracy where

students participate in the development of the social

system and, through experience, gradually learn how to

apply the scientific method to improve human society."[43]

Moreover, Dewey observes:

> When pupils study subjects that are too remote from
> their experience, that arouse no active curiosity, and
> that are beyond their power of understanding, they
> begin to use a measure of value and of reality for
> school subjects different from the measure they employ
> for affairs of life that make a vital appeal. Then
> they tend to become intellectually irresponsible; they
> do not ask for the meaning of what they learn, in the
> sense of what difference it makes to the rest of their
> beliefs and to their actions.[44]

Teachers who endeavor to discover the interests of

the pupils could further enhance the teaching-learning

experience. Dewey in fact maintains, "The more the teacher

is aware of the past experiences of students, of their

hopes, desires, chief interests, the better will he

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[43]Bruce Joyce, Marsha Weil, and Beverly Showers, *Models of Teaching*, 4th ed. (Boston, MA: Allyn and Bacon, 1972), 41. Kenneth O. Gangel, *Building Leaders for Church Education* (Chicago, IL: Moody Press, 1951), 36.

[44]Dewey, *How We Think*, 32. Cf. Gordon H. Bower and Ernest R. Hilgard, *Theories of Learning*, 5th ed. (Englewood Cliffs, NJ: Prentice-Hall Inc., 1981), 301.

understand the forces at work that need to be directed and utilized for the formation of reflective habits."[45] The relationship between teacher and the pupils plays a major role in enriching the projected objectives of education.

Third, Dewey promotes the scientific method of inquiry and learning by experimentation.[46] Dewey is one of those men who "injected into education the notion that there is a scientific way to solve problems—not only the

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[45]Dewey, *How We Think*, 36; cf. W. L. Reese, *Dictionary of Philosophy: Eastern and Western Thought* (Atlantic Highlands, NJ: Humanities Press Inc., 1980), 129. Also expounded in Israela Ettenberg Aron, "Moral Education: The Formalist Tradition and the Deweyan Alternative," in *Moral Development, Moral Education, and Kohlberg*, edited by Brenda Munsey (Birmingham, AL: Religious Education Press, 1980), 416. Aron echoes the claims of Dewey that "educational efforts must be grounded in the experiences of the students." He writes that for Dewey, "in order to teach students to deliberate, one would give them a great deal of practice in deliberation." See also Robert E. Clark, "Elementary-age Children," in *Christian Education: Foundations for the Future*, ed. Clark, Johnson, and Sloat (Chicago, IL: Moody Press, 1991), 246.

[46]This is Dewey's theory of "learning by doing." See Ross Snyder, "John Dewey," in *The Westminster Dictionary of Christian Education*, ed. Kendig Brubaker Cully (Philadelphia, PA: The Westminster Press, 1963), 190. Pragmatists use this theory which leads the way for progressivism in the latter part of the 20th century. Pragmatism is also called "experimentalism" and "instrumentalism." Refer also to Robert R. Boehlke, *Theories of Learning in Christian Education* (Philadelphia, PA: The Westminster Press, 1962), 24, 27.

technological problems of industry but the problems of

learning, character building, and institutional

organization."[47] In his *Freedom and Culture*, Dewey espouses

the idea of psychological inquiry. He says, "The idea of

freedom has been connected with the idea of

individuality."[48] Furthermore, in *How We Think*, Dewey

presents his five-step formulation of the scientific

method. He writes:

> First, is the encountering of an obstacle or an idea
> in real life as a felt difficulty that the scientist
> should investigate. Second comes the development of a
> hypothesis. Third is deductive reasoning, which
> decides on the best way to proceed with investigating
> the problem. Fourth is the activity of conducting the
> experiment itself, where the hypothesized
> relationship between the variables is tested
> empirically. Fifth is the evaluation of the data
> generated by the experiment. Either the hypothesis
> has been supported by the data and deserves more
> testing, or the hypothesis has been shown to be faulty

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[47]Dorothy Jean Furnish, *DRE/DCE—The History of a Profession* (Nashville, TN: Christian Educators Fellowship of the United Methodist Church, 1976), 17. Cf. Jerry M. Stubblefield, *The Effective Minister of Education: A Comprehensive Handbook* (Nashville, TN: Broadman and Holman Publishers, 1993), 25.

[48]Dewey, *Freedom and Culture* (NY: The Macmillan Co., 1939), n.p.; available from http://ed.uinc.edu/students/ Dewey.html.1stdigital classics. Internet; accessed 12 February 2002.

43

and the process must be recycled to reformulate a new hypothesis.[49]

The above systematization of inquiry influences research in education as well as innovations in science and technology.

Finally, Dewey considers the importance of language and the arts in society. Regarding language, Dewey notes:

> Language . . . is intimately a part of thinking by furnishing the symbols and tools with which most thinking does its work that it is virtually indispensable. Its functions as a socializing agency is similarly fundamental. It is not the only method of "communicating," that is, of imparting, or sharing or making common, some thought or feeling but it is by far the most usual, and for many purposes the only method. . . . Written language enables each generation to profit more fully from the thought and work of previous generations. . . . Increased means of communication are among the inventions of largest promise for mutual understanding among men.[50]

Dewey also recognizes the significance of arts, crafts, and song in human life. The church curriculum could glean from Dewey's idea of how art, craft, and song

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[49]John Dewey, *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process* (Boston, MA: D. C. Heath and Co., 1933), 106-18. See also Timothy Arthur Lines, *Functional Images of the Religious Educator* (Birmingham, AL: Religious Education Press, 1992), 144-45.

[50]John Dewey and James H. Tufts, *Ethics*, rev. ed. (NY: Holt, Rinehart and Winston, 1936), 38-39. The book is Dewey and Tufts' co-authorship. However, these particular lines are Dewey's exclusive elucidation on the importance of language.

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unite people. Dewey recognizes how hunting societies

perform drama, war and hunting dances, and other

spontaneous activities to serve some definite social end

for the definite purpose of increasing the unity and

sympathy of the group.[51] Music also creates the same

effect. Dewey observes, "To sing with another involves a

contagious sympathy, in perhaps a higher degree than is the

case with any other art. There is, in the first place, as

in the dance a unity of rhythm. Rhythm is based upon

cooperation and, in turn, immensely strengthens the

possibility of cooperation."[52] Dewey evidently places high

value in song since he recognizes how it relates to

identification and ownership within the group. Through

song or even a slight memory of it the members of a certain

society identify with their history. He explains, "The

kindred group, as they hear the recital, live over together

the history of the group, thrill with pride at its glories,

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[51]Ibid., 37. Dewey illustrates his point by saying
that arts and crafts become a part of the daily lives of
people, bring more meaning into life, and elevate its
interests.

[52]Ibid., 42.

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suffer at its defeats; every member feels that the clan's history is his history and the clan's blood his blood."[53]

Dewey and the Curriculum of the Church

The democratic and scientific philosophy of Dewey has a place in the educational ministry of the church. Based upon the educational theories of John Dewey, the function of the school is to select the potentially most enriching experiences for its curriculum.[54] These ideas are workable to curriculum design.

John Dewey's experiential approach to education began to exert heavy influence on curriculum developers in the 1900s.[55] Prior to this breakthrough, content was the most important aspect of curriculum. When Dewey's theory became popular, Osterman notes, "A concerted movement developed to broaden the understanding of content to include the learner's life situations and experiences."[56]

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[53]Dewey and Tufts, 43.

[54]Theodore Litz, *The Person: His and Her Development throughout the Life Cycle*, rev. ed. (NY: Basic Books, Inc., 1983), 189.

[55]Osterman, 531.

[56]Ibid., 531.

In addition, Gangel points out, "Dewey's talk about activity, interest, discussion and friendliness in the learning situation was not theological heresy by educational sense."[57] Gangel then cites the story about Nicodemus and the woman of Samaria whom Jesus had dialogues about spiritual matters. He asserts, "The Sunday school teacher who involves his students in the lesson is not following John Dewey; he is following rather the example of Jesus Christ."[58]

The Educational Theory of Jean Piaget

Jean Piaget (1896-1980) was a distinguished Swiss psychologist who lived most of his entire life observing children and how they think. He came up with good working hypotheses by beginning his research among his own children.[59] His theory has been influential in the areas of psychology, psychiatry, counseling, and education, both outside and within the context of the church.

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[57]Gangel, 36.

[58]Ibid.

[59]Ronald Cram, "Knowing God: Children, Play, and Paradox," *Religious Education* 91, no. 1 (Winter 1996): 55.

Biographical Information

Jean Piaget was born in 1896, the same year when
Maria Montessori became doctor of medicine and a year after
the publication of Freud's "Studies in Hysteria."[60]
These two investigators influenced the views of Piaget.
Piaget was trained as a biologist and philosopher. He was
intensely observant by nature. His young life
was spent in a natural history museum. When he was
fifteen, he published his observations on shellfish.[61]
Later he got interested with Freudian psychology,
paranormal psychology, then finally got on with his work on
intelligence testing. Piaget has always been fascinated
with the idea of experimentation. He remarks, "My central
aim has always been the search for the mechanisms of
biological adaptation and the analysis and epistemological
interpretation of that higher form of adaptation which

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[60]David Elkind, "The Role of Play in Religious
Education," *Religious Education* 75, no. 3 (May-June 1980):
285.

[61]Ernst von Glasersfeld, "Homage to Jean Piaget
(1896-1980)," available from http://www.ship.edu/~cgboeree/
perscontents.html, Internet; accessed 02 March 2002.

manifests itself as scientific thought."[62] This shows

Piaget's philosophical approach to his experiments as well

which paved the way for him to work with the cognitive

behavior of children for thirty years. Finally, in 1969 he

received the Distinguished Scientific Award from the

American Psychological Association.[63]

Contributions to Education

Piaget discovers a theory which has outlived his

progeny. His findings have furthered the cause of

education down through the years. This is known as the

"cognitive stages of human development."[64] Piaget

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[62]Jean Piaget, "Foreword to *The Essential Piaget*,"
eds. H.E.Gruber & J.Voné che (London: Routledge and Kegan
Paul 1977a), xi.

[63]William Yount, *Created to Learn: A Christian
Teacher's Introduction to Educational Psychology*
(Nashville, TN: Broadman and Holman Publishers, 1996), 74.
77.

[64]Jean Piaget, *The Science of Education and the
Psychology of the Child* (NY: Grossman, 1970), 513ff. This
theory espouses the four stages as: sensory motor (0-2
years old); pre-operational (3-6); concrete operational
(7-11); and formal operational (11 upwards). For a
summary, see Appendix D. See also Ray S. Anderson, *Self
Care: A Theology of Personal Empowerment and Spiritual
Healing* (Wheaton, IL: Victor Books, 1995), 28-29; and Alan
L. Sroufe, Robert G. Cooper, and Ganie B. Dehart, *Child
Development: Its Nature and Course*, 3d ed. (NY: McGraw-
Hill, Inc., 1988), 183.

summarized the core of his theory of knowledge in his conversations with Jean-Claude Bringuier. He expresses: "I think that all structures are constructed and that the fundamental feature is the course of this construction: Nothing is given at the start, except some limiting points on which all the rest is based. The structures are neither given in advance in the human mind nor in the external world, as we perceive or organize it.[65] The theory, in its core, gives light to the ways in which learners think, understand, and interact with their environment.

Piaget spent his life experimenting on the responses of children with different age levels and found out that children gradually develop their cognitive structures as they grow in bodily structures and interacts with the environment. These so-called cognitive structures are patterns of physical or mental action that underlie specific acts of intelligence and correspond to stages of

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[65]Piaget, "Foreword to *Conversations Libres Avec Jean Piaget*," ed. Jean Claude Bringuier (Paris: Editions Laffont, 1977b), 63.

50

child development.[66] There are varying degrees as to how

each child interacts to the environment or to any learning

situation. This theory is also called "genetic

epistemology" or the pattern of physical or mental action

that underlie specific acts of intelligence to stages of

human development.[67] Piaget came up with this theory after

decades of research. No wonder many psychologists and

educators refer to his findings.

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[66]Piaget, "Genetic Epistemology," Available from
http://tip.psychology.org/piaget.html, Internet; accessed
02 March 2002. Piaget formulates this cognitive stage of
human development emphasizing how individuals gather and
organize information to make sense of their worlds. See
Lynn Gannett, "Teaching for Learning," in *Christian
Education: Foundations for the Future*, ed. Robert E. Clark,
Lin Johnson, and Allyn K. Sloat (Chicago, IL: Moody Press,
1991), 110. Basically, cognition also relates to attention
span, information processing, decision-making, memory, and
understanding. See Yount, 211-19; *The Standard Dictionary
of Philosophy*, rev. and exp., s.v. "Cognition," by
Dagobert D. Runes; and Rosalind Yeet-Wah Lim, "Using The
Trichotomy Approach among the Primary School Children in
Penang, Malaysia" (M.A. thesis, Philippine Baptist
Theological Seminary, 1999), 57.

[67]Piaget, "Genetic Epistemology." Piaget's
designation of ages in the cognitive structures may vary
considerably depending on intelligence, cultural
background, and socioeconomic factors but the order of
progression assumed to be the same for all children. See
also Rita L. Atkinson et al., *Introduction to Psychology*,
10th ed. (Chicago, IL: Harcourt Brace Jovanovich Pub.,
1990), 81.

51

In his study, Piaget discovers that "the ability to think conceptually in abstract operations is a manifestation of mental processes which take place as a result of the maturation of the nervous system and the influences of social environment."[68] In the experiments he conducted, he found out how the mind works in processing what one knows and what one does with what he or she knows. Furthermore, his experiments revealed that cognitive structures change through the processes of adaptation in terms of assimilation and accommodation. *Adaptation* refers to the natural process of adjusting one's thinking, or

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[68]Barbel Inhelder and Jean Piaget, *The Growth of Logical Thinking from Childhood to Adolescence*, trans. Anne Parsons and Stanly Milgram (London: Routledge and Kegan Paul, Ltd., 1958), 336. See also in Edward D. Seely, *Teaching Early Adolescents Creatively: A Manual for Church School Teachers* (Philadelphia, PA: The Westminster Press, 1971), 45; and Cary A. Buzzelli, "Characteristics of School-Aged Children," in *Handbook of Children's Religious Education*, ed. Donald E. Ratcliff (Birmingham, AL: Religious Education Press, 1992), 3. Bill Pulka claims, "The attainment of higher moral stages is dependent upon the development of higher logical stages in the Piagetian sense." See Bill Pulka, "Kohlbergian Forms and Deweyan Acts: A Response," in *Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education*, ed. Brenda Munsey (Birmingham, AL: Religious Education Press, 1980), 447; see also Robert E. Clark, "Spiritual Formation in Children," in *The Christian Educator's Handbook on Spiritual Formation*, ed. Kenneth O. Gangel and James C. Wilhoit (Wheaton, IL: Victor Books, 1994), 235.

52

one's environment, so that balance exists between what one

knows and what one experiences, it is creating a good fit

between one's concept of reality (schemes) and real-life

experiences.[69] Piaget then summarizes this concept by

saying: "To fit means to be adapted-and adaptedness is

tantamount to the ability to survive."[70] Thus, it is

Piaget's concept that human beings have the capacity to

adapt themselves to their environment. In relation to the

child, Piaget indicates that "[The child] is socialized in

the same way as it adapts itself to the external physical

environment."[71] This idea, however, may pose a relationship

between the child and the morality since he or she has all

the tendencies to become molded by its environment.

    To elaborate on the concept of adaptation, Piaget

indicates that assimilation and accommodation are two

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[69]Piaget, *The Construction of Reality in the Child*
(NY: Basic Books, 1954), n.p. See also Donald Ratcliff,
"Psychological Foundations of Multicultural Religious
Education," in *Multicultural Religious Education,* ed.
Barbara Wilkerson (Birmingham, AL: Religious Education
Press, 1997), 96.

[70]Piaget, *Le Comportement, Moteur de L'évolution*
(Paris: Gallimard, 1976), 18.

[71]Piaget, *Etudes Sociologiques*, trans. Barbetta
(Geneva: Librairie Droz., 1965), 264.

components within the scope of adaptation. *Assimilation* involves the interpretation of events in terms of existing cognitive structure (interpreting experiences so they fit what one knows) whereas *accommodation* refers to changing the cognitive structure to make sense of the environment (adjusting schemes so they fit one's experience).[72] In other words, adaptation is the capacity of human beings to maintain balance between the way they think and the world around them. This enables children to interact with their surroundings and the learning experience as a whole using their cognitive abilities.

In addition, Piaget places emphasis on *schemes*. This refers to the cognitive structures produced as a result of the development process. Schemes are organized patterns of behavior or thought, produced through interaction with the environment, which represent the world as one knows it. Piaget writes, "A scheme represents what can be repeated and generalized in an action (for example, the scheme is what is common in the actions of 'pushing'

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[72]Piaget, "Genetic Epistemology;" cf. Yount, 74.

[any] object with a stick or any other instrument)."[73]
Piaget explains that schemes allow children to relate with
their environment. The plural schemata "simplified images"
refer to the "figurative aspects of thought" which allow
children to recognize a dog, for instance, by comparing it
with their schemata of various animals; they know they can
play with it by referring to their "playing" scheme."[74]

Piaget recognizes that the cognitive aspects of
life are related with the affective as well. He explains,
"Affective states that have no cognitive elements are never
seen, nor are behaviors found that are wholly cognitive."[75]
This paradigm explains the stages of affective development
as it relates to his theory of cognitive stages of
development.[76] In other words, for Piaget, feelings and

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[73]Piaget, *The Mechanisms of Perception* (London:
Rutledge and Kegan Paul, 1970), 705.

[74]Ibid. For an explanation of this concept, see the
elaboration in Phillip Zimbardo, *Essentials of Psychology
and Life*, 10th ed. (Glenview, IL: Scott, Foresman and Co.,
1980), 183.

[75]Piaget, *Intelligence and Affectivity: Their
Relationship During Child Development* (Palo Alto, CA:
Annual Reviews, Inc., 1981), 14.

[76]Ibid. Refer to Appendix E for the table.

thinking could never be considered as separate entities. One is interrelated with the other.

Piaget also espouses a favorable learning environment. This is substantiated when he reasons, "Environments that restrict children's opportunities to explore, to test their own hypotheses, to have their questions answered and other questions raised, would retard their development."[77] Hence, experimentation and individual pursuit for learning is not far from Piaget's concept. In fact, he sees the child as an "intellectual alien in the adult world."[78] Children are limited in the way they express their feelings because they have lesser experiences compared to adults. This is why learning gears toward providing rich and varied experiences for the learners. One of the ways this could be done is by manipulating objects. Piaget affirms, "We can get to know objects only by acting on them and by producing some transformation in

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[77]See Mary L. Hammack, "Personality Development of Children," in *Childhood Education in the Church*, ed. Clark, Brubaker, and Zuck (Chicago, IL: Moody Press, 1981), 57.

[78]David Elkind, *Children and Adolescents: Interpretive Essays on Jean Piaget*, 3d ed. (NY: Oxford University Press, 1981), 108.

56

them."[79] Teaching children in Sunday school could enhance
their knowledge about certain concepts through actually
manipulating concrete equipment.

Piaget also advocates the interactive power of
play. He says that through play a child practices and
consolidates all he knows.[80] It is interesting to note that
for Piaget, interactive play "leads the child to question
his concepts of reality, rethink them, and revise them to
fit reality."[81] This explains the value of play in the
teaching-learning process. As teachers supervise children
in interactive peer games, many cognitive abilities are
enhanced.

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[79]Piaget, *Six Psychological Studies* (NY: Vintage
Books, 1968), 128; cf. Norberto Castillo, "Visuals and
Visualizability as Scientific Themata," *Philippiniana Sacra*
23, no. 68 (May-Aug 1988): 194-224.

[80]Barlow, 334.

[81]Piaget, *Play, Dreams and Imagination in Childhood*
(NY: Norton 1962), n.p; cf. Barlow, 334. Piaget observes
that there exists a "reciprocative and cooperative
interaction among members of a peer group." See Henry
Murray and Clyde Kluckhohn, *Personality in Nature, Society,
and Culture*, 2d ed. (NY: Alfred A. Knopf, 1954), 27.

Piaget categorizes play as practice play, symbolic play, and games with rules.[82] Practice play corresponds to what infants do during the first few months of life. An example is thumb sucking. Symbolic play comes to the fore when a child reaches two to five years of age. Playing house, for instance, reflects personal needs for mastery and control.[83] Then come games with rules that are likely to be played by those who reach concrete operations, that is, six to seven years of age. Piaget observes that in concrete operations stage, "The child no longer needs to reflect, he decides, he even looks surprised that the question is asked, he is certain of the conservation."[84] In this stage, the child's thinking is described as operational because the child has mastered many of the processes (operations) required in solving problems where there are concrete materials.[85] During games, especially group games, children usually learn how to work as a team,

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[82]Elkind, "The Role of Play," 286-88.

[83]Ibid., 287.

[84]Piaget, *The Psychology of Intelligence* (NY: Harcourt Brace, 1950), 140.

[85]Ibid., 143.

and defer to the actions of the rest of the group to come out as winners.

In 1966, a study on cognitive development based on Piaget's theory was conducted at the Child and Youth Research Center to determine the mental characteristics and levels of functioning of mental processes of Filipino children ages five to twelve, that is, concrete operations in Piaget's stages.[86] The tasks involved conservation of substance of quantity, continuous quantity, area, volume, number correspondence, and perspective. The results of the study showed:

> Generally the subjects were still non-conservers at ages 5-8. The concepts of conservation of substance were attained by the subjects at ages 9-10 years, while the concept of water line was achieved at ages 8 and 9. The number concept seemed to have been developed early among the subjects (5 years) but the conservation of area seemed to have been difficult to attain. The results of the test of egocentricity were erratic. Children at ages 7, 9, and 11 years seemed to have not fully achieved it. The authors concluded that the concept of conservation is developed at ages 9-11, which they attribute to the authoritarian atmosphere in the Philippine homes.[87]

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[86]Aquino and Razon, 41. This research is major evidence on how Piaget's cognitive stages of development spread from the West to the Philippine context.

[87]Ibid.

Developmental psychologists challenged Piaget's theory. One major issue among others pertains to the social circumstances of people. This concerns not only during the infancy stage, but all throughout the other stages Piaget has formulated. Children are always situated in a particular context which could lead to varied implications.

Piaget and the Curriculum of the Church

Although Piaget is not an "evangelical" Christian in the contemporary meaning of the word, his theory is relevant to Christian circles. The contribution of Piaget to the understanding of how children think could help in matching instruction to a child's developmental stage, thus avoiding the overestimation or underestimation of a child's ability.[88] In addition, this instrumental approach views knowledge as a tool to be used, and actively engages the student in the learning process. Knowledge of the learner's stage of development could indicate to the

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[88]Gannett, 110.

teacher the appropriate learning environment which the teacher can provide.[89]

Piaget's theory is important to education because it gives light to the processes that transpire in the development of the learners. Understanding how learners develop creates an environment of openness on the part of the educators as well as the learners. The purpose of understanding the various cognitive stages is not to label the child or even attempt to push him ahead, but to assess where he or she is in his thinking process and to select curriculum that could enlarge and enrich his ability.[90] In the light of this, curriculum designers could make headway as they endeavor to prod the spiritual development of children.

The Educational Theory of James Fowler

James Wiley Fowler III is a contemporary educator who conducted a research on faith development. His

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[89]Lucie W. Barber, *Teaching Christian Values* (Birmingham, AL: Religious Education Press, 1984), 66.

