

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

A STUDY OF THE CHILDREN'S PERCEPTION OF KIDS KLUB IN
CORRELATION TO THEIR SPIRITUALITY

A Thesis Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Requirements for the Degree

Master of Arts in Religious Education

(Holistic Child Development)

By

ZO MAWI

TAYTAY, RIZAL

November 2012

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS

SUBMITTED BY

ZO MAWI

ENTITLED

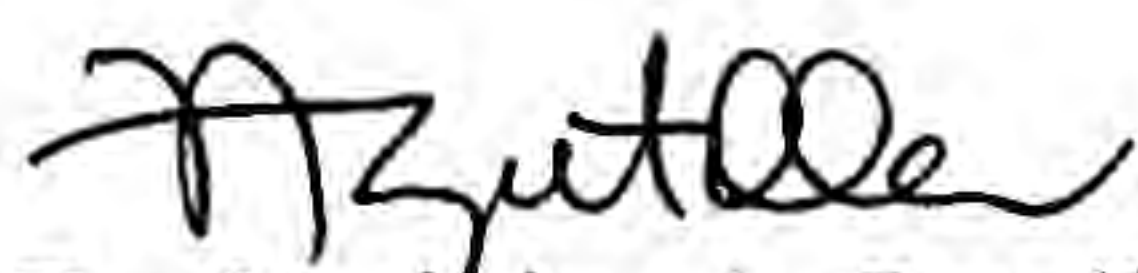
A STUDY OF THE CHILDREN'S PERCEPTION OF KIDS KLUB IN
CORRELATION TO THEIR SPIRITUALITY

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS

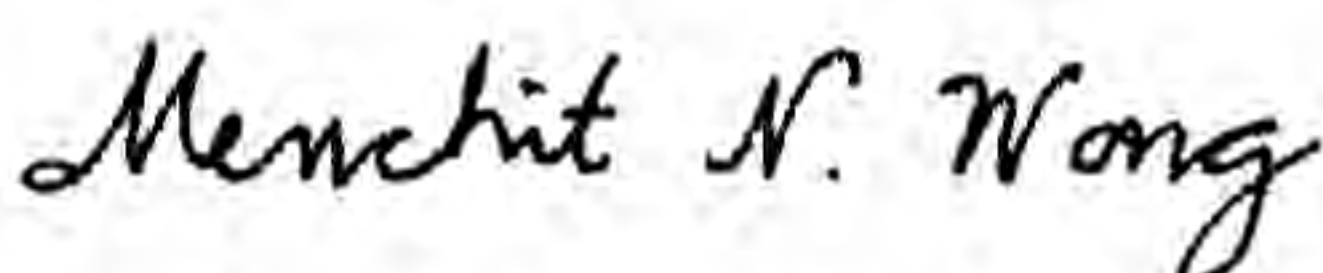
FOR THE DEGREE

MASTER OF ARTS IN RELIGIOUS EDUCATION

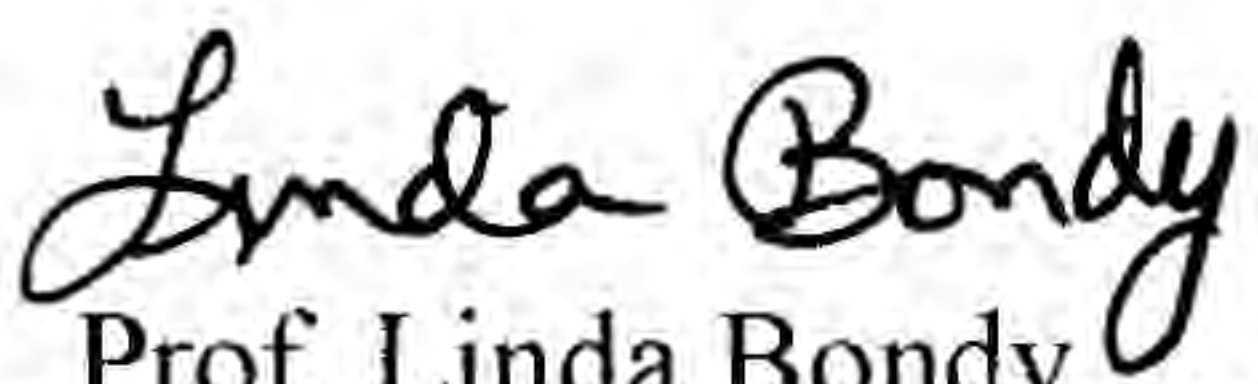
(HOLISTIC CHILD DEVELOPMENT)


Dr. Nativity A. Petallar
Thesis Adviser


9 November 2012
Date


Prof. Menchit Wong
External Reader

9 November 2012
Date


Prof. Linda Bondy
Faculty Reader

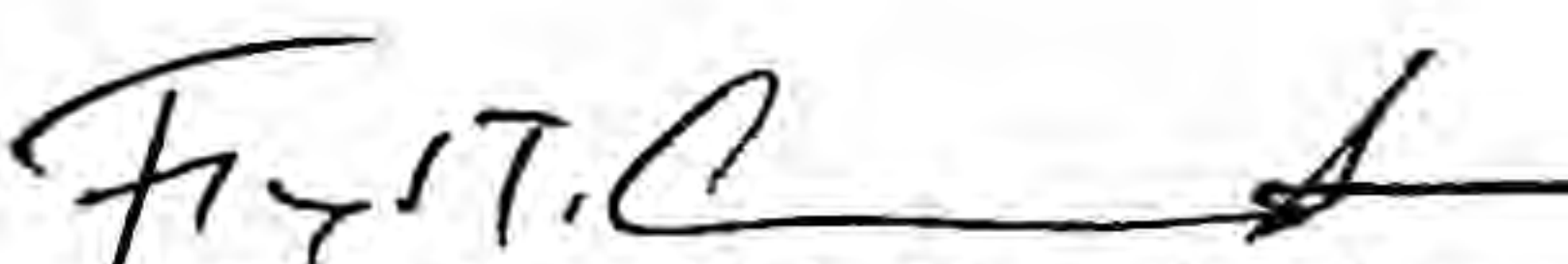
11/9/2012
Date


Dr. Lee San Young
Academic Dean

11/9/12
Date

Faculty Reader

Date


Dr. Floyd T. Cunningham
President

11/9/12
Date

ABSTRACT

This study investigated the correlation of the children's self-perceptions of Kids Klub and their spirituality. These children were those who enrolled in Kids Klub of Asia-Pacific Nazarene Theological Seminary (APNTS) in January 2012. This study is significant for several reasons. First, it will be helpful in developing a creative and holistic ministry with children for Christian educators working in a seminary setting. Secondly, APNTS' Kids Klub may identify its strength and weaknesses so that it may improve its effectiveness through holistic ministry. Thirdly, this study is helpful in providing a framework; particularly in the areas of curriculum, methods, and activities for children's ministry in the researcher's church in Yangon, Myanmar.

The researcher used purposive sampling in the choosing of the respondents. The researcher personally administered the questionnaire at the same place and time. The teacher-administered questionnaire was adapted from the questionnaire utilized by Judy Solito on her Master of Arts in Religious Education Thesis' entitled, "Perceptions of Intermediate Children toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District." The results and interpretation were obtained through the use of statistical tests.

Specifically, this study attempted to discover the following: 1) What are the demographic characteristics of the respondents in terms of age, gender, and nationality? 2) What are the self-perceptions of the respondents toward Kids Klub in terms of the teacher qualities, lessons and activities used by the teacher, attitude toward Kids Klub in

general, and their spirituality?; 3) What is the strength of the relationship between the self-perceptions of the respondents' spirituality to the teacher's qualities, the lessons and activities used by the teacher, attitude toward Kids Klub in general? 4) If a positive correlation can be established in terms of the perception of the children towards the teachers, lessons, activities, and general attitude toward Kids Klub can it be stated that these are factors that affect the children's spirituality?

Based on the findings of this study, the following conclusions were drawn among others; first, the respondents had a strong positive attitude toward their Kids Klub teachers and toward the lessons and activities used by these teachers. They feel that the lessons and activities are understandable, interesting, useful, relevant, and important. Second, the respondents perceive a positive attitude toward Kids Klub in general.

The recommendations of the study included a more intentional improvement on the methods particularly Bible memorization and role plays as these were perceived with a lower rate. There is also a need for further studies on these issues 1) Relationship between children's spirituality and their self-perceptions on Kids Klub using more respondents enrolled in Kids Klub 2) a qualitative study on the impact of Kids Klub upon the socio-emotional growth of children in Kids Klub, and 3) a content analysis of the curriculum materials used in Kids Klub from 2000-2012.

DEDICATION

With much admiration, and with hope for continued spiritual growth, I dedicate this work to the children of Kids Klub past, present, and future...

Shalom!

ACKNOWLEDGEMENT

The researcher hereby acknowledges with sincere appreciation the contributions made by several persons which have led to the realization of this thesis. To Dr. Nativity Petallar, who served as my adviser and has constantly provided invaluable guidance and encouragement in improving the quality of this study, I extend deep gratitude. I owe deep gratitude to Mrs. Linda Bondy, who, beyond patiently and repeatedly reviewing and editing this document, also served as my Statistics professor.

Special gratitude goes to the respondents who belong to Kids Klub, who despite their busy play engagements indulged me with several moments of earnest reflection to share their perceptions of Kids Klub.

The numerous teachers, professors, colleagues and friends who have modeled holiness and provided inspiration through the years of my spiritual development cannot go unacknowledged here, for without their input in my life I would not be where I am today.

For my dear family who has persistently supported me through my education by prayer and encouragement, I am eternally grateful.

I give all honor and glory to our Lord Jesus Christ. Amen.

TABLE OF CONTENTS

	Page
TITLE PAGE	i
SIGNATURE PAGE	ii
ABSTRACT	iii
DEDICATION	v
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	x
LIST OF FIGURES.....	xi
CHAPTER 1: THE PROBLEM AND ITS BACKGROUND	
Background of the Study.....	1
Theoretical Framework.....	5
Conceptual Framework.....	7
Statement of the Problem.....	8
Significance of the Study.....	9
Assumptions of the Study.....	10
Definitions of Terms.....	10
Scope and Delimitations of the Study.....	10
CHAPTER 2: REVIEW OF RELATED LITERATURE AND STUDIES	
Biblical View of Children.....	12
Nurture in the Bible.....	14

Spiritual Development of Middle Childhood.....	18
Educational Methods.....	30
CHAPTER 3: METHODS AND PROCEDURE	
Method of Study.....	54
Sources of Data.....	54
Research Gathering Procedures.....	55
Data Gathering Instruments.....	55
Statistical Treatment of Data.....	57
CHAPTER 4: PRESENTATION AND INTERPRETATION OF DATA...	
Gender of the Respondents	58
Age of the Respondents	58
Nationality of the Respondents.....	59
Self-perception of the Respondents in Terms of the Teacher Qualities, Lessons and Activities used by the teacher, and Over-all Kids Klub Rating	60
Self-perceptions of the Respondents toward Method, Activities, and Over-all rating	67
Correlations of Self-perceptions of the Respondents' Spirituality and Teacher's Qualities	70
Correlations of Self-perceptions of the Respondents' Spirituality and Lessons and Activities	71
Correlations of Self-perceptions of the Respondents' Spirituality and Attitude Toward Kids Klub in General	72

CHAPTER 5: SUMMARY, FINDINGS, CONCLUSIONS, AND
RECOMMENDATIONS

Summary.....	75
Findings.....	77
Conclusions.....	80
Recommendations.....	80

APPENDICES

A. Letter to the President of Asia-Pacific Nazarene Theological Seminary.....	81
B. Letter to the Supervisor of Kids Klub at Asia-Pacific Nazarene Theological Seminary.....	82
C. Letter to the Parents of Respondents.....	83
D. Questionnaire.....	84
E. Guide Questions for Interview	86

BIBLIOGRAPHY	87
--------------------	----

CURRICULUM VITA	95
-----------------------	----

LIST OF TABLES

		Page
Table 1	Gender of the Respondents in Kids Klub.....	59
Table 2	Nationality of the Respondents in Kids Klub.....	60
Table 3	The Respondents' Self-perceptions Toward Teachers Qualities	61
Table 4	The Respondents' Self-perceptions Toward Lessons and Activities Used by the Teacher	62
Table 5	The Respondents' Self-perceptions Toward Lessons, Activities Qualities.....	64
Table 6	The Respondents' Self-perceptions Toward Their Spirituality.....	66
Table 7	The Respondents' Self-perceptions Toward Methods Used by the Teacher	68
Table 8	The Respondents' Self-perceptions Toward Activities.....	69
Table 9	Over-all Self-perceptions of Respondents' Toward Kids Klub.....	70
Table 10	Correlations of Self-perceptions of Respondents' Spirituality and Teachers Qualities.....	70
Table 11	Correlations of Self-perceptions of Respondents' Spirituality and Lessons and Activities.....	71
Table 12	Correlations of Self-perceptions of Respondents' Spirituality and Kids Klub.....	72

LIST OF FIGURES

		Page
Figure 1	The Dimensions of a Human being.....	6
Figure 2	Relationship of Child's Spirituality and Kid Klub.....	7
Figure 3	Frequency of the age of the respondents.....	59
Figure 4	Correlation of Perception Values to Spirituality Self Perceptions.....	73

CHAPTER 1

THE PROBLEM AND ITS BACKGROUND

Background of the Problem

Children are precious gifts from God.¹ This is evident in many Scripture references both in the Old and the New Testament. This is seen in God's Words to Abraham about his barren wife, Sarah having a son, God said, "I will bless her and will surely give you a son by her so that she will be the mother of nations; kings of peoples will come from her" (Genesis 17:16, NIV). When Esau asked Jacob about his eleven children, Jacob replied, "They are children God has graciously given your servant" (Genesis 33:5b, NIV).

Jesus Christ valued children in His ministry. He took time for them, made them a priority even when the disciples had no time for them. The Bible says, "He took a child whom he placed among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me'" (Mark 9:36-37, NIV). Along this vein,

Marcia Bunge has written:

At a time when children occupied a low position in society and abandonment was not a crime, the gospels portray Jesus as blessing children, welcoming them, embracing for them, touching them, healing them, laying His hands on them, and praying for them. He also rebukes those who turn them away and even lifts up as models faith and paradigms of the reign of God.²

¹ Roy B. Zuck, *Precious in His Sight: Childhood and Children in the Bible* (Grand Rapids, MI: Baker Books House, 1996), 49.

² Marcia J. Bunge, "The Child, Religion, and the Academy: Developing Robust Theological and Religious Understandings of Children and Childhood," *The Journal of Religion* 86, no. 4 (October 2006): 563.

John Wesley counseled his preachers to instruct children this way: “Give the children the instructions for children and encourage them to get them by heart....”³ The researcher believes that teachers, preachers, and adults have responsibility to instruct children in the way of the Lord. John Wesley further admonished;

Immortal spirits whom God hath, for a time, entrusted to your care, that you may train them [children] up in all holiness, and fit them [children] for the enjoyment of God in eternity. This is a glorious and important trust; seeing one soul is of more value than all the world beside. Every child, therefore, you are called to give your accounts with joy and not with grief.⁴

Children need to be nurtured and trained accordingly. James Dobson, a Nazarene counselor for both children and parents has advised, “When the child asks, who is in charge? Tell him. When he mutters, who loves me? Take him in your arms and surround him with affection. Treat him with respect and dignity, and expect the same from him.”⁵ Children need to be guided accordingly to the child’s needs with love. A theologian by the name of Keith J. White, who is the founder and chair of the Child Theology Movement, has also said, “Childhood life is a time of vulnerability, learning, training, care in preparation for independence. Education is a key in such an understanding for it helps the process of moving from childhood to adulthood.”⁶ How important it is then for Christians to begin thinking

³ John Wesley, *The Works of John Wesley*, 3rd ed., vol. 8 (Kansas City, MO: Beacon Hill Press of Kansas City, 1979), 305.

⁴ John Wesley, *The Works of John Wesley*, 3rd ed., vol. 7 (Kansas City, MO: Beacon Hill Press of Kansas City, 1979), 79.

⁵ James Dobson, *Dare to Discipline* (Wheaton, IL: Tyndale Publishing Company, 1970), 36.

⁶ Keith J. White, *Introducing Child Theology: Theological Foundations for Holistic Child Development* (Penang: Compassion International Publishing, 2010), 19.

about the spiritual development of children when they are at a very young age! Education is one of the best ways to reach children and lead them to Christ.

At the Asia-Pacific Nazarene Theological Seminary (hereafter referred to as APNTS), children are valued. Seeing children through the eyes of God, John and Janice Nielson started Kids Klub at APNTS in the 1990s. When they first arrived at APNTS, the children welcomed them by singing a song. John Nielson later asked them if there were regular activities for the children and he learned that there were none. He said that “[I] felt strongly that something should be done regularly for the children and with my wife we decided to take it as a project.”⁷ There were a number of reasons that prompted John and Janice Nielson to start Kids Klub. They recounted:

First, I was philosophically committed to building a sense of family, belonging, and community on campus that would not be complete if children were not intentionally included; second, that inclusion was important for the holistic sense of the community. It was not critical for the parents to feel that their children were important, but it was also important for the children to feel included and to have multiple ways for interaction within the campus community; third, most of children could not speak in Tagalog and would find it difficult to learn that language along with the English, therefore most of them could not get much spiritual nurture in local Sunday School classes; fourth, children need to find joy, acceptance, importance, and belonging in the new environment that was forced upon them by their parents’ choices and obedience to Christ’s call upon their lives, and to [give opportunity for] children to come to know Christ and the Scripture.⁸

The Nielsons found the value of using Kids Klub for God’s ministry. They articulated their purpose, “Over a few years, Kids Klub became an opportunity for Christian Education majors to gain field experience. They were able to observe levels of psychological and spiritual development, to practice various pedagogical and learning strategies, do lesson

⁷ John and Janice Nielson, e-mail to the researcher Google mailing list February 19, 2012, <https://mail.google.com/mail/?shva=1#sent/1359567349f5e035> (accessed February 22, 2012).

⁸ John and Janice Nielson, email to the researcher.

planning, understand curricular issues and concerns, and gather materials (stories, songs, crafts, handwork, etc.) for their future ministry.”⁹

As time goes by, the Kids Klub ministry has been continually handled by godly ministers from APNTS after the Nielsons left. The students in the Master of Arts in Religious Education (MARE) program are involved and have provided different activities to help develop children spiritually, socio-emotionally, physically, and mentally. Currently, the researcher is one of the teachers in Kids Klub here at APNTS. Her interest focuses on how children who attend KK perceive it and if their self-perceptions affect their spirituality. Because of this experience, she hopefully plans to start a Kids Klub ministry in her church, back in Myanmar. According to Myanmar demographers in 2011, only 6 % are Christians, and 89 % percent are Buddhists, including children.¹⁰ This encourages the researcher to engage in creative and holistic ministries with children.

Kids Klub participants include children of APNTS students, faculty, and staff as well as those who live in the nearby areas. These children are from Kenya, Myanmar, Korea, United States, India as well as the Philippines. Kids Klub is a place where children can engage and experience a free and warm atmosphere with other children who are physically, ethnically, and economically different from themselves.¹¹ The activities at Kids Klub at APNTS focus on the following thrusts for children’s holistic growth. Nativity A. Petallar expounded:

Spiritual nurture at Kids Klub is through puppets, crafts, Bible stories, Scripture memorization, songs, prayer, and others. Children engage in games, swimming, and going to the zoo among others to help meet their socio-emotional

⁹ John and Janice Nielson, email to the researcher.

¹⁰ “Aid to the Church in Need,” available in <http://www.acnuk.org/countries.php/8/burma-myanmar> (accessed March 20, 2012).

¹¹ Nativity A. Petallar, “APNTS Project Proposal for Kids Klub” (October 2011), 1.

development. We also provide crafts and snacks to help them develop physically. Bible quizzes, contests, and other activities aim to stimulate the mental capacities. In addition to this, Kids Klub teachers also relate with children in their homes and communities.¹²

Kids Klub also provides ministry with parents. Some teachers share prayer requests with them and visit their homes. These are done because APNTS believes that “children are wonderful gifts from the Lord, and should be treated with respect, care, and careful attention.”¹³ Given this background, the researcher became very interested specifically on how children’s perceptions of Kids Klub affect their spirituality. The researcher wanted to know how the children were perceiving Kids Klub. Along this concept, Franz Boaz has written, “To understand the thought of a people, the understanding must be based on their concepts not ours.”¹⁴ This implies that there is a need to know the children’s self-perceptions of Kids Klub, not what the leaders of Kids Klub assume that the children like or dislike.

Theoretical Framework

This research is anchored from the statement of Aida Josefa A. Bautista that a human is multidimensional.¹⁵ She further has explained that “like the biblical notion of the human being, the Filipino “*tao*” (English, “person”) is wholistic. The Bible looks at the person as a whole, composed of soul, heart, and flesh, each implying one another.”¹⁶ Bautista implied that the values education program of any institution should be relevant to the development of

¹² Petallar, 2.

¹³ Child Protection Policy of Asia-Pacific Nazarene Theological Seminary (2011), 1.

¹⁴ Leonardo N. Mercado, ed., *Research Methods in Philippines Context* (Tacloban City, Philippines: Divine Word University Publishing House, 1983), 91.

¹⁵ Aida Josefa A. Bautista, *Values Education in Religious Education* (Manila: Rex Book Store, 1989), 19.

¹⁶ Bautista, *Values Education in Religious Education*, 21.

the person, that is, physically, spiritually, intellectually, socially, morally, economically, and politically.¹⁷ This is explained in figure 1:

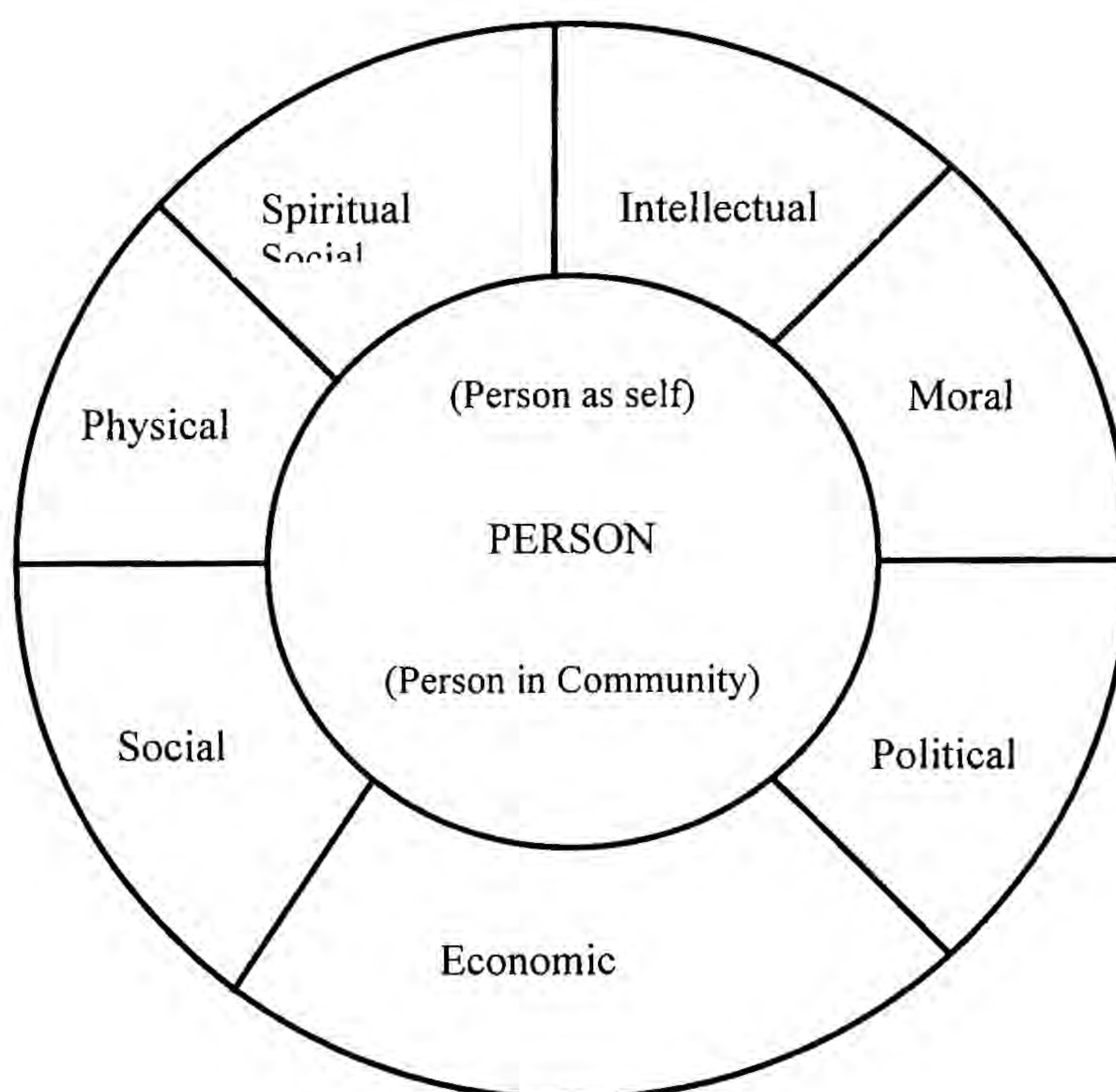


Figure 1. The Dimensions of a Human Being.¹⁸

As self, a person is physical, intellectual, moral, and spiritual. Physically, a person has material needs. Intellectually, a person is gifted with the ability to know and the capacity to transform oneself, society, and the world. As moral, a person possesses a free will which searches for the good and whose moving force is love.¹⁹ Being spiritual, personhood is oriented to God. Thus, a person does not live in isolation, but lives in community with other persons like himself or herself, and as such people are of social, economic, and political.

¹⁷ Bautista, *Values Education in Religious Education*, 19-21.

¹⁸ Bautista, *Values Education in Religious Education*, 20. In the book, the author uses the term “man.” However for purposes of gender sensitivity, the researcher uses the word “person” in this particular research.

¹⁹ Bautista, *Values Education in Religious Education*, 19.

Being social, one belongs to not only to a family but also belongs to a wider society of men and women. Economically, a person is involved in the concerns of livelihood and production. Lastly, politically, a person belongs to the nation and contributes to the pursuit of the goals of social progress. In this research, children are also seen as persons. They are composed of a soul, a heart, and flesh. Figure 1 which is a multi-dimensional diagram represents how a child should be viewed as a whole human being. At Kids Klub, the teachers try to engage children in various creative activities to cater to their holistic needs. However, for this specific research, the spirituality of children is being studied as it relates to their self-perceptions on the various activities in Kids Klub.

Conceptual Framework

Kids Klub's purpose is to contribute to the holistic child development of each child by showing how the Kids Klub's overall program, the teachers, and the lesson and activities affect the spiritual growth of the child (see figure 2).

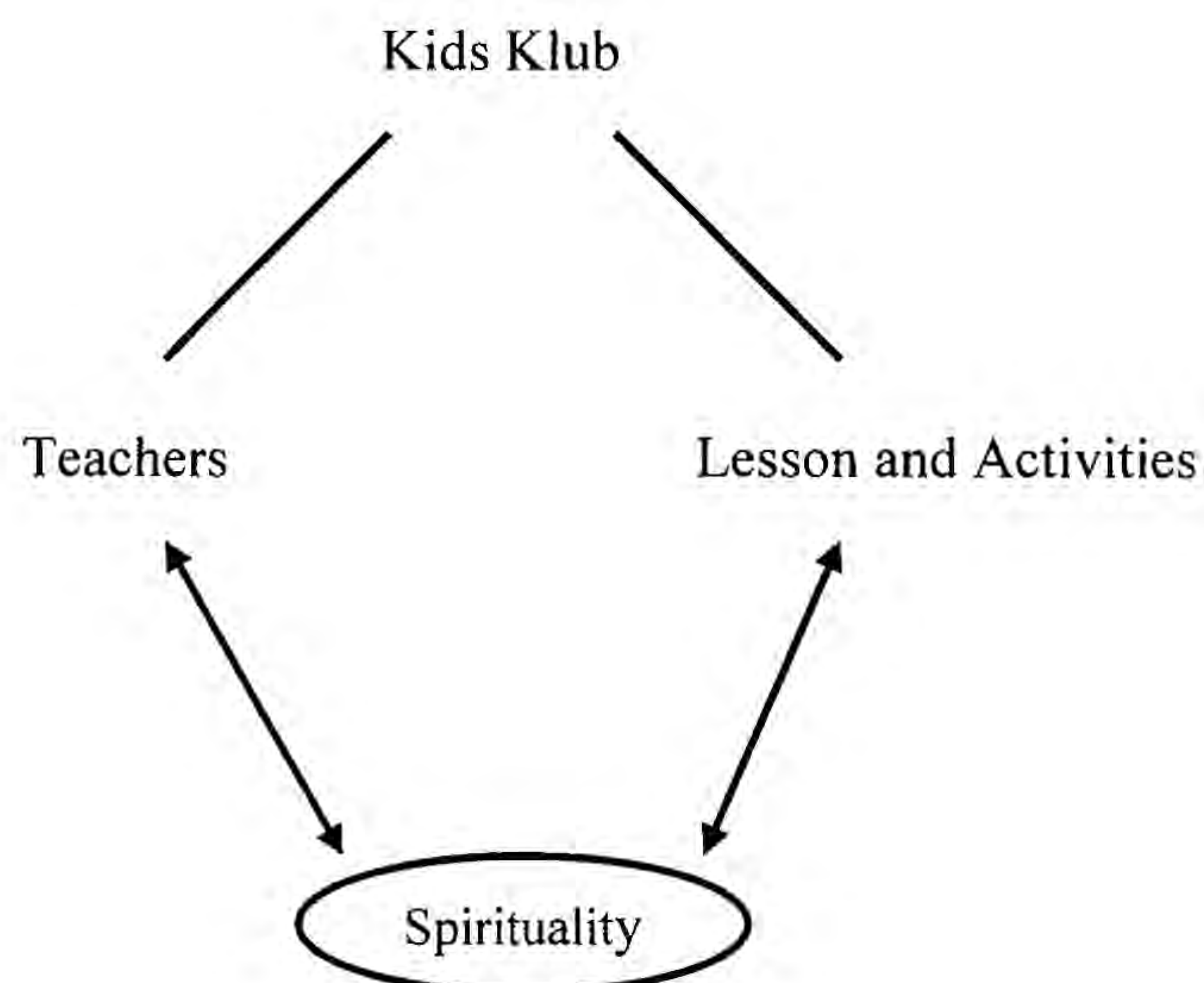


Figure 2. Relationship of Child Spirituality and Kids Klub

Kids Klub provides teachers who can model a life of Christian experience, employ educational methodology (lessons and activities) that is relevant to the development of the child as well as methods of teaching that is of interest to the children. This relationship is represented by the upper two lines in the diagram (see figure 2). The two lower arrows in the diagram represent the interaction between the spirituality and the children's perception of the teachers and the methodology (lesson and activities). This research sought to find out what the participants in Kids Klub perceive of the following aspects in the ministry: teachers qualities, methodology (lessons and activities) used by the teachers, and the children's general attitude toward Kids Klub. By knowing the children's self-perceptions on these areas, the researcher may be able to determine the strength of correlation of the children's spirituality and the other areas being studied. In this way, the research hopes to give recommendations to Kids Klub.

Statement of the Problem

This study sought to find out the strength of relationship between the children's spirituality and their self-perceptions to teachers quality, lessons and activities used by the teachers, and toward Kids Klub in general. The following are the sub-problems of the study:

1. What are the demographic characteristics of the respondents in terms of age, gender, and nationality?
2. What are the self-perceptions of the respondents toward Kids Klub in the following aspects?
 - a. What are the self-perceptions of the respondents toward Kids Klub in terms of the teachers qualities?
 - b. What are the self-perceptions of the respondents toward Kids Klub in terms of lessons and activities used by the teachers?

- c. What are the self-perceptions of the respondents toward Kids Klub in general?
3. What are the self - perceptions of the respondents toward Kids Klub in terms of their spirituality?
 4. If a positive correlation can be established in terms of the perception of the children towards the teachers, lessons, activities, and general attitude toward Kids Klub can it be stated that these are factors that affect the children's spirituality?
 5. What is the strength of the relationship between the self-perceptions of the respondents' spirituality to the following aspects?
 - a. What is the strength of the relationship between the self-perceptions of the respondents' spirituality to the teachers' qualities?
 - b. What is the strength of the relationship between the self-perceptions of the respondents' spirituality to the lessons and activities used by the teachers?
 - c. What is the strength of the relationship between the self-perceptions of the respondents' spirituality and general attitude toward Kids Klub?

Significance of the Study

This research is significant because it described the self-perceptions of children in Kids Klub at APNTS. It may be helpful in developing a more creative and holistic children's ministry for Christian educators at APNTS. Second, through this study, APNTS' Kids Klub may identify its strengths and weaknesses so that it may improve children's impression of Kids Klub. Third, this study will be helpful in providing a framework for a children's ministry in the researcher's church in Yangon, Myanmar. Lastly, this study is significant for the teachers at APNTS' Kids Klub. The findings from this research could help teachers guide children spiritually. APNTS students who are in the Master of Arts in Religious Education

(MARE) in Holistic Child Development will find this study significant to them as it addresses some aspects that may improve their competence as Christian educators.

Assumptions of the Study

This research has the following assumptions: First, the respondents are honest and cooperative in answering the questionnaire assuring the relevancy of the study. Second, the respondents represent a cross-section of children who attend Kids Klub at APNTS.

Definition of Terms

Holistic development refers to a person's growth in terms of: spiritual, physical, social, and mental capacities. Luke 2:52 is the key verse for this definition as it says that "Jesus grew in wisdom and in stature and in favor with God and all people" (Luke 2:52, NLT). Dan Brewster expounded: "Christian holistic development is that all those with whom we work, especially the children, have the opportunity to grow and develop in these same holistic ways- in wisdom, in stature, and in favor with God and man [sic, human]."²⁰

Self-perception refers to the way someone thinks or feels about something. It indicates how a person values something.²¹ It is the act of realizing, understanding, or comprehending insights, knowledge, and observations.

Scope and Delimitations of Study

This study is limited to Kids Klub of APNTS located at Ortigas Ave. Ext., Kaytikling, Taytay, Rizal, in the Philippines. The researcher limited the study to discovering and analyzing the self-perceptions of children who are enrolled in January of 2012. The

²⁰ Dan Brewster, *Child, Church, and Mission: A Resource Book for Christian Child Development Workers* (Makati City, Philippines: Church Strengthening Ministry, Inc., 2010), 41.