[90]Doris A. Freese, "How Children Think and Learn," in *Childhood Education in the Church*, ed. Robert E. Clark, Joanne Brubaker, and Roy B. Zuck (Chicago, IL: Moody Press, 1986), 69.

findings received worldwide recognition from psychologists and educators alike. He is widely regarded as a seminal figure in the psychology of religion.[91] Some critics do not consider his stages of faith development as an educational theory.[92] The claims of Fowler may not be perfect at all given the critics he has accumulated in the course of his writings. Nevertheless, it fits the standard of the so-called "theory" in the light of its principles and process of inquiry.

Biographical Information

James Fowler was born in Reidsville, North Carolina, in 1940, into the family of a Methodist pastor.[93] He was educated at Duke University (B.A., 1962), Drew

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[91]This brief description about the academic pursuits of James Fowler is written on the back flap of his book, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (NY: Harper and Row Publishers, 1981). This book is the main resource the researcher utilized because it contains almost everything that Fowler writes about the "stages of faith development."

[92]The researcher does not agree with this negation since Fowler's research findings pass the test of a quality theory of education.

[93]Reed and Prevost, 359.

Theological Seminary (B.D., 1965), and Harvard University
(Ph.D., 1971).[94] Presently, Fowler is professor and
director of the Center for Faith Development at the Candler
School of Theology of Emory University in Atlanta, Georgia.

Fowler describes himself as a "Christian, a
minister, a teacher of theology, a counselor, yes, even a
witness for his faith."[95] His dissertation, *To See the
Kingdom: The Theological Vision of H. Richard Niebuhr* was
published in 1974.[96] This and other writings show scholarly
performance and spiritual depth. His background in
theology and psychology helped in the formulation of this
influential theory of faith development. The research he
conducted regarding faith as a developmental issue has
influenced dialogue within the Christian education
community.[97]

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[94]Ibid.

[95]Fowler, xi.

[96]James Fowler in Harold Kent Straughn, "My
Interview with James W. Fowler on the Stages of Faith
Introduction," available from http://www/lifespirals.
com/TheMindSpiral/Fowler/fowler.html, Internet; accessed 02
March 2002.

[97]Reed and Prevost, 359.

63

Contributions to Education

For seven years, Fowler and his associates
conducted research interviews with nearly 400 persons, from
young children to the elderly, about their attitudes and
values in life, and something of the life experiences that
have helped to shape them.[98] The following are some of his
thoughts on faith, human development, which he explains in
the light of his findings from the study and from other
psychologists who preceded him.

Fowler, just like other thinkers, builds on past
findings and age-tested foundations of knowledge. His
theory is built primarily upon Erik Erikson's stages of
personality development, Jean Piaget's stages of cognitive
development,[99] and Lawrence Kohlberg's stages of moral
development. Fowler then focuses on the stages of faith
development. By "stage," Fowler means "one of a sequence

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[98]Fowler, *Stages of Faith*, 307-12. The interviews
usually last for two to two and one-half hours. The
interview analysis and the characteristics of the sample
are succinctly discussed and tabulated in pages 312-23 of
Fowler's book.

[99]Jerome W. Berryman, "Faith Development and the
Language of Faith," in *Handbook of Children's Religious
Education*, ed. Donald Ratcliff (Birmingham, AL: Religious
Education Press, 1992), 36.

of formally describable 'styles' of composing an ultimate
environment, of committing the self to centers of value and
power, of symbolizing and expressing those commitments, and
of relating them to the valued perspectives of others."[100]

Fowler's theory traces the kinds of faith that
learners have in a given period of their lives. He claims
that his "stages" are much like Piaget's and Kohlberg's.
Like these two prominent psychologists and educators,
Fowler's "stages" are "dependent upon age and maturation
in that these factors provide some of the necessary
conditions for stage transition."[101]

Fowler believes that wholeness, maturity, and
excellence of being come as by-products and resultant
virtues of lives that are falling in love with the One who
intends, and is bringing, a universal commonwealth of
love.[102] Faith, then, is Fowler's focus. In the light of
this theological background, Fowler explains how "faith is

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[100]James Fowler, "Moral Stages and the Development
of Faith," in *Moral Development, Moral Education, and
Kohlberg: Basic Issues in Philosophy, Psychology, Religion,
and Education*, ed. Brenda Munsey (Birmingham, AL: Religious
Education Press, 1980), 143.

[101]Ibid.

[102]Yount, 122.

both fundamental and universal."[103] Fowler explains

further:

> Faith is so fundamental that none of us can live well
> for very long without it, so universal that when we
> move beneath the symbols, rituals and ethical patterns
> that express it, faith is recognizably the same
> phenomenon in Christians, Marxists, Hindus and Dinka,
> yet it is so infinitely varied that each person's
> faith is unique.[104]

Fowler emphasizes the relationship of faith and the

daily life of people. He asserts:

> Faith is a dynamic process arising out of our
> experiences of interaction with the diverse persons,
> institutions, events and relationships that make up
> the "stuff" of our lives. Faith as an imaginative
> process is awakened and shaped by these interactions
> and by the images, symbols, rituals and conceptual
> representations, offered with conviction.[105]

Fowler observes that children who are between seven

to eleven years of age[106] belong to stage two of faith

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[103]Fowler, *Stages of Faith*, xiii;

[104]Ibid.; See also Robert P. Lightner, "Salvation
and Spiritual Formation," in *The Christian Educator's
Handbook on Spiritual Formation*, 40-41.

[105]Fowler, *Stages of Faith*, 25.

[106]The researcher's respondents (10 to 12 year-olds)
fall more or less on this range. Appendix A presents
Fowler formulates a stages of faith chart. Fowler
alienates a person's life into six basic segments: infancy,
early childhood, childhood, adolescence, young adulthood,
and adulthood. In the chart, Fowler presents the basic
characteristics of each faith stage.

development, that is, mythic-literal faith. He and his

associates developed interview questions that revealed the

characteristics of children who belong to this stage. Some

of the questions they posed are: (1) Why are there people

in the world? (2) Can you imagine a world without you and

what would it be like? (3) What does God look like?

(4) What does God do to people? and (5) Is it worse

to steal than to save someone's life?[107] From the answers

of the children, Fowler observes that the mythic-literal

stage is when

> (1) the person begins to take on him- or herself the
> stories, beliefs and observations that symbolize
> belonging to his or her community; (2) the rise of
> concrete operations leads to the curbing and ordering
> of the previous stage's imaginative composing of the
> world; (3) story becomes the major way of giving unity
> and value to experience; (4) they can be affected
> deeply and powerfully by symbolic and dramatic
> materials and can describe in endlessly detailed
> narrative what has occurred; and finally, the new
> capacity of strength in this stage is the rise of the

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[107]Fowler, *Stages of Faith*, 137-49. Some of these
are follow-up questions to the children's answers.
Fowler's interviews to children are different from those of
the adults, although the categories are more or less the
same.

narrative and the emergence of story, drama and myth as ways of giving coherence to experience.[108]

Fowler believes in conversion. Theoretically, he characterizes it as a "significant recentering of one's previous conscious or unconscious images of value and power, and the conscious adoption of a new set of master stories in the commitment to reshape one's life in a new community of interpretation and action."[109] There are changes in the "contents" of a person's faith. That means, the centers of value, the images of power and the master

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[108]Ibid., 149. Some readers of Fowler's book asked him if his theory applies to other cultures. Fowler did not say dogmatically that his observations are universal, but he said they are taking steps to conduct the same study with people outside the United States. About this, the researcher chooses to relate the spiritual characteristics of Filipino intermediates with the characteristics Fowler has enumerated above. Filipino intermediates are (1) beginning to develop habits; (2) easily influenced; (3) need encouragement in remembering to pray and read the Bible; (4) can understand serious matters and have questions about Christianity; and (5) can compare what is right and wrong. Consult *Bible Voyagers Flight Commander's Manual of StarQuest*, adapted by Sarah Tabile from StarQuest by LifeWay (Parañaque City, Philippines: Church Strengthening Ministry, 1999), 45. One could spot similarities between Fowler's findings with the general characteristics of Filipino intermediates.

[109]Fowler, *Stages of Faith*, 282.

68

stories constitutive of an actor's orientation to life have changed.[110]

In relation to this, he cites an example of a conversional change that blocks or helps one avoid the pain of faith stage changes. He explains that if

> a boy or girl of seven to ten is led, in a fundamentalist Christian environment, to a powerful conversion experience that brings assurance of forgiveness and salvation when the child has been convinced of her or his sinfulness and by images of the destructiveness of hell, . . . then growing boy or girl goes through no adolescent identity crisis.[111]

Thus, it is possible for intermediates who believe in the Lord Jesus Christ and whose faith are properly nurtured to remain in the Christian faith for the rest of their lives. The crucial circumstance that is needed for it to happen is what Fowler calls the "communities of faith sponsorship."[112] This relates to a body of believers who will take steps so that the members will carry on the beliefs they consider as true. Fowler characterizes sponsorship as

> the way a person or community provides an affirmation, encouragement, guidance, and models for a person's

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[110]Ibid., 300.

[111]Ibid., 286.

[112]Fowler, 294-96.

ongoing growth and development. The sponsoring
community should be able to provide both models and
experiences in education and spiritual direction that
deepen and expand one's initial commitments and
provide the nurture for strong and continuing
growth.[113]

Fowler calls for churches to provide an ecology of
nurture and vocation, an inward-outward orientation that
prepares people to participate both in the faith and in the
life of the congregation, in its public witness and in
its mission.[114] This community could be church workers who
labor in designing a curriculum that meets the faith needs
of members in the community like the intermediates.

Reflecting on Luke 18:8 which says, "But when the
Son of Man comes, will he find faith on earth," Fowler
challenges the community to be "co-responsible with God for
the quality and extensiveness of faith on earth."[115]

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[113]Ibid., 287. See also James Bryan Smith,
"Spiritual Formation of Adolescents," in *The Christian
Educator's Handbook on Spiritual Formation*, ed. Kenneth
Gangel and James Wilhoit (Wheaton, IL: Victor Books, 1994),
260.

[114]James Fowler, *Weaving the New Creation: Stages of
Faith and the Public Church* (San Francisco, CA: Harper San
Francisco, 1991), 155-67.

[115]Fowler, *Stages of Faith*, 292, 303.

Nevertheless, in the end, faith comes from God. It is up for a person to accept it, nourish it, until one comes up to ultimate faith maturity.

Fowler believes in grace. He closes his deliberations on faith development and its related issues by saying, "These acts of self-disclosure, which may be experienced as intrusive and overwhelming, as judging and confronting or as liberating and exalting, are understood in the biblical tradition as the free expressions of God's grace. . . . Grace is a freely given gift of exceeding worth."[116] Fowler did not underestimate God's part in the faith process of individuals. The part of the church community is to help nurture the faith of the individuals in their specific stage of faith development through its multi-faceted ministries.

Fowler's theory has implications for counseling as well. He explains:

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[116]Ibid., 302.

In the counseling itself, faith development doesn't become a totally new way of counseling. It becomes an additional framework for understanding what's going on, for making diagnoses and for working constructively with a person. That's where spirituality comes in, I think, as part of the therapeutic process. In the book you may recall a chapter on conversion and the form and content of faith. I talk about the need after a conversion experience to recapitulate previous stages of faith. To me that is one of the most exciting ideas that I've come upon in the last year or so.[117]

Thus, counseling, with its relationship in the belief systems of people could glean from the findings of Fowler in terms of how faith affect the way people interact with their situations in life.

Fowler and the Curriculum of the Church

Fowler's theory of faith development challenges curriculum designers and teachers to exert a conscious effort towards a more meaningful teaching-learning process. The faith of intermediate Sunday schoolers necessitates growth. With conscientious teachers, their faith could be nurtured.

The importance of knowing the faith stage of intermediates is crucial to Christian nurture. Fowler

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[117]James Fowler with Harold Kent Straughn, in "My Interview with James W. Fowler on the Stages of Faith Introduction."

believes that having the faith stage model in mind could enable one "to see the readiness and capacities of persons at each stage to be part of the covenant intended by the community."[118] Those who consider the abilities of individuals in a particular faith stage could determine certain steps to nurture that faith and help the individual grow and develop in the Christian walk.

Fowler's work has influenced many areas of ministry. His important book, *Stages of Faith*, touched on so many concerns of Christian educators (theology, the nature of faith, developmental studies, psychology of religion) that it sparked a dialogue which continues wherever Christian education is studied.[119] Religious education with its emphasis on faith could take some of Fowler's findings for incorporation into the overall framework of instruction.

The Educational Theory of LeRoy Ford

LeRoy Ford is a contemporary Christian educator who has written many books about the characteristics of

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[118]Ibid., 294.

[119]Reed and Prevost, 360.

73

learners, methods in teaching, lesson planning, and curriculum design. His writings became influential among seminary education by extension, in churches, and many other avenues where Christian education is studied and implemented.

Biographical Information

LeRoy Ford is professor emeritus of foundations of education at Southwestern Baptist Theological Seminary, Fort Worth, Texas. In the United States and many foreign countries, Ford has taught and lectured on theological education. He has been an active member of the National Association of Professors of Christian Education, the Southern Baptist Religious Education Association, and other professional organizations.[120]

Contributions to Education

Ford is an educator who advocates the importance of knowing the characteristics and needs of learners. He notes, "Teachers and church workers could recognize learner needs by (1) listening to what he says; (2) listening to

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[120]This overview of the academic achievements of Ford is taken from the back flap of his book, *A Curriculum Design Manual for Theological Education.*

what others say; (3) looking at his records; (4) observing

him in action; (5) hearing his questions, but thinking

about the questions he doesn't ask and; (6) making a list

of the things you have not taught him."[121] The designing of

a Sunday school curriculum requires an intelligent effort

to know the learners, plan the lesson, and use methods that

are appropriate to the characteristics and needs of

learners.

Each learner differs from others: in age,

appearance, likes and dislikes, background, experience,

talents, and ability to learn."[122] Just like Bruce

Wilkinson,[123] Ford also recommends that good teaching *does*

change the lives of students.

Ford deals with the "levels of learning" which he

defines as "a way of expressing the degree to which an

activity requires the pupil to rely upon what he has

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[121]LeRoy Ford, *Developing Skills for Church* Leaders
(Nashville, TN: Convention Press, 1968), 24.

[122]Ford, *Design for Teaching and Training: A Self-
Study Guide to Lesson Planning* (Nashville, TN: Broadman
Press, 1978), 9.

[123]Bruce Wilkinson, *Seven Laws of the Learner: How
to Teach Almost Anything to Practically Anyone* (Sisters,
OR: Multnomah Press, 1992), 120.

learned before."[124] He records that there are six levels of
learning, namely: knowledge, comprehension, application,
analysis, synthesis, and evaluation.[125] Knowledge of these
levels could cause teachers to aim for the higher levels to
maximize the learning experiences of students.

Ford also espouses using different methods in the
teaching-learning process. He published separate books on
using lecture, audiovisuals, and panel among others in
teaching and training.

Ford refers to a lecture as the orderly treatment
of a particular subject in a speech for purposes of
instruction.[126] He does not discredit the use of lecture in
the teaching-learning process but says that teachers and
trainers overuse this method. Students get bored, thus,
the teaching-learning process is no longer as stimulating
as it should be. Ford explains that a lecture would be a
proper tool when: (1) pupils are already motivated;

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[124]Ford, *Design for Teaching and Training*, 81.

[125]Ibid., 85, 103.

[126]Ford, *Using the Lecture in Teaching and Training*
(Nashville, TN: Broadman Press, 1968), 15-18.

(2) teachers need to transmit a lot of information in a short time; and (3) the group is too large for using other methods.[127]

There are principles that teachers and trainers can utilize to improve the lecture. They can use the principle of active response, variety in activities, multi-sensory experience, repetition, and progress from known to the unknown.[128] With this in mind, giving a lecture results to effectiveness.

Audiovisual materials are those educational media[129] which convey information, develop skills, and affect attitudes without complete dependence on verbal symbols or language.[130] Ford asserts that a good curriculum plan includes audiovisuals in its resources for teachers and

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[127]Ibid., 35.

[128]Ibid., 123.

[129]Ford, *Using Audiovisuals in Religious Education* (Nashville, TN: Convention Press, 1974), 12. Ford describes educational media as anything in any form which contributes to learning.

[130]Ibid. Ford provides a checklist for using audiovisuals (pp. 108-11). He writes some tips on how to use and take care of these valuable materials.

learners. In selecting audiovisuals, Ford provides some
guidelines. He advises to choose audiovisuals which meet
the test of good curriculum, those that allow the learners
to make active responses, and those that are simple and
will do the job well.[131]

Panel is an instructional method in which several
persons discuss among themselves, before an audience, the
various facets of a problem-with leadership.[132] Ford
presents reasons why teachers and leaders use the panel: to
identify and clarify problems, to analyze advantages and
disadvantages of a course of action, and to discuss
problems rather than topics.[133]

Using the panel requires a moderator. This person
has many responsibilities because he or she has to keep the
discussion meaningful both for the listeners and the
panelists themselves. Ford suggests that a moderator
should lead in planning discussion outlines in advance,
state the problem clearly, brief the members on what to

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[131]Ibid., 25-31.

[132]Ford, *Using the Panel in Teaching and Training*
(Nashville, TN: Broadman Press, 1970), 119.

[133]Ibid., 119-20. Ford gives some suggestions on
how to use the panel.

expect of the audience, and spread audience participation.[134] Learners would benefit from the panelist's discussion. They could ask questions and interact with the members of the panel. This is one way to enhance learning experience.

Besides writing about using appropriate methods in the teaching-learning process, Ford puts emphasis on goals and indicators in lesson planning. For him, a goal is a "broad statement of learning intent which identifies the domain of learning and states the subject in a chewable bite."[135] Indicators "state what the learner will do to prove or indicate achievement of a goal."[136]

Ford and the Curriculum of the Church

Ford believes in the strength of a properly designed curriculum. He states, ""When an institution develops objectively a curriculum design—and implements

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[134]Ibid., 121.

[135]Ibid., 137.

[136]Ford, *Design for Teaching and Training*, 15.

79

it—empires may fall."[137] This presupposes the idea that behind quality education is a well-designed curriculum.

A curriculum design possesses definite characteristics.[138] First, it usually resides in a document. It is put in writing or printed out for easy reference. Second, it reflects appropriately the great foundation disciplines. Biblical truth is the focal point of Christian curricula. Ford states, "Curriculum design pulls from the Bible and theology those truths which shape the curriculum in keeping with biblical truth, stance, and theological view."[139] Third, it reflects a deliberate focus. Focus means a concentration on a particular principle or concept which serves as an organizing

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[137]Ford, *A Curriculum Design Manual for Theological Education*, xviii. In his other book, *Using Audiovisuals in Religious Education*, Ford quotes Colson and Rigdon on the tests of good curriculum: biblically and theologically sound, relevant, comprehensive, balanced, flexible, sequential, and correlated.

[138]Ibid., 36-37.

[139]Ibid., 36.

strategy.[140] Finally, it relates properly and appropriately all its elements. A well-developed curriculum design makes sure all its elements are given proper concentration.

There are five elements of curriculum design: (1) institutional purpose; (2) institutional educational goals and objectives for learners; (3) scope; (4) multiple contexts; and (5) instructional and administrative models.[141]

The first element of curriculum design is the institutional purpose. It describes who? does what? for whom?[142] In the curriculum design, this statement governs everything that happens in the total educational system.

The second element of curriculum design includes the institutional educational goals and objectives for learners. Ford differentiates a goal from an educational objective. He explains that "a goal is a relatively broad

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[140]Ibid., 37. Ford writes that learning outcomes, social issues, common learnings, high level competencies, interdisciplinary learning or some combination of these could be examples of focus in curriculum design.

[141]Ford, *A Curriculum Design Manual*, xxii-xxx. Ford formulates a diagram of the elements of curriculum design. Refer to Appendix D.

[142]Ibid., xxii.

statement of learning intent which identifies the kind of

learning desired and expresses the subject in a chewable

bite" while educational objectives are the "cognitive,

affective, and psychomotor indicators of goal

achievement."[143]

The third element is the scope. Ford says that

scope consists of all the subjects and learning outcomes

specified in the educational goals and objectives for

learners. In the context of religious educational set-up,

scope consists of Bible-based learning outcomes,

experience-based outcomes, and relationship-based outcomes.

Each of these sources suggests meaningful performance

outcomes, attitudes, and values needed in effective

Christian ministry. Ford asserts the importance of the

affective domain of learning. He observes that this aspect

is often neglected in the formulation of objectives in the

curriculum among educational institutions.

The fourth element is the multiple contexts. Ford

writes, "The multiple contexts within which a curriculum

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[143]Ibid., xxiii.

lives shape and form the instructional and administrative

models as much or more than any of the other elements."[144]

This is of paramount importance because the learners do not

live apart from their environment. The context influences

how the learners act and react. Ford advises that

designers should

> analyze the supportive and nonsupportive (hostile)
> aspects of the educational, cultural, religious,
> denominational, familial, geographic, political,
> developmental, and economic contexts. To reconcile
> the supportive and hostile environments, curriculum
> planners develop instructional and administrative
> models which take advantage of the supporting elements
> and accommodate appropriately the hostile factors of
> the context. [145]

Finally, curriculum design consists of the

instructional and administrative models. On the one hand,

Ford writes that instructional models include such

approaches as instructional systems, case studies,

seminars, self-instructional devices, field experiences,

the set lecture and the teaching lecture, and various

combinations of these. On the other hand, administrative

models that deliver the instructional models include such

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[144]Ford, *A Curriculum Design Manual*, xxvii.

[145]Ibid.

approaches as the correspondence school, the resident

institution, the extension center, and other approaches.

Ford formulates a principle that would ensure the

balance of these elements. He calls it the "organizing

principle."[146] This explicit principle affirms that in all

contextual settings, an effective curriculum in theological

education involves *somebody* (the learner) in learning

something (the scope) in *some way* (the methodology and the

instructional and administrative models) *somewhere* (the

multiple contexts) for *some purpose* (the educational goals

and objectives). This synopsis explains Ford's idea on how

to develop a curriculum. He summarizes the idea by saying:

> An effective curriculum involves unique persons in
> unique target groups in making cognitive, affective,
> and psychomotor changes appropriate to theological
> education. It uses methods which reflect due
> consideration of principles of learning, especially
> those related to learning styles within a given
> culture. The curriculum involves persons in
> such a way that they achieve the goals and
> objectives.[147]

The 5-S Principle Ford formulates could give

curriculum designers an effective look at the bigger

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[146]Ibid., xxi.

[147]Ibid., 51-52.

84

picture of how to appropriate the different elements of design. The focal point of the principle is its emphasis on meeting the different needs and preferences of the learners who are situated in a particular context.

Summary of the Chapter

This chapter presented the dominant educational theories. The first section dealt with the biblical basis of education. It was found out that the Bible, the curriculum foundation for Christian education, calls for a teaching-learning experience for all, specifically children, who come to grips with the truth about the Lord Jesus Christ. Deuteronomy 6:6-9 and Proverbs 22:6 emphasize the education of children. Matthew 19:14 portrays how Jesus valued children in the course of His ministry. Ephesians 6:4 admonishes the Church to raise children in the knowledge of the Lord. The education of children entails responsibility among those who care to bring them up in Christian standards.

The second section explored into the educational theory of John Dewey. Among others, Dewey stressed on learning by doing, problem solving, the scientific method of inquiry, relevance of learning to the daily experiences

of learners, and the importance of language, the arts, and
song. Dewey's pedagogic contributions have affected the
patterns of education, including Christian education.