²¹ Gerald R. Girard, *Writing and Assessing Attitudinal Objectives* (Columbus, OH: Charles E. Merrill Publishing, 1973), 2.

researcher focused on the children's self-perceptions of 1) teachers qualities 2) lessons and activities used by the teachers 3) toward Kids Klub in general, and 4) how these aspects relate to their spirituality. The results of the study are not applicable to other children's ministries conducted inside or outside APNTS.

This chapter sets the background of the study with the theoretical and conceptual framework among others. The next chapter delves into literature and studies that are related to the current study.

CHAPTER 2

SURVEY OF RELATED LITERATURE, STUDIES, AND WORKS

To fully understand the children's perception of Kids Klub, the researcher reviewed literature and related studies on the biblical view of the children, nurture in the Bible, spiritual development in middle childhood period, and educational methods (teachers, lesson and activity). Howard G. Hendricks said in his foreword in the book, *Spiritual Power in Teaching*, "Christian education is essential, not optional."²² Since this study includes the holistic aspect of the life of children in Kids Klub, the summary of theories of well-known educators and psychologists helped the researcher understand the developmental needs of the children. The interests are based on the development needs of the children.

Biblical View of Children

The Bible shows that children are important. They are created in the image of God (Genesis 1:26-27, NIV). Every child has special dignity and value to God. There are important stories and passages that discuss children in significant ways. Their supporting roles are necessary and vital to the narrative of God's interventions with humankind.

A child was involved in acts of service in Lord's ministry. This is shown in the life of Samuel (I Samuel 1: 21-3:1). Samuel was brought by his parents to the temple to serve the Lord under Eli, the priest, when he was young. He served the Lord in the

²² Roy B. Zuck, *Spiritual Power in Your Teaching* (Chicago, IL: Moody Press, 1972), 7.

ministry. Likewise, Kids Klub children were brought to the church by their parents. There is a church inside APNTS and this is very accessible for the children living in APNTS.

Children who attend Kids Klub serve the Lord by leading praise and worship in the chapel service on several occasions.

God used a young girl to speak to adults. In 2 Kings 5, the narrative says that Naaman had leprosy. One day, this young captive girl suggested to him to go and meet the prophet Elisha who was in Israel, so that he might be healed from leprosy. He obeyed her, went to Elisha, and then he was healed. God can use a young child as a messenger to bring His mighty hand.

God spoke to Moses about children. The Bible says, “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at the home and when you walk along the road, when you lie down and when you get up” (Deuteronomy 6:6-7, NIV). It also says that, “Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your hands and bind them on your foreheads... Teach them to your children” (Deuteronomy 11: 18-19, NIV). Christian parents, educators or teachers should obey to instruct children.

Jesus valued children and gave time for them. Parents wanted to bless their children. They brought their children to Jesus so that He might touch them. However, the disciples seemed to see children as less important than adults and they did not want them bothering Jesus. But Jesus said them, “Let the children come to me, and do not hinder them, for the kingdom of God belongs to such as these” (Mark 10: 14, NIV). Jesus then “took the children in his arms, put his hands on them and blessed them” (Mark 10:16,

NIV). Christian teachers that would be able to develop children should value and give time for them as Jesus did.

Jesus healed children. Jesus healed Jairus' daughter (Matthew 9:18-24; Mark 5:21-43; Luke 8:41-56). Jesus healed a child in Capernaum (John 4:46-54, NIV), a boy who had a demon (Matthew 17:14-20, Mark 9:14-29, Luke 9:37-43). He also healed the daughter of a woman from Phoenicia (Matthew 15:21-28; Mark 7: 24-30, NIV).

Children can grasp spiritual concepts. Children can understand God. God ordained the praise of children. The Bible says, "From the lips of children and infant you have ordained praise because of your enemies to silence the foe and the avenger" (Psalm 8:2, NIV). In Matthew 21:12-16, Jesus said to the people who sold things in the Temple, "but when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple court, 'Hosanna to the Son of David,' they were indignant. Do you hear what these children are saying? They asked him. Yes, replied Jesus, have you never read, 'From the lips of children and infants you, Lord, have called forth your praise.'" The Bible is not silent about children. Jesus did not just value and heal adults. He interacted with children during His ministry. The findings of this current research shown that middle childhood children in Kibs Klub can understand God.

Nurture in the Bible

The Bible reflects the life journey of many people which is a powerful resource for studying the nurture of children. Children require the nurture and training of adults in their lives. The Bible also charts the journey of relationship with God and His people. It shows how to relate to God and to one another in right relationships and deeds. Children

are on a journey of growth, “of being and of becoming.”²³ This section heading describes how children were nurtured spiritually in the time of the Old and New Testament.

Old Testament

The nurture system of the Old Testament is the Mosaic ideal. The community envisioned a holy, loving community and the community modeled daily participatory instruction. The primary issue in nurturing was to know God as a member of His committed community, and the goal of nurture was holiness. In the Jewish communities, “Children were intended to be brought up as participants in a loving, holy community that was shaped by the Law which ‘unveiled a loving lifestyle’ that God could and would bless.”²⁴

Primarily, home is the center of the place where children were raised in Hebrew nurture (Deuteronomy 11: 18-19).²⁵ In the home, adults and children could talk about God and God’s way together. Adults and children shared life together in the home. Therefore, the ideal of instruction was woven into daily life.

Parents were the primary teachers of the faith. Two Old Testament Scripture passages which are Deuteronomy 6:5-6, and 11:5 stated the guideline. Parents were primary caregivers. God called parents to impress His word on their children. They were to instruct and to discipline their children in the Word of God. The nurturing process was verbal instruction and modeling. Parents were to be examples to their children.

²³ Josephine- Joy Wright, *Celebrating Children: Equipping People Working with Children and Young People Living in Difficult Circumstances Around the World* (Carlisle, Cumbria: Paternoster Press, 2003), 19.

²⁴ Lawrence O. Richards, *A Theology of Children Ministry* (Grand Rapids, MI: Zondervan Publishing House, 1983), 18.

²⁵ Richards, *A Theology of Children Ministry*, 22.

Secondarily, participation in the community life is a central feature of Mosaic nurturing. Children participated in adults' worship, in the events that teach about God and faith relationship with Him, and in rituals that included calendar, institutions and memorials.²⁶ The calendar was the cycle of weeks in the year: for example, the Sabbath, the Passover, and the Feast of Tabernacle. Institutions centered on worship and memorials were reminders to each new generation. Children's participation is illustrated in the Passover and Tabernacles. Each family sacrificed its lamb, sprinkling on the doorpost as their forefathers did. The children could see, touch, and feel what their forefathers did. The Old Testament assumes that children will grow up as participating members of the community.²⁷ It is biblical that Kids Klub's children participated in the community life.

Thirdly, the people of Israel used symbols to nurture their children. Symbols are visual reminders of their faith. Parents used symbols in their houses. In Joshua 4:1-8, when the people of Israel crossed the Jordan River into the Promised Land, they took twelve stones and set them up their camp at Gilgal so that whenever they saw them, they might be reminded of the Law. Symbols are also seen in Deuteronomy 27:1-8 and Joshua 8:30-35, Joshua built a big stone altar on Mount Ebal gave burnt offerings to the Lord to renew their covenant with God after the first conquest in the Promised Land. Whenever the children saw the altar with their parents, they would remember the covenant renewal. "When the fathers prayed, they strapped to their left hand and forehead small letter boxes that contained selected verses from the Law and attached to the

²⁶ Richards, *A Theology of Children Ministry*, 20-22.

²⁷ Richards, *A Theology of Children Ministry*, 20.

doorposts of the house. Whenever the children passed through the door, they were reminded of God's Law."²⁸

New Testament

In the New Testament the ideal of a community with the same beliefs, values, and commitments was changed from the Old Testament. The Mosaic ideal of loving community began to be realized in the church. The goal of nurture was holiness. The church took form as a faith community that existed within a hostile society. The church did not provide Christian schooling for its children. Children received their elementary education in secular institutions and were taught a curriculum that "featured the exploits of the gods and goddesses enshrined in pagan pantheons."²⁹

First, much of children's nurturing in the Christian faith happened in the home. Parents gave daily instruction to their children. Abraham Franzblau has stated that "Parents gave their children instruction in those crafts necessary for earning a livelihood, taught them the simple morality of the times and inculcated through actual practice, whatever religious customs were observed."³⁰

Second, the synagogue was the nurturing institution. Children were given lifelong instruction in the "traditions and interpretations of the law that entrusted the Scripture."³¹ Children read the Scriptures. They memorized Scripture portions. The rabbis explained

²⁸ Catherine Stonehouse, *Joining Children on Spirituality: Nurturing a Life of Faith* (Grand Rapids, MI: Family Christian Press, 1998), 26.

²⁹ Richards, *A Theology of Children Ministry*, 46.

³⁰ Abraham Franzblau, *Who are We: The Quest for a Religious Education*, ed. John Westerhoff III (Birmingham, Alabama: Religious Education Press, 1978), 76.

³¹ Richards, *A Theology of Children Ministry*, 31.

the Law to them so they could understand what they were reading and be able to apply the knowledge to daily living. It was more than just knowledge or understanding.

Third, the church is called to be the people of God and to provide the nurturing community. It is required to teach and to help people grow in the faith. Children were participants in the life and worship of the community. Catherine Stonehouse said that “Since whole families would be there, we assume children participated alongside the adults in the Christian community.”³²

In both the Old and New Testament, community and family were essential in nurturing children. Both settings helped children find their identity within the community and modeled a relationship with God. While the Old Testament used symbols to affirm identity with the community, belonging in the community (relationships) was used in the New Testament to give children identity. So, spiritual nurturing came to the individual and to the congregation as a whole within the relationships in the community. To nurture spiritual development of children in APNTS’ Kids Klub, sensitivity to relationships and love in the community is needed.

Spiritual Development of Middle Childhood

This section discusses spiritual development during middle childhood, that is, from eight to twelve years of age. Among others, this research identifies the importance of spiritual development, who are responsible for spiritual development of children, and how to nurture spiritual development.

³² Catherine Stonehouse, *Joining Children on Spirituality: Nurturing a Life of Faith*, 33.

What is Spiritual Development?

Spiritual development is relational. Thatcher has explained clearly that, “Spiritual development is about our relationships with God, with our neighbors, and ourselves, which are suffered by glimpses of divine love. A Christian account is about the development of the whole person in relation to God and neighbor.”³³ Davies also has written, “Spiritual development has to do with relationships with other people and with God.”³⁴ Spirituality is “a relationship with self, relationship with others, relationship with environment and relationship with God.”³⁵

Spiritual development is a process. In the process, Henly explains that growing faith begins with the child’s willingness, the desires of their heart; their soul looking to God- and it grows from there.³⁶ Westerhoff III also supports this concept. He has noted, “Faith development is a process. It cannot be rushed. It is not something, people can see in a person at a glance. But over time, they can see how the process has brought growth to someone.”³⁷

God is the initiator of all spiritual life, but humans must respond. Catherine Stonehouse has stated, “God graciously works in His children’s lives, drawing them with

³³ A. Thatcher, *Theology of Education and Church Schools*, ed. W. K. Kay and L. J. Francis (Leominster: Gracewing Publishing, 1997), 223-254.

³⁴ Geriant Davies, “Spiritual Development in Church School: A Survey of Welsh Head Teacher’s Perceptions,” *International Journal of Children’s Spirituality* 3, no. 3 (December 2007): 307-324.

³⁵ Vivienne Mountain, “Prayer is a Positive Activity for Children: A Report on Recent Research,” *International Journal of Children’s Spirituality* 10, no. 5 (December 2005): 293. Cf. Hay & Nye, *The Spirit of the Child* (London: Harper Collins, 1998), 113; available from <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=3478a31f-e44a-4636-b5ff-d53dad608dd7%40sessionmgr14&vid=12&hid=14> (accessed March 5, 2012).

³⁶ Karyn Henley, *Child-Sensitive Teaching: Helping Children Grow a Living Faith in a Loving God*, 4th ed. (Nashville, TN: Allen Thomas Publishing House, 2008), 33.

³⁷ John Westerhoff III, *Living in Faith Community* (Minneapolis: Winston Press, 1985), 78-79.

unconditional love into a relationship, and making possible their responses of repentance, faith, and obedience.”³⁸

The goal of spiritual development is “A maturing faith and a deepening relationship with Jesus Christ through which we become more like Christ in the living of our everyday lives in the world.”³⁹ Kids Klub teachers might build up the children to have relationship with God and with their neighbors more and more.

The Importance of Spiritual Development

Spiritual development during childhood is the very foundation of spiritual life. It is a basis for the healthy spiritual development of a child as a whole person, and prepares them to enter into a relationship with God.

Dan Brewster stated the importance of addressing children’s spiritual needs. He wrote, “Most child development workers can describe the process of mental, social, or emotional development that we expect as children grow. However, child development is not holistic unless it addresses spiritual development as well.”⁴⁰ The researcher agrees that holistic child development is not unless it addresses child’s spirituality as a Christian teacher.

Robert Coles who had interviewed about five hundred children who were from several countries the very poor children and the rich children observed that children want to grow spiritually. He found that, “Children as seekers, as young pilgrims are well aware

³⁸ Storehouse, *Joining Children on Spiritual Journey*, 22.

³⁹ Stonehouse, *Joining Children on Spiritual Journey* y, 21.

⁴⁰ Brewster, *Child, Church and Mission*, 107.

that life is a finite journey and as anxious to make sense of it, they themselves reveal; young human beings profane as can be one minute, but the next, spiritual.”⁴¹

James W. Fowler labeled faith stages. 1) Intuitive-Projective Faith (Infancy), 2) Mythic-Literal Faith (School Years), 3) Synthetic-Conventional Faith (Adolescence), 4) Individual- Reflective Faith (Young Adulthood), 5) Conjunctive Faith (Mid-life and Beyond), and 6) Universalizing Faith.⁴² In this faith stage, middle childhood is the second stage which is Mythic-Literal Faith (School Years). While the intuitive-projective child fuses fantasy fact and feeling, the mythical-literal girl or boy works hard and effectively at sorting out the real from the make-believe. As regard our primary interest in faith it can be said that the development of the Mythic-Literal stage brings with it the ability to bind our experiences into meaning through the medium of the stories.”⁴³

According to Fowler’s faith stage middle childhood’s faith is interesting. He said that “Mythic-Literal Faith is the stage in which the person begins to take on for him or herself the stories, beliefs that symbolize belonging to the community. The new capacity or strength in this stage is the rise of narrative and the emergence of story, drama, and myth as ways of finding and giving coherence to experience.”⁴⁴

The mind of middle childhood is also amazing instrument. Fowler found that they can construct a more orderly, temporally linear, and dependable world. Within the range of their ability to investigate and test, they will insist on demonstration or proof for

⁴¹ Robert Coles, *Spiritual Life of Children* (Boston, MS: Houghton Mifflin Company, 1990), xvii-xviii.

⁴² James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York, NY: A Division of HarperCollins Publishers, 1981), 113.

⁴³ Fowler, *Stages of Faith*, 135-136.

⁴⁴ Fowler, *Stages of Faith*, 149.

claims of facts. It can think in terms of processes if the processes in question are ones for which it has experienced concrete analogies.⁴⁵

Catherine Stonehouse who had interviewed with forty children between the ages of five and ten who were selected from two churches in the same community observed that they experience with God. She said that “They [children] shared feeling God close, talking to God, and hearing God speak to them. They [children] told us their favorite Bible stories, drew pictures of God and Jesus, and told us about their pictures.”⁴⁶ As Christian teachers, it is necessary to tell about biblical stories to share about the truth of God and lead children to the Lord. She has expounded;

Children are not passive vessels that we fill with biblical facts and theological concepts for use later, we see children reaching out to know and respond to God, they are engaged in spiritual thing, their searching minds and responsive hearts calls for leaders in the Christian community to take the child’s spiritual journey seriously. We need to engage in the biblical and theological reflection necessary to affirm or reform our theological understanding of children.⁴⁷

Childhood is the best time for conversion. Children are more likely to become Christians than are teenagers or adults. Statistics reveal that 75 percent of saved people trusted Christ before the age of fourteen.⁴⁸ A century ago, Starbuck wrote, “One may say that if conversion has not occurred before age 20, the chances are small that will

⁴⁵ Fowler, *Stages of Faith*, 135.

⁴⁶ Catherine Stonehouse and Scottie May, *Listening to Children on the Spiritual Journey: Guidance of Those Who Teach and Nurture* (Grand Rapids, MI: Baker Academic Publishing Group, 2010),2.

⁴⁷ Catherine Stonehouse, “A Study of Godly Play and Spirituality of Children,” *Christian Educational Journal* 5, no. 2 (Fall 2001): 42, 44.

⁴⁸ Fred Kraft and Vicky Kraft, “Can Children Receive Christ?” *Moody Magazine* (September 1982):143.

experience.”⁴⁹ Addressing childhood minds about spiritual things is of foremost importance for Christian educators.

The Responsible Ones for Children Spiritual Development

Primarily, parents have responsible to nurture children’s spiritual development. The book, *Faithful Parents/faithful Kids*, documents a study of Christian adults, a study that sought to determine the most effective faith nurturing practices for parents. Some effective parents required their children to attend church, but the majority did not over 50 percent actually quit to Sunday school in high school. Some families 25 percent had devotions together; the majority did not. And surprisingly few adults 15 percent surveyed reported praying fairly often with their parents during their childhood. What the study did discover was a single faith-nurturing factor that was present in over 90 percent of those surveyed.”⁵⁰ A survey done by the National Organization for Raising Children (NORC) in 1990 discovered that 85 percent of the respondents believe that parents often feel uncertain about what is the right thing to do in raising their children.