The third section delved into the educational
theory of Jean Piaget. It was discovered that Piaget's
research findings led to the formulation of the cognitive
stages of human development. He gave the world a legacy
which stresses on how children think and understand.
Piaget's theory espouses the cognitive stages as sensory
motor (0-2 years old), pre-operational (3-6 years old),
concrete operational (7-11 years old), and formal
operational (11 upwards). He also recognizes that
developmental play is educational. Knowledge of Piaget's
theory would enable Christian curriculum designer to look
into how children think and understand, and, consequently,
develop learning experiences that would enhance their
growth.

The fourth section examined the educational theory
of James Fowler. The stages of faith development Fowler
formulated gave light to the ways in which people process
their faith. In Fowler's theory, infancy corresponds to
undifferentiated faith; early childhood, intuitive-
projective faith; childhood, mythic-literal faith;

adolescence, synthetic-conventional faith; young adulthood, individuative-reflective faith; and adulthood, conjunctive faith. Fowler's research findings provided the characteristics of each faith stage. Knowledge of the faith stages of learners would enable the curriculum designers to assess the status of the faith of the learners and act accordingly.

The final section probed into the educational theory of LeRoy Ford. Among others, Ford emphasizes on knowing the needs and characteristics of learners to be able to teach them appropriately. Ford also suggests using varied methods in the teaching-learning experience. Finally, he presents the 5-S Principle which binds the elements of curriculum design into one unifying whole. Ford advocates that an effective curriculum involves *somebody* in learning *something* in *some* way *somewhere* for *some* purpose.

CHAPTER II

LEARNING PREFERENCES OF THE RESPONDENTS

IN NORTHERN MINDANAO

The second sub-problem of the study is to answer
the question: What are the learning preferences of the
respondents in Northern Mindanao in terms of language, kind
of songs, storytelling methods, topics for Bible learning,
and learning activities? To answer this inquiry, the data
analysis and interpretation are aimed at five purposes:

The first purpose is to determine the descriptive
analysis by taking into consideration the frequency and
percentage of age, gender, grade level, language
preference, and kind of song preference.

The second purpose is to rank the storytelling
method preference of the respondents using the computed
mean.

The third purpose is to determine whether there is
a significant relationship that exists between the
respondents' demographics and the preferences which include
language, song and storytelling methods using chi-square.

87

Related to this purpose is to determine whether there is a correlation between the demographics and topics for Bible learning and learning activity preferences using the Pearson Product Moment Correlation Coefficient. This is separated from the chi-square treatment because topics for Bible learning and learning activities are independent groups.

The final purpose is to determine how do the respondents rate the topics for Bible learning and the learning activities. Scales were assigned to each rating.[1]

The Importance of Knowing the Learning Preferences of Children

Historically, there have been varied conceptions about children. During the Middle Ages people conceived that children are basically bad.[2] Toward the end of the seventeenth century, however, John Locke, the English philosopher came up with his view called the *tabula rasa* and asserted that children are not innately bad but instead are like a "blank tablet."[3] In the eighteenth century,

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[1]See Appendix A for the scale.

[2]Sroufe, Cooper, and Dehart, 7.

[3]Ibid. This is the assertion of Locke.

89

Jean-Jacques Rousseau reversed the negative image about children—as was conceived during the Middle Ages. Rousseau argued that children are basically good.[4] The twenty-first century has shown a dramatic change in the concept of children. People now conceive of childhood as a highly eventful and unique period of life that lays an important foundation for the adult years.[5] Psychologists and educators at present have a more comprehensive concept about children.

Children are valuable. They are precious in the sight of the Lord. That is why children, the subject of Christian education, must be understood and interpreted according to their true nature, "whole and entire," as God created them.[6] Children should be "viewed from the standpoint of creation, fall, and redemption."[7] From the time of a child's birth, all the experiences one has would contribute to who the person would become in the future.

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[4]Gangel and Benson, 193.

[5]Ibid.

[6]John Redden and Francis A. Ryan, *A Catholic Philosophy of Education*, rev. ed. (Milwaukee, ID: The Bruce Publishing Co., 1955), 94.

[7]Byrne, 162.

Every child that is born is busy recreating the
world it experiences—a world of meaning.[8] Max V. Soliven,
stresses that, "Each child starts out in life with an
'absorbent mind.'"[9] This statement brings heavy
responsibility for the society and the family surrounding
the child. Wesley Haystead holds that "childhood is not a
disease."[10] He writes:

> Children are more than people in transition waiting
> for some future date of real meaning. The qualities
> that come from being young are not flaws or
> imperfections. Rather childhood is a marked and
> definable stage of development. Children possess
> merit and importance now just as they are! Being two
> is as worthwhile and important as being twenty-two.
> God loves a four-year-old, just as much as a forty-
> year-old. Age brings with it many attributes, but it
> does not confer additional value.[11]

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[8]Jerrry Larsen, "Religious Education and the Brain:
On Letting Cognitive Science Inform Religious Education,"
Religious Education 88, no. 1 (Winter 1993): 84.

[9]Max V. Soliven, "By The Way," *The Philippine Star*,
19 February 1988.

[10]See Elizabeth Javalera, comp., *Working
Successfully with Children* (Quezon City, Philippines:
Philippine Association of Christian Education, Inc., 1980),
iii.

[11]Ibid.

Harold J. Sala agrees with Rogers when he says that
values could be conveyed to children.[12] He suggests that
one of the ways to do this is to "practice unconditional
love."[13] Thus, education has to consider everything
about children. Wilhoit asserts that being child-centered
means that the needs and inclinations of the child, rather
than content (that is, doctrine, biblical subject matter,
church history), are given primary consideration when
designing an educational program. The needs of the child
determine the subject matter; there is nothing so worthy or
noble that it can legitimately be forced on a child.[14]

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[12]Harold J. Sala, *Train Up A Child: And be Glad You
Did* (Manila, Philippines: OMF Literature Inc., 1995), 89.

[13]Ibid.

[14]James C. Wilhoit, *Christian Education and the
Search for Meaning* (Grand Rapids, MI: Baker Book House,
1986), 66. Assessing the needs of learners is an essential
elements in curriculum design. See Ross L. Neagley,
N. Dean Evans, *Handbook for Effective Curriculum
Development* (Englewood Cliffs, NJ: Prentice-Hall Inc.,
1967), 2. For a comprehensive study of the cultural values
of Filipinos, see Joyce J. Abugan, "An Evaluation of the
Missions Education Program of the Philippine Southern
Baptist Woman's Missionary Union" (S.T.D. diss., Asia
Baptist Graduate Theological Seminary, 1992), 154-67; also
Jonathan E. Parreno, "A Critique of Philippine Values: Its
Implications on Evangelism and Church Growth" (Th.M.
thesis, School of World Mission and Institute of Church
Growth, Fuller Theological Seminary, 1979), 60-85. See
also Eugene C. Roehlkepartain, *The Teaching Church: Moving*

92

Carl Rogers further explains, "I speak as a person, from a context of personal experience and personal learnings."[15] David L. Edwards also emphasizes, "Each of us develops certain unique strategies for incorporating knowledge strategies that reflect innate tendencies, experience, and perhaps the ways in which instruction has been received in the past."[16] Additionally, educators believe that "learners, of all ages, make choices about their learning."[17] This brings to the concept of placing the child in the center of the teaching-learning process. David A. Hockenberry observes, "This is a new age. Educationally, learning is pupil-centered rather than teacher-centered."[18]

Christian Education to Center Stage (Nashville, TN: Abingdon Press, 1993), 80; cf. Norma S. Hedin, "How to Select and Evaluate Curriculum Materials," in *The Teaching Ministry of the Church: Integrating Biblical Faith with Contemporary Application*, ed. Daryl Eldridge (Nashville, TN: Broadman and Holman Publishers, 1995), 281.

[15]Rogers, 1.

[16]Edwards, 100.

[17]Locke E. Bowman, Jr., "Curricular Decision-Making," *Religious Education* 78, no. 1 (Winter 1983): 104.

[18]David A. Hockenberry, "Denominational and Interchurch Activities," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago, IL: Moody Press, 1978), 345.

93

With the learner as the focus of the process, the
teacher becomes the facilitator-guide.[19] Traditionally, it
has been held that the teacher is the center of the
teaching-learning experience. However, educators at
present have seen the wisdom in moving from a teacher-
centered approach to a learner-approach in the teaching-
learning process. Such a situation indicates by its very
nature that the learner is the focus.[20]

Before examining any curricula, Christian educators
need to describe the target user group: age, stage in life,
stage in spiritual walk, time available for group meeting,
number of weeks willing to commit, and felt needs and areas
of interest.[21] This is placing great weight upon the

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[19]Barber, 38.

[20]Muriel Blackwell and Elsie Rives, *Teaching
Children in the Sunday School* (Nashville, TN: Convention
Press, 1976), 63.

[21]Judy Hamlin, The Curriculum and Small Group
Resource Guide (Colorado Springs, CO: NavPress, 1991), 9.
See also Bowman, 106; cf. Arlene S. Hall, *Teaching Children
in Your Church* (Anderson, IN: The Warner Press, 1951), 115;
also Ralph D. Heim, *Leading a Sunday School* (Philadelphia,
PA: Muhlenberg Press, 1950), 63. Analyzing the needs of
learners could take into consideration the calendar age,
physical age, social age, and mental age of the target
audience. See Horace L. Caswell and Arthur W. Foshay,
Education in the Elementary School (NY: American Book Co.,
1957), 84.

needs and characteristics of children. Moreover, "The

child's mind," says Patterson Dubois, "is a citadel that

can be taken neither by stealth nor by story; but there is

a natural way of approach and a gate of easy entry always

open to him who knows how to find it."[22] Given the

importance of knowing the needs, characteristics and

choices of learners, the following is an analysis of the

learning preferences of the respondents in the Northern

Mindanao Free Methodist churches.

General Information

The locus of this research revolves around ten to

twelve-year-old children who live in the Northern Mindanao

Area. The first direction for data interpretation is to

determine the frequency and percentage for descriptive

analysis in terms of age, gender, grade level, and language

preference. The following present the analysis and

extrapolation of the survey findings.

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[22]See Clarence Benson, *Teaching Techniques for Sunday School*, revised by D. K. Reisinger (Wheaton, IL: Evangelical Teacher Training Association, 1963), 11. Cf. Caprili C. Guanga, "A Homiletical Study of Storying Techniques in Mindanao and Visayas" (S.T.D. diss., Asia Baptist Graduate Theological Seminary, 1990), 59.

The Age of the Respondents

Age depicts the underlying process of biological maturation, as determined by the genes.[23] Both Figure 1 and Table 1 show the descriptive frequency of the age breakdown of the respondents.

FIGURE 1

BREAKDOWN OF THE AGE OF THE RESPONDENTS
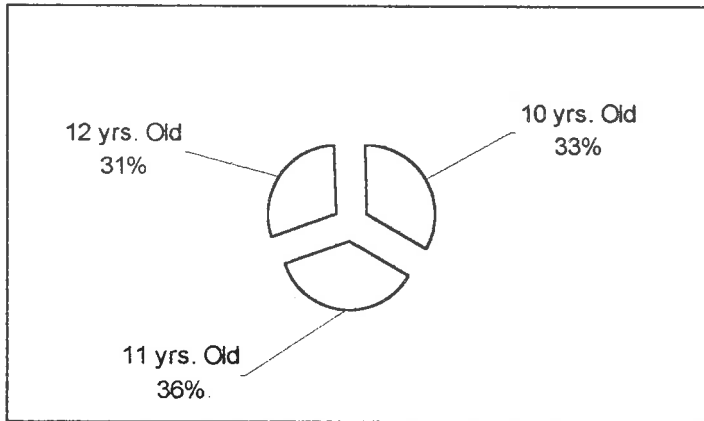
TABLE 1

AGE OF THE RESPONDENTS

Age	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 10	43	33.3	33.3	33.3
11	46	35.7	35.7	69.0
12	40	31.0	31.0	100.0
Total	129	100.0	100.0	

[23]B. B. Lahey and M. S. Johnson, *Psychology and Instruction* (NY: Scoot Foresman, 1978), 24.

In Figure 1 and Table 1, there were forty-three respondents (33.3%) who were ten-year-olds, forty-six (35.7%) who were eleven-year-olds, and forty (31%) who were twelve-year-olds. The respondents of this research belong to the population who are below thirteen years old. The target ages of the study, namely, ten to twelve, were well represented in the number of respondents.

The Gender of the Respondents

Both Table 2 and Figure 2 show the breakdown of the gender of the respondents.

TABLE 2

GENDER OF THE RESPONDENTS

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	65	50.4	50.4	50.4
Female	64	49.6	49.6	100.0
Total	129	100.0	100.0	

FIGURE 2

BREAKDOWN OF THE GENDER OF THE RESPONDENTS
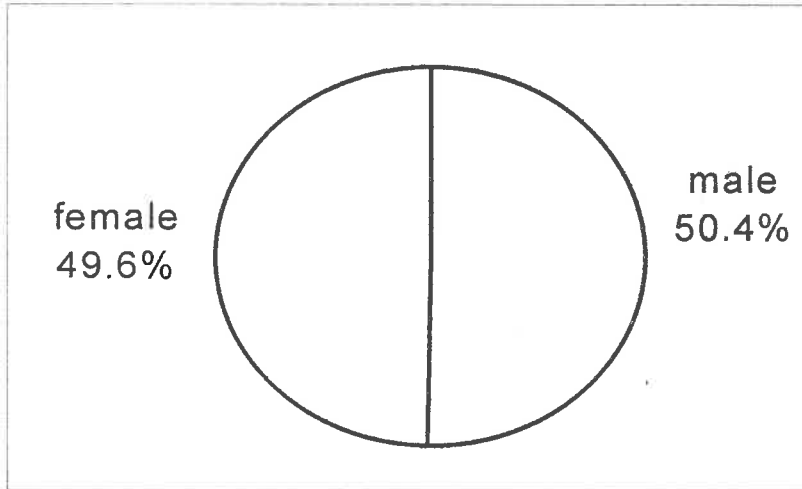
The survey yielded that there were sixty-five male
and sixty-four female respondents. Figure 2 and Table 2
present the age breakdown. There was only a disparity of
one point between the genders of the respondents. This
almost similar number of respondents from both genders
could present a somewhat balance representation for the
learning preferences of intermediates.

The Grade Level of the Respondents

Both Figure 3 and Table 3 present the breakdown of
the grade level of the respondents.

FIGURE 3

BREAKDOWN OF THE GRADE LEVEL OF THE RESPONDENTS
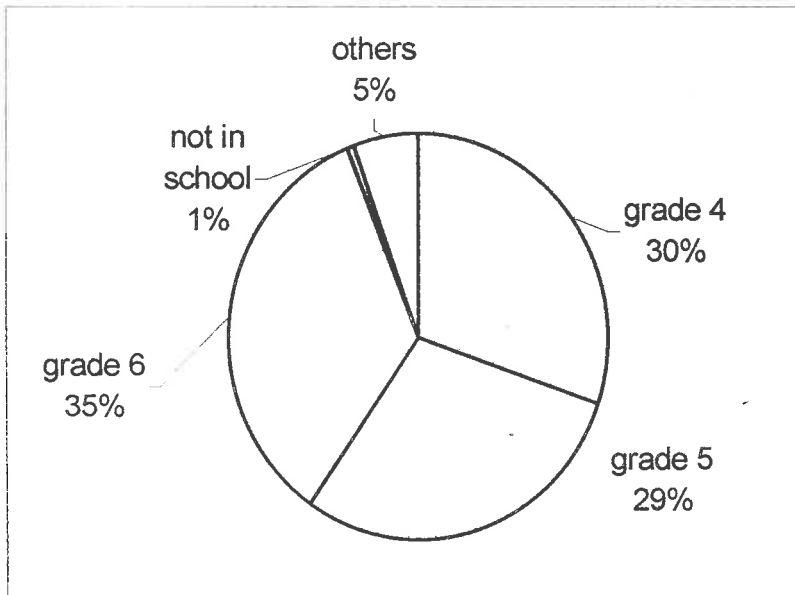
TABLE 3

GRADE LEVEL OF THE RESPONDENTS

Grade Level	Frequency	Percent	Valid Percent	Cumulative Percent
Grade 4	39	30.2	30.2	30.2
Grade 5	38	29.5	29.5	59.7
Grade 6	44	34.1	34.1	93.8
Not in school	1	.8	.8	94.6
Others	7	5.4	5.4	100.0
Total	129	100.0	100.0	

The research survey revealed that there are thirty-nine respondents (30.2%) who are in Grade 4, thirty-eight (29.5%) who are in Grade 5, forty-four (34.1%) who are in Grade 6, five who are in Grade 3, and two (a cumulative

percentage of 5.4%) who are already in their first year in high school. These respondents still belong to the ten to twelve year-old category. There is one respondent (.8%) who is not in school.[24]

Language Preference of the Respondents

Verbal language is part and parcel of the very thought patterns which a person uses, because language establishes what questions one asks and what answers one looks for.[25] Language seems to have little effect on one's perceptual experiences themselves, but it does affect one's ability to codify percepts and thus to remember experiences, to communicate experiences to other people,

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[24]This is an isolated case. There are many unschooled children around the Philippines. This poses a concern for the society. Every child is entitled to be educated by his family, by the State, and by the Church. In the Philippines, the education of children is a serious concern of parents. The sacrifices Filipino parents are willing to endure in order to send their sons and daughters to college mark their love and nobility. Support of children, as defined by the 1988 Family Code include schooling or training for some profession, trade or vocation, even beyond the age of majority. See the 1988 Family Code, Title VIII, Art. 194.

[25]Ronald A. Sarno, *Using Media in Religious Education* (Birmingham, AL: Religious Education Press, 1987), 22.

and to relate experiences to one another.[26] Dionisio M.
Miranda explains:

> In Tagalog concepts of uttering, expressing,
> articulating and speaking can be found in a group
> of words such as *bigkas, pahiwatig, pahayag, salita,*
> and so on. "In such a cluster the meaning is that
> language in the broadest sense is giving form to
> ideas, sentiments. . . . Language in general
> becomes a medium through which meaning is
> externalized."[27]

A history of the development of establishing the

national language of the Philippines show that when the

public school system was established in 1901 on the US

pattern of the day, the language problem was met by the

policy of teaching English (Act 74 of the US-Philippine

Commission, Article 11).[28] In 1937, Commonwealth Act 184,

President Manuel L. Quezon in an executive order of 1937

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[26]Berryman, 23.

[27]Dinisio M. Miranda, *Loob, The Filipino Within: A
Preliminary Investigation into a Pre-theological Moral
Society* (Manila, Philippines: Divine Word Publications,
1989), 61.

[28]Arthur L. Carson, *The Story of Philippine
Education* (Quezon City, Philippines: New Day Publishers,
1978), 6.

proclaimed "Pilipino" (Tagalog) as the National Language.[29]

In 1972 the conviction of the Board of National Education

is that "the educated Filipino will be bilingual in both

English and Pilipino."[30]

FIGURE 4

BREAKDOWN OF THE LANGUAGE PREFERENCE OF THE RESPONDENTS

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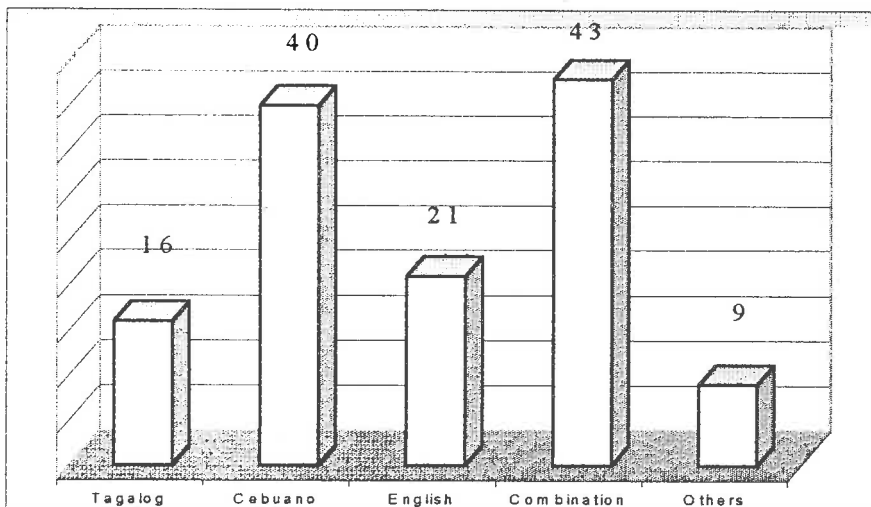
[29]Ibid., 37. The word Tagalog is originally derived
from "taga-ilog" which means people from the river. They
are majority of the Filipinos who live in Manila and nearby
provinces. Pilipino or Tagalog is the language of the
people in the Tagalog regions. See Tomas Andres,
Dictionary of Filipino Culture and Values (Quezon City,
Philippines: Giraffe Books, 1994), 173.

[30]Carson, 42.

TABLE 4

Language	Frequency	Percent	Valid Percent	Cumulative Percent
Tagalog	16	12.4	12.4	12.4
Cebuano	40	31.0	31.0	43.4
English	21	16.3	16.3	59.7
Combination	43	33.3	33.3	93.0
Others	9	7.0	7.0	100.0
Total	129	100.0	100.0	

In the frequency table, the code used for language
is "lang" (an abbreviation for "language") and
"combination"[31] stands for the combination of Tagalog,
Cebuano and English. Both Figure 4 and Table 4 show the
breakdown of the language preference of the respondents.
There were sixteen (12.4%) who preferred that Tagalog be
used in the Sunday school class, forty (31%) who preferred
Cebuano, twenty-one (16.3%) who preferred English, forty-
three (33.3%) who preferred a combination of the three
(Tagalog, Cebuano, and English), and nine (7%) who
preferred either a combination of Tagalog-Cebuano or
Cebuano-English.

The data tell a varying degree of language
preference among the respondents. This gives way to

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[31]In the following pages, under language preference,
"combi" is used to stand for "combination" of Tagalog,
Cebuano, and English.

explain the phenomenon that is happening in the language

scene in the Philippines. The country has 168 languages.[32]

Differences in today's Philippine languages are due to

recent social and racial development, as well as marked

geographical isolations.[33] Related to this phenomenon is

the following report:

> There are 13 languages used for broadcasting and
> these are English, Tagalog, Chinese, Cebuano, Ilocano,
> Hiligaynon, Bicol, Waray, Pampango, Pangasinan,
> Chabacano, Kinaray-a, and Maguindanao. What this
> means is that speakers of Philippine languages other
> than the 13 languages of broadcast have to be
> bilingual in those languages to be able to benefit
> from radio newscasts and other forms of radio
> broadcasting.[34]

The above implies how Filipinos could be at home

with more than one language. In relation to the research

survey, both Figure 4 and Table 4 reveal that the

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[32]Patrick Johnstone, *Operation World* (London: OM Publishing, 1997), 448.

[33]Mario D. Zamora, ed., *Studies in Philippine Anthropology*, with a message by Carlos P. Romulo (Quezon City, Philippines: Alemar-Phoenix Publishing House, 1967), 143.

[34]Bonifacio P. Sibayan, The Long Ago, Teacher: Reflections on Philippine Education (Quezon City, Philippines: Phoenix Publishing House, Inc., 1992), 42; see also Carson, 230.

respondents' first preferred language is a combination of
the three: Cebuano, Tagalog and English.[35]

The next preferred language is Cebuano. The
respondents of this research speak Cebuano as their first
language. One's "first language" is the one a person
learns before he or she learns any other. This is the
language of the home, usually the language spoken by a
child's parents, and the language which is for him or her
first in time, though not necessarily in importance.[36]

The third preferred language is English. For the
past fifty years English has been the second language of
the Filipinos.[37] Roderick Hemphill, writing on the language
scene of the Philippines, explains: "English usually begins

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[35]The combination of the three languages gives
credence to the respondents' knowledge, although not
necessarily proficiency in all three languages.

[36]Roderick J. Hemphill, "The Philippine Language
Scene," in *Acculturation in the Philippines: Essays on
Changing Societies*, ed. Peter G. Gowing and William Henry
Scott (Quezon City, Philippines: New Day Publishers, 1971),
158. For an elaboration of this, see Bonifacio P. Sibayan
et al., "Measuring Achievement and Its factors after Eleven
Years of Bilingual Schooling 1974-1985)," in *Evaluating
Bilingual Education in the Philippines 1974-1985*, ed.
Andrew Gonzales and Bonifacio P. Sibayan (Quezon City,
Philippines: Linguistic Society of the Philippines and Rex
Book Store, 1993), 27.

[37]Hemphill, 159.

in school and is the language through which the student
gets his education. It is very much a part of his
intellectual and social life and often occupies a position
of almost equal importance of his first language
though the two usually exist in separate, non-overlapping
areas."[38]

The fourth preferred language of the respondents is
Tagalog. Although it is the national language of the
country, Tagalog is seldom spoken in Mindanao schools.
English is generally used in the classrooms except during
Filipino and other Philippine history subjects.[39] This
explains why the respondents preferred English over
Tagalog.

A small number of respondents (7%) also considered
a combination of Cebuano-English and Cebuano-Tagalog. This
shows that Filipinos are generally multi-lingual.
Hemphill, an expatriate who has spent most of his life
teaching at the Philippine Normal University, observes,

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[38]Ibid.

[39]This phenomenon is widespread among Mindanao
schools. The great distance between Luzon and other
Tagalog speaking regions from Mindanao explains the
language gap.

"Most Filipinos are more or less at home in at least two languages."[40]

Kind of Song Preference of the Respondents

Music is a human experience.[41] It also called as the "happy medium."[42] Whether a child listens to music, sings, or plays an instrument, he or she is taking part and growing in appreciation.[43] Children can express themselves in songs and instrumental music.[44] This gives way to the need for music education in Sunday school. The bases for the young child's musical education are found within the interpretation of education as the process of cognitive and affective growth toward the goals of intellectual and emotional maturity.[45]

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[40]Ibid., 157.

[41]Frances Webber Aronoff, *Music and Young Children*, exp. ed. (NY: Turning Wheel Press, 1979), 34.

[42]Leonard Bernstein, *The Joy of Music* (NY: Simon and Schuster, 1959), 11.

[43]Iris V. Cully, *Children in the Church* (Philadelphia, PA: The Westminster Press, 1960), 130.

[44]Mary Alice Jones, *Guiding Children in Christian Growth* (Nashville, TN: Abingdon Press, 1949), 72.

[45]Aronoff, 34.

FIGURE 5

BREAKDOWN OF THE KIND OF SONG PREFERENCE
OF THE RESPONDENTS
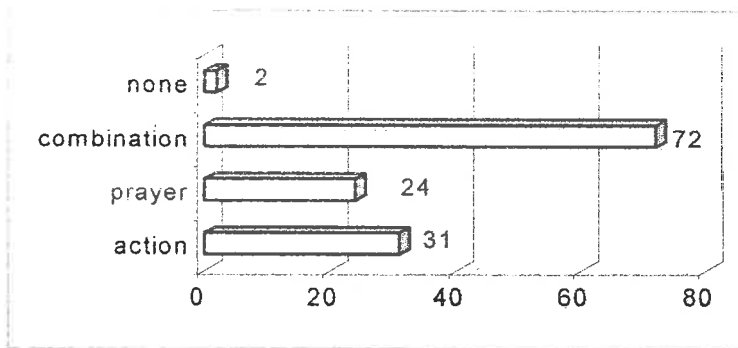
TABLE 5

KIND OF SONG PREFERENCE OF THE RESPONDENTS

Kind of Song	Frequency	Percent	Valid Percent	Cumulative Percent
Action	31	24.0	24.0	24.0
Prayer Combination of Action & Prayer	24	18.6	18.6	42.6
Songs	72	55.8	55.8	98.4
None	2	1.6	1.6	100.0
Total	129	100.0	100.0	

Figure 5 and Table 5 show that seventy-two

respondents (55.8%) preferred the "combination of both,"[46]

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[46]Under the song preference tables, "combination" is
used to stand for the combination of prayer and action
songs.

that is, action and prayer songs first. The result showed some balance in their choice. Perhaps this is so since most of these children have been exposed to singing both action and prayer songs in the Sunday school classes. Haystead explains that a combination of songs would prove fitting for children.[47] He stresses, "A wide variety of music and rhythm activities is valuable for building positive feelings, helping children to participate with others, and aiding in learning and remembering key ideas and Bible verses. Grade schoolers are as influenced by music today, as teenagers were a generation ago."[48]

The second preferred kind of song is action given the thirty-one respondents (24%) who chose it. Action songs are the ones with finger plays or other motions that go with the lyrics of the song. Sunday school classes usually employ active songs related to the lesson.[49] This gives delight for the intermediates in the classes.

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[47]Haystead, 55.

[48]Ibid.

[49]Robert J. Choun Jr., "Teaching and Learning Strategies," in *Christian Education: Foundations for the Future*, ed. Clark, Johnson, and Sloat (Chicago, IL: Moody Press, 1991), 194.

The third preferred kind of song is prayer song.

They are kind of slow and light that usually prepare the

emotions of children for prayer time. Twenty-four

respondents (18.6%) chose this. There are two respondents

(1.6%) who said they prefer none of the choices provided in

the questionnaire.

Storytelling Method Preference of the Respondents

The second purpose for data analysis and

interpretation is to determine which among the three

storytelling method choices are preferred first, second,

and third by the respondents. Storytelling is the time

when the children focus on a Bible story.[50] This is also

called as the Bible study period. It is where application

and learning activities are based. Lawrence O. Richards

writes, "It's through the Bible that children come to know

the person of God, to understand His love and steadfastness

and discern His character and care, and to know His will

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[50]There are a variety of resources for storytelling.
For a list of these resources, see Iraida M. Estrada,
"Designing a VBS Curriculum for Benguet Children" (M.R.E.
thesis, Philippine Baptist Theological Seminary, 1989), 10.

that they might be guided in their responses to Him in

daily life."[51] Iris V. Cully states:

> The art of storytelling is very old. It embraces the
> interests of the smallest child and the oldest adult.
> As soon as language is understood the story captures
> the imagination. Those who listen to a story enter
> into the situation. They do not simply look at it
> from the outside; they are identified with the
> characters by empathy. They can participate fully in
> the action.[52]

A story is more than a hypothesis, it is a theory,

a hypothesis together with what follows from it and goes

with it, and it has the clear connotation of completeness

within its own limits.[53] One scriptwriter says: "People

will always listen when you speak in human drama. It is

the most entertaining way of illustrating your message and

making your meaning clear."[54] The Bible is the best source

for stories that teach truth about God and His people. The

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[51]Lawrence O. Richards, *Creative Bible Teaching*
(Chicago, IL: Moody Press, 1970), 181.

[52]Cully, *Children in the Church*, 137.

[53]Peter Meadow as discussed in Norberto Castillo,
"On Telling Untold Stories: Semiotic Substitutions for
Wonders in Scientific Legitimations," *Philippiniana Sacra*
27, no. 81 (Sept-Dec 1992): 417.

[54]Johani Gauran, *The Witnessing Kit: Using
Chronological Bible Stories to Present the Good News*
(Makati, Philippines: Church Strengthening Ministry, 1984),
1.

whole Bible is about 80% stories.[55] Johani Gauran observes,

"Bible stories express truth narratively. It unfolds the

affairs of God with mortal man."[56] Simply stated, the

storytelling method as shown in the data below depicts the

way by which the Bible story is communicated to the

children.

TABLE 6

STORYTELLING METHOD PREFERENCE AS RANKED BY RESPONDENTS

Storytelling Methods	Frequency	Percent	Mean	Rank
Using Pictures	91	45	.44	1st
Being Part of the Story	70	34	.34	2nd
Watch Others do Drama	44	21	.21	3rd
Total	205	100		

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[55]Castillo, "On Telling Untold Stories," 407.

[56]Ibid.

FIGURE 6

BREAKDOWN OF THE STORYTELLING METHOD PREFERENCE
OF THE RESPONDENTS
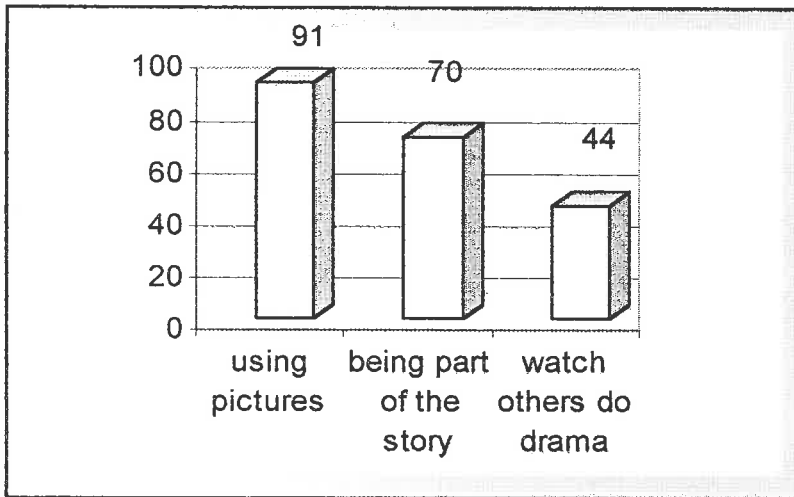
Both Figure 6 and Table 6 present the storytelling method preference of the respondents. In the questionnaire, they were asked to check two choices among the three. Not all of the respondents checked two. There were those who checked only one. However, in the total computation, 45% of the total population preferred that the teacher use colorful pictures while telling the story. Thirty-four percent preferred being part of the story.[57]

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[57]This assemblage of respondents could represent the active type of students.

Finally, 21% preferred watching others do drama in Sunday school.[58]

Using Colorful Pictures

"A picture is worth ten thousand words," [59] goes the timeworn Chinese proverb. What words cannot convey, the picture may communicate.[60] Pictures may be used to give information, to tell or recall a story, to create a mood.[61]

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[58]This group of respondents may be the passive or shy type of students in Sunday school.

[59]Kathrene M. Tobey, *Learning and Teaching through the Senses* (Philadelphia, PA: The Westminster Press, 1970), 23.

[60]Benson, *Teaching Techniques for Sunday School*, 55. Pictures enhance the imagination of learners. For a discussion on the values and using visual aids, see Diana Tjie Setiawan, "Designing Curriculum Materials for Teaching the Preparation and Use of Non-Projected Visual Aids" (M.R.E. thesis, Philippine Baptist Theological Seminary, 1993), 6-9.

[61]Jones, 78; Colorful pictures could be considered as an "instructional aid." Kenneth B. Haas and Harry Q. Packer define instructional aid as "any device that assists an instructor to transmit to a learner facts, skills, attitudes, knowledge, understanding, and appreciation," in *Preparation and Use of Audio-Visual Aids* (NY: Prentice-Hall, Inc., 1950), xi.

114

Norberto Castillo writes, "Seeing deals with a visual perception of the object which is then 'paired' with past experiences. The gift of 'seeing' is the storehouse of the level or quality of visual images that is transported."[62] Learning from representations seems to be the best way if such representations were done with precision, because it is the most natural way to man.[63]

A visual aid is any instructional device that can be seen.[64] Using colorful pictures fall in this category. In the research survey, both Figure 6 and Table 6 reflect that the first preference of the respondents for storytelling method is when their teacher use colorful pictures while telling the story (with a computed mean of 0.44). They ranked it first over being part of the story and watching others do drama. This implies that forty-

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[62]Castillo, "Visuals and Visualizability," 205.

[63]Ibid., "On Telling Untold Stories," 407.

[64]Haas and Packer, 11; see also Benson, *Teaching Techniques for Sunday School*, 34; and Gene A. Getz, *Audio-Visual Media in Christian Education* (Chicago, IL: Moody Press, 1972), 115-36.

five percent (frequency=93) of the respondents are visual

learners and at the same time, auditory learners since they

prefer that the teacher tell the story.

Being a Part of the Story

This is the second most preferred storytelling

method of the respondents as shown in Figure 6. The

computed mean is 0.34. The respondents who prefer this

method might be kinesthetic or tactile learners since they

learn best when they move and touch objects. A story could

be acted upon. A good story is "action-packed."[65] There

are children who like to act out a story from the Bible.

Role-play is a way of performing stories in Sunday school.

Role-playing can be used as a technique for many group

activities among older and more intelligent children.[66]

Haystead comments, "Children enjoy participating in simple

skits, role plays, pantomimes, script reading, and other

drama activities. While drama activities may elicit some

silliness, they can also be effective means of presenting

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[65]Bentzen, 17.

[66]Aquino and Razon, 42.

or reviewing Bible story information or of stimulating

thought about how Bible truth applies to life situations.[67]

In role-playing, children identify with the role

they are taking. Cully extrapolates, "When he takes a role

he almost becomes the person in the part. This provides an

opportunity both to be in the other person's shoes and to

look critically at what he did and why he did it."[68] Mary

Alice Jones observes, "For older children, there is added

social virtue in dramatic activity. For them, the play

must hang together with each person taking his own part

keeping in character, and doing it well. The members of

the group are all dependent upon each other for the success

of their common enterprise."[69]

Watch Others Do Drama

The respondents ranked this storytelling method

third (with a mean of 0.21). There are intermediate

children who are timid in the classroom. They learn best

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[67]Wesley Haystead, *The 21st Century Sunday School: Strategies for Today and Tomorrow* (Cincinnati, OH: Standard Publishing, 1995), 55.

[68]Cully, *Children in the Church*, 133.

[69]Jones, 70-71.

by watching others perform drama in the classroom. By

doing that, they could internalize the real message of a

particular story; however, some of these children who

prefer to watch others perform may be shy or *mahiyain*

(Tagalog term for "shy"). This Filipino trait, called

hiya, describes the kind of anxiety, a fear of being left

exposed, unprotected, and unaccepted, which at times

inhibit self-assertion.[70] It is a feeling of embarrassment

one gets when he or she perceives himself or herself as

socially unacceptable for whatever reason.[71]

Relationships Between the Demographics and Preferences of the Respondents

The third purpose for data analysis and

interpretation is to determine whether there is a

relationship between the demographic variables, namely,

age, gender, and grade level and the learning preferences

such as language, kind of song, and storytelling methods.

This treatment of data is done to identify whether the

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[70]Tomas Andres and Pilar B. Ilada-Andres, *Understanding the Filipino* (Quezon City, Philippines: New Day Publishers, 1987), 76; also discussed in Anselmo Lupdag, *In Search of Filipino Leadership* (Quezon City, Philippines: New Day Publishers, 1984), 89.

[71]Andres, *Dictionary of Filipino Culture and Values*, 64.

characteristics of the respondents influence their learning

preferences or not.

The relationship of the age of the respondents
and their learning preferences

TABLE 7[72]

RELATIONSHIP BETWEEN AGE AND LANGUAGE PREFERENCE

AGE	CEB		TAG		ENG		COMBI		TAG/ ENG		CEB/ ENG		TOTAL	
	O	E	O	E	O	E	O	E	O	E	O	E		
10	12	13	8	6	5	7	16	14	2	2	1	2	44	34%
11	14	14	5	7	9	8	16	15	1	2	2	2	47	36%
12	12	11	5	5	7	6	8	12	3	2	3	2	38	30%
TOTAL	38		18		21		40		6		6		129	100%

$X^2 = 6.04*$ Table Value $X^2 = 18.31$ $df^{05} = 10$
*Not significant

Since the computed value X^2 is less than the tabular

value at the .05 level of significance, there is no

relationship between the age of the respondents to their

language preference. This means, therefore, that language

preference and age are independent from each other, and

being such, the age of the respondents does not

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[72]The "O" and "E" found in the following tables
refer to the "observed frequency" and "expected frequency"
respectively. This is explained in the introductory part
of this paper under statistical treatment. The figures
below Table 7 represent the chi-square values extracted
from statistical computations.

119

affect their preference for the kind of language they want

to use in Sunday school.

TABLE 8

RELATIONSHIP BETWEEN AGE AND KIND OF SONGS PREFERENCE

AGE	ACTION		PRAYER		COMBI		NONE		TOTAL	
	O	E	O	E	O	E	O	E		
10	9	10	8	8	24	24	2	.7	43	33%
11	11	11	9	9	26	26	0	.6	46	36%
12	11	10	7	7	22	22	0	.5	40	31%
TOTAL	31		24		72		2		129	100%

126

$X^2 = 4.6*$ Table Value $X^2 = 12.59$ $df^{05} = 6$
*Not Significant

Since the computed value X^2 is less than the tabular

value at the .05 level of significance, there is no

relationship between the age of the respondents to their

song preference. This means, therefore, that song

preference and age are independent from each other, and

being such, the age of the respondents does not affect

their preference for the kind of song they want to engage

in at Sunday school.

120

TABLE 9[73]

RELATIONSHIP BETWEEN AGE AND STORYTELLING METHOD PREFERENCE

AGE	COLOR		PART		WATCH		TOTAL	
	O	E	O	E	O	E		
10	35	30	22	23	10	14	67	33%
11	31	33	24	25	17	15	72	35%
12	27	30	24	23	15	14	66	32%
TOTAL	93		70		42		205	100%

$X^2 = 2.0*$ Table Value $X^2 = 9.49$ $df^{05} = 4$
*Not Significant

In table 9, the computed value X^2 is less than the tabular value at the .05 level of significance. This shows that there is no relationship between the age of the respondents to their storytelling method preference. This means, therefore, that storytelling method preference and age are independent from each other, and being such, the age of the respondents does not affect their preference for the method of storytelling they want their teacher to employ in Sunday school.

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[73]In this table, "color" stands for "using colorful pictures," "part" stands for "being part of the story," and "watch" for "watching others do drama."

The relationship of the gender of the respondents and their learning preferences

TABLE 10

RELATIONSHIP BETWEEN GENDER AND LANGUAGE PREFERENCE

GENDER	CEB		TAG		ENG		COMBI		TAG/ ENG		CEB/ ENG		TOTAL	
	O	E	O	E	O	E	O	E	O	E	O	E		
Boy	11	19	9	8	13	24	30	24	3	3	1	3	67	52%
Girl	26	18	8	8	6	9	16	22	2	2	4	2	62	48%
TOTAL	37		17		19		46		5		5		129	100%

X^2= 19.63*   Table Value X^2= 11.07 df^{05} = 5
*Significant

Table 10 shows that there exists a significant relationship between the gender of the respondents to the choice of "combination of Tagalog, Cebuano, and English" as their language preference. The computed value X^2 is greater than the tabular value at the .05 level of significance. This means, therefore, that gender is associated with the language preference of the respondents. In the frequency table above, thirty girls (47% of the total girl population) and sixteen boys (25% of the total boy population) preferred "combination." This implies that boys and girls alike prefer that Tagalog, English, and Cebuano are to be combined in Sunday school.

122

TABLE 11

RELATIONSHIP BETWEEN GENDER AND KIND OF SONGS

GENDER	ACTION		PRAYER		COMBI.		NONE		TOTAL	
	O	E	O	E	O	E	O	E		
Boy	21	17	14	11	29	37	1	1	65	50%
Girl	10	15	8	11	45	37	1	1	64	50%
TOTAL	31		22		74		2		129	100%

X^2= 7.6*   Table Value X^2= 7.81 df^{05} = 3
*Not Significant

Table 11 shows that the computed value X^2 which is 7.6 is less than the tabular value which is 7.81 at the .05 level of significance. This shows that there is no relationship between the gender of the respondents to their song preference. This means, therefore, that song preference and gender are independent from each other, and being that way, the gender of the respondents does not affect their song preference for Sunday school.

TABLE 12

RELATIONSHIP BETWEEN GENDER AND STORYTELLING METHODS

AGE	COLOR		PART		WATCH		TOTAL	
	O	E	O	E	O	E		
Boy	51	46	34	35	17	21	102	50%
Girl	41	46	36	35	25	21	102	50%
TOTAL	92		70		42		204	

X^2= 2.58*   Table Value X^2 = 5.99 df^{05} = 3
*Not Significant

In table 12, the computed value X^2 is less than the tabular value at the .05 level of significance. This shows that there is no relationship between the gender of the respondents with their storytelling method preference. This infers that storytelling method preference and gender are independent from each other, and being that way, the gender of the respondents does not affect their preference for the method of storytelling they want their teacher to employ in Sunday school.

The relationship of the grade level of the respondents and their learning preferences

TABLE 13

RELATIONSHIP BETWEEN GRADE LEVEL TO
LANGUAGE PREFERENCE

GRADE	CEB		TAG		ENG		COMBI		TAG/ ENG		CEB/ ENG		TOTAL	
	O	E	O	E	O	E	O	E	O	E	O	E		
3	0	2	1	.7	2	.7	2	2	0	.2	0	.2	5	3%
4	14	13	8	5	4	6	11	12	2	2	1	2	40	31%
5	11	12	5	5	7	5	12	12	0	2	2	2	37	29%
6	15	14	3	6	6	6	14	14	4	2	2	2	44	34%
1st yr[74]	1	1	0	.3	0	.3	0	.6	0	.1	1	.1	2	12%
Not	0	.3	0	.1	0	.2	1	.3	0	.1	0	.1	1	1%
TOTAL	41		17		19		40		6		6		129	100%

X^2= 24.08*   Table Value X^2= 37.65 df^{05} = 25
*Not Significant

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[74]This stands for "first year" in High School.

124

In table 13, the computed value X² is less than the
tabular value at the .05 level of significance. This shows
that there is no relationship between the grade level of
the respondents with their language preference. Therefore,
language preference and grade level are independent from
each other, and being such, the grade level of the
respondents does not affect their preference for the
language they want to use in Sunday school.

TABLE 14

RELATIONSHIP BETWEEN GRADE LEVEL TO KIND OF SONGS

GRADE	ACTION		PRAYER		COMBI		NONE		TOTAL	
	O	E	O	E	O	E	O	E		
3	2	1	1	1	2	3	0	.1	5	4%
4	8	9	8	7	22	23	2	.6	40	31%
5	7	9	9	7	21	21	0	.6	37	29%
6	12	10	5	8	27	25	0	.7	44	34%
1st yr.	1	.5	0	.4	1	1	0	.03	2	1.5%
Not	0	.2	1	.2	0	.02	0	.02	1	.5%
TOTAL	30		24		73		2		129	100%

X^2= 13.21*   Table Value X^2= 25.0 df^{05} = 15
*Not Significant

In table 14, the computed value X² is less than the
tabular value at the .05 level of significance. This shows
that there is no significant relationship between the grade
level of the respondents with their song preference. This

means that the grade level of the respondents is not

associated with their song.

TABLE 15

RELATIONSHIP BETWEEN GRADE LEVEL TO STORYTELLING METHODS

GRADE	COLOR		PART		WATCH		TOTAL	
	O	E	O	E	O	E		
3	4	3	1	2	2	2	7	3%
4	29	27	19	19	11	13	59	30%
5	27	28	21	20	13	13	61	30%
6	30	32	24	24	18	16	72	35%
1st yr.	1	1	1	1	1	1	3	1
Not in school	1	1	1	1	0	.4	2	1
TOTAL	92		67		45		204	100%

X^2= 2.2*   Table Value X^2= 18.31 df^{05} = 10
*Not Significant

In table 15, the computed value X^2 is less than the
tabular value at the .05 level of significance. This shows
that there is no relationship between the grade level of
the respondents to their storytelling method preference.
This means that the storytelling method preference and
grade level are independent from each other. Hence, the
grade level of the respondents does not affect their
preference for the method of storytelling they want their
teacher to employ in Sunday school. In sum, there exists
no relationship in any of the demographic variables and the

learning preferences presented except between gender and language preference using chi-square.