Secondarily, family and the community play a significant role in a child’s spiritual development. In her book, *The Spiritual Needs of Children*, published back in the 1980s, Judith Shelly noted, “Children have a natural interest in God and an inborn sense of the divine, the numinous, which must be nurtured by the family and the community. Parents and other adult caregivers will help to determine if the future spiritual growth and development will be healthy or unhealthy by their actions and attitudes during those

⁴⁹ Edwin Diller Starbuck, *The Psychology of Religion* (New York: Charles Scribner’s Sons Publishing, 1988), 28.

⁵⁰ Greg Johnson and Mike Yorkey, *Faithful Parents/Faithful Kids* (Wheaton, IL: Tyndale House, 1993), 269.

formative years.”⁵¹ Dan Brewster has also observed that, “Most children growing up in a Christian environment make their first significant faith decisions between four and fourteen.”⁵² Family and the community should build good relationship to help children’s spirituality develop.

Jane R. Dickie interviewed 49 children found that children’s perceptions of parents’ and God’s nurturance and power and reported on discipline in the home. The participants were ranged in age from 4-10 from Protestant Church. All children were interviewed individually in a 30 minutes session. In this study, the researcher found that perceptions of both parents were related to children’s God images. She said that “When asked to rate parents and God on nurturance and power, children’s perceptions of God were much like their perceptions of both parents. When children perceived their parents as nurturing and powerful, God too was perceived as nurturing and powerful.”⁵³

George Barna notes that research of spiritual development whether related to world view or beliefs starts as early as two. The responsibility for developing the child is the family. He stated that “Every dimension of a person’s experience hinges on her/his moral and spiritual condition; the first responsibility for raising the child is not the village or the church but the family.”⁵⁴

⁵¹ Judith Shelly, *The Spiritual Needs of Children: A Guide for Nurses, Parents and Teachers* (Downers Grove: InterVarsity Press, 1982), 34.

⁵² Dan Brewster, *Future Impact: Connecting Child, Church, and Mission* (Canada: Compassion International Publishing, 2010), 157.

⁵³ Jane R. Dickie, “Parent-Child Relationships and Children’s Images of God” *Journal for the Scientific Study of Religion* 36, no. 1 (January 2001): 25-43. Available in Ebscohost <http://content.ebscohost.com/pdf10/pdf/1997/SSN/01Mar97/9705104481.pdf?T=P&P=AN&K=9705104481&S=R&D=rh&EbscoContent=dGJyMNHr7ESeqK84zdnyOLCmr0qeprFSsKm4TLGWxWXS&ContentCustomer=dGJyMOzprkmwqrZIuePfgeyx44Dt6fIA> (Accessed in Oct 21, 2012).

⁵⁴ George Barna, *Transforming Children into Spiritual Champions: Why Children Should be Your Church’s 1st Priority* (Ventura: Regal Books Publishing, 2003), 29, 47.

Alison Sewell has a research on a Christian community evokes children's spirituality. The study was conducted in 2003, was set in a state primary school in a provincial New Zealand. The study focused on children seven female and nine male, ranged age from 7- 8 above years, from European New Zealanders, New Zealand Maori, Samoan, and Iraqi. The finding was when a community began to develop teachers and children learned together, shared decisions, changes were observed in some children that could not be explained in intellectual, social, or emotional terms. Further analyses of the study revealed qualities that pointed to a spiritual essence, the caring, responsive and reciprocal relationships of a community of learners can provide opportunities for children spiritual development.⁵⁵ In this case, the community might provide more opportunities for spiritual development of Kids Klub children, and their teachers.

Thirdly, Sunny Tan discussed about the importance of the church on children's spiritual development. He said that "Many Asian parents are in dilemma on raising children; should they follow the pattern of their parents and grandparents or the theories formulae from the West? For Christians, the church is the most important culture and formulae environment which should contribute to the nurturing of children."⁵⁶ He mentioned three possible implications: a) reading the Bible ; adults will read for the Bible for the children as Jesus saw the Kingdom of as for children, b) people in the process;

⁵⁵ Alison Sewell, "Evoking Children's Spirituality in the Reciprocal Relationships of a Learning Community" *In International Journal of Children's Spirituality* 14, no.1 (February 2009) :5-16. Available in Ebscohost : <http://content.ebscohost.com/pdf9/pdf/2009/35Z/01Feb09/36281540.pdf?T=P&P=AN&K=36281540&S=R&D=rlh&EbscoContent=dGJyMNHr7ESeqK84zdneyOLCmr0qeprFSsq4SbaWxWXS&ContentCustomer=dGJyMOzprkmwqrZluePfgeyx44Dt6fIA> (Accessed in Oct 21, 2012).

⁵⁶ Sunny Tan, *Child Theology for the Churches in Asia: Invitation* (Malaysia: Child Theology Movement Limited, 2007), 16.

people will help theologizers to get close to children, and c) children as criterion since they are the least and the powerless in human society.

Fourth, middle childhood children need other people, just as adults need one another. Adults need children, and children need adults. They are relational beings in community with one another. They are formed in God's image and in relationship to him. They need to grow in Christlikeness. Children are spiritually aware and open to God. Adults need to make use of this potential and openness, and nurture children's spirituality. Adults are to do things with children. Westerhoff III has said, "We should think of childhood as a characteristic of life; we should be doing things with children, creating a relational model equals- model in which all of us have something to offer each other. Adults need children, children need adults. We all need each other. The child is a pilgrim; the adult is a co-pilgrim; and the process is shared journey together through life."⁵⁷

How to Nurture the Spirituality of Middle Childhood

First, parents' role is crucial in nurturing the child's spiritual life. Parents should partnership with the church so that their children's spiritual lives might be able to develop effectively. Partnership with parents can be through "Nurturing the faith of parents through a growing relationship with Jesus, through worship, by supporting and equipping for parenting, supporting change, and settings for nurture and support."⁵⁸

⁵⁷ John H. Westerhoff III, *Nurturing Children's Spirituality: Christian Perspectives and Best Practices* (Eugene, OR: Cascade Books Publishing, 2008), 359.

⁵⁸ Stonehouse and May, *Listening to the Children on the Spiritual Journey*, 124 – 136.

Second, prayer is significant. Vivienne Mountain had found that prayer is important to develop children's spirituality. In her research entitled "Prayer is appositive activity for children,"⁵⁹ she conducted interview with 60 primary school participants selected from six different schools in Melbourne in Australia. She found that all participants indicated that they prayed and all contributed ideas about prayer. All participants perceived prayer function as an aid in spiritual life and it was used at significant moments in life. Vivienne also presented recommendations for professionals engaged in religious education, child welfare and the nurture of children's spirituality. In the current study, it is found that Kids Klub children had prayer to grow spiritually.

Third, Cavaletti discussed children's participation in catechesis. According to her, catechesis is "a place for celebrating the Word, for listening, praying, and reflecting together, for meditation and work. In the catechesis, the community of children and their catechists live their religious experiences together."⁶⁰ In this case, Kids Klub teachers might create catechist where the children can participate in.

Fourth, Robert Keeley discussed that creating a child-friendly culture is one of the most effective ways to help children's faith grow. He also feels that a culture should be created in which children are valued and accepted. Kids Klub is the place where children can experience a child-friendly culture that children can grow in their faith as the result of this research is shown. He also said;

⁵⁹ Vivienne Mountain, "Prayer is appositive activity for children" *International Journal of Children's Spirituality* 10, no.3 (December 2005):291-305. Available in <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=18&hid=110&sid=3cd91cee-5c9c-4c8c-b3fc-d3b87b6c71e9%40sessionmgr104> (Accessed in Oct 9, 2012).

⁶⁰ Sofia Cavaletti, *The Religious Potential of the Child: Experiencing Scripture and Liturgy with Young Children* (Chicago, IL: Catechesis of the Good Shepherd Publications, 1992), 23-4.

This type of culture, one in which people understands that children are an important part of the community integrates children into the full life of the church and makes a church three-dimensional. Such a culture enables children to grow in their faith, not necessarily through listening to sermons but through seeing that the faith of the people in the congregation lives deep inside of them.⁶¹

Fifth, participation in church worship services is important for the children's spiritual development. Children at any age are able to be nurtured spiritually. The church includes persons of all ages. The gospel is for all persons. Children need to express the spiritual dimension of life and allow it to be nurtured. "Worship is a corporate action in which children are participants with adults. Every element of worship, including Word and sacraments, can provide that expression and that nurture."⁶² In this current research, it is found that Kids Klub teachers with their children participate in community chapel worship service. They should keep on participating the children to worship service.

Sally K. Gallagher interviewed 67 children from First Presbyterian Church, and Valley Baptist Church found that children's presence in worship, service help to grow spiritually. Not only growing in faith but also found that they were religious resources of the church. In both congregations children are referred to as the future of the church.⁶³

Sixth, Dravdahl discussed about discipleship for children's spiritual development. He said that, "Discipleship provides the relational energy for development in Christian faith. If we want to include discipleship in our design for educational ministry, relationships with intentionality, accountability, and caring must be

⁶¹ Robert Keeley, *Helping Our Children grow in Faith: How the Church can Nurture the Spiritual Development of Kids* (Grand Rapids, MI: Baker Books House, 2008), 115.

⁶² David Ng and Virginia Thomas, *Children in the Worshipping Community* (Atlanta, GA: John Knox Press, 1981), 18, 23.

⁶³ Sally K. Gallagher, available in <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=23&hid=119&sid=82563151-19a9-47db-8ebe-51011995ddff%40sessionmgr112> (Accessed in October 13, 2012).

encouraged.”⁶⁴ In this point, Kids Klub teachers might include discipleship in the curriculum.

Seventh, Rebecca Nye discussed six general principles for nurturing children’s spirituality. She based on the word ‘SPIRIT.’ ‘S’ is space; parents, teachers, other adults must give children physical space, emotional space and auditory space. ‘P’ is for process; spiritual life is on-going work, not something to be completed. ‘I’ is for imagination; children need every encouragement to get into the habit of using their imaginative faculties in the service of spiritual life. ‘R’ is for relationship; offering authentic models of relating to one another is right at the core of spirituality for Christians. I is for intimacy; the factor is probably feeling safe, a feeling that it’s okay to come closer. ‘T’ is for trust that God can help children to discern a way through; this is not all down through.⁶⁵

As the above, spiritual nurture is both social and individual. “Faith communities-home, congregation, and school are the contexts wherein the Christian faith is conveyed to the child through relationships, symbolism (ritual, liturgy), and intentional instruction. Children as individuals in community are active participants within the faith community as they appropriate for themselves pre-existing spiritual tradition, theology, worship, and practices of congregation.”⁶⁶ Spiritual development is accomplished with a relationship with Christ. Christians are to guide, direct, and instruct the individual.

⁶⁴ Robert Dravdahl, *Nurture That Is Christian: Developmental Perspectives on Christian Education* (Grand Rapids, MI: Baker Book House Company, 1995), 227-8.

⁶⁵ Rebecca Nye, *Children’s Spirituality: What is and Why it Matters* (London: Church House Publishing, 2009), 56.

⁶⁶ James Riley Estep and Lillian Brekenridge, *Children’s Spirituality: Christian Perspectives, Research, and Applications*, ed., Donald Ratcliff (Eugene, OR: Cascade Books Publishing, 2004), 340.

Educational Methods

This section, educational methods discusses about teacher, and lessons and activities. In Deuteronomy 6, the Bible tells that giving instructions for the education of children. This is primarily the task of parents. Parents are the chief educators of their children. However, not only parents but also some teachers are to help children grow that God-given responsibility through educating children.

The Teacher

This section discussed about the importance of the teacher, the characteristics of a godly teacher, and the qualifications of the teacher. It takes a special kind of person to help children to grow spiritually. This should be kind, compassion, and loving person, who truly wants to help meet the spiritual needs of children. The teacher also needs to be well-informed about children so that mistakes in working with children can be avoided. Here are some ways that a teacher can be prepared to be effective in children spiritual development.

The teacher should be a Christian. Dan Brewster clearly states, “True holistic development can only be done by a Christian or the church. It is only Christians who have understanding of the nature of sin, God’s intention for His people and His creation, and the power of the gospel to bring substantial holistic healing to the whole person.”⁶⁷

As teacher, one is to be a true Christian.

The teacher should be a committed Christian. Bryant L. Myer explains, “Holistic practitioners must be committed Christians. They must love God with whole heart, mind,

⁶⁷ Dan Brewster, *Child, Church, and Mission* (Penang: Compassion International Publishing, 2011), 80.

soul, and spirit, and they must love their neighbors as they love themselves. They must understand that God's rule extends to all life- their relationship with God, themselves, their neighbors, and their environment."⁶⁸ It is therefore, the teacher is not just Christian but a committed Christian who really loves God as well as children.

The teacher should fear the Lord and glorify Him. James Riley has said, "In Wesley's estimation, the most important quality of the instructor was his spirituality"⁶⁹ based on what John Wesley said in *A Plain Account of Kingswood School* which was:

I was not satisfied that they (masters) had learning sufficient for their several departments, unless they had likewise the fear of God, producing an unblamable conversion. I saw none would answer my intention, but men who were truly devoted to God; who sought nothing on earth, neither pleasure, nor ease, nor profit, nor the praise of men; but simply to glorify God, with their bodies and spirits, in the best manner they were capable of.⁷⁰

Teacher should have a Christ-like character. Myers has observed, "Teachers must have a passion for helping people. They should act like Christians having that genuine humility, they should be reliable and honest, demonstrating the fruit of the Spirit"⁷¹ The fruit of the Spirit is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Galatians 5:22, NIV). As teachers of children, their Christian attitude should exemplify the fruit of the Spirit.

Judy Solito had researched that one of the greatest factors that contributes children's spiritual development is having a loving teacher. She interviewed with 67

⁶⁸ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Philippines: Overseas Mission Fellowship Literature, Inc., 2006), 153.

⁶⁹ James Riley Estep Jr., "John Wesley's Philosophy of Formal Childhood Education," *Christian Education Journal* 1, no. 2 (Fall 1997):50.

⁷⁰ Estep "John Wesley's Philosophy of Formal Childhood Education," 50. Cf. John Wesley, *A Plain Account of Kingswood School*, 1781, 9.

⁷¹ Myers, *Walking with the Poor*, 118.

children who range from the age of 10 to 12 from eleven selected Sunday school of the Church of the Nazarene in Metro Manila District.⁷² In the same way, in this current study, Kids Klub children also had claimed that their Kids Klub loving teachers are one of the factors that led them grow their spirituality.

Teachers are to have a passion for helping people whether they are poor or rich. This is very important. Myers has suggested, “We must understand ourselves as stewards, stewards of the gifts of God has given us, stewards of our relationship with the poor, stewards of the resources we bring to the community and that the community already has.”⁷³ Christian teachers should know that they are God’s stewards in relationship with the people (children) in the community.

Teachers should love the children. Jesus says, “Love the Lord your God with all your heart and with all your soul, and with all your mind and with all your strength.” “The second is this: Love your neighbor as yourself. There is no commandment greater than these” (Mark 12:30-31, NIV). Keith J. White has observed, “The overriding and overall need of every child is to give and receive love.”⁷⁴ Ferdinand O. Regalado mentioned an interesting study of Abraham Malmat “on the Hebrew nuance of the concrete concept of love.”⁷⁵ According to Malmat, “Love may also mean ‘to be useful or beneficial or helpful,’ the Bible is not commanding us to feel something ‘love’ but to do

⁷² Judy A. Solito, “Perceptions of Intermediate Children Toward Sunday School in Selected Church of the Nazarene in the Metro Manila District” (MARE Thesis: Asia-Pacific Nazarene Theological Seminary, 1994), xi.

⁷³ Myers, *Walking with the Poor*, 155.

⁷⁴ White, *Introducing Child Theology*, 213.

⁷⁵ Ferdinand O. Regalado, “Hebrew Thoughts: Its Implications for Christian Educations in Asia,” *Asia Journal of Theology* 15, no. 1 (April 2001):179.

something – to be useful or beneficial to help others.”⁷⁶ These three authors mentioned about God’s love that should have in every Christian teacher. As Christian teachers, they should love children with the love of God that is shown in action.

Teachers should guide children into a relationship with God. Karyn Henley, the author of *Child-Sensitive Teaching* has written, “Teachers are to guide children into a strong relationship with God, whether you are the parent or the classroom teacher, the challenge remains the same: How do we guide our children into a strong and lasting relationship with God our Father, with His Son Jesus, and with His Holy Spirit”⁷⁷ Judith Shelly has explained;

The spiritual dimension is the essence of who we are as persons, and it is centered in our relationship with God. The spiritual is always personal. Spiritual care involves facilitating relationships. Christian spiritual care focuses on helping others to established and maintain a dynamic personal relationship with God by grace through faith. This is made possible through the death and resurrection of Jesus Christ and the work of the Holy Spirit.⁷⁸

Michael Warden has stated, “The goals of teachers should be to build relationships with God and with each other, to train in love, and to train in faith and in obedience.”⁷⁹ The teachers who develop these kinds of relationships with pupils, help create the pupil’s sense of value.

Myers has written what every Christian teacher should know about the importance of the transformation of the people within their ministry. He has explained that, “The

⁷⁶ Abraham Malamet, “Love Your Neighbors as Yourself: What is Really Means,” *Biblical Archeology Review* 16 (July/August 1990): 50-51.