In terms of correlation using Pearson Product Correlation of Coefficient between the demographics and the topics for Bible learning and learning activities, the following interpretation reveals that stories for Bible learning were correlated with the learning activities. This has great bearing on curriculum design for Sunday school since it determines which topics for Bible learning would be associated with the learning activities.[75]

There are operational terminologies used in the data entry and analysis. Most of these are short-cut terms used to codify the variables. In the interpretation of data below, these codes are spelled out.

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[75]Note that only those with correlations are mentioned. In the table of correlations, ** means correlation is significant at the 0.01 level (2-tailed) and * means correlation is significant at the 0.05 level (1-tailed). The tables that contain the correlation spreadsheet for all variables are included in Appendix H.

TABLE 16

CORRELATED VARIABLES WITH AGE

Correlated Variables	Pearson's r
Age-Gender	.418**
Age-Games	.205*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed).

Based on the above table, there is a correlation that exists between age and gender of the respondents. The statistical analysis yielded a correlation coefficient (r) of .418 that showed a strong positive relationship. The same can be noted between their age and games prefence. The statistical analysis yielded a correlation coefficient (r) of .205 that showed a positive relationship. This implies that as age increases, game preference also increases.

TABLE 17

CORRELATED VARIABLE WITH GENDER

Correlation	Pearson's r
Gender-Song	.211*

*Correlation is significant at the 0.05 level (1-tailed).

On gender and song, the survey reveals that there is a relationship between the gender and song preference of the respondents. The statistical analysis yielded a correlation coefficient (r) of .211 that showed a positive

relationship. Among the variables computed with chi-square, only gender and song are significantly associated.

TABLE 18

CORRELATED VARIABLES WITH STORIES ABOUT CREATION

Correlation	Pearson's r
Creation-Heroes and Heroines	.226**
Creation-Jesus	.252*
Creation-Family	.193*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

Table 18 shows the following results: First, there is a correlation between stories about creation and stories about heroes and heroines. The statistical analysis yielded a correlation coefficient (r) of .226 that showed a positive relationship. This reveals that the "creation" Bible story is related with the Bible stories about "heroes and heroines." Second, there is a relationship between stories about creation and those about Jesus. The statistical analysis yielded a correlation coefficient (r) of .252 that showed a positive relationship. This shows that the creation story is highly associated with the stories about Jesus. Third, there is a relationship between stories about creation and stories about family. The statistical analysis yielded a correlation coefficient (r) of .193 that showed a positive relationship. This

reveals that stories about creation can go hand in hand with stories about family.

TABLE 19

CORRELATED VARIABLES WITH STORIES ABOUT FAMILY

Correlation	Pearson's r
Family-Friends	.243**
Family-Heroes and Heroines	.189*
Family-Jesus	.243**
Family-Paint	.179*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

Table 19 reveals that there is a relationship between stories about family and stories about friends. The statistical analysis yielded a correlation coefficient (r) of .243 that showed a positive relationship. Stories about family are also related with stories about heroes and heroines. The statistical analysis yielded a correlation coefficient (r) of .189 that showed a positive relationship. In addition, there is also a relationship between stories about family and stories about Jesus. The statistical analysis yielded a correlation coefficient (r) of .252 that showed a positive relationship. Another variable that is associated with stories about family is painting or drawing pictures. The statistical analysis yielded a correlation coefficient (r) of .179 that showed a

positive relationship. Generally, the data proves that

when the intermediates make some choices over another, they

have a distinct preference that stories about family can go

well with stories about friends, heroes and heroines,

Jesus, and the painting learning activity.

TABLE 20

CORRELATED VARIABLES WITH STORIES ABOUT
HEROES AND HEROINES

Correlation	Pearson's r
Heroes/Heroines-Family	.243**
Heroes/Heroines -Paint	.229**
Heroes/Heroines -Projects	.281*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

On heroes and heroines, Table 20 shows that there

is a relationship between stories about heroes and heroines

and stories about family. The statistical analysis yielded

a correlation coefficient (r) of .243 that showed a

positive relationship. Bible stories about heroes and

heroines are also associated with painting or drawing

pictures in Sunday school. The statistical analysis

yielded a correlation coefficient (r) of .229 that showed a

positive relationship. Another related variable with

stories about heroes and heroines is doing some group

projects like crafts and puzzles. The statistical analysis

yielded a correlation coefficient (r) of .281 that showed a

positive relationship. This reflects that stories about

heroes and heroines could be presented with stories about

family, together with painting and doing other projects

like puzzles and crafts.

TABLE 21

CORRELATED VARIABLES WITH STORIES ABOUT JESUS

Correlation	Pearson's r
Jesus-Paint	.238**
Jesus-Games	.178*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

As shown above, there is a relationship between

stories about Jesus and painting or drawing pictures. The

statistical analysis yielded a correlation coefficient (r)

of .238 that showed a positive relationship. Furthermore,

there is also a relationship between stories about Jesus

and playing group games with classmates. The statistical

analysis yielded a correlation coefficient (r) of .212 that

showed a positive relationship. This shows that the

stories about Jesus could go hand in hand with two learning

activities which are painting and playing games.

TABLE 22

CORRELATED VARIABLE WITH PAINTING

Correlation	Pearson's r
Paint-Games	.212*

*Correlation is significant at the 0.05 level (1-tailed)

The same relationship reveals between drawing or painting pictures with playing group games with classmates. The response of the respondents yielded a correlation coefficient (r) of .212 which showed a positive relationship. This implies that painting is related with playing games.

TABLE 23

CORRELATED VARIABLES WITH PROJECTS

Correlation	Pearson's r
Projects-Paint	.201*
Projects-Games	.234*
Projects-Watch	.179*

*Correlation is significant at the 0.05 level (1-tailed)

Three things could be noted in the above table. First, doing some group projects like crafts and puzzles is related with drawing or painting pictures. The statistical analysis yielded a correlation coefficient (r) of .201 that showed a positive relationship. Second, doing some projects is also associated with playing games with classmates. The statistical analysis yielded a correlation

133

coefficient (r) of .234 that showed a positive

relationship. Finally, projects are also related with the

storytelling method preference of the respondents which is

"watch others do drama in Sunday school." The statistical

analysis yielded a correlation coefficient (r) of .179 that

showed a positive relationship. This reflects that

projects could be presented with painting, games, and with

one storytelling method preference of the respondents which

is watching others do drama. This could also mean that

those who prefer to watch others do drama would learn best

with painting and games.

TABLE 24

CORRELATED VARIABLES WITH PLAYING GROUP GAMES

Correlation	Pearson's r
Games-Jesus (stories about)	.178*
Games-Paint	.212*
Games-Projects	.234**

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

Table 20 shows that playing group games with

classmates is related with stories about Jesus, painting,

and doing some group projects. On games and stories about

Jesus, the statistical analysis yielded a correlation

coefficient (r) of .178 that showed a positive

relationship. The game variable is also associated with

painting. The result of the survey yielded a correlation coefficient (r) of .212 that showed a positive relationship. Finally, games is also related with doing some group projects. The statistical analysis yielded a correlation coefficient (r) of .234 that showed a positive relationship. This reflects that group games could be done is association with lessons about Jesus, an activity time with painting and doing some group projects.

TABLE 25

CORRELATED VARIABLES WITH ACTING OUT A BIBLE STORY

Correlation	Pearson's r
Story-Creation	.178*
Story-Family	.178*
Story-Friends	.281**
Story-Projects	.327**
Story-Games	.199*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

The data show that a relationship exists between acting out a Bible story with classmates and stories about creation. The statistical analysis yielded a correlation coefficient (r) of .178 that showed a positive relationship. In addition, there is also a correlation between acting out a Bible story with stories about family. The statistical analysis yielded the same correlation coefficient (r) of .178 that showed a positive

relationship. Another related variable to acting out a

Bible story is stories about friends. The statistical

analysis yielded a correlation coefficient (r) of .281 that

showed a positive relationship. Two other learning

activity preferences are related with acting out a Bible

story. They are: doing projects and playing games which

yielded a correlation coefficient (r) of .327 and .199,

respectively. Both these values showed a positive

relationship. This presents that acting out a Bible story

is related closely with stories about family, friends,

doing projects, and games.

TABLE 26

CORRELATED VARIABLES WITH SINGING WITH CLASSMATES

Correlation	Pearson's r
Sing-Family	.248**
Sing-Projects	.288**

**Correlation is significant at the 0.01 level (2-tailed)

The two variables, "singing with my classmates" and

stories about family are related. The statistical analysis

yielded a correlation coefficient (r) of .248 that showed a

positive relationship. The same relationship exists

between the singing time of the respondents with their time

for projects. The statistical analysis yielded a

correlation coefficient (r) of .288 that showed a positive

relationship. This supports the notion that singing with classmates could be presented together with stories about family and doing projects in the Sunday school.

TABLE 27

CORRELATED VARIABLES WITH TALKING WITH TEACHER

Correlation	Pearson's r
Talk-Family	.198**
Talk-Heroes and Heroines	.209*
Talk-Jesus	.315**
Talk-Paint	.229**
Talk-Games	.229*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

Five other variables show significant relationship with the learning activity, "talk with my teacher." They are stories about family (with an r of .198), stories about heroes and heroines (with an r of .209), stories about Jesus (with an r of .315), and painting (with an r of .229), and games (with an r of .229). All showed positive relationships. The figures reveal that respondents would prefer to talk with teacher about family stories, heroes and heroines, and stories about Jesus.

TABLE 28

CORRELATED VARIABLES WITH WRITING A SHORT
STORY WITH GROUP

Correlation	Pearson's r
Write-Family	.256**
Write-Friends	.221*
Write-Paint	.217*
Write-Projects	.275**
Write-Games	.215*

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (1-tailed)

There are five variables that have a relationship
with "write a short story with my group." They are stories
about family (with an r of .256), stories about friends
(with an r of .221), drawing or painting (with an r of
.217), projects (with an r of .275), and games (with an r
of .215). All variables showed positive relationships.
This indicates that the intermediates preferred to write a
short story about family and friends, reinforced with the
learning activities which are painting, projects, and
games. Furthermore, this finding tells that writing a
short story would go well with these specific learning
activities as seen in the correlation computations of their
preferences. See the figure in Table 28.

Topics for Bible Learning Preference
of the Respondents

The final direction for data analysis and

interpretation is to determine how the respondents rate the

topics for Bible learning. For the topics for Bible

learning, 4 stands for "I like this very much;" 3 for "I

like this much;" 2 for "I like a little;" and 1 for "I like

this least."

FIGURE 7

THE GENERAL RATING OF TOPICS FOR BIBLE LEARNING[76]

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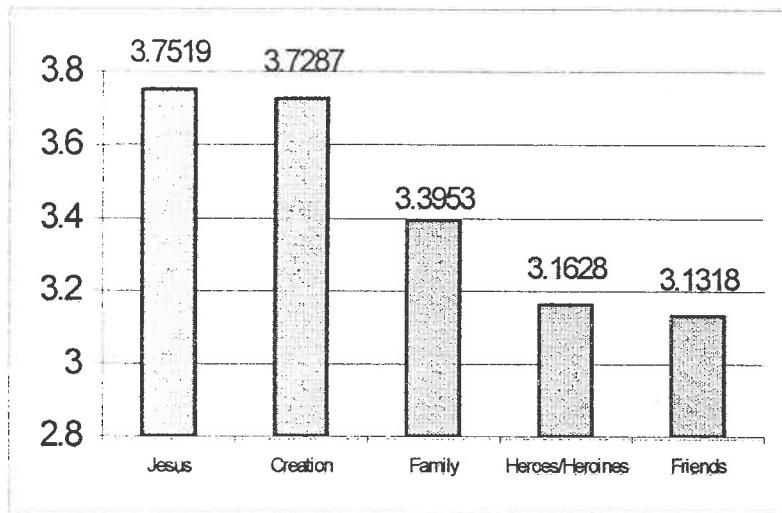
[76]Refer to Appendix I for the Descriptive Statistics
from *SPSS 10.0.*

TABLE 29

THE GENERAL RATING OF TOPICS FOR
BIBLE LEARNING

TOPICS FOR BIBLE LEARNING	COMPUTED MEAN	ROUND OFF*	RATING EQUIVALENT
Jesus	3.7519	4	I like this very much.
Creation	3.7287	4	I like this very much.
Family	3.3953	3	I like this much.
Heroes and Heroines	3.1628	3	I like this much.
Friends	3.1318	3	I like this much.

*to the nearest whole number which corresponds to the scale.

Both Figure 7 and Table 29 present how the respondents perceived the given topics for Bible learning by rating each topic using the scale. On a cumulative average, it is significant to note that the stories were rated 3.4, which when rounded off to the nearest whole number would correspond to 3 which means, "I like this much." This also reflects that among the five choices, two were rated 4, corresponding to "I like this very much." Apparently, the results have certain implications for Sunday school curriculum design.

Stories about Jesus

In Figure 7 and Table 29, stories about Jesus is rated with a computed mean of 3.7519 (the highest rating

and death. Fourth, working with people today, this crucified and risen Lord helps them remove the obstacles that block them from becoming the Lord's living image and likeness—their true selves. Finally, led by the Spirit, this Jesus chose the way of "the suffering servant of the Lord," by consecrating himself to the Father in ministering to people.[79]

The above is a contextualized extrapolation about Jesus and who He is to the Filipinos. This could serve as a guideline for Sunday school curriculum design.

Stories about God's Creation

In Figure 7 and Table 29, stories about God's creation are rated with a computed mean of 3.7287 (second among the five Bible learning) or 4 when rounded off to the nearest whole number corresponding to "I like this very much."

A Filipino is very religious but at the same time very superstitious.[80] The Filipino children have been exposed to a legion of these apprehensive beliefs. God's creation, like trees, rivers, mountains, and others, instead of being appreciated, has become a source of fear and taboos. The adults in the family tell the children

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[80]Andres and Andres, 16. For a list of other superstitious beliefs, see Nid Anima, *Childbirth and Rural Practices among Philippine Tribes* (Quezon City, Philippines: Omar Publications, 1978), 1-118.

about the danger of this and that. In Christian education,

children should be taught to believe everything God made is

for one's happiness. The wonderful stories of the Creation

could be told to intermediates because they are discovering

a "new world" for themselves.[81]

Stories about Family

In Figure 7 and Table 29, stories about family are

rated with a computed mean of 3.3953 (third among the five

topics for Bible learning) or 3 when rounded off to the

nearest whole number corresponding to "I like this much."

Stories about family may not be as closest to the

preference of the respondents but it does not mean that

they altogether consider these family stories unlikable.

To intermediate children, or any Filipino child for

that matter, the family is important. Andres and Andres

observe:

> To the Westerner, Filipino children appear to be
> pampered because of their prolonged childhood which
> they are absolved from adult responsibility. They are
> not rushed toward adult responsibilities and
> expectations are kept below their potential. The care
> and affection lavished upon them in their childhood

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[81]Chaplin, 16.

builds up the clannish feeling of belonging which is ingrained in the Filipino children unto their adult days. As a result, they stand up for the family against all adversities.[82]

The family is an important setting for Filipino bonding. The children's relationship with their respective families affect their performance in the school, church, or society as a whole. F. Landa Jocano writes, "The family is still the basic building-block of Philippine society. . . . The significance of the family is further revealed by the pervasiveness of familial influences in the conduct of our daily affairs."[83] It is clear that the family is the foundation of religious education and values.[84]

Stories about Heroes and Heroines

In Figure 7 and Table 29, stories about heroes and heroines is rated with a computed mean of 3.1628 (fourth among the five topics for Bible learning) or 3 when rounded

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[82]Andres and Andres, 44.

[83]F. Landa Jocano, "The Filipino Family," in *The Filipino Family: A Spectrum of Views and Issues*, ed. Aurora E. Perez (Quezon City, Philippines: University of the Philippines Office of Research Coordination, 1995), 2.

[84]Samuel Natale, "A Family Systems Approach to Religious Education and Development," *Religious Education* 74, no. 3 (May-June 1979): n.p.

off to the nearest whole number corresponding to "I like this much." Stories about heroes and heroines, like stories about family and friends, may not be as closest to the preference of the respondents but it does not mean that they altogether consider these kind of stories unlikable.

Bayani is the Tagalog word for "hero." This is where the Filipino trait *bayanihan* comes from. *Bayanihan* means to be a hero, also a cooperative undertaking without recompense; it needs unity of minds, hearts and spirit for a particular purpose.[85] In the Bible, there are many stories about men and women who show this kind of spirit for a cause greater than themselves. Stories about Old Testament people could inspire these intermediates to attempt great things for God. Intermediates begin to see the wonder of these great patriarchs and prophets in the light of God, and they discover, too, the special religion of our monotheistic religion.[86]

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[85]Andres, *Dictionary of Filipino Culture and Values*, 20.

[86]Chaplin, 16.

145

Stories about Friends

In Figure 7 and Table 28, stories about friends are
rated with a computed mean of 3.1318 (the least rating,
that is fifth, among the five topics for Bible learning) or
3 when rounded off to the nearest whole number
corresponding to "I like this much." Stories about
friends, like stories about family, may not be as closest
to the preference of the respondents but it does not mean
that they altogether consider these kinds of stories
unlikable.

The Filipino intermediates are into this *barkada*
system. The term refers to a peer group whose members have
deep ties of friendship with one another.[87] They are also
exposed to an environment of *pakikisama* or being harmony-
oriented.[88] This is the Filipino natural instinct of
uniting one's will with the wills of others in a gang or
peer group for the sense of camaraderie.[89]

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[87]Andres, *Dictionary of Filipino Culture and Values*,
18.

[88]Tomas Andres and Pilar Ilada-Andres, *Making
Filipino Values Work For You* (Manila, Philippines: St. Paul
Publications, 1986), 42.

[89]Ibid.

Learning Activities Preference
of the Respondents

Both Figure 8 and Table 29 explain about the rating

of the learning activities preference of the respondents.

FIGURE 8

THE LEARNING ACTIVITIES AS RATED BY THE RESPONDENTS
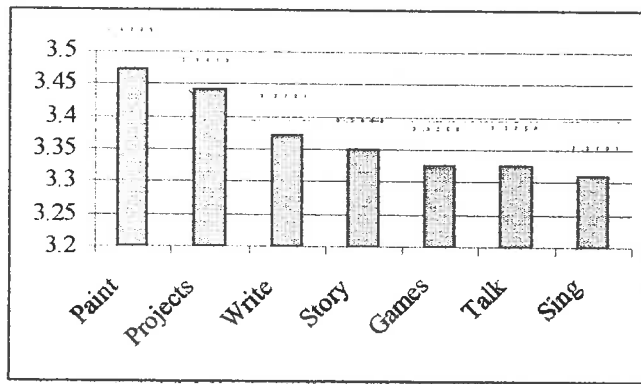
TABLE 30

THE LEARNING ACTIVITIES AS RATED BY THE RESPONDENTS

LEARNING ACTIVITIES	COMPUTED MEAN	ROUND OFF*	RATING EQUIVALENT
Paint	3.4729	4	This is very good.
Projects	3.4419	3	This is good.
Write	3.3721	3	This is good.
Story	3.3488	3	This is good.
Games	3.3256	3	This is good.
Talk	3.3256	3	This is good.
Sing	3.3101	3	This is good.

*to the nearest whole number which corresponds to the
scale.

Both Figure 8 and Table 30 reveal how the

respondents perceived the given topics for learning

147

activities by rating each suggested activity using the scale. For the learning activities, 4 stands for "This is very good;" 3 for "This is good;" 2 for "I do not like this;" and 1 for "I do not know about this."

On a cumulative average, it is significant to note that except drawing or painting, which was rated "This is very good," all the suggested learning activities were rated 3 corresponding, "This is good." This could provide a number of implications for Sunday school curriculum design.

There are several kinds of learning activities a curriculum plan could incorporate. In this study, the questionnaire contained seven suggested learning activities. John O. Bolvin states, "The applied methods in the lesson's redesign could be called 'learning activities.' Each activity encouraged participation from the learner and promoted the aim of the lesson."[90] Every

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[90]Choun, 194.

148

pupil is engaged in the learning process through active

involvement.[91]

"One norm of morality in the Philippines is based

on "group-centeredness" or group thinking.[92] In Tagalog,

this is called *sama-sama*, which means the Filipino value of

togetherness, camaraderie, and unity.[93] One's in-group

determines for the individual what is right or wrong.[94]

"One's acceptance by friends is important from earliest

elementary school," says John Dobbert.[95] This implies that

wherever one is in the world, the need to be accepted by

friends is present. Tomas Andres observes, "Learning is

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[91]John O. Bolvin, "Implication of the
Individualization of Instruction for Curriculum and
Instructional Design," in *Behavioral Objectives in
Curriculum Development*, ed. Miriam B. Kapfer (Englewood
Cliffs, NJ: Educational Technology Publishers, 1971), 191.

[92]Jaime Bulatao, *Split-Level Christianity* (Manila,
Philippines: Ateneo University Press, 1967), 24-25.

[93]Andres, *Dictionary of Filipino Culture and Values*,
156. In Cebuano, the term is *kauban* or *panag-kauban*,
meaning, partner, companion, partnership or togetherness.

[94]Andres and Andres, *Understanding the Filipino*, 35.

[95]John Dobbert, *How to Improve Your Child's
Education* (Irvine, CA: Harvest House Publishers, 1980),
117.

149

one of the psychological factors that influences Filipino

behavior. It is a change in an individual's behavior that

arises from prior behavior in similar situations. It

refers to the effects of direct and indirect experiences on

future behavior."[96] Learning activities in the teaching-

learning experience could be effective tools for real

learning.

<center>Draw or Paint Pictures</center>

In Figure 8 and Table 30, the learning activity

draw or paint pictures is rated with a computed mean of

3.4729 or 4 when rounded off to the nearest whole number

corresponding to "This is very good." This shows that the

respondents find this specific learning activity most

preferable than the other choices in the survey

questionnaire.

Almost all children like to use crayons or paint.[97]

If the child is to use drawing as a medium of expression,

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[96]Tomas Andres, *Understanding the Positiveness of Filipino Values* (Manila, Philippines: Rex Book Store, 1996), 15.

[97]Jones, 66.

he must have something to express.[98] The way in which a

child draws or paints characters or situations, or

interprets through informal dramatics, will be another

indication of his understanding.[99] Drawing or painting

pictures could be an avenue for children to express

themselves in art work. This could also reinforce what

they have learned in the topics for Bible learning.

Group Projects like Crafts and Puzzles

In Figure 8 and Table 30, the learning activity

doing some group projects like crafts and puzzles is rated

with a computed mean of 3.4419 or 3 when rounded off to the

nearest whole number corresponding to "This is good."

Together with the rest of the suggested learning

activities, except painting, doing some projects is

considered "good."

"The project method gives the pupil the

opportunity to learn by doing."[100] A pupil learns best by

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[98]Ibid.

[99]Cully, *Children in the Church*, 55.

[100]Benson, *Teaching Techniques for Sunday School,*
19.

151

doing.[101] Educators observe that a child remembers 10% of
what he hears, 50% of what he sees, 70% of what he says,
and 90% of what he does.[102] This is why doing some projects
in Sunday school is a learning experience. This specific
learning activity is effective for those who are tactile
and kinesthetic learners, that is, those who learn best by
moving themselves about and touching objects.