⁷⁷ Henley, *Child-Sensitive Teaching*, 8.

⁷⁸ Shelly, *The Spiritual Needs of Children*, 25.

⁷⁹ Michael Warden, *Extraordinary Results from Ordinary Teachers: Learning to Teach as Jesus Taught* (Makati: Church Strengthening Ministry Publishing, 1998), 53, 55.

effectiveness of transformational development comes to people. Transformation is about transforming relationships that are transformed by people. Programs, tools and materials become helpful when the teacher use them with the right attitude, and the right mindset.”⁸⁰ As a Christian teacher, transformation of the children should be with the right attitude, and the right mindset.

Modeling a Christ-like character is also very important for teachers to do.

“Childcare workers make as much of an impact through their lives as in their words, this is true both in teaching/showing/doing of learning activities as well as in providing a spiritual example.”⁸¹ “To be effective, teachers must exemplify the truth they teach, being models of Christlikeness and growing in spiritual maturity.”⁸² Modeling in teaching can be a dynamic influence. A teacher with dynamic, personal relationship with the living God influences learner.⁸³ Bustos and Espiritu have also written, “Teachers especially serve as models to the children in learning, and they must be representative of the adult society to embody desirable patterns of behavior and values.”⁸⁴ “In all areas of education, educators must model what we intend for them to become.”⁸⁵ In this case, Christian

⁸⁰ Myers, *Walking with the Poor*, 118.

⁸¹ Brewster, *Future Impact*, 73-74.

⁸² Robert Joseph Choun, *The Christian Educator's Handbook on Teaching*, ed. Kenneth O. Gangel and Howard G. Hendricks (Canada: Victor Books Publishing, 1988), 37.

⁸³ Chul Seung Lee, “The Function of the Teachers as a Model in Christian Education,” *Journal of Christian Education and Information Technology* 11 (April, 2007): 164.

⁸⁴ Bustos and Espiritu, *Psychological, Anthropological, and Sociological Foundations of Education*, 37.

⁸⁵ John Nielson, “Future Challenges and the Implications for Christian Education in the Philippines,” *Association of Instructors of Christian Education in the Philippines Journal* 3 (1994): 15.

teachers should model Christlikeness so that they might be effective to develop children spiritually.

Lawrence O. Richards discusses that life sharing interaction is important in nurturing children spiritually. He has stated, “Teaching is not just a classroom affair that involves instruction, but is life-sharing interaction. It is love, guidance, encouragement, modeling an example of godliness that will help others lives in harmony with the divine revelation.”⁸⁶

Teachers should not only to teach, but also learn. According to Myers, teachers are to be “Learners [who] are always seeking new insights from Scripture and from the community, and, they should continually engage learners in a quest for an ever-deeper understanding of [their] relationship with God. They are not content with anything less than to challenge learner growth.”⁸⁷

Teachers should teach spiritual truths to the children. Dan Brewster has stated, “Each child shall be encouraged and given an opportunity to become a disciple of Jesus through teaching from the Word of God, commensurate with age and capability.”⁸⁸ Roy B. Zuck also has said, “Like Jesus, teachers are to communicate truth clearly and cogently so that it is understood, and to challenge the students to practice in their hearts and live what they know in their minds.”⁸⁹ John M. Dettoni has also written, “Teachers

⁸⁶ Richards, *A Theology of Children's Ministry*, 284.

⁸⁷ Myers, *Walking with the Poor*, 157.

⁸⁸ Brewster, *Future Impact*, 173.

⁸⁹ Roy B. Zuck, *Teaching as Jesus Taught* (Grand Rapids, MI: Baker Books House, 1995), 112.

should address spiritual truth to the minds of the children.”⁹⁰ Gregory C. Carlson has encouraged teachers to “[teach] the Word of God because the Bible helps a student’s search for the truth as written in Hebrews 4:12.”⁹¹ As Kids Klub teachers teach about spiritual truth, they should keep on teaching the children to develop them in spiritual.

Prayer is another important element in teaching children. “Prayer for both children and self is an admission that ultimately teachers are not in control of learning that is co-workers with God in teaching. All teachers need God’s help to make lessons vital in the lives of their learners, and teachers recognize that they teach best when they are filled with the power of the Holy Spirit rather than only their own excitement.”⁹² “Prayer is vital to the spiritual life of Christians. Through prayer, we receive perspective, power and the assurance of God’s presence with us.”⁹³ Every Christian teacher should pray for their children as well as for themselves.

Teachers should develop a relationship with children. Dan Brewster has stated that “[t]o develop children’s values, teachers need to have relationship with them, and spend time with them. Relationship building involves building trust, two-way communication, understanding, and mutual respect.”⁹⁴ Teachers should be careful in their

⁹⁰ John M. Dettoni, *Nurture That Is Christian: Developmental Perspectives on Christian Education*, ed. James C. Wilhoit and John M. Dettoni (Grand Rapids, MI: Baker Books House, 1995), 255.

⁹¹ Gregory C. Carlson, *Rock Solid Teacher: Discover the Joy of Teaching Like Jesus* (Ventura: Gospel Light Publishing, 2006), 112.

⁹² Dettoni, *Nurture That Is Christian*, 260.

⁹³ Shelly, *The Spiritual Needs of Children*, 90.

⁹⁴ Brewster, *Future Impact*, 72.

relationship with children as Jackie L. Smallbones suggests, “Relationships with the learners are crucial, but the relationships are not to be manipulative relationships.”⁹⁵

Teachers play varied roles in teaching children. Victoria O. Acera has said that “The teacher is the manager, counselor, motivator, leader, model, public relations specialists, parent-surrogate, facilitator, and instructor.”⁹⁶ Kathryn Copsey has encouraged teachers in ministering to children. She explains:

The child is part of many other systems such as the home, the school, the peer group and the community. We may sometimes feel discouraged that we only touch the child for an hour or two, once a week. What make different can that make? We need to remember first of all that it is the quality of our relationship with the child. That is all- important. Even an hour can make demonstrate to a child what it means to be really valued. Then we need to take on board the value of working holistically.⁹⁷

There should be a mutual respect between teachers and children. Linda and Keith V. Burba explained, “Respecting his or her member as worthwhile, special creatures who are loved by God, and when he or she respects them, they will return respect to them.”⁹⁸

Teachers should do things with children. John H. Westerhoff has stated, “Teachers should do things with children, a child is a pilgrim; the adult is a co-pilgrim; and the process is a shared journey together through life.”⁹⁹ He also added, “Together they enter into practices, rituals, stories, and events of life, and in those shared

⁹⁵ Jackie L. Smallbones, “Spiritual Director, Mentor, and Christian Educator,” *Christian Education Journal* 16, no.1 (Fall 1995):40.

⁹⁶ Victoria O. Acero, Evelyn S. Javier, and Herminia O. Castro, *Principles of Teaching* (Manila: Rex Book Store, 2007), 5.

⁹⁷ Kathryn Copsey, *From the Ground Up: Understanding the Spiritual World of the Child* (Oxford: The Bible Reading Fellowship Publishing, 2005), 128.

⁹⁸ Linda J. Burba and Keith V. Burba, *Train Up the Children* (Kansas City, MO: Beacon Hill Press of Kansas City, 1985), 59-60.

⁹⁹ John H. Westerhoff III, *Nurturing Children's Spirituality: Christian Perspectives and Best Practices*, ed. Holly Catterton, 359.

experiences they worship, learn, and are formed.”¹⁰⁰ A teacher should do things with the children.

Linda and Keith V. Burba have mentioned nine important needs of children that are important to know in ministering to children. They are “love, acceptance, control and self-control, independence, good self-image, protection, guidance, trusts in adults in their world, and security.”¹⁰¹ As teachers, they should address the needs of the children.

Teachers also need to facilitate the development of the children. Gaudencio V. Aquino and his colleagues have observed, “The teacher’s primary concern should be to facilitate the child’s development and learning. To achieve this, three important factors should be considered: objectives, learning activities, and evaluation.”¹⁰² As Christian teachers, they should facilitate the development of the children. Kids Klub is facilitated for the children in the community as well as neighbors to develop.

Teachers should have a servant spirit in teaching children. Glenzer Fernandez has mentioned that Christian teachers should follow this concept: “Leadership should be self-centered image of integrity and also self-centered is contradictory to Christ-centered. By all means, leaders should reflect a Christo-centric servant leadership style in their thoughts, in words, and in deeds.”¹⁰³ Christian teachers should guide children that reflect a Christo-centric servant leadership.

¹⁰⁰ Westerhoff, *The Church’s Contemporary Challenges*, 356.

¹⁰¹ Burba and Burba, *Train Up the Children*, 23-24.

¹⁰² Gaudencio V. Aquino, Rosalina C. Abllera, and Ligaya C. Hidalgo, *Principles of Teaching and Educational Technology* (Metro Manila: National Book Store Press, 1988), 18.

¹⁰³ Glenzer Fernandez, “Servant Leadership in the Philippines Context,” *Journal of Asian Mission* 7, no. 1 (March 2005), 118.

Teachers must know and understand the children. Jovita N. Fernandez concluded, “Teachers need to know more about the learners and understand them according to their ages, and training of the teachers is not enough.”¹⁰⁴

Lessons and Activities

This section discussed about the characteristics of middle childhood, and about lessons and activities for middle childhood. The Bible says “Children are a heritage of the Lord, offspring a reward from him” (Psalm. 127: 3, NIV). How important it is then to minister to children’s needs so they can become strong, committed Christians as they grow to maturity, live for the Lord, and reach out others.

Physical Characteristics of Middle Childhood

Diane E. Papalia, et al., mentioned important aspects of the physical developmental period which are the “skeleton system, the muscular and motor skill, and during this period, children’s legs become longer and their trunks slimmer. Muscle mass and strength gradually increase. The increase of muscular strength is due to heredity and to exercise. Children’s motor development becomes smoother and more coordinated than it was in childhood.”¹⁰⁵

The period of middle childhood involves slow, consistent growth. William A. Keely stated, “Physical growth has begun to level off to a slower, more consistent rate than was apparent during the earlier periods of infancy and early childhood. Since the

¹⁰⁴ Jovita N. Fernandez, “Developing an Improved In-Service Training Program for Volunteer Christian Teachers of Elementary Children in the Local Churches of the Nazarene in Metro Manila District” (MARE Thesis: Asia- Pacific Nazarene Theological Seminary, 1999), 124.

¹⁰⁵ Diane E. Papalia, Sally Wendkos Olds, and Ruth Duskin Feldman, *A Child’s World: Infancy through Adolescence*, 11th ed. (Boston, MS: McGraw-Hill, 2008), 175-176.

development of each child is unique, considerable variation occurs.”¹⁰⁶ For this reason, he suggested that teachers evaluate in terms of each child’s own rate of growth. He also said, “Physical activities should be keeping with child’s stage development.”¹⁰⁷

Middle childhood children are physically healthy, yet accident prone. They are concerned about their physical needs, but not so concerned about their physical appearance. At this age, children are noisy, enjoy teasing with peers, and they like to fight occasionally. Clarence H. Benson found that “children of this stage have healthy and energetic bodies. Benson also suggested “field trips, such as going to the woods because of their “instructive, God-given love for nature.”¹⁰⁸

Mental Characteristics of Middle Childhood

Middle childhood is “A decisive turning point in mental development.”¹⁰⁹ Jean Piaget has said it is “because of their maturing mental capacities, they can be thinking through social issues and suggesting solutions. The biggest influences on their values are television, peer, school, parents, internet, and magazines, and they tend to conform to the wishes of the significant people in their lives, the people who spend time with them, work and play with them, and really listen to them when they have something to say.”¹¹⁰

The period of middle childhood is marked by extensive mental development.

Kelley has explained that:

¹⁰⁶ Robert J. Keely, *Educational Psychology* (Milwaukee: The Bruce Publishing, 1965), 91.

¹⁰⁷ Keely, *Educational Psychology*, 93.

¹⁰⁸ Clarence H. Benson, *An Introduction to Child Study* (Chicago, IL: The Bible Institute Colportage Assoc., 1972), 148-149.

¹⁰⁹ Jean Piaget, *Six Psychological Studies* (New York: Random Publishing House, 1967), 38.

¹¹⁰ Henley, *Child-Sensitive Teaching*, 66-68.

This is significant because upon that acuity of perception, the amount and correctness of ideas are dependent. A child who has many visual, auditory, and tactile experiences will have a richer source of specific percept from which to derive generalizations. So, also is there an increase in the ability to utilize memory, particularly, verbal memory, which becomes more active as the child acquires ideas, increases vocabulary, and expands experiences.¹¹¹

The battle for the minds of middle age children is being fought.¹¹² Marjorie Soderholm has said that, “they need help from parents and teachers in distinguishing between what is right and what is out of harmony with God's principles for living.”¹¹³ To be an effective teacher, Teachers must know humility by putting aside their own assumptions and be willing to listen to the pupils.¹¹⁴

Socio-emotional Characteristics of Middle Childhood

In the period of middle childhood, children believe they can do anything they set their mind or body too. They want to take on challenges, sports, drama, and church activities. Sarah Eberle suggested, “The children should be allowed to stretch their interests. They should be involved in many different experiences. It is best to let them find out for themselves rather than adults to tell him.” She also said, “Encourage the child where it is obvious that he is interested and does well, even if it is something you would not expect of your child.”¹¹⁵

¹¹¹ Keely, *Educational Psychology*, 93.

¹¹² Roy B. Zuck, and Robert E. Clark, *Childhood Education in the Church* (Chicago, IL: Moody Press, 1975), 108.

¹¹³ Soderholm, *Childhood Education in the Church*, 108.

¹¹⁴ Chris Wright, “Review of Education: Spirituality and the Whole Child,” *Journal of Education and Christian Belief* 1, no. 1 (Spring 1997):79.

¹¹⁵ Sarah Eberle, *Childhood Education in the Church*, 142.

Middle childhood is a period of significant social growth.¹¹⁶ Peer groups become increasingly important. According to Karyn Henley, “Children are seeing more of the world around them in schools, on teams, at piano lessons, at gymnastics. Their relationships now encompass other people from varied backgrounds, and they begin to experience the ups and downs of friendship and being in or out of favor with groups.”¹¹⁷

Relationship with one another is important to middle childhood. Teachers should find ways to include every child in the class experience such as discussions, dramas, class-outings, and others. Sarah Eberle also suggested, “Since children who work together come to like each other better, it would be wise to include new students in activities as soon as possible. That is a good way to integrate a new person into the group, whether it is a Sunday school class, youth group, or neighborhood group.”¹¹⁸

Miriam J. Hall has stated that in middle childhood, children “like to develop skills. They like physical challenge, and they accident prone because they move quickly and tends to overestimate abilities. They also enjoy competitions.”¹¹⁹

Spiritual Characteristics of Middle Childhood

In the period of middle childhood, children are “ready to be taught all basic Bible truths on . . . [their] level. They ask many questions about spiritual matters. They want

¹¹⁶ Howard Gardner, *Developmental Psychology* (Boston: Little, Brown, and Co., 1978), 385.

¹¹⁷ Henley, *Child-Sensitive Teaching*, 58-59.

¹¹⁸ Sarah Eberle, *Childhood Education in the Church*, 139.

¹¹⁹ Miriam J. Hall, *New Directions for Children Ministries* (Kansas City, MO: Beacon Hill Press, 1980), 74, 76.

reality in spiritual life and ready for salvation. They pray earnestly and in faith about anything and everything. Spiritual truth needs to be taught concretely.”¹²⁰

Middle childhood children have a great desire to learn about God and heaven. Judith Allen Shelly has stated that, “They like to recite standard prayers at bedtime and mealtime. They enjoy Bible stories, though their ability to think about concepts and figure out analogies is limited. As they think literally, Spiritual concepts take on materialistic and physical expression. They believe in a literal God, a literal heaven.”¹²¹

Lessons and Activities

There should be a variety of methods used in teaching children. Jesus Christ, the perfect Teacher, is the best model for choosing methods. Robert Joseph Choun has stated that, “Jesus used a variety of methods to get people actively involved in the learning process. He combined his words with his works. His methods moved his listeners from simple knowledge of the facts to proper attitudes and action.”¹²²

A method is simply a way of getting something done.¹²³ Miriam J. Hall does not stop at that definition, as she says:

It is teacher’s way of presenting information and/or guiding pupils in active Bible learning. At other times, the teacher’s method is to provide a pupil activity during which the pupils takes the leading role in his learning. The teacher is involved in the outworking of the project, but his role is that of a guide to learning, rather than just a giver of information. He helps the pupils plan, clarifies ideas, and sometimes presents information, but the pupils are the ones who carry out the project.¹²⁴

¹²⁰ Hall, *New Directions for Children Ministries*, 74, 76.

¹²¹ Shelly, *The Spiritual Needs of Children*, 41-42.

¹²² Choun, *The Christian Educator’s Handbook on Teaching*, 166.

¹²³ Hall, *New Directions for Children’s Ministries*, 84.

¹²⁴ Hall, *New Directions for Children’s Ministries*, 84.

Biblical content must be in the lessons and activities. Beth E. Brown has stated, “If today Christian educator will be effective in its mission, education should begin by teaching biblical content. We cannot hope to be competent ambassadors for God if we know little about Him and if we choose to ignore His revelation.”¹²⁵

Preparation for lessons and activities is the best for teaching children. Lardizabal has stated, “The practices can result in better teacher preparation, revised teaching aids, increased motivations, and improved facilities, and also in dreaming. She underscores the importance of teachers knowing and understanding certain facts about the use of a variety of methods including educational values derived from their kinds and uses of audio-visual aids as well as their sources.”¹²⁶ Kids Klub teachers might include variety of teaching aids, methods in lessons and activities with well preparation.

Using a variety of methods in presenting lessons and activities can meet the goal of the lesson. Sonia Manaois Trinidad, in her Master’s thesis wrote, “With the different methodologies, the teacher is to relate over-all objectives to the goal of Christlikeness which cannot be accomplished with one method alone, and another important aspect is the utilization of modes of interaction because these create a communicative environment between the learner and the teacher.”¹²⁷ As teachers, a variety of teaching methods is to be used in teaching.

¹²⁵ Beth E. Brown, “Practices of Leadership in the Context of Church Education,” *Christian Education Journal* 2, no. 1 (Autumn 1991):109.

¹²⁶ Amparo S. Lardizabal and Alicia S. Bustos, *Principles and Methods of Teaching* (Quezon City: Alemars-Phoenix Publishing House, Inc., 1977), 205.

¹²⁷ Sonia Manaois Trinidad, “Students’ Perceptions of Teaching and Learning Styles: Luzon Nazarene Bible College, 1995-1996” (MARE Thesis, Asia- Pacific Nazarene Theological Seminary, 1998), 31.

Catherine Stonehouse has suggested using Biblical narratives that provide the basic set of stories containing the important Christian beliefs.¹²⁸ She has said;

Stories are at the heart of faith development for children; stories capture and communicate theology for them. Not only do they enjoy hearing stories, they can look back over the events of their lives and weave those events together into a story or narrative and in the process, discover meaning in those concrete experiences. As they tell their stories and listen to the stories of others, they can make comparisons and learn more about life.¹²⁹

Lawrence O. Richards, a longtime observer of children, mentioned five processes for guiding children for spiritual development in the faith community. First, the children need to be involved in processes that communicate belonging. Second, children need to be guided in processes that involve participation. The third process is the modeling of adult lives in front of the children. Fourth, children are to be guided in instructional processes as interpretations of life. Lastly, children are to help and to encourage in the exercise of choice making.¹³⁰ At this point, the community, Kids Klub teachers should model Christlikeness, and guide children to participate, to make good choice.

Arthur K. Ellis had researched with the more experiential aspect of the curriculum. He believed that when students are experienced, and actively involved in the curriculum, though their involvement is different in each situation, learning is taking place. *The experiential curriculum is defined as “being all-encompassing, particularly taking into account the feelings, perceptions, and attitudes of individuals and groups that develop over time.”*¹³¹ In this current study, it is found that Kids Klub teachers got

¹²⁸ Stonehouse, *Listening to Children on the Spiritual Journey*, 73-89.

¹²⁹ Stonehouse, *Joining Children on the Spiritual Journey*, 161.

¹³⁰ Richards, *A Theology of Children's Ministry*, 76.

¹³¹ Arthur K. Ellis, *Exemplars of Curriculum Theory* (New York: Eye on Over Time, 2004), 11.

involve children in the lessons and activity. They might also build up more on this particular point.

Ellard and Kenneth Gangel had suggested that children grow spiritually when they hear about the Bible stories. “Children who grow up hearing Bible stories about the power of God will have seeds of faith planted in their minds and hearts.”¹³² “The Christian teacher who looks to his Lord for a model will neither minimize the value of storytelling as a teaching technique nor relegate it to the world of children.”¹³³ These two authors agree each other that telling stories can make children grow in their faith to God. Kids Klub teachers should keep on using storytelling to nurture the children’s spirituality.

Laurie mentioned three kinds of stories which are important to know: “stories of the Bible, stories of tradition, and stories of God’s people today.”¹³⁴ Teachers take time for preparation, because stories are significant for children’s spiritual growth. “The most important thing that you can do in telling story is to be thoughtful about it, think through the things you want to accomplish with your story.”¹³⁵ “The storyteller must make a number of initial decisions. After deciding what story to tell, you must determine how much of it to tell, from whose point of view, and how to present it.”¹³⁶ Kids Klub teachers

¹³² Sharon Ellard, *Early Childhood: Handbook for Teachers* (Springfield: Gospel Publishing House, 2004), 11.

¹³³ Kenneth Gangel, *Twenty Four Ways to Improve Your Teaching* (Wheaton, IL: Victor Books House, 1985), 17.

¹³⁴ Laurie L. Nelson, “Narrative Theology and Storytelling in Christian Education with Children,” *Christian Education Journal* 11, no. 1 (Autumn 1991):101.

¹³⁵ Keeley, *Helping Our Children grow in Faith*, 70.

¹³⁶ Scottie May, Beth Pestorski, Catherine Stonehouse, and Linda Cannell, *Children Matter: Celebrating Their Place in the Church, Family, and Community* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 186.

might take much time to select stories, and should prepare to tell the stories to the children.

Using symbols is effective in spiritual development of children. M. Wyn Moriarty who had interviewed with 28 children found that the use of symbols, with their multiple meanings and function, and gain a greater understanding of children individual and collective spirituality and well-being. The participants were children aged 8-10 years in four schools from coastal, provincial, rural and metropolitan in Australia. The finding was that “through their symbolic expressions children may be enabled to explore meaning in their lives, and advance in their spiritual development and exploring symbols can provide a way for children to exercise the imagination, grounded in bodily experience, to achieve open and enriching spiritual outcomes.”¹³⁷ Kids Klub teachers used symbols in a proper way to nurture children’s spirituality.

Looking into the present needs and the future needs of children is crucial. “Timely modification in content, emphasis in direction in education have to be made for the purpose of turning out students who are adequately equipped not only with the body of information or knowledge, but also with the capacity for adjustment in a society which is going through an ordeal of an unexpectedly accelerated change.”¹³⁸ She emphasized looking into the needs of tomorrow that it is vital for teachers to provide quality education. Lizeette Knight has said, “Effective methods are those which connect to the current situations of the learners.”¹³⁹

¹³⁷ M. Wyn Moriarty, “Evaluating Children’s use of symbol in some recent research” *In International Journal of Children’s Spirituality* 14, no.1 (February 2009): 47-61.

¹³⁸ Lardizabal and Bustos, *Principles and Methods of Teaching*, 205.

¹³⁹ Lizette Knight F., *Maximum Learning and Teaching: Asian Perspective* (Baguio City: MLK Equipped Publishing, 2009), 77.

Maria Harris believes that all activities should be considered part of the curriculum. The curriculum is the fashioning and refashioning of forms that make up the life of Church. She explained, “A Curriculum plan is based on three important ideas which have helped to shape the curriculum; 1) facts become important when they fit together to form concepts, 2) ideas worth knowing in adulthood need to be presented, reinforced, and expanded upon at various stages of the learner’s development, and 3) real learning results in changed life.”¹⁴⁰

James Riley Estep¹⁴¹ mentioned Elmer Towns’ summary on Wesley’s teaching techniques which “established as a priority that the child understands what is being taught such as: 1) Secure the students’ attention before teaching, 2) Use words that the children understand, 3) Use illustrations from everyday life, 4) Established a relationship of love, and 5) Be patient, and repeat yourself many times.”¹⁴² In this current research, it is found that Kids Klub teachers used the words that the children were able to understand, and established a relationship of love with the children as seen in the result.

Howard Hendricks has suggested five forms of meaningful activity. First, activity that provides direction without dictatorship; second, activity that stresses function and application; third, activity with a planned purpose; fourth, activity that is concerned with the process as well as the product; and lastly, realistic activity that includes problem-

¹⁴⁰ Maria Harris, *Fashion Me People: Curriculum in the Church* (Louisville, KY: Westminster/John Knox Publishing, 1989), 55.

¹⁴¹ Estep, “John Wesley’s Philosophy of Formal Childhood Education,” 50.

¹⁴² Estep, “John Wesley’s Philosophy of Formal Childhood Education,” 50.

solving situations.¹⁴³ The result of the findings of this currently study shows that Kids Klub teachers provide a planned purpose lessons and activity.

The work of McKinney has also provided fresh ideas on how to improve the methods of teaching. She has suggested, “Teaching must be attuned to cultural values, to the ways people learn and to life situations.”¹⁴⁴ In this case, Kids Klub teachers might attune to children’s cultural values in teaching them as children come from different countries and different nationalities.

In his book, the well-known author Kenneth Gangel has described appropriate teaching methods. Gangel has said that “Teaching methods should depend on the needs of the people.”¹⁴⁵ Kids Klub teachers probably met the needs of the children as the result of this current study is very positive.

Middle childhood children should be taught about what is right and what is wrong to develop moral value. Milagros Fragata Hallig who interviewed thirty children from slum area found that “though the children do have moral value shaped and developed with the influence of the family, institution like the Church, school and the community as well as the peer group there is a great need to help children properly develop their moral value.”¹⁴⁶ In this case Kids Klub teachers might educate the children with moral values that are rooted in the teachings of Scripture.

¹⁴³ Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to make your Teaching Come Alive* (Sisters, OR: Multnomah Publishing House, 1987), 58-62.

¹⁴⁴ Lois McKinney, “Leadership: Key to the Growth of the Church,” *Christian Educational Journal* 1 (Fall 1980): 5-6.

¹⁴⁵ Gangel, *Twenty Four Ways to Improve Your Teaching*, 25-30.

¹⁴⁶ Milagros F. Hallig, “A Cognitive Study of Moral Values Among the Slum Children of Barrio Socorro, Murphy, Cubao, Quezon City” (MARE Thesis: Asia-Pacific Nazarene Theological Seminary, 2005), v.

Laurie Nelson has mentioned three kinds of stories which are important to know:

“Stories of the Bible, stories of tradition, and stories of God’s people today.”¹⁴⁷

Therefore, teachers should be thoughtful in their decisions and take time for preparation, because stories are significant for children’s spiritual growth. “The most important thing that you can do in telling story is to be thoughtful about it, think through the things you want to accomplish with your story.”¹⁴⁸ In this case, Kids Klub teachers might also include stories of tradition, and story of God’s people today in storytelling with children.

John Walsh, in his book *The Art of Storytelling* has written, “Those who present an unforgettable story have taken to prepare an unforgettable story.”¹⁴⁹ “The storyteller must make a number of initial decisions. After deciding what story to tell, you must determine how much of it to tell, from whose point of view, and how to present it.”¹⁵⁰

Kids Klub teachers might determine the way how to present the stories with children.

Lardizabal discussed in her book, seven teaching methods which are good to practice. They are problem solving, individualized instruction, project method, unit plan, socialized recitation, uses of audio visual. As teachers, they should practice teaching with good methods that meet the needs of the children.

Patricia B. Licuanan has stated, “Role-modeling or imitation must be the content of schools in their hidden curriculum of unconscious and unintended shaping of

¹⁴⁷ Laurie L. Nelson, “Narrative Theology and Storytelling in Christian Education with Children,” *Christian Education Journal* 11, no. 1 (Autumn 1991):101.

¹⁴⁸ Keeley, *Educational Psychology*, 70.

¹⁴⁹ John Walsh, *The Art of Storytelling: Easy Steps to Presenting an Unforgettable Story* (Chicago, IL: Moody Press, 2003), 21.

¹⁵⁰ May, Pestorski, Stonehouse, and Cannell, *Children Matter*, 186.

children's values and attitudes."¹⁵¹ The activities should consist of games, various crafts, or large muscle activities such as basketball.¹⁵² Robert Joseph Choun has suggested, "The activity linked with guided conversation focusing on God's Word can contribute to the child's understanding and application."¹⁵³ In this point, Kids Klub teachers practiced variety of activities which meet the need of children as shown in the result of this study. They should keep on it and find more activities to teach children.

It also should be designed for passive dependent children. George M. Guthrie has suggested that, "An educational program must be created for passive dependent children rather than for aggressive children whose security lies in achievement instead of conformity."¹⁵⁴ Ester Albano Gracia has stated that for education to be successful, it should be:

Truly successful was, is, will always be a concerted effort- of society, the government and the learner himself. Society - it is where the learner technically starts the learning process from the very first he learns to recognize other human beings from the basic but very pivotal factor his family, to his friends he associates with, to the enemies he makes along the way. The government - which has obligation to provide the learner with the more complicated and higher levels of learning. And most important - his own self-commitment, willingness, and desire to learn.¹⁵⁵

The Bible shows that children are important. They are created in God's image. A child was participated in serving the Lord. Jesus valued children. In the Bible Children

¹⁵¹ Patricia B. Licuanan, "On Hidden Curriculum in Our Schools," *Niufe* (July -Sept 1991): 5.

¹⁵² Linda Cannell and Scottie May, "Kids Community: Children's Ministry for Today's Child," *Christian Educational Journal* 4, no. 1 (Spring 2000): 46.

¹⁵³ Robert Choun, *The Christian Educator's Handbook on Teaching* (Canada: Victor Books Publishing, 1998), 37.

¹⁵⁴ George M. Guthrie, *The Filipino Child and Philippines Society: Research Reports and Essays* (Manila: Philippine Normal College Publishing, 1961), 7.

¹⁵⁵ Ester Albano Gracia, "The Philosophy of Filipino Education Today," *Unitas* 75, no. 3 (September 2002): 477.

were primarily nurtured by their parents. Physically, middle childhood children are healthy. Socio-emotionally, they grow rapidly. Spiritually, they are ready to be taught about the Bible. The spiritual nurturing is a process, relationship with God, and with other people. Family, teachers, other adults play important role in nurturing children spiritually. They are to guide children to love God and other people. And also they are to lead children to have good relationship with God as well as with other people. They can use different kinds of methods to nurture children spiritually. Therefore, the next chapter will present about how the teachers and methodology (lessons and activities) affect in nurturing children's spirituality in this current study.

This chapter has discussed the biblical view of children, nurture in the Bible, the spiritual development of middle childhood stage, teacher, and educational methods. The next chapter deals with the methodology and procedures of the study.

CHAPTER 3

RESEARCH METHODOLOGY AND PROCEDURES

This chapter presents a discussion of the method of the study, sources of data, research-gathering procedure, data-gathering instruments, and statistical treatment of data.

Method of the Study

The current research is descriptive in design. Aquino has defined descriptive research as an “organized attempt to analyze, interpret, and make a report of the present status of institution, program or things, group or persons, acts or conditions, or any other phenomena.”¹⁵⁶ This research is also quantitative in the sense that the variables of self-perceptions of children toward the teachers, and lessons and activities used by the teachers, and towards Kids Klub in general are measured using numerical data. These variables are correlated with the measurement of self-perception of the child’s spirituality. To accomplish this, the researcher asked two persons from APNTS to interview three respondents and the researcher employed a teacher-administered questionnaire.¹⁵⁷

¹⁵⁶ Gaudencio V. Aquino, *Essential of Research and Thesis Writing* (Quezon City: Alemar Phoenix Publishing House, Inc., 1972), 8.

¹⁵⁷ See Appendix D.

Sources of Data

There are fifteen (15) children who composed the population of this research. Two children were not able to answer because they were not able to come during the conduct of the teacher-administered questionnaire that gives 13 respondents who were finally able to take part in the research. The population represents the countries of Kenya, Korea, India, Papua Guinea as well as the Philippines.

From the 13 actual respondents, three children were interviewed to get some narratives on some aspects of the research. There were two reasons for choosing the population: first, they regularly attend Kids Klub since January 2012; and second, they know the teachers as well. The interviewers were not teachers in Kids Klub so the children were able to give their objective perception.

This research used purposive sampling. Purposive sampling “enables the researcher to select respondents to suit the purposes of the study.”¹⁵⁸ The respondents of the study are those who are directly related to the life and activities of Kids Klub, so basically, they have first-hand knowledge on the variables called for in the study. They are also representatives of the total Kids Klub population.

Research Gathering Procedures

First, the researcher asked permission from the President of APNTS, then from the supervisor of Kids Klub, and from the parents of the respondents by sending them a letter.¹⁵⁹ Second, after permission was secured from the President, supervisor, and

¹⁵⁸ Burke Johnson and Larry Christensen, *Educational Research: Quantitative and Qualitative Approaches* (Boston: A Pearson Education Company, 2000), 175.

¹⁵⁹ See Appendices A, B, C.

parents, the researcher gave the respondents a chance to withdraw from answering the questionnaire if they wanted. All 13 respondents filled out the questionnaire at one place, at one time. During the conduct of the research, bias was managed by employing two Filipino assistants to help the researcher as she administered the questionnaire. These two assistants interpreted words that were difficult for Filipino children to understand. The researcher explained to the children, especially on the “teacher” aspect of the questionnaire that they need to think of all Kids Klub teachers. The filled-out questionnaires were coded, thus, no children’s names were written on these. Third, two of the researcher’s trusted friends who did not participate in Kids Klub activities interviewed the children individually. Finally, after compiling the data from the filled-out questionnaire and interviews, the researcher interpreted the data with the help of a statistician.

Data-Gathering Instruments

The researcher used a questionnaire and asked two persons to interview the respondents to identify the children’s self-perceptions toward Kids Klub in terms of teachers qualities, lessons and activities used by the teachers, Kids Klub in general, and their spirituality. The interview questions contained five areas: 1) the personal profile, 2) Teachers 3) the lessons and activities used by the teachers 4) Kids Klub in general, and 5) their spirituality.¹⁶⁰ The researcher adapted the questionnaire from Judy A. Solito’s thesis entitled “Perceptions of Intermediate Children toward Sunday School in Selected

¹⁶⁰ See Appendix E.