Write a Short Story with Group

In Figure 8 and Table 30, writing a short story
with the group is rated with a computed mean of 3.3721 or 3
when rounded off to the nearest whole number corresponding
to "This is good." Together with the rest of the suggested
learning activities, except painting, this particular
learning activity is considered "good."

Writing a story that requires special skills to
make a story comprehensible may not be easy for most
children. Iris V. Cully rightly observes that, "to help

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[101]Eleanor L. Doan and Ruth Bathauer, comp.
*Teaching Juniors Successfully: Junior Department Sunday
School Handbook* (Glendale, CA: Gospel Light Publications,
1971), 21.

[102]See Benson, *Teaching Techniques for Sunday
School*, 38.

children express themselves in the written word is more

difficult than to help them express themselves through

drama, art, or music. They are, in the case of writing,

dependent upon a mechanical skill which is not perfected

until after childhood has passed, yet which they are

expected to have mastered."[103] It is up for curriculum

designers to take action given this particular difficulty

in writing.

Act Out a Bible Story with Classmates

Another learning activity that is rated "good" by

the respondents is acting out a Bible story with

classmates. It is rated with a computed mean of 3.3488

which when rounded to the nearest whole number is 3

corresponding to "This is good."

Benson stresses, "A little child will probably

forget what he hears; he may forget what he has seen; he

will not forget what he has done. Learning is a process of

listening, looking, and doing."[104] Acting out a Bible story

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[103]Jones, 73.

[104]Benson, *Teaching Techniques for Sunday School*, 37.

is an opportunity for children to express themselves by doing something like this suggested learning activity.

Play Group Games with Classmates

In Figure 8 and Table 30, the learning activity playing group games with classmates is rated with a computed mean of 3.3256 or 3 when rounded off to the nearest whole number corresponding to "This is good." Together with the rest of the suggested learning activities, except painting, playing group games is considered "good."

"Play is approved for the children because the children enjoy it."[105] Guthrie and Jacobs conducted a study in which the following finding is related. They found out that "when the children reach school age, the boys start venturing out into the groves or open fields, climbing fences, aiming sling shots. . . . Meanwhile, the girls stay close to the house, continue to play house and store,

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[105]George M. Guthrie and Pepita Jimenez Jacobs, *Child Rearing and Personality Development in the Philippines* (Quezon City, Philippines: Bookmark, Inc., 1976), 88.

games that leave a few roles open for the boys when they get tired of running about.[106]

Filipino children, especially girls, usually play *bahay-bahayan* or *lutu-lutuan*, a make-believe housekeeping game imitating their mothers.[107] Play could also be a good training ground for teamwork and self-esteem development. James Dobson observes, "School is a dangerous place for children with fragile egos."[108] There are no guarantees, though, on what benefit play could do to the psychological make-up of the child. Oftentimes, play boosts a child's self-esteem.

Talk with Teacher

Another learning activity that is rated "good" by the respondents is talking with the teacher. It is rated with a computed mean of 3.3256 which when rounded to the nearest whole number is 3 corresponding to "This is good."

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[106]Ibid., 139.

[107]Andres, *Dictionary of Filipino Culture and Values*, 12.

[108]James Dobson, *Hide or Seek: How to Build Self-Esteem in Your Child* (Old Tappan, NJ: Fleming H. Revell Co., 1971), 47.

155

Education is mutual sharing between teacher and
learners leading to the growth of ideas and enrichment of
experience.[109] So when children try to talk with the
teacher after the story, or any time, they are having a
learning experience. Filipinos are generally
communicative. It is impossible for them not to
communicate.[110]

In the Philippines, "the child shall have the right
to freedom of expression; this right shall include freedom
to seek, receive and impart information and ideas of all
kinds, regardless of frontiers, either orally in writing or
in print, in the form of art, or through any other media of
the child's choice."[111] Among other places, this right
could be exercised in the Sunday school classroom.

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[109]Gaines S. Dobbins, *The Improvement of Teaching in
the Sunday School* (Nashville, TN: Convention Press, 1973),
15.

[110]Tomas Andres, *Management by Filipino Values: A
Sequel to Understanding Filipino Values* (Quezon City,
Philippines: New Day Publishers, 1985), 160.

[111]Discussed in Daniel O'Donnell, *Children are
People Too: A Guide to the Convention on the Rights of the
Child for Students and Teachers* (Pasig City, Philippines:
Anvil Publishing, Inc., 1996), 66.

156

Sing with Classmates

Figure 8 and Table 30 present that singing with
classmates is rated with a computed mean of 3.3101 or 3
when rounded off to the nearest whole number corresponding
to "This is good." Together with the rest of the suggested
learning activities, except painting, singing with
classmates is considered "good."

Music is an area in the teaching-learning
experience "through which children can participate in an
experience and learn through their involvement."[112] Singing
with classmates unleashes the emotions of children which
they may not usually show in more rigid activities.

Summary of the Chapter

This chapter made an attempt to answer the question
posed by the second sub-problem of the study which states:
What are the learning preferences of the respondents in
Northern Mindanao in terms of language, kind of songs,
storytelling methods, topics for Bible learning, and

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[112]Cully, *Children in the Church*, 130.

learning activities? The above data analysis and interpretation were aimed at five directions.

The first purpose was aimed to determine the descriptive analysis by taking into consideration the frequency and percentage of age, gender, grade level, language preference, and kind of song preference. Pie charts, tables, and graphs outlined the findings of the study. The data were also interpreted. The researcher found out that the first preferred language of the respondents was a combination of Tagalog, Cebuano, and English. She also discovered that a combination of action and prayer songs was the preferred kind of song.

The second purpose was aimed at ranking the storytelling method preference of the respondents using the computed mean. It was found out that using pictures was the first preferred storytelling method, being part of the story was second, and watching others do drama was third.

The third purpose was aimed at determining whether there is a significant relationship that exists between the demographics and the preferences which include language, song and storytelling methods using chi-square. It was discovered that only gender and song preference have a relationship. This infers that the gender of the

respondents influence their song preference. In this case, it happened as such because the number of male and female respondents is almost equal. There is no significant relationship with the rest of the variables.

Related to this same purpose was determining whether there is a correlation or relationship between the demographics and topics for Bible learning and learning activity preferences using the Pearson Product Moment Correlation Coefficient. It was discovered that there were many variables which were correlated with another. The highest four correlated variables were between age and gender, talking with my teacher and stories about Jesus, stories about heroes and heroines and projects, and acting out a story and stories about friends.

The final purpose was aimed at determining how the respondents rate the topics for Bible learning and the learning activities. It was discovered that in the topics for Bible learning, creation and Jesus were rated "I like this very much" and family, friends, heroes and heroines were rated "I like this much." In the learning activities, it was found out that only drawing or painting pictures was rated "This is very good." The rest of the suggested learning activities like games, doing some projects, acting

out a story, singing with classmates, talking with the

teacher, and writing a story with classmates were rated

"This is good."

CHAPTER III

IMPLICATIONS OF THE PERCEIVED LEARNING PREFERENCES

OF THE RESPONDENTS TO CURRICULUM DESIGN

FOR SUNDAY SCHOOL

The third sub-problem of the study is to answer

the question: What implications can be drawn from the

perceived learning preferences of the intermediate pupils

in Northern Mindanao to curriculum design for Sunday

school? This chapter takes into account the implications

by synthesizing the selected educational theories in

chapter one and the findings of the survey data in chapter

two.

Implications of the Preferred Language
to Curriculum Design for
Sunday School

In the case of the Sunday school classes in

Northern Mindanao, the survey research revealed that the

first preferred language of the respondents was a

161

combination of Tagalog, Cebuano, and English.[1] This implies

that in designing a curriculum plan for the Sunday school

intermediate pupils in Northern Mindanao, the language that

may be used in the classroom may be a combination of the

three major languages in the country, that is, Cebuano,

Tagalog, and English. The kind of language used in Sunday

school affects the teaching-learning experience. Dewey

places so much value in language in relation to human

experience. He indicates that language functions as a

"socializing agency" and advocates the use of the

"vernacular."[2] The vernacular Cebuano is the first tongue

of the respondents as well as that of the teachers. Dewey

also believes, "Everyone of the constituent elements of a

social group, in a modern city as in a savage tribe, is

born immature, helpless, without language, belief, ideas,

or social standards."[3] Additionally, John Milton Gregory

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[1]Figure 3 and Table 4 in Chapter II indicate the breakdown of the language preference of the respondents. Table 8 of Chapter II shows no correlation between age and language preference.

[2]Dewey and Tufts, 39. Chapter I interprets this area, especially Dewey's "Contributions to Education."

[3]Dewey, *Democracy and Education.* n.p. Notice how Chapter I elaborates Dewey's ideas about language particularly in "Contributions to Education."

advises that the language used as a medium between teacher

and the learner must be common to both, meaning, using

words understood in the same way by the pupils and

yourself—language clear and vivid to both.[4]

Implications of the Preferred Kind of Songs to Curriculum Design for Sunday School

The survey revealed that the most preferred kind of

song of the respondents is a combination of both action and

prayer songs.[5] This presents that in designing a curriculum

plan for the intermediates in Northern Mindanao, the

planners need to take into consideration that both action

and prayer songs may be incorporated into the curriculum

per se. Music plays a major role in the education of

children.[6] Dewey in fact refers to this as he places high

regard in the arts, especially music. He substantiates

this when he alludes to the perception that music unites

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[4]See John Milton Gregory, *The Seven Laws of Teaching* (Grand Rapids, MI: Baker Book House, 1954), 5.

[5]Figure 5 and Table 5 in Chapter II present the breakdown of the kind of song preference of the respondents.

[6]See Charles A. Tidwell, *Educational Ministry of a Church: An Introduction to Educational Administration* (Nashville, TN: Broadman Press, 1982), 169. Tidwell indicates that music is a medium with a message.

people.[7] Piaget, on the other hand, recognizes that the cognitive aspects of life are related with the affective.[8] Moreover, Fowler also supports this perception when he confers that the lyrics of the songs could enhance faith development of children.[9] Christian music can be a springboard to launch discussions about personal and spiritual values.[10] Ford espouses that the focal point of a good curriculum is biblical truth. This may prompt curriculum designers how they could incorporate lyrics that express faith in God and develop the biblical knowledge of the learners.

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[7]Dewey and Tufts, 41. John Dewey's "Contributions to Education" in Chapter I highlights this understanding.

[8]See a detailed discussion of Piaget in Chapter I under the section "Contributions to Education." Also compare Dewey's understanding on the total experience of the learners as essential to education in Chapter I in the same section.

[9]Fowler's stages of faith development in Chapter I maintains this. See his section on "Contributions to Education."

[10]See Al Menconi, *Communicating Spiritual Values through Christian Music* (Elgin, IL: LifeJourney Books, 1991), 10. Menconi is one of the authors who capitalizes in the importance of music in the teaching-learning experience.

164

The survey research established a significant relationship between gender and song preference, implying that both male and female respondents prefer combination supporting the above explanation.[11]

Action songs reinforce psychomotor development as they involve the use of the various parts of the body. On the other hand, prayer songs encourage children to pray.[12] Curriculum designers may incorporate these aspects in the lyrics of the songs in Sunday school.

Implications of the Preferred Storytelling Methods to Curriculum Design for Sunday School

The survey research revealed that the preferred storytelling methods of the respondents are: first, using colorful pictures; second, being part of the story; and

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[11]For the correlation, see Table 10 in Chapter II.

[12]There are songs that contain aspects of prayer such as confession, worship, praise, and thanksgiving. Curriculum designers may see to it that songs are used to apply biblical truths to their daily lives. Refer to Dewey's understanding on the relationship between the lesson and the daily lives of the learner in Dewey's "Contribution to Education" in Chapter I. See also T. W. Hunt, "Teaching People to Pray," in *The Christian Educator's Handbook on Spiritual Formation,* ed. Gangel and Wilhoit (Wheaton, IL: Victor Books, 1994), 192.

third, watching others do drama in Sunday school.[13]

Storytelling communicates biblical truths and values. This

infers that in designing a curriculum plan for the

intermediates of Northern Mindanao Sunday school, the

designers could give first priority to using colorful

pictures during storytelling time since this is the most

preferred method, it may be useful if they would not

neglect the other two preferences. This means that the

curriculum plan may be a representation of a variety of

methods so communication would take place at the same time

inferring that other methods could be employed as well.

Fowler substantiates that intermediates (mythic-

literal stage) begin to take on themselves the stories that

symbolize belonging to their community and story becomes

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[13]Table 6 and Figure 6 in Chapter II show how the
respondents ranked the storytelling methods according to
their preference. Communication of ideas is largely
important to the teaching-learning process. This entails
the implementation of various media to convey information.
Refer to Ford's perception on using a variety of
instructional media and methods in teaching in Chapter I
under "Contributions to Education." Compare Kyong Liong
Kim, *Caged in Our Own Signs* (Norwood, NJ: Ablex Publishing
Corp., 1996), 62; and also Nativity L. Abecia, "An
Evaluation of the Program Features in Friendship Club on
the Air of the Free Methodist Church Radio Ministry in
Davao City, Philippines" (M.A.C.C. thesis, Asia-Pacific
Nazarene Theological Seminary, 1999), 3.

the major way of giving unity and value to experience.[14]

This is also related to Piaget's "adaptation," which refers

to the process of adjusting thinking so that balance exists

between knowledge and experience.[15] Furthermore, Dewey

holds that learners "have to do something with knowledge or

understanding of values."[16] These inferences imply that

when teachers tell stories in Sunday school, life

application may be included for learning to be relevant.

In the light of the above, the teacher's place in

the classroom is to act as model of integrity and as

seeker-after truth.[17] One of Dewey's assertion is the

teacher being an "advanced learner in the group."[18] This

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[14]Fowler, *Stages of Faith*, 49. For an elaborate
explanation on this aspect, refer to the section on Fowler
under "Contributions to Education" in Chapter I.

[15]Inhelder and Piaget, 336. This is discussed in
Piaget's section in Chapter I.

[16]Dewey, *Democracy and Education*, 321. Take a look
at Chapter I on James Michael Lee's reaction to this
Deweyan thought under Dewey's "Contribution to Education."

[17]Compare Ford's discussion on the role of teachers
in education in Chapter I under "Contributions to
Education." See also William Davies, "Worship and
Learning: A Case for the Liturgical Classroom," *Religious
Education* 88, no. 4 (Fall 1993): 581.

[18]This concept is discussed in Chapter I under
Dewey's "Contribution to Education."

induces effort on the part of the teacher in terms of

knowledge of the Bible. In addition, the first goal of the

teacher must be to teach the Bible with conviction and

excitement. To do so the teacher must be a good student of

the Bible.[19] Storytelling does not begin and end with the

storytelling method, per se. The teacher who tells the

story plays a considerable role in the process.

Using Colorful Pictures

The survey revealed that the most preferred

storytelling method of the respondents is using colorful

pictures.[20] This alludes to prioritizing this kind of

instructional aid to integrate faith formation. Fowler

observes that during the mythic-literal stage, the faith of

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[19]Bible study encourages learners to value spiritual
truths. In this light, what teachers know and believe
about their subject influences not only what they teach but
how they approach their teaching. Compare Ken Hemphill,
*Revitalizing the Sunday Morning Dinosaur: A Sunday School
Growth Strategy for the 21st Century* (Nashville, TN:
Broadman and Holman Publishers, 1996), 131. Compare Gail
Zaiman Dorph and Sharon Feiman-Nemser, "Beyond Prepared
Materials: Fostering Teacher Learning in the Service of
Children's Learning," *Religious Education* 92, no. 4 (Fall
1997): 459.

[20]For more details on this finding, see Table 6 and
Figure 6 in Chapter II for the presentation of the
breakdown of the storytelling preference of the
respondents.

168

children can be and are affected by symbolic and dramatic

materials.[21] Ford also agrees with the idea of using

audiovisuals in Sunday school. He maintains that among

others these resources convey information and develop

skills.[22] Additionally, the Convention on the Rights of the

Child emphasized the weight of exposing children to mass

media. Article 17 emphasizes the importance of the mass

media for the social and cultural development of children.

Along with this provision, however, is the responsibility

of the government to make sure that the child is protected

from materials and information not appropriate for the

given stage.[23] In this light, curriculum design could be

creative, contemporary, one that respects the

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[21]Fowler, *Stages of Faith*, 149. See Chapter I in
Fowler's section particularly in "Contributions to
Education." The world has turned to the "visual culture."
Compare Ford's emphasis on using a variety of learning aids
in Chapter I under "Contributions to Education" and
Marshall McLuhan's perception on the visual world in
Benson, *Teaching Techniques for Sunday School*, 58; and
Sarno, 64.

[22]Ford, *Using Audiovisuals in Religious Education*,
12. Refer to Chapter I in Ford's section, particularly
under "Contributions to Education."

[23]Article 13 and 18 of "The Convention of the Rights
of Child," available from http://www.unicef.org/sowc981;
Internet; accessed 22 March 2001.

169

rights of children, balanced, and relevant to improve the teaching-learning process.

Being Part of the Story

The survey results revealed that this is the second preferred storytelling method.[24] In designing a curriculum plan for the intermediates in Northern Mindanao, the designers could take into consideration that a portion of the total population of respondents prefers to be involved in the act of storytelling. This supports the premise of Dewey which says: "Education should not be concerned only with the mind, but students should develop manual skills."[25] Getting involved with the storytelling itself is enhancing manual skills. Piaget holds that the learning environment should not restrict children's opportunities to explore since doing so would retard their development.[26]

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[24]Table 6 and Figure 6 in Chapter II show the rating of the storytelling method preference.

[25]*The New World Book Encyclopedia*, vol. 5, s.v. "John Dewey." This is discussed in detail in Chapter I, under Dewey's "Contribution to Education,"

[26]For a better understanding of this idea, refer particularly to Piaget's "Contribution to Education" in Chapter I.

The above explanation suggests that in the curriculum resources that designers would produce, there could be a place for learner participation during storytelling time. This premise is supported by the preference of the respondents and educators in Northern Mindanao.

Watch Others Do Drama

In the survey of the learning preferences of the respondents, this is the third preferred storytelling method.[27] This suggestion may sound pejorative in a sense since it may imply passiveness on the part of those who prefer this; however, watching does not entirely mean passivity. Seeing is also a way of gaining information. Fowler observes that intermediates can "be affected deeply and powerfully by symbolic and dramatic materials."[28] He

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[27]Refer to Table 6 and Figure 6 in Chapter II for the rating of the storytelling method preference of the respondents.

[28]Fowler, *Stages of Faith*, 149. Chapter I under Dewey's "Contribution to Education" elaborates this concept.

adds that, among others, drama becomes a way of finding and
giving coherence to experience.[29]

The above explanation denotes that when children
prefer sitting back while watching some of their classmates
do drama in Sunday school, it does not mean they are not
learning. There is, therefore, a need for curriculum
designers to give place for experiences which would give
other children the chance to observe what their companions
are performing.

Implications of the Preferred Topics for Bible
Learning to Curriculum Design
for Sunday School

In the survey, the respondents rated stories about
creation and stories about Jesus, "I like this very much."[30]
This signifies that curriculum designers may give priority
to these topics for Bible learning emphasis in the
curriculum resources. It does not mean, however, that the
whole materials be geared only to these topics, but the
emphasis put on these topics be more concentrated.

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[29]Ibid.

[30]Table 29 shows the rating of topics for Bible
learning in Chapter II.

The stories about family, friends, and heroes and heroines were rated "I like this much."[31] This finding specifies that when it comes to topics of Bible stories, the intermediates like "very much" the stories about creation and Jesus. In designing a curriculum plan for this target audience, the designers could incorporate lessons along these story preferences.

The topics for Bible learning may be more effective if the pupils learn to apply the lesson in their daily life. Dewey emphasizes that the lesson learned in the class needs be related to the practical lives of the learners to enhance their learning capacities.[32] This infers that learning about the stories in the Bible needs to be related with what other people believe, too.

The survey revealed that "stories about Jesus" are related with the learning activity, "talking with my

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[31]Table 29 in Chapter II clearly explains this.

[32]For clarification, refer to Chapter I in Dewey's "Contribution to Education." See also Barry W. Holtz, "Towards an Integrated Curriculum for the Jewish School," *Religious Education* 75, no. 5 (Sept-Oct 1980): 557.

teacher."[33]   This brings about the idea that both may be
incorporated under a single theme or section in the
curriculum plan. Talking with the teacher is an effective
way to let the learners express what they feel about Jesus.

The survey also revealed that "stories about heroes
and heroines" are related with "projects like doing some
puzzles or crafts."[34]   This finding indicates that this
topic for Bible learning, "stories about heroes and
heroines" and this learning activity, "projects" may both
be incorporated under a single theme or section in the
curriculum plan since the respondents showed a preference
for these variables in the survey.

The study also revealed that "stories about
friends" are related with "acting out a story."[35]   This
finding suggests that in the learning activity time, a

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[33]Table 27 in Chapter II presents the correlation
between stories about Jesus and "talking with my teacher."
The section on "Stories about Jesus" in Chapter II further
explains this in detail.

[34]See the correlation of the two variables in Table
20 in Chapter II. The section on "Stories about Heroes and
Heroines" in Chapter II also presents a background of this
finding.

[35]Table 25 gives the correlation statistics of these
variables.

curriculum plan may incorporate acting out a story about

friends, either with Bible stories about friends, or real-

life contemporary stories.

Implications of the Preferred Learning
Activities to Curriculum Design
for Sunday School

The research survey revealed that the respondents

rated drawing or painting pictures, "This is very good."[36]

The rest of the suggested learning activities like playing

games, doing some projects, acting out a Bible story,

singing with classmates, talking with my teacher, and

writing a story were rated "This is good."[37] This connotes

that in designing a curriculum plan for the intermediates

in Northern Mindanao, the designers could place in top

priority the learning activity, "drawing or painting

pictures" since it was rated "very good." This research

finding correlates with the first preferred storytelling

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[36]Both Figure 8 and Table 20 of Chapter II present
the rating of the respondents on drawing or painting
pictures. In the same chapter, particularly, in "Draw or
Paint Pictures," this variable is well explained.

[37]Figure 8 and Table 20 of Chapter II show the
statistics.

method of the respondents which is "using colorful pictures."[38]

For a child, being able to manipulate something means muscle control and coordination with the brain and the other nerves of the body. Through learning activities, this physical process would be achieved. One of the activities is the Bible learning projects which are vehicles to "teach Bible truths."[39] These learning activities attempt to give freedom to the learners in the way they learn best. The premise lies with the idea of Dewey which is "democracy" in the classroom. Dewey holds that the "entire school be organized as a miniature democracy . . . through experience."[40] Ford also espouses using different methods in the teaching-learning process.

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[38]Table 6 in Chapter II gives a detailed discussion.

[39]Dewey espouses learning conditions that meet the needs of children. Javalera also believes that "teaching involves providing conditions and activities in which learning can take place." See Elizabeth Javalera, *Training for Competence* (Quezon City, Philippines: Philippine Association of Christian Education, Inc., 1973), 9.

[40]Chapter I under the section, Dewey's "Contribution to Education" expands this concept. Joyce, Weil, and Showers also provide a parallel explanation on page 41.

He maintains, "Learners differ in their experience,

talents, and ability to learn."[41] This paves the way for a

variation in the learning activities in the classroom. The

Convention on the Rights of the Child upholds:

> Education of the child shall be directed to the
> development of the child's physical abilities to their
> fullest potential. It is also directed to the
> preparation of the child for responsible life in a
> free society, in the spirit of understanding, peace,
> tolerance, equality of sexes, and friendship among all
> peoples, ethnic, national and religious groups and
> persons of indigenous origin.[42]

Meeting the above conditions may enable the Free

Methodist Church to become relevant to the society. The

Bible is a book that contains teachings on respect and how

to make peace (Matthew 5:9). Activities for the learning

experiences of children in the Sunday school may also

correspond to these provisions.