Churches of the Nazarene in the Metro Manila District”¹⁶¹ The rationale of using this validated questionnaire is anchored on Yount’s statement, “The standardized wording and structured questions of the questionnaire provide a higher reliability.”¹⁶²

The questionnaire contains five areas: (1) the personal profile, (2) the qualities of the teachers as perceived by the respondents, 3) the self- perceptions of their attitude towards the lessons and activities used by the teachers, 4) the self-perceptions toward Kids Klub in general, and 5) the self- perceptions of their spirituality. In section I – IV, a Likert scale was used. Section V- VII was designed to rank their preferences. Fewer words were used in the questionnaire. Stuart S. Cook says, “The use of the fewer words in a children’s questionnaire is advisable for easy understanding.”¹⁶³ The researcher conducted a pretest to serve as a test of the respondents’ capacity to answer the questionnaire. The pretest was a great help for the reason that ambiguous items were eliminated while other statements were improved.

Statistical Treatment of Data

The researcher used correlation analysis to compare the self-perceptions of the respondents toward Kids Klub in terms of teacher’s qualities, lessons and activities used by the teachers, attitude toward Kids Klub in general, and their spirituality. The researcher with the help of the statistician used the Statistical Package for the Social Sciences PASW ‘Statistics’ Grad Pack 17.0 to calculate descriptive statistics.

¹⁶¹ Judy Solito, “Perceptions of Intermediate Children toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District,” 80-81, 83, 85.

¹⁶² William R Yount, *Research Design & Statistical Analysis in Christian Ministry*, 4th ed. (Fort Worth, TX: Southwestern Baptist Theological Seminary, 2006), 16; available from http://www.napce.org/documents/research-design-yount/10_survey_4th.pdf; (accessed February 22, 2012).

¹⁶³ Stuart S. Cook, “An Instrument to Measure Attitude toward Sunday School,” *Christian Education Journal* 10 (Autumn 1989): 112.

This chapter presented the research methodology and procedures. The succeeding chapter includes the presentation and interpretation of data.

CHAPTER 4

PRESENTATION AND INTERPRETATION OF DATA

This chapter presents and analyzes the collected data to see if there are any correlations between the three variables of teachers quality, lesson and activity quality, and attitude towards Kids Klub in general with children's spirituality.

Gender of the Respondents

The number of respondents in this research was 13 children. Table 1 shows that 46% of the students were boys and 54% were girls. There were more female respondents than male. However, it indicates that the difference is not high. This implies that children from ages 8-12 who attend Kids Klub are nearly equally represented by both boys and girls.

Table 1. Gender of the Respondents.

	Frequency	Percent	Cumulative Percent
Boys	6	46.2	46.2
Girls	7	53.8	100.0
Total	13	100.0	

Age of the Respondents

Figure 3 shows that the age of the respondents was varied. The percentage of the age of the respondents is as follows: 8 years (23%), 9 years (30%), 10 years (23%), 11 years (15%), and 12 years (7%). Figure 3 indicates that there are more children aged 9.

Moreover, it shows that Kids Klub participants are represented by each age group. This means that the survey represented a cross-section of the age group of the respondents.

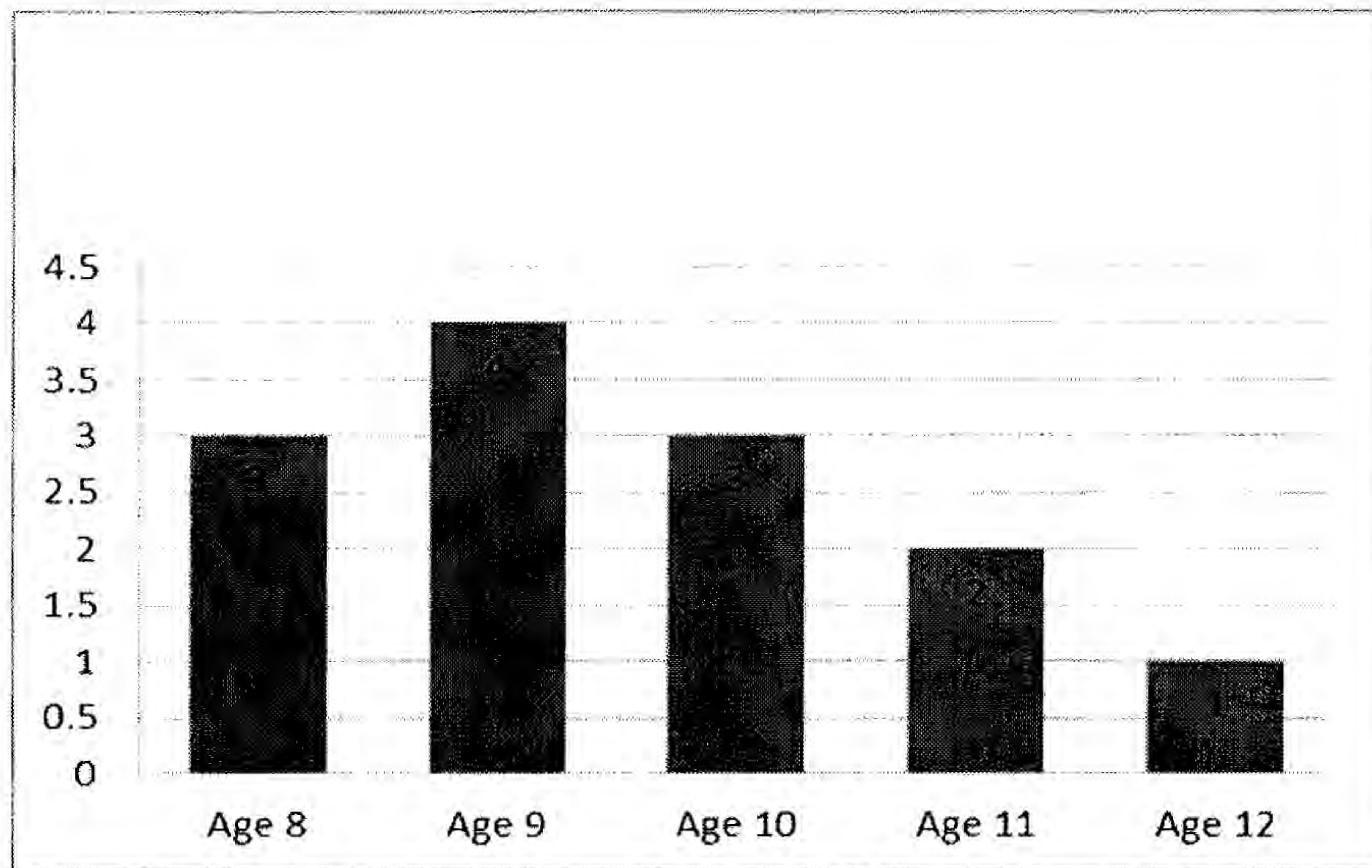


Figure 3. Frequency of the Age of the Respondents

Nationality of Respondents

The respondents were from five countries: The Philippines (61.5%), Korea (8%), India (15%), Kenya (7%), and Papua New Guinea (7%). Table 3 shows that the respondents of 8 were Filipinos, 1 was Korean, 2 were Indians, 1 was Kenyan, and 1 was Papua Guinean. It might be understandable that a majority of the respondents are from the Philippines because there are many children who attend Kids Klub from the surrounding areas of APNTS.

Table 2. Nationality of the Respondents.

	Frequency	Percent	Valid Percent	Cumulative Percent
Philippines	8	61.5	61.5	61.5
Korea	1	7.7	7.7	69.2
India	2	15.4	15.4	84.6
Kenya	1	7.7	7.7	92.3
PNG	1	7.7	7.7	100.0
Total	13	100.0	100.0	

Self-perception of the Respondents in Terms of the Teachers Qualities, Lessons and Activities used by the teachers, and Over-all Kids Klub Rating

The variables measured were self-perceptions of the respondents in terms of teachers qualities, lessons and activities used by the teachers, general attitude toward Kids Klub, and their spirituality. Each variable had terms or statements that described various characteristics. The children were asked to respond by marking a survey using a Likert scale with 6 being the most positive and 1 being the most negative. Each variable is a total of the values of the child's perceptions of each characteristic of the quality being measured.

Self-perception of the Respondents toward Kids Klub in Terms of Teacher Qualities

Teacher qualities had five characteristics: friendly-not friendly, creative-uncreative, communicative-not communicative, interesting-uninteresting, loving-unloving. The total perception value of 36 was calculated as the sum of the six values of the respondent's perception of each of the six characteristics. The mean value of the group was 33.08 (S.D= 5.1) which is shown in Table 3 below.

Table 3. Respondents' Self-perception toward Teacher Qualities.

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Teacher Qualities	13	22	36	33.08	5.057

Standard Deviation (S.D) is one of the measures of variability that “has mathematical properties which make much more useful in higher-order statistics. The procedure involves summing up squared deviation in order to eliminate negative value. The pathway of standard deviation moves from deviations to the sum of squares to variance to standard deviation.”¹⁶⁴ This probably means that the respondents felt that Kids Klub teachers were friendly, creative, communicative, interesting, and loving to the children in Kids Klub. When asked about teachers in Kids Klub, Student A reflected that the teachers in Kids Klub love and welcome children like their own children. Student B said that their teachers in Kids Klub made them feel like that they are really in a Christian community. Student C said that Kids Klub teachers show kindness to the children, and they want them to be good, not to do bad thing.

In general, this finding is more or less the same with what Judy Solito found out in her research back in 1994. Solito had researched that one of the greatest factors that contributes children's spiritual development is having a loving teacher.¹⁶⁵ It is good to note that both studies reinforce the same findings. Loving teachers is one of the factors that led children to grow in their spirituality.

¹⁶⁴ William R. Yount, <http://www.napce.org/documents/research-design-yount/10survey4th.pdf> (Accessed in October 12, 2012).

¹⁶⁵ Solito, “Perceptions of Intermediate Children Toward Sunday School in Selected Church of the Nazarene in the Metro Manila District,” xi.

Self-perception of the Respondents toward Kids Klub in Terms of Lessons and Activities Used by the Teachers

The researcher measured lesson and activity quality by the children marking a Likert scale ranging from 1-6 (negative to positive) on their perceptions of five different characteristics of the respondent's attitude toward the lessons and activities used by the teacher. Methods are very important especially in the holistic nurture of children. Choun observed that Jesus used a variety of methods in the way He taught.¹⁶⁶ In this research The characteristics that were included in the teacher-administered questionnaire were: understandable - vague, interesting- boring, useful- not useful, relevant-irrelevant, and important- unimportant. The total perception value of 30 was calculated as the sum of the five values. The mean value of the group was 27.3 (S.D = 3.1) which is shown in Table 4 below.

Table 4. Respondents' Self-perception Toward Lesson Activities Qualities Used by the Teachers.

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Lessons Activities Qualities	13	19	30	27.31	3.119

The data finding means that Kids Klub teachers used lessons and activities that are understandable, interesting, useful, relevant, and important. On the part of the respondents, it is interesting to note that Student A said he remembered the lessons because the teachers in Kids Klub help him remember these. Student B reflected that the

¹⁶⁶ Choun, *The Christian Educator's Handbook on Teaching*, 166.

activities in Kids Klub gave them a lot of fun. Student C said that Kids Klub teachers teach the Word of God, and also teach them to pray at lunch, dinner, and before sleep. The fact that the respondents perceived that the lessons and activities conducted in Kids Klub are understandable, interesting, useful, relevant, and important provides a positive feedback.

Given this finding, it would still be worth noting for Kids Klub teachers to heed the processes mentioned by Lawrence O. Richards regarding using lessons and activities for the holistic nurture of children. He wrote that the five processes are: belonging, participation, modeling, instructional processes as interpretations of life, and exercise of choice making.¹⁶⁷

Self-perceptions of the Respondents toward Kids Klub in General

The researcher measured respondents' perceptions toward Kids Klub in general. The respondents marked choices using a Likert scale ranging from 1 to 6 (negative to positive). Five questions were asked to determine their attitude of Kids Klub. The total perception value (30) was calculated as the sum of the five values. The mean value of the group was 22.92 (S.D- 7.065) as shown in Table 5 below. The table shows that respondents have a positive perception of Kids Klub activities.

Table 5. Respondents' Self-perception Toward Lesson Activities Qualities.

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Kids Klub	13	7	30	22.92	7.065
Spirituality	13	17	30	26.77	4.086
Valid N	13				

¹⁶⁷ Richards, *A Theology of Children's Ministry*, 76.

Empirically, it was observed that they were shy about joining during class group activities. When asked on this specific aspect, Student A said that it is because there were a lot of teachers and the presence of teachers makes him feel nervous. Student B confided that he is shy about during group activities because there are a lot of people he did not know. And Student C is not comfortable with many people looking at him thinking that he had done something wrong. These anecdotal reports may help teachers in Kids Klub concerning group activities.

The overall mean, 22.92 (S.D= 7.065) indicates that the children have a lower positive perception of general attitude toward Kids Klub than of the teachers qualities, and the lessons and activities used by the teachers. It would be well for Kids Klub to use more activities in Kids Klub that would reinforce their social growth. It was Sarah Eberle who documented that not all children feel willing to work with each other very easily.¹⁶⁸ She suggested that new students for instance have to be included in the group activities.¹⁶⁹

Self-perceptions of the Respondents in Terms of their Spirituality

A number of child educators give emphasis on the spirituality of children. Some of them include James Fowler on faith development, Judith Allen Shelly, Catherine Stonehouse, Lawrence Richards, Sofia Cavalleti, John H. Westerhoff III, and Horace Bushnell among a host of others. These authors believe that a child's spirituality affects his or her view of the world and the people around him or her. Specifically, Davies, writing for the *International Journal of Children's Spirituality* explained, "Spiritual

¹⁶⁸ Eberle, *Childhood Education in the Church*, 139.

¹⁶⁹ Eberle, *Childhood Education in the Church*, 139.

development has to do with relationships with other people and with God.”¹⁷⁰ Along the same persuasion, Mountain observed how spirituality is “a relationship with self, relationship with others, relationship with environment and relationship with God.”¹⁷¹ As a whole, spirituality affects the life of the child in so many ways. And in this study, the characteristics of spirituality are limited to and measured by the following five questions:

1. I pray to God before I sleep at night.
2. I am happy because God forgives my sins.
3. I love to read the Bible and pray.
4. I am happy because I have the assurance of salvation.
5. When I sin, I am quick to repent and ask God’s forgiveness.

To explain these, Question 1 measured their perceptions of praying. Question 2 measured their perception of their sins and forgiveness. Question 3 measured their perception of their love in reading the Bible and praying. Question 4 measured by the assurance of salvation to the Lord. And question 5 measured their perception of repentance of their sins and forgiveness.

The child’s perception of their spirituality was measured by the children marking a Likert scale ranging from 1 to 6 (negative to positive) answering these five questions about spiritual activities. The total perception value of 30 was calculated as the sum of five values. The mean of the group was 26.77 (S.D= 4.086), see Table 6.

¹⁷⁰ Davies, “Spiritual Development in Church School,” 307-324.

¹⁷¹ Mountain, “Prayer is a Positive Activity for Children: A Report on Recent Research” (Accessed March 5, 2012).

Table 6. Respondents' Self-perception Toward Their Spirituality.

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Kids Klub	13	7	30	22.92	7.065
Spirituality	13	17	30	26.77	4.086
Valid N	13				

Table 6 reveals that more than half of the respondents admitted that they were sinners and need forgiveness from God. They would be quick to repent and ask God's forgiveness when confronted with their sin. Most of the respondents experienced from their wrong habits and they aim to become mature Christians. The children enjoy the experience of reading the Bible and praying. They are happy because they have experienced the joy of salvation. More than half of the respondents admitted that when they do sin; they quickly repented and asked the Lord for his forgiveness. According to Student A, Kids Klub teachers teach the children how to pray. He prays three times a day. Student B also said that Kids Klub teachers guide them to have relationship with God. Student C said that whenever he did something wrong like fighting with his friends, disobeying his mother, he would pray and ask the Lord to forgive him.

These imply that the children had a positive attitude toward their spirituality. Kids Klub teachers fulfilled the mandate given by Jesus in Bible (Matt. 28:19-20). They were able to achieve Kids Klub's objective to lead children into salvation through Jesus. It was Catherine Stonehouse who emphasized that the goal of spiritual development is "A maturing faith and a deepening relationship with Jesus Christ through which we become more like Christ in the living of our everyday lives in the world."¹⁷² Kids Klub hopes

¹⁷² Stonehouse, *Joining Children on Spirituality*, 21.

that children would grow in their relationship with Christ each day. Dan Brewster always emphasizes in his books that “child development is not holistic unless it addresses spiritual development as well.”¹⁷³

Self-perceptions of the Respondents toward Method, Activities, and Over-all rating

The respondents did not rank (as requested on the survey), but rated each method, activity, and over-all rating in the same way as the prior section of the survey. The Likert scale was not used in table 4, 5, and 6; therefore, there is no positive – negative (range of scores). To describe this type of data, the researcher calculated the median and the mode. Number 6 is the highest, and 1 is the lowest. The median means “the middle most score. It is the score that represents the exact halfway point through data set.”¹⁷⁴ The mode means “the most frequently occurring score in a set of scores.”¹⁷⁵

Self-perceptions of the Respondents toward Methods Used by the Teachers

The results of the methods are: Bible verse memorization (mode 6, median 5), drama (mode 6, median 6), storytelling (mode 6, median 6), and role plays ((mode 6, median 4), and puppets (mode 6, median 6). With 6 being highest and 1 being lowest, the data presented in table 7 showed a very high result regarding the self-perceptions of

¹⁷³ Brewster, *Child, Church and Mission*, 107.