Painting or Drawing Pictures

The research survey revealed that among the

suggested learning activities, this is the only one that

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[41]Ford, *Design for Teaching and Training*, 9. For a
better explanation, Chapter I under Ford's "Contribution to
Education" renders a better explanation.

[42]See Article 29 of "The Convention on the Rights of
the Child."

was rated, "This is very good," by the respondents.[43] This

particular learning activity maximizes on the aesthetic

expression of the learners. This suggests that in

designing curriculum plan for the Sunday school classes of

the intermediates, these creative art forms may be

incorporated in the learning activity section.

Doing Projects Like Crafts and Puzzles

In the survey, this particular learning activity

was rated "This is good."[44] Dewey espouses that in the

learning experience, the child is a scientist and in

reaction to content-centered curriculum, he posits a child-

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[43]Table 30 of Chapter II reports this rating. Dewey
values the aesthetic aspect of human life. Together with
Dewey, Francis A. Schaeffer also places art in high regard.
Schaeffer says, "The arts do have a place in the Christian
life" since "art forms add strength to the world view which
shows through, no matter what the world view is or whether
the world view is true or false." See Francis A.
Schaeffer, *Art and the Bible: Two Essays* (London: Hodder
and Stoughton, 1973), 10.

[44]Refer to Table 30 in Chapter II for the rating.
This is one of six variables that had been rated "This is
good" based on the scale suggested.

centered curriculum.[45] This infers that the learners are active in the educational context. The concentration lies with the learners expressing their artistic inventiveness through the activity. Manual activities are good for the physical growth of intermediate children in Sunday school. In this case, the process is more important than the product. This highlights that in designing Sunday school curriculum plan for the intermediates, manual activities may be given emphasis.

Playing Games with My Classmates

The survey revealed that the respondents rated this learning activity, "This is good."[46] Intermediates belong to the later childhood period of life. Most intermediates are into sports as part of their physical and social

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[45]Dewey believes in the capacity of learners to interact in the educational process. Compare Joyce H. E. Bailey, "Fashion Me a People: A New Ecumenical Carribean Curriculum," *Religious Education* 78, no. 2 (Winter 1983): 588; cf. Wilhoit, 78; and Gangel and Benson, 300. Chapter I of Dewey's "Contribution to Education," also highlights this matter.

[46]Refer to Table 30 in Chapter II. In terms of the computed mean, this variable is ranked fifth together with "talking with my teacher."

growth.[47] This signifies that "playing games with my

classmates" needs to be incorporated in the learning

activity section of the curriculum plan. If the curriculum

limits the time a child spends in play, it also limits the

child's opportunity to learn.[48] Piaget supports the

educational value of play in the sense that through it, a

child practices and consolidates all he or she knows. For

him, at the age of seven to eleven, the child has mastered

many of the processes required in solving problems where

there are concrete materials.[49] In this light, playing

games may also be given consideration in curriculum design.

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[47]For further discussion on Filipino sportsmanship,
see Ester I. Cunanan, *Personhood in the Human Life Span:
Early Childhood to Early Adulthood* (Quezon City,
Philippines: Values Education Program, Miriam College
Graduate School, 1993), 47 and Wilfredo R. Adriano, "Church
Recreation: Ministering to the Whole Man" (M.Div. thesis,
Philippine Baptist Theological Seminary, 1993), 29-43.

[48]Games allow children to express themselves. See
Barlow, 334. Piaget also considers games as essential to
learning as explained in Chapter I under "Contributions to
Education."

[49]Piaget, *The Psychology of Intelligence*, 143. For
a better consideration of this concept, the section on
Piaget's "Contributions to Education" in Chapter I clearly
explains this.

Talking with My Teacher

In the survey, this particular learning activity was rated, "This is good."[50] "Talking with my teacher" may be incorporated in the learning activity section of the curriculum plan. One of the fundamental rights of children is "to have his or her voice heard and opinions taken account on significant issues.[51] "Talking with my teacher" may provide this opportunity for a child to have his or her thoughts heard.

Ford believes that to know the learners well, one of the responsibilities of the teacher is to hear the child's questions, but thinking about the questions he doesn't ask and making a list of the things the teacher has not taught him.[52] Dewey agrees with the idea of teacher-student relationship.[53] He maintains that the "more

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[50]Table 30 of Chapter II illustrates this rating. In terms of the computed mean, this variable is ranked fifth together with playing games.

[51]"The Convention on the Rights of the Child."

[52]Ford, *Developing Skills for Church Leaders*, 24. In Chapter I, this is discussed particularly in Ford's "Contribution to Education."

[53]Dewey, *How We Think*, 36. Chapter I contains an explication of this. See Dewey's "Contribution to Education."

the teacher is aware of the experiences of students, the better will he or she understand the forces at work that need to be directed and utilized for the formation of reflective habits."[54] Furthermore, Carl Rogers notes, "Good communication, free communication, within or between men, is always therapeutic."[55] These extrapolations by educators imply that when a teacher intentionally communicates with a learner, a learning experience transpires.

Write a Short Story with My Classmates

In the survey of learning preferences, this particular learning activity was rated, "This is good" implying that "writing a short story with my classmates" needs to be incorporated in the learning activity section of the curriculum plan. Writing allows learners to express their emotions and spiritual values.

In the elementary schools, intermediates are already engaged in writing "formal theme notebooks." The church curriculum may do the same. Since intermediates work well with groups, especially working with the same

[54]Ibid.

[55]Rogers, 330.

sex, a group writing activity would be a quality endeavor for them. This style of writing could also be incorporated in the Sunday school.

Summary of the Chapter

This chapter presented the implications drawn from the perceived learning preferences of the intermediate pupils in Northern Mindanao to curriculum design for Sunday school together with the findings gleaned from the theories of educators like Dewey, Piaget, Fowler, Ford and others. It also discussed some principles of Sunday school and curriculum design.

The first section of the chapter delved into the implications of the preferred language of the respondents to curriculum design. Since the preferred language of the respondents was a combination of Cebuano, Tagalog, and English, these languages may be used in the curriculum plan as well as in the classroom.

The second section dealt with the implications of the preferred kind of songs to curriculum design. Since the preferred kind of songs of the respondents is a combination of action and prayer songs, the curriculum plan has a basis to make use of both kind of songs. The lyrics

of the songs could be planned ahead so as to correlate with the theme of the lessons and express biblical truth as well.

The third section presented the implications of the preferred storytelling method to curriculum design. The respondents ranked the storytelling method as: first, using colorful pictures; second, being part of the story; and third, watching others do drama. In light of the above, the curriculum plan for Sunday school for the intermediates may incorporate these methods. It was made clear that these suggested methods are just some of the ways in which a certain Bible story may be told. There are other methods a curriculum plan could employ besides what has been suggested.

The fourth section dealt with the implications of the preferred topics for Bible learning to curriculum design. The research found out that stories about creation and stories about Jesus were rated, "I like this very much" and stories about family, friends, heroes and heroines were rated, "I like this much." In the light of the above, the curriculum plan for Sunday school for the intermediates may incorporate these topics for Bible learning. The chapter mentioned that the whole curriculum materials need not be

geared exclusively to these topics, but that the emphasis put on these topics be more concentrated.

The final section dealt with the implications of the preferred learning activities to curriculum design. The research revealed that "drawing or painting pictures" was rated, "This is very good" and the rest of the suggested learning activities were rated, "This is good." In this light, the curriculum plan for the intermediates of the Free Methodist Church Sunday school among others may consider promoting democracy in the classroom, thus, enhancing the learning experiences of the learners.

CONCLUSION

This final section presents the summary of this study in response to the research problem stated as follows: What are the implications of the perceived learning preferences of the intermediate pupils in the Free Methodist Churches in Northern Mindanao, Philippines, to curriculum design for Sunday School? This chapter also lists some recommendations for further studies.

Summary

The aim of the preceding research revolves around trying to draw implications for curriculum design. To accomplish this, three sub-problems were formulated.

The first sub-problem was: What are the dominant educational theories in designing a Sunday school curriculum for intermediate pupils? The research found out that there is a biblical basis for education. Along with this follow the educational theories of John Dewey, Jean Piaget, James Fowler, and LeRoy Ford.

185

The research found out that the Bible calls for a teaching-learning experience that leads learners to the knowledge of the Lord Jesus Christ. Scripture verses like Matthew 9:14, Ephesians 6:4, and Proverbs 22:6 give emphasis on child rearing.

John Dewey puts emphasis among others in learning by doing, democracy in the classroom, problem solving, the scientific method of inquiry, relevance of learning to the daily experiences of learners, and the vital role of the arts play in the teaching-learning process. Dewey's contribution to education was seen in the progressivism type of education.

Jean Piaget stresses on the cognitive stages of human development. He maintains that human beings go through a series of stages in the way they think and understand. Piaget's theory calls the first two years of life as the sensory motor stage, three to six years as pre-operational, seven to eleven as concrete operational, and eleven upwards as formal operational. Knowledge of Piaget's theory enables Christian educators to take into account the way learners think and act accordingly.

James Fowler promotes the faith development of people. In the stages of faith development, Fowler maintains that infancy corresponds to undifferentiated faith, early childhood as the intuitive-projective faith, childhood as mythic-literal faith, adolescence as the synthetic-conventional faith, young adulthood as the individuative-reflective faith, and adulthood as the conjunctive faith. Knowledge of Fowler's theory enables curriculum workers and other Christian educators to assess the faith status of learners and act accordingly.

LeRoy Ford among others stresses on knowing the characteristics of learners, using appropriate methods, and the intricacies of curriculum design. Ford presents the 5-S Principle which binds the elements of curriculum design into a unified whole. The principle states that an effective curriculum involves somebody in learning something in some way somewhere for some purpose.

The second sub-problem was: What are the learning preferences of the respondents in Northern Mindanao in terms of language, songs, storytelling methods, topics for Bible learning, and learning activities?

The research found out that the preferred language of the respondents was a combination of Tagalog, Cebuano, and English. In terms of songs, the preference of the respondents was a combination of action and prayer songs. In terms of storytelling methods, the first preferred method was using colorful pictures; the second preferred method was being part of the story; and the third preferred method was watching others do drama. In terms of Bible learning, the respondents rated the stories about creation and stories about Jesus, "I like this very much" and the stories about family, friends, heroes and heroines, "I like this much." In terms of learning activities, drawing or painting pictures was rated, "This is very good" and the rest of the suggested learning activities like playing games, doing some projects, acting out a story, singing with my classmates, talking with my teacher, and writing a story with my classmates were rated, "This is good."

The third sub-problem was: What implications can be drawn from the perceived learning preferences of the intermediate pupils in Northern Mindanao to curriculum design for Sunday school?

Since the language preference of the respondents was a combination of Tagalog, Cebuano, and English, these languages need to be used in the curriculum plan as well as in the Sunday school classroom.

Since the kind of song preference of the respondents was a combination of action and prayer songs, the curriculum plan needs to make use of both.

Since the respondents ranked the storytelling method preference as using colorful pictures first, being part of the story second, and watching others do drama, the curriculum plan needs to incorporate these methods in the resources, at the same time, concentrating on the use of colorful pictures given its being preferred first.

Since the respondents rated stories about creation and stories about Jesus, "I like this very much" and the stories about family, friends, heroes and heroines were rated, "I like this much," the curriculum plan for Sunday school for the intermediates needs to puts emphasis on these topics for Bible learning.

Since the respondents rated drawing or painting pictures, "This is very good" and the rest of the suggested learning activities like doing projects, playing games with

my classmates, acting out a Bible story, singing with my classmates, talking with my teacher, and writing a short story with my classmates were rated, "This is good," the curriculum plan for the intermediates of the Free Methodist Church Sunday school needs to take into consideration these learning activities.

Recommendations for Further Studies

The researcher submits three recommendations for further studies. First, the Free Methodist Church would benefit if an evaluative study would be conducted among the Sunday school teachers of any local church under the Philippine Provisional General Conference.

Second, a comparative study between the Free Methodist Church in Butuan City which uses a graded children's curriculum and the Free Methodist Church in Tablon, Cagayan de Oro City which uses no form of curriculum at all would prove useful to the Christian Education Department of the Northern Mindanao Annual Conference.

Finally, a content analysis of the Christian Life Club (CLC) curriculum from the United States would be

profitable for the local churches who would like to avail
of this material for children from the West.

APPENDIX A

ENGLISH QUESTIONNAIRE

Dear Friend,

Please answer the following questions. Your help
is needed to design quality Sunday School lessons for you.
Thank you!

ABOUT YOU: Please check only one.

1. In what age group do you belong?
   _____ 10   _____ 12
   _____ 11

2. What is your gender?
   _____ Boy   _____ Girl

3. What is your grade level?
   _____ Grade 4   _____ Grade 6
   _____ Grade 5   _____ I am not studying in school
                          right now.

ABOUT HOW YOU LIKE TO LEARN:

4. What language do you like your teacher to use in Sunday
   School? Please check one.
   _____ Tagalog   _____ All three combined
   _____ Cebuano   _____ Tagalog and English
   _____ English   _____ Cebuano and English

5. What kind of songs do you like to sing in class?
   _____ Action songs, e.g., "Building of the Temple"
   _____ Prayer songs, e.g., "God Answers Prayer"
   _____ I like a combination of both
   _____ None

192

6. What language do you like to use when singing songs?

_____ English _____ All three combined

_____ Tagalog _____ Other, specify: _____

_____ Cebuano

7. How do you like your teacher to teach you in Sunday School? You can check two.

_____ I like it when my teacher uses colorful pictures.

_____ I like to be a part of the story my teacher is telling us in the class.

_____ I like to watch my friends do drama in Sunday School.

8. This is about the stories you like your teacher to tell you. Please check only one.

A. Stories about God's Creation

_____ I like this very much.

_____ I like this much.

_____ I like this a little.

_____ I like this least.

B. Stories about Family

_____ I like this very much.

_____ I like this much.

_____ I like this a little.

_____ I like this least.

C. Stories about Friends

_____ I like this very much.

_____ I like this much.

_____ I like this a little.

_____ I like this least.

D. Stories about Heroes and Heroines

_____ I like this very much.

_____ I like this much.

_____ I like this a little.

_____ I like this least.

E. Stories about Jesus
_____ I like this very much.
_____ I like this much.
_____ I like this a little.
_____ I like this least.

9. This is about the learning activities or what you like to do after story time. Please check only one.

A. Draw or paint pictures.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

B. Do some group projects like crafts and puzzles.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

C. Play group games with my classmates.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

D. Act out a Bible story with my classmates.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

E. Sing with my classmates.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

F. Talk with my teacher.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

G. Write a short story with my group.
_____ This is very good.
_____ This is good.
_____ I do not like this.
_____ I do not know about this.

THANK YOU.

APPENDIX B

CEBUANO QUESTIONNAIRE
(Mga Pangutana)

Mahal nga Higala,
        Palihug tubaga ang mga pangutana. Gikinahanglan
ang imong tabang aron makahimo ug nindot nga mga leksyon sa
Sunday school para sa imo. Daghang salamat!

PARTE SA IMO: Palihug pag-tsek ug usa.

1. Pila ang imong edad?
   ____ 10   ____ 11   ____ 12

2. Unsa ang imong gender?
   ____ Lalaki   ____ Babae

3. Unsa na'y imong grado sa eskwelahan?
   ____ Grade 4   ____ Grade 5   ____ Grade 6
   ____ Wala ko nag-eskwela

UNSA ANG IMONG GUSTO PARA KA GANAHAN MAG-TUON?

4. Unsa nga sinultihan ang imong gusto nga gamiton sa
   titser nimo sa Sunday school? Pag-check ug usa.
   ____ Bisaya
   ____ Tagalog
   ____ English
   ____ Kining tulo
   ____ Uban pa, isulat: _____

5. Unsa klase nga kanta ang gusto nimo kantahon sa Sunday
   school?
   ____ Kanang naa'y mga action ("Magbuhat Ug Simbahan")
   ____ Mga kanta sa pag-ampo ("Diyos Magtubag Sa Atong
        Pag-ampo")
   ____ Gusto nako ang duha
   ____ Wala ko'y gusto

6. Unsa nga sinultihan ang gusto nimo gamiton sa Sunday
   school?
   ____ Bisaya
   ____ Tagalog
   ____ English
   ____ Kining tulo
   ____ Uban pa, isulat: _____

7. Unsa nga paagi nga gusto nimo motudlo ang imong titser
   sa Sunday school? Pwede duha ang imong i-tsek.
   ____ Gusto kon kung naa'y gamiton si titser nga mga
        pictures nga dagha'y color.
   ____ Gusto ko nga mahimong parte sa istorya nga gitudlo
        ni titser.
   ____ Gusto ko motan-aw kung mag-drama ang akong mga
        classmates.

8. Parte ni sa mga istorya nga gusto nimong isulti sa imong
   titser. Pwede mag-tsek ug usa.

   A. Istorya sa Gipanghimo sa Ginoo
      ____ Kini ang akong pinakaganahan.
      ____ Ganahan ko ani.
      ____ Ganahan ko ani gamay.
      ____ Dili ko ganahan ani.

   B. Istorya Parte sa Pamilya
      ____ Kini ang akong pinakaganahan.
      ____ Ganahan ko ani.
      ____ Ganahan ko ani gamay.
      ____ Dili ko ganahan ani.

   C. Istorya Parte sa mga Higala
      ____ Kini ang akong pinakaganahan.
      ____ Ganahan ko ani.
      ____ Ganahan ko ani gamay.
      ____ Dili ko ganahan ani.

   D. Istorya Parte sa mga Bayani
      ____ Kini ang akong pinakaganahan.
      ____ Ganahan ko ani.
      ____ Ganahan ko ani gamay.
      ____ Dili ko ganahan ani.

E. Istorya Parte kang Jesus
    ___ Kini ang akong pinakaganahan.
    ___ Ganahan ko ani.
    ___ Ganahan ko ani gamay.
    ___ Dili ko ganahan ani.

9. Kini ang parte sa mga bulohaton pag human sa oras sa istorya. Pag-check ug usa.

A. Mag-drawing o magpinta ug mga larawan.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

B. Mag-puzzle ug maghimo ug mga himu-onon nga proyekto.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

C. Magdula uban sa akong ka-grupo.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

D. I-drama ang istorya uban sa akong classmates.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

E. Mokanta uban sa akong mga classmates.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

F. Makig-istorya sa akong titser.
    ___ Maayo kaayo ni.
    ___ Maayo ni siya.
    ___ Dili ko ganahan ani.
    ___ Wala ko kabalo ug unsa ni.

G. Magsulat ug istorya uban sa akong ka-grupo.
_____ Maayo kaayo ni.
_____ Maayo ni siya.
_____ Dili ko ganahan ani.
_____ Wala ko kabalo ug unsa ni.

SALAMAT KAAYO.

APPENDIX C

LETTER TO THE PASTORS OF THE NORTHERN MINDANAO CONFERENCE

OF THE FREE METHODIST CHURCH, PHILIPPINES

Dear _____ :

      Christian greetings!

      I am a student of the Asia Baptist Graduate Theological Seminary in Baguio City, Philippines. As part of the requirements for the doctoral program, I am working on a dissertation entitled, "Implications of the Perceived Learning Preferences of the Intermediate Pupils in the Free Methodist Churches in Northern Mindanao, Philippines, to Curriculum Design for Sunday School."

      Please allow me to conduct a survey on the said topic with the ten to twelve year-old children in your Sunday School class as my respondents. The main focus of the study is to find out the implications of the learning preferences of the intermediate pupils to curriculum design of our Sunday School.

      I hope that this study will benefit the Sunday School ministry of our churches. I am planning to visit your church before the survey to confirm your preferred schedule and explain the major parts of the survey.

Sincerely yours,

Nativity LV Abecia

APPENDIX D

SUMMARY OF PIAGET'S STAGES OF COGNITIVE DEVELOPMENT[1]

Stage	Age	Intellectual Characteristics
Sensorimotor	0-2	Thinking limited to immediate experience, pretending, miming, memory, visual pursuit, object permanence, simple reflex to goal-directed behavior.
Preoperational	2-7	Thinking becomes intuitive and symbolic language, begin to use symbols, logical thought in one direction, thinking remains egocentric and centered
Concrete Operational	7-11	Thinking becomes literal and personal, decentration, reversibility, conservation, classification, seriation, can solve hands-on problems logically, and cannot solve abstract problems
Formal Operational	11+	Thinking becomes abstract and global, can solve abstract problems, scientific thinking, systematic experimentation, complex verbal skills, and concern for societal problems

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[1]See Yount, *Created to Learn*, 90.

APPENDIX E

PIAGET'S STAGES OF INTELLECTUAL AND AFFECTIVE DEVELOPMENT[2]

A. Sensorimotor intelligence	Intra-individual feelings
I. *Hereditary organizations* These include reflexes and instincts present at birth.	*Hereditary organizations* These include instinctual drives and all other in-born affective reactions.
II. *First acquired schemes* These include the first habits and differentiated perceptions. They appear before the sensorimotor intelligence properly so-called.	*First acquired feelings* These are joys, sorrows, pleasantness linked to perceptions as well as differentiated feelings of contentment and disappointment linked to action.
III. *Sensorimotor intelligence* This includes the structures acquired from six to eight months up to the acquisition of language in the second year.	*Affects regulating intentional behavior* These regulations include feelings linked to the activation and retardation of action along with termination reactions such as feelings of success or failure.

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[2]Piaget, *Intelligence and Affectivity*, 14.

B. Verbal intelligence	Interpersonal feelings
IV. *Preoperational representations* Here action begins to be internalized. Although this allows thought, such thought is not yet reversible.	*Intuitive affects* These include elementary interpersonal feelings and the beginnings of moral feelings.
V. *Concrete operations* This stage lasts from approximately 7 or 8 until 10 or 11 years of age. It is marked by the acquisition of elementary operations of classes and relations. Formal thought is still not possible.	*First acquired feelings* This stage is characterized by the appearance of autonomous moral feelings with intervention of the will. What is just and what is unjust no longer depend on obedience to a rule.
VI. *Formal operations* This stage begins around 11 or 12 years, but it is not completely realized until 14 or 15. It is characterized by though employing the logic of propositions freed from their content.	*Affects regulating intentional behavior* In this stage feelings for other people are overlaid by feelings for collective ideals. Parallel to this is the elaboration of the personality where the individual assigns himself a role and goals in social life.

APPENDIX F

SUMMARY OF FOWLER'S STAGES OF FAITH DEVELOPMENT[3]

AGE	STAGE OF FAITH	CHARACTERISTICS
Infancy	Undifferentiated faith	Mutuality, trust, and pre-images of the Ground of Being
Early Childhood	Intuitive-Projective Faith	Rise of imagination; formation of images of Numinous and an Ultimate Environment
Childhood	Mythic-Literal Faith	The rise of narrative and the forming of stories of faith
Adolescence	Synthetic-Conventional Faith	The forming of identity and shaping of a personal faith
Young adulthood	Individuative-Reflective Faith	Reflective construction of ideology; formation of vocational dream
Adulthood	Conjunctive Faith	Paradox, depth and intergenerational responsibility for the world

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[3]Fowler, *Stages of Faith Development*, 290.