¹⁷⁴ William R. Yount, <http://www.napce.org/documents/research-design-yount/10survey4th.pdf> (Accessed February 22, 2012).

¹⁷⁵ Yount, <http://www.napce.org/documents/research-design-yount/10survey4th.pdf> (Accessed February 22, 2012).

children toward the methods used by the teachers, especially drama, storytelling and puppets. Student A thought that the teachers in Kids Klub are good and well-prepared when it comes to their activities. Student C was happy because he said he knew more Bible verses in Kids Klub and he also learned to obey his parents because of the lessons in Kids Klub.

Table 7. The Respondents' Self-perception Toward Methods.

Methods	Mode	Median
Bible Verse Memorization	6	5
Drama	6	6
Storytelling	6	6
Role Playing	6	4
Puppet	6	6

Table 7 also presented that role playing (median is 4) and Bible verse memorization (median is 5), the data showed that these are not rated highest according to the self-perceptions of the respondents. This means that Kids Klub teachers need to build up more on Bible verse memorization, and role plays as the respondents they were rated them lower.

Self-perceptions of the Respondents toward Activities

Table 8 shows the results of the activities as rated by the respondents. The data show: praying (mode 6, median 6), drawing/coloring (mode 6, median 6), singing (mode 6, median 6), playing (mode 6, median 4), and puppets (mode 6, median 6). In other words, praying, singing, and puppets were rated high while drawing/coloring and playing were rated only 5, with 6 being highest. However the difference is not that significant based on this data. When asked about the

activities in Kids Klub, Student A said that they were enjoyable. Student B said children can play in Kids Klub, and Student C said that everything in Kids Klub is wonderful

Table 8. The Respondents' Self-perception Toward Activities

Activities	Mode	Median
Praying	6	6
Drawing/Coloring	6	5
Singing	6	6
Playing	6	5
Puppet	6	6

Self-perceptions of the Respondents Toward Over-all Rating of Kids Klub

Table 9 presents the results of the over-all rating which include: loving teachers (mode 6, median 6), enjoyable lessons and activities (mode 6, median 6), friendship with classmates (mode 6, median 6), and interesting lessons (mode 6, median 6). The self-perceptions of the respondents on the over-all rating for Kids Klub showed high value. When asked about these aspects, Student A commented that Kids Klub is a gift from God. Student B said Kids Klub teachers have all the characteristics of a Christian. And Student C explained that his teachers love God and they taught him to sing songs with action and dance. In other words, Kids Klub teachers can be assured that the methods, activities, and lessons in Kids Klub have a positive effect upon the perceptions of the respondents of this study.

Table 9. Over-all Self-perception of Respondents' Toward Kids Klub

Over-all Kids Klub Rating	Mode	Median
Loving teachers	6	6
Enjoyable lessons and activities	6	6
Friendship with classmates	6	6
Interesting lessons and method	6	6

Correlations of Self-perceptions of the Respondents' Spirituality and Teachers' Qualities

Table 10 depicts the respondents' self-perceptions of their spirituality and the teachers' qualities. It shows that there is a strong positive correlation ($r = .72$) between the two (with alpha equal to .05). This means that Kids Klub children's spirituality is positive because their self-perceptions toward teachers' qualities show high. It could be said that Kids Klub teachers were able to teach and guide children to grow spiritually. This is related to what Myers has observed regarding how teachers can impact children that they are teaching. For children to have good examples, teachers need to set the highest standards. Particularly, Myers said, "Teachers should be reliable and honest, demonstrating the fruit of the Spirit."¹⁷⁶ This is a tall order for teachers in Kids Klub but this is needed since based on the findings, the children's spirituality is positive because their self-perceptions toward teacher qualities showed a high correlation.

¹⁷⁶ Myers, *Walking with the Poor*, 118.

Table 10. Correlations of Self-perception of Respondents' Spirituality and Teachers' Qualities.

		Teacher Qualities	Spirituality
Teachers Qualities	Pearson Correlation	1	.719
	Significant		.006
	Number	13	13
Spirituality	Pearson Correlation	.719	1
	Significant	.006	
	Number	13	13

Correlations of Self-perceptions of the Respondents' Spirituality and Lessons and Activities

Table 11 shows that the respondents' self-perception of their spirituality has a strong positive correlation ($r = .92$) with their perceptions of the lessons and activities used by the teachers. In other words, when the self-perceptions of the children toward lessons and activities used by the teachers is high the spirituality is also high. It can mean that the lessons and activity used by the Kids Klub teachers are helpful to grow children's spirituality. In a related study conducted by Trinidad, she recommended that lessons and activities need to relate to the "over-all objective" which is Christlikeness."¹⁷⁷ In a way, based on the findings of this current study, teachers and Kids Klub supporters may be encouraged given the fact that there is a strong positive correlation between lessons and activities and the children's spirituality.

¹⁷⁷ Trinidad, "Students' Perceptions of Teaching and Learning Styles," 31.

Table 11. Correlations of Self-perception of Respondents' Spirituality and Lessons and Activities

		Spirituality	Lessons and Activities
Spirituality	Pearson Correlation	1	.908
	Significant		.000
	Number	13	13
Lessons and Activities	Pearson Correlation	.908	1
	Significant	.000	
	Number	13	13

Correlations of Self-perceptions of the Respondents' Spirituality and Attitude Toward Kids Klub in General

The respondents' self-perceptions of their spirituality has a strong positive correlation ($r = .85$) with their perception to attitude toward Kids Klub in general which is shown in Table 12.

Table 12. Correlations of Self-perception of Respondents' Spirituality and Kids Klub.

		Spirituality	Kids Klub
Spirituality	Pearson Correlation	1	.848
	Significant		.000
	Number	13	13
Kids Klub	Pearson Correlation	.848	1
	Significant	.000	
	Number	13	13

As the respondents' self-perceptions show strong positive value, their spirituality is high. It means that Kids Klub in a way helped to meet the children's spiritual need as

perceived by the respondents of this study. Along this line, review of related literature and studies affirmed that children's spirituality can be nurtured. Rebecca Nye for instance suggested principles based on the word 'SPIRIT.' 'S' is space; 'P' is for process; 'I' is for imagination; 'R' is for relationship; I is for intimacy; and 'T' is for trust.¹⁷⁸ These elements can be incorporated in Kids Klub activities to help children develop their spirituality.

Another overarching statement on studies conducted on children's spirituality, Estep and Brekenridge writing on *Children's Spirituality: Christian Perspectives, Research, and Applications* summarized that "Faith communities- home, congregation, and school are the contexts wherein the Christian faith is conveyed to the child."¹⁷⁹

All variables had a positive correlation, but the strongest correlation is with the lessons and activities illustrated in figure 4 below.

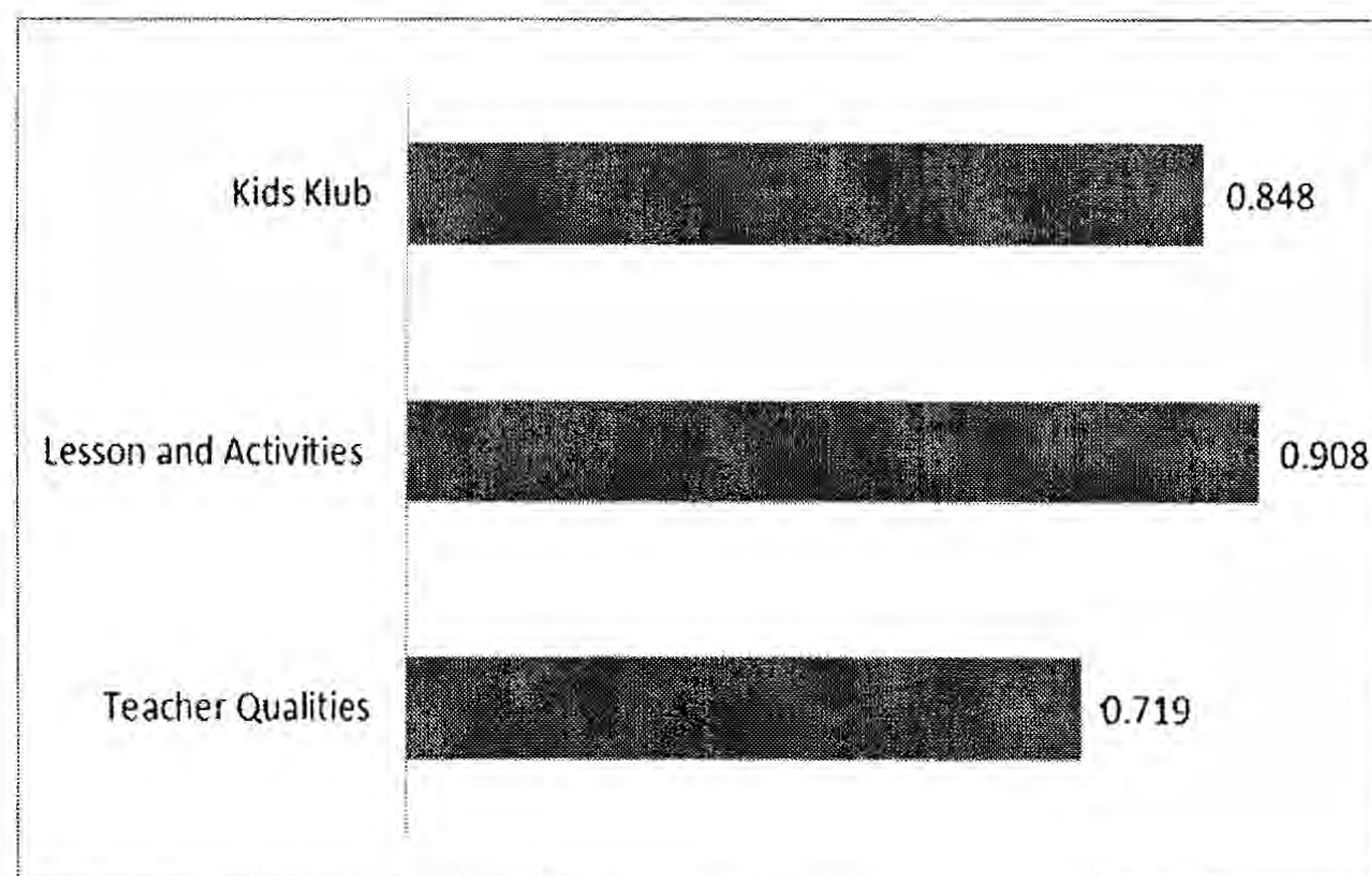


Figure 4. Correlation of Perception Values to Spirituality Self-Perception

¹⁷⁸ Rebecca Nye, *Children's Spirituality: What is and Why It Matters* (London: Church House Publishing, 2009), 56.

¹⁷⁹ Estep and Brekenridge, *Children's Spirituality*, 340.

Figure 4 illustrated further that when the variables; teachers qualities, lessons and activities used by the teachers, attitude toward Kids Klub in general, are high the spirituality is high. Lesson and activities qualities are higher than other variables. The differences are not significant because of the small number of respondents. Kids Klub teachers probably met children's spiritual needs as all of the tables show very positive correlation.

This chapter presented the data findings on the self-perceptions of the respondents in terms of teacher quality, lesson and activity quality, and attitude towards Kids Klub in general with children's spirituality among others. The final chapter gives the summary, conclusion, findings, and recommendations of the study.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary, findings, conclusions, and recommendations. The summary is begun from the problem and its background, followed by the description of four challenges such as biblical view of children, nurturing in the Bible, spiritual development and, and educational methods. It is followed by a description of the findings, conclusions, and recommendations.

Summary

The purpose of this research was to study the relationship of the children's self-perceptions of Kids Klub and their spirituality. The self-perceptions of children toward the teachers qualities, the lessons and activities qualities used by the teachers, toward Kids Klub in general, and their spirituality were measured. The strength of each relationship between the self-perceptions of the respondents' spirituality toward the teachers qualities, the lessons and activities used by the teachers, toward Kids Klub, and their spirituality was also determined.

The study described aspects on looking at children in a biblical perspective, spiritual development of children, and educational methods. The study surveyed how the Bible looks at children beginning in the Old Testament and down to the New Testament. In the Old Testament time, nurturing children is part of the Mosaic ideal. The home is the center of nurturing children. Parents were to instruct their children in the Word of God

(Deuteronomy 6:5-6). Children were participating in community life. Parents used symbols that represented their forefathers' faith to nurture the children. The process was verbal instruction and modeling. Children participated in adults' worship, in the events that teach about God and faith relationship with Him, in rituals that included calendar, institutions and memorials.¹⁸⁰ In the New Testament, nurturing children's spiritual happened in the home. Parents taught about Torah to their children. Schools were available in this time. Synagogue is the learning institution for them. The Church took the form of mini-communities, whose members were welded together by intense love, planted in hostile, pagan society.

The research also described that Christian holistic child development is not holistic unless it addresses spiritual development as well. Spiritual development is relational, and a process. It is the relationship with God, and with neighbors that are suffused by glimpses of divine love. Spiritual development begins with the willingness of the children, the desires of their hearts and souls in looking to God and it grows from there.

Regarding educational methods (teachers, lesson and activity), this research presented that teachers must be committed Christians. Furthermore, the study also identified that children who are between 8 to 12 years of age are: physically healthy, experiencing slow, but consistent growth. Mentally, the battles of their minds are being fought. Socio-emotionally, they believe they can do anything they set their mind or body too. Spiritually, they are ready to be taught all basic Bible truths on child's level. Finally, the research also expounded that lessons must have a variety of methods to get children actively involved in the learning process. The lessons and activities should depend on the

¹⁸⁰ Richards, *A Theology of Children Ministry*, 20-22.

children's level. There must be time for preparation, revised teaching aids, increased motivation, and improved facilities. Bible stories can develop children spiritually. Biblical stories capture children's hearts and communicate theology for them. The teachers are to relate over-all objectives to the goal of Christlikeness which cannot be accomplished with one method alone. McKinney also suggested that, "Teaching must be attuned to cultural values, to the ways people learn and to life situations."¹⁸¹ The lessons and activities should link and guide the conversation focusing on God's Word that can contribute the children's understanding.

Findings

Using descriptive statistics, the respondent's profile in terms of gender showed that 54% of the respondents were girls and 46% were boys. This difference is not high, implying that based on the respondents of the study, attendance is nearly equally represented by both boys and girls. The respondents' in terms of age is approximately 30% percent of the respondents are at the age of nine, and others are 23%, 15%, and 7 % percent. In terms of nationality, more than half respondents are Filipino children, with 7% Korean, 7% Kenyan, 15% Indian, and 7% Papua New Guinean.

The respondents' perceptions toward Kids Klub in terms of the teachers qualities show positive attitude toward their Kids Klub teachers. With over all mean of 33.08 (S.D = 5.1), it is interpreted that the respondents have a very favorable attitude toward their Kids Klub teachers. It means that Kids Klub teachers are loving, friendly, creative, communicative, interesting, and loving with the children in Kids Klub.

¹⁸¹ Lois Mckinney, "Leadership: Key to the Growth of the Church," *Christian Educational Journal* 1 (Fall 1980): 5-6.

In terms of the respondents' perceptions on the qualities of lessons and activities used by the teachers, the respondents perceived that they are very understandable, useful, relevant, and important with over all mean of 27.3 (S.D = 3.1). This means that teachers used lessons and activities that meet the needs of children in Kids Klub.

The mean value of the respondents' self-perceptions toward attitude toward Kids Klub in general was 22.92 (S.D =7.065). This indicates that the respondents have a lower self-perception than the teachers qualities, and lessons and activities. Kids Klub teachers might encourage the children to enjoy as well as to participate in the activities in Kids Klub.

The respondents' perception in terms of their spirituality is positive with the mean of 26.77 (S.D = 4.086). They "agree" that God forgives their sins. They also "agree" that they love to read the Bible and pray. They "agree" that they are happy because they have assurance of salvation. They also "agree" that when they sin, they quickly repent, and ask God's forgiveness. This gives the implication that children grow in their spirituality in Kids Klub given the lessons, activities, kinds of teachers that they engage with.

Self-perceptions of the respondents toward methods used by the teachers showed a very high result especially drama, storytelling and puppets. However, looking at role playing and Bible verse memorization, the data showed that these are not rated highest according to the self-perceptions of the respondents.

In terms of activities, the data showed that praying, singing, and puppets were rated 6, (highest) by the respondents while drawing/coloring and playing were rated 5 (not so high). However this difference of rating is not very significant.

Regarding the over-all rating of Kids Klub, the respondents perceived that teachers are loving, lessons and activities are enjoyable, and friendship with classmates was reinforced, and lessons and methods are interesting. These items were rated all high (6, meaning, highest) in terms of the measurement set forth in the study.

The strength of the relationship between the self-perceptions of the respondents' spirituality to the teachers qualities has a strong positive correlation with $r = .72$. This means that children's spirituality is high because their self-perceptions of teachers qualities showed a high degree of correlation. This lends to the finding that Kids Klub teachers were able to achieve Kids Klub objectives to lead children toward spiritual growth.

The strength of the relationship between the self-perceptions of the respondents' spirituality to the lessons and activities used by the teachers is strong with a positive correlation of $r = .92$. It means that children's spirituality is high as the lessons and activity used by the teachers is also high. The lessons and activity used by the teachers in Kids Klub is helpful for children to grow in their spirituality.

The strength