204

FORD'S DIAGRAM OF ELEMENTS OF CURRICULUM DESIGN[4]

CONTEXTS
(within a given culture, ethnicity)

Familial

Developmental

Economic

YOU ARE HERE ✝

Denominational

(METHODOLOGY)

PURPOSE OF THEOLOGICAL EDUCATION

1. INSTITUTIONAL PURPOSE
(Who? does What? for Whom?)

2. SCOPE
Bible-based outcomes
Experience-based outcomes
Relationship-based outcomes:
God, man, nature, history

3. EDUCATIONAL GOALS AND OBJECTIVES FOR LEARNERS

(What the learner will do in a meaningful way as he practices Christian ministry.)

Instructional Models

Administrative Models

(Such as seminars, instructional systems, individualized instruction, lectures, workbooks, field practice, combination)

(Such as resident seminaries, correspondence courses, extension centers, field supervision, combination)

Religious

Educational

Geographical

Political

Organizing principle: Somebody—learns—Something—In Some Way—for Some Purpose

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[4]Ford, *A Curriculum Design Manual*, 54.

APPENDIX H

CORRELATION TABLES

		AGE	GENDER	GRADE	LANG	SONG	COLOR	PART	WATCH
AGE	Pearson Correlation	1.000	.048	.418**	.071	-.078	.037	-.032	-.123
	Sig. (2-tailed)	.	.588	.000	.423	.378	.681	.722	.165
	N	129	129	129	129	129	129	129	129
GENDER	Pearson Correlation	.048	1.000	.031	-.111	.211*	.096	-.071	-.169
	Sig. (2-tailed)	.588	.	.728	.208	.017	.280	.426	.055
	N	129	129	129	129	129	129	129	129
GRADE	Pearson Correlation	.418**	.031	1.000	.157	-.083	-.039	.077	-.115
	Sig. (2-tailed)	.000	.728	.	.076	.347	.664	.389	.193
	N	129	129	129	129	129	129	129	129
LANG	Pearson Correlation	.071	-.111	.157	1.000	-.032	.082	-.078	.003
	Sig. (2-tailed)	.423	.208	.076	.	.722	.356	.378	.969
	N	129	129	129	129	129	129	129	129
SONG	Pearson Correlation	-.078	.211*	-.083	-.032	1.000	.018	-.011	.121
	Sig. (2-tailed)	.378	.017	.347	.722	.	.835	.906	.173
	N	129	129	129	129	129	129	129	129
COLOR	Pearson Correlation	.037	.096	-.039	.082	.018	1.000	-.344**	-.268**
	Sig. (2-tailed)	.681	.280	.664	.356	.835	.	.000	.002
	N	129	129	129	129	129	129	129	129
PART	Pearson Correlation	-.032	-.071	.077	-.078	-.011	-.344**	1.000	-.291**
	Sig. (2-tailed)	.722	.426	.389	.378	.906	.000	.	.001
	N	129	129	129	129	129	129	129	129
WATCH	Pearson Correlation	-.123	-.169	-.115	.003	.121	-.268**	-.291**	1.000
	Sig. (2-tailed)	.165	.055	.193	.969	.173	.002	.001	.
	N	129	129	129	129	129	129	129	129
JESUS	Pearson Correlation	.126	-.053	.164	-.008	.048	-.002	-.084	.133
	Sig. (2-tailed)	.148	.552	.063	.932	.606	.983	.344	.132
	N	129	129	129	129	129	129	129	129
PAINT	Pearson Correlation	-.060	-.006	.117	-.016	.082	-.081	-.019	-.004
	Sig. (2-tailed)	.499	.950	.187	.858	.354	.364	.831	.961
	N	129	129	129	129	129	129	129	129
PROJECTS	Pearson Correlation	.005	-.143	.168	.037	-.104	-.015	-.070	.179*
	Sig. (2-tailed)	.959	.106	.058	.677	.239	.866	.430	.043
	N	129	129	129	129	129	129	129	129
GAMES	Pearson Correlation	.205*	.100	.109	.086	.094	.038	-.043	.150
	Sig. (2-tailed)	.019	.259	.218	.330	.288	.672	.628	.090
	N	129	129	129	129	129	129	129	129
STORY	Pearson Correlation	-.027	-.074	.002	.045	.004	.001	-.013	.125
	Sig. (2-tailed)	.762	.407	.978	.612	.965	.991	.885	.159
	N	129	129	129	129	129	129	129	129
SING	Pearson Correlation	-.041	-.082	-.088	-.068	.025	.034	-.049	.037
	Sig. (2-tailed)	.645	.354	.321	.441	.774	.705	.579	.676
	N	129	129	129	129	129	129	129	129
TALK	Pearson Correlation	-.090	.052	.078	.167	.033	.023	.091	-.118
	Sig. (2-tailed)	.312	.561	.381	.059	.713	.797	.306	.184
	N	129	129	129	129	129	129	129	129
WRITE	Pearson Correlation	-.068	.004	.101	.095	-.036	.024	.046	.032
	Sig. (2-tailed)	.444	.963	.253	.285	.688	.783	.606	.716
	N	129	129	129	129	129	129	129	129

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

		CREATION	FAMILY	FRIENDS	HEROES	JESUS	PAINT	PROJECTS	GAMES
FRIENDS	Pearson Correlation	.127	.243**	1.000	.119	.145	.146	.108	.079
	Sig. (2-tailed)	.151	.006	.	.178	.101	.100	.224	.372
	N	129	129	129	129	129	129	129	129
HEROES	Pearson Correlation	.226**	.189*	.119	1.000	.070	.229**	.281**	.065
	Sig. (2-tailed)	.010	.032	.178		.428	.009	.001	.485
	N	129	129	129	129	129	129	129	129
JESUS	Pearson Correlation	.252**	.243**	.145	.070	1.000	.238**	.149	.178*
	Sig. (2-tailed)	.004	.005	.101	.428	.	.007	.093	.044
	N	129	129	129	129	129	129	129	129
PAINT	Pearson Correlation	-.009	.179*	.146	.229**	.238**	1.000	.201*	.212*
	Sig. (2-tailed)	.917	.042	.100	.009	.007	.	.022	.016
	N	129	129	129	129	129	129	129	129
PROJECTS	Pearson Correlation	.033	.138	.108	.281**	.149	.201*	1.000	.234**
	Sig. (2-tailed)	.713	.119	.224	.001	.093	.022	.	.008
	N	129	129	129	129	129	129	129	129
GAMES	Pearson Correlation	-.126	.158	.079	.065	.178*	.212*	.234**	1.000
	Sig. (2-tailed)	.156	.073	.372	.465	.044	.016	.008	.
	N	129	129	129	129	129	129	129	129
STORY	Pearson Correlation	.178*	.178*	.281**	.116	.145	.116	.327**	.199*
	Sig. (2-tailed)	.043	.044	.001	.190	.101	.191	.000	.024
	N	129	129	129	129	129	129	129	129
SING	Pearson Correlation	.102	.248**	.159	.041	.153	.088	.288**	.107
	Sig. (2-tailed)	.250	.005	.072	.648	.083	.319	.001	.228
	N	129	129	129	129	129	129	129	129
TALK	Pearson Correlation	.009	.298**	.098	.209*	.315**	.229**	.166	.229**
	Sig. (2-tailed)	.917	.001	.271	.017	.000	.009	.061	.009
	N	129	129	129	129	129	129	129	129
WRITE	Pearson Correlation	.044	.256**	.221*	.123	.160	.217*	.275**	.215*
	Sig. (2-tailed)	.618	.003	.012	.163	.071	.014	.002	.014
	N	129	129	129	129	129	129	129	129
AGE	Pearson Correlation	.155	-.039	-.168	.047	.128	-.060	.005	.205*
	Sig. (2-tailed)	.079	.661	.060	.596	.148	.499	.959	.019
	N	129	129	129	129	129	129	129	129
GENDER	Pearson Correlation	-.080	.104	-.028	-.007	-.053	-.006	-.143	.100
	Sig. (2-tailed)	.366	.239	.752	.937	.552	.950	.106	.259
	N	129	129	129	129	129	129	129	129
GRADE	Pearson Correlation	.167	.168	.021	.091	.164	.117	.168	.109
	Sig. (2-tailed)	.059	.058	.810	.304	.063	.187	.058	.218
	N	129	129	129	129	129	129	129	129
LANG	Pearson Correlation	-.141	.078	-.029	.034	-.008	-.016	.037	.086
	Sig. (2-tailed)	.112	.379	.742	.703	.932	.858	.677	.330
	N	129	129	129	129	129	129	129	129
SONG	Pearson Correlation	-.085	.041	.160	.095	.046	.082	-.104	.094
	Sig. (2-tailed)	.339	.641	.069	.286	.606	.354	.239	.288
	N	129	129	129	129	129	129	129	129
COLOR	Pearson Correlation	-.094	.048	.014	-.008	-.002	-.081	-.015	.038
	Sig. (2-tailed)	.290	.592	.875	.924	.983	.364	.866	.672
	N	129	129	129	129	129	129	129	129
PART	Pearson Correlation	.092	-.030	-.074	.091	-.084	-.019	-.070	-.043
	Sig. (2-tailed)	.301	.740	.403	.305	.344	.831	.430	.628
	N	129	129	129	129	129	129	129	129
WATCH	Pearson Correlation	.034	.009	.037	-.033	.133	-.004	.179*	.150
	Sig. (2-tailed)	.701	.917	.676	.714	.132	.961	.043	.090
	N	129	129	129	129	129	129	129	129
CREATION	Pearson Correlation	1.000	.193*	.127	.226**	.252**	-.009	.033	-.126
	Sig. (2-tailed)	.	.029	.151	.010	.004	.917	.713	.156
	N	129	129	129	129	129	129	129	129
FAMILY	Pearson Correlation	.193*	1.000	.243**	.189*	.243**	.179*	.138	.158
	Sig. (2-tailed)	.029	.	.006	.032	.005	.042	.119	.073
	N	129	129	129	129	129	129	129	129

		CREATION	FAMILY	FRIENDS	HEROES	JESUS	PAINT	PROJECTS	GAMES	STORY
ATION	Pearson Correlation	1.000	.193*	.127	.226**	.252**	-.009	.033	-.126	.178*
	Sig. (2-tailed)	.	.029	.151	.010	.004	.917	.713	.156	.043
	N	129	129	129	129	129	129	129	129	129
ILY	Pearson Correlation	.193*	1.000	.243**	.189*	.243**	.179*	.138	.158	.178*
	Sig. (2-tailed)	.029	.	.006	.032	.005	.042	.119	.073	.044
	N	129	129	129	129	129	129	129	129	129
ENDS	Pearson Correlation	.127	.243**	1.000	.119	.145	.146	.108	.079	.281**
	Sig. (2-tailed)	.151	.006	.	.178	.101	.100	.224	.372	.001
	N	129	129	129	129	129	129	129	129	129
OES	Pearson Correlation	.226**	.189*	.119	1.000	.070	.229**	.281**	.065	.116
	Sig. (2-tailed)	.010	.032	.178	.	.428	.009	.001	.465	.190
	N	129	129	129	129	129	129	129	129	129
US	Pearson Correlation	.252**	.243**	.145	.070	1.000	.238**	.149	.178*	.145
	Sig. (2-tailed)	.004	.005	.101	.428	.	.007	.093	.044	.101
	N	129	129	129	129	129	129	129	129	129
NT	Pearson Correlation	-.009	.179*	.146	.229**	.238**	1.000	.201*	.212*	.118
	Sig. (2-tailed)	.917	.042	.100	.009	.007	.	.022	.016	.191
	N	129	129	129	129	129	129	129	129	129
OJECTS	Pearson Correlation	.033	.138	.108	.281**	.149	.201*	1.000	.234**	.327**
	Sig. (2-tailed)	.713	.119	.224	.001	.093	.022	.	.008	.000
	N	129	129	129	129	129	129	129	129	129
MES	Pearson Correlation	-.126	.158	.079	.065	.178*	.212*	.234**	1.000	.199*
	Sig. (2-tailed)	.156	.073	.372	.465	.044	.016	.008	.	.024
	N	129	129	129	129	129	129	129	129	129
ORY	Pearson Correlation	.178*	.178*	.281**	.116	.145	.118	.327**	.199*	1.000
	Sig. (2-tailed)	.043	.044	.001	.190	.101	.191	.000	.024	.
	N	129	129	129	129	129	129	129	129	129

APPENDIX I

SPSS 10.0 DESCRIPTIVE FREQUENCY TABLES

TOPICS FOR BIBLE LEARNING[5]

Topics	1		2		3		4		Computed
	F	%	F	%	F	%	F	%	Mean
Creation	1	.8	1	.8	30	23.3	97	75.2	3.7287
Family	1	.8	13	10.1	49	38.0	66	51.2	3.3953
Friends	4	3.1	21	16.3	58	45	46	35.7	3.1318
Heroes and Heroines	10	7.8	16	12.4	46	35.7	57	44.2	3.1618
Jesus	4	3.1	1	.8	18	14.0	106	82.2	3.7519

TOPICS FOR LEARNING ACTIVITIES[6]

Learning Activities	1		2		3		4		Computed
	F	%	F	%	F	%	F	%	Mean
Paint	5	3.9	4	3.1	45	34.9	75	58.1	3.4729
Projects	3	2.3	5	3.9	53	41.1	68	52.7	3.4419
Games	3	2.3	18	14.0	42	32.6	66	51.2	3.3256
Acting out a story	1	.8	14	10.9	53	41.1	61	47.3	3.3488
Sing	2	1.6	14	10.9	55	42.6	58	45.0	3.3101
Talk	2	1.6	7	5.4	67	51.9	53	41.1	3.3256
Write	1	.8	13	10.1	52	40.3	63	48.8	3.3721

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[5]Total frequency is 129 and equivalent to 100%.

[6]Total frequency is 129 and equivalent to 100%.

APPENDIX J

SPSS 10.0 SPREADSHEET

	creatio	family	friends	heroes	jesus	paint	project	games	story	sing	talk	write
1	4.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00	3.00	4.00	4.00
2	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00
3	4.00	4.00	3.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00	4.00	4.00
4	4.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00
5	3.00	4.00	4.00	2.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
6	3.00	3.00	4.00	3.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00
7	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00
8	4.00	4.00	3.00	4.00	4.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00
9	4.00	4.00	3.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
10	3.00	3.00	3.00	3.00	4.00	3.00	3.00	3.00	3.00	3.00	4.00	3.00
11	3.00	3.00	3.00	2.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00
12	3.00	3.00	3.00	2.00	3.00	2.00	3.00	3.00	3.00	3.00	3.00	2.00
13	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
14	4.00	3.00	3.00	2.00	4.00	4.00	4.00	1.00	4.00	4.00	3.00	4.00
15	4.00	4.00	3.00	1.00	4.00	3.00	1.00	4.00	3.00	3.00	3.00	4.00
16	4.00	3.00	4.00	1.00	1.00	1.00	4.00	2.00	3.00	3.00	1.00	3.00
17	4.00	4.00	3.00	3.00	4.00	4.00	5.00	4.00	3.00	4.00	3.00	3.00
18	4.00	4.00	5.00	5.00	4.00	3.00	3.00	4.00	4.00	4.00	3.00	3.00
19	4.00	4.00	2.00	4.00	4.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00
20	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00
21	2.00	4.00	2.00	1.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00
22	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
23	4.00	4.00	3.00	3.00	4.00	3.00	1.00	1.00	3.00	4.00	3.00	2.00
24	4.00	1.00	2.00	1.00	4.00	2.00	1.00	2.00	3.00	4.00	3.00	3.00
25	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	5.00	3.00	4.00	4.00
26	3.00	3.00	2.00	2.00	4.00	3.00	3.00	4.00	2.00	3.00	4.00	3.00
27	3.00	4.00	2.00	4.00	4.00	3.00	4.00	4.00	2.00	2.00	4.00	4.00
28	4.00	4.00	4.00	5.00	4.00	1.00	4.00	4.00	3.00	4.00	4.00	4.00
29	3.00	3.00	3.00	3.00	4.00	3.00	4.00	3.00	5.00	3.00	3.00	3.00
30	4.00	3.00	3.00	3.00	4.00	3.00	4.00	3.00	3.00	3.00	4.00	3.00
31	4.00	3.00	3.00	4.00	3.00	2.00	3.00	1.00	4.00	3.00	4.00	3.00
32	3.00	3.00	3.00	3.00	4.00	4.00	3.00	4.00	3.00	3.00	3.00	3.00
33	3.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	3.00	3.00	4.00
34	3.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00	4.00	2.00	4.00	4.00
35	4.00	3.00	2.00	2.00	4.00	3.00	3.00	3.00	3.00	3.00	4.00	4.00
36	4.00	3.00	2.00	4.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00	3.00
37	3.00	2.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	2.00	3.00	3.00
38	4.00	2.00	3.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	2.00
39	3.00	2.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	3.00	3.00
40	4.00	4.00	2.00	4.00	4.00	4.00	3.00	3.00	2.00	3.00	3.00	3.00
41	4.00	4.00	3.00	1.00	4.00	3.00	4.00	3.00	3.00	4.00	4.00	3.00
42	4.00	3.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	3.00	3.00	4.00
43	4.00	3.00	3.00	3.00	4.00	4.00	3.00	2.00	3.00	3.00	3.00	2.00
44	4.00	4.00	3.00	4.00	4.00	1.00	2.00	2.00	4.00	1.00	3.00	2.00
45	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00	2.00	3.00	2.00	2.00
46	4.00	3.00	3.00	3.00	4.00	4.00	3.00	5.00	4.00	2.00	2.00	1.00
47	4.00	4.00	3.00	4.00	4.00	4.00	4.00	2.00	3.00	4.00	3.00	4.00
48	4.00	3.00	2.00	3.00	4.00	3.00	4.00	3.00	5.00	3.00	4.00	3.00
49	4.00	4.00	3.00	2.00	4.00	3.00	3.00	3.00	3.00	3.00	4.00	3.00
50	3.00	3.00	4.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	3.00	4.00
51	4.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00	3.00
52	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00
53	4.00	4.00	3.00	2.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	3.00
54	3.00	3.00	4.00	3.00	4.00	4.00	4.00	3.00	3.00	3.00	3.00	3.00
55	4.00	3.00	3.00	4.00	4.00	3.00	4.00	4.00	4.00	3.00	3.00	3.00
56	4.00	3.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	3.00	4.00
57	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00
58	4.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	3.00	4.00
59	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
60	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
61	4.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	3.00	4.00	3.00	3.00
62	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	4.00

	creatio	family	friends	heroes	jesus	paint	project	games	story	sing	talk	write
63	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	4.00
64	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	4.00
65	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	4.00
66	4.00	4.00	4.00	3.00	2.00	4.00	4.00	4.00	3.00	3.00	3.00	4.00
67	4.00	4.00	2.00	4.00	4.00	3.00	4.00	4.00	3.00	2.00	4.00	4.00
68	4.00	5.00	3.00	3.00	3.00	3.00	3.00	3.00	2.00	1.00	3.00	3.00
69	4.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	3.00	3.00	4.00	4.00
70	3.00	2.00	2.00	2.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00
71	4.00	3.00	2.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00
72	3.00	4.00	5.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00
73	3.00	4.00	3.00	1.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00	4.00
74	3.00	2.00	2.00	4.00	4.00	4.00	3.00	3.00	3.00	3.00	4.00	4.00
75	4.00	3.00	4.00	3.00	4.00	4.00	3.00	2.00	2.00	3.00	3.00	3.00
76	4.00	4.00	4.00	1.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00
77	4.00	2.00	4.00	1.00	4.00	4.00	2.00	4.00	2.00	2.00	3.00	3.00
78	1.00	2.00	2.00	2.00	3.00	3.00	4.00	4.00	3.00	3.00	3.00	2.00
79	3.00	5.00	3.00	2.00	3.00	3.00	3.00	3.00	4.00	3.00	3.00	4.00
80	4.00	3.00	3.00	3.00	3.00	4.00	3.00	3.00	3.00	3.00	3.00	3.00
81	3.00	3.00	3.00	3.00	3.00	4.00	3.00	2.00	3.00	4.00	3.00	3.00
82	4.00	3.00	2.00	3.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00
83	4.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	2.00
84	4.00	3.00	3.00	2.00	4.00	3.00	3.00	4.00	3.00	3.00	3.00	3.00
85	3.00	3.00	3.00	2.00	4.00	3.00	3.00	4.00	3.00	3.00	3.00	3.00
86	4.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00	4.00	4.00	3.00	4.00
87	4.00	3.00	2.00	4.00	2.00	4.00	3.00	4.00	4.00	4.00	1.00	4.00
88	4.00	2.00	2.00	1.00	3.00	1.00	2.00	2.00	3.00	4.00	4.00	3.00
89	5.00	4.00	4.00	3.00	3.00	4.00	2.00	2.00	2.00	4.00	3.00	4.00
90	4.00	4.00	4.00	5.00	4.00	3.00	4.00	3.00	4.00	4.00	3.00	4.00
91	4.00	3.00	3.00	4.00	4.00	3.00	4.00	3.00	3.00	3.00	3.00	4.00
92	4.00	2.00	1.00	3.00	1.00	4.00	4.00	3.00	4.00	2.00	3.00	2.00
93	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00
94	3.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00
95	4.00	3.00	3.00	3.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	3.00
96	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	5.00
97	3.00	4.00	3.00	3.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	3.00
98	3.00	3.00	5.00	4.00	1.00	4.00	2.00	2.00	1.00	2.00	4.00	4.00
99	4.00	2.00	5.00	4.00	4.00	4.00	3.00	3.00	2.00	2.00	3.00	4.00
100	3.00	3.00	4.00	3.00	3.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00
101	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
102	3.00	3.00	2.00	3.00	3.00	3.00	5.00	2.00	2.00	2.00	2.00	3.00
103	4.00	3.00	3.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	2.00	4.00
104	4.00	4.00	4.00	1.00	4.00	4.00	3.00	4.00	4.00	2.00	4.00	4.00
105	4.00	4.00	1.00	3.00	4.00	4.00	4.00	3.00	2.00	2.00	3.00	3.00
106	4.00	3.00	2.00	4.00	4.00	4.00	3.00	4.00	3.00	3.00	3.00	2.00
107	4.00	2.00	1.00	3.00	4.00	4.00	3.00	3.00	4.00	2.00	2.00	2.00
108	4.00	2.00	3.00	3.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00
109	4.00	4.00	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	3.00
110	4.00	2.00	4.00	4.00	3.00	1.00	4.00	3.00	4.00	3.00	3.00	3.00
111	4.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	4.00	3.00	4.00	4.00
112	4.00	4.00	3.00	3.00	4.00	4.00	3.00	4.00	2.00	4.00	3.00	2.00
113	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
114	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00	3.00	3.00	4.00
115	4.00	3.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	2.00	3.00	2.00
116	4.00	4.00	3.00	3.00	4.00	3.00	3.00	3.00	3.00	2.00	3.00	3.00
117	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00
118	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00
119	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	2.00	3.00
120	3.00	4.00	2.00	4.00	1.00	2.00	3.00	4.00	4.00	3.00	2.00	3.00
121	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
122	4.00	3.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
123	4.00	4.00	2.00	3.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	3.00
124	4.00	4.00	3.00	3.00	4.00	3.00	3.00	4.00	4.00	2.00	3.00	3.00
125	4.00	3.00	3.00	3.00	4.00	3.00	3.00	3.00	2.00	4.00	3.00	3.00
126	3.00	4.00	3.00	2.00	4.00	3.00	3.00	4.00	4.00	3.00	3.00	3.00
127	4.00	4.00	1.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	3.00	4.00
128	4.00	3.00	4.00	2.00	4.00	3.00	3.00	4.00	4.00	3.00	3.00	4.00
129	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	3.00	4.00

WORKS CITED

Books

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236

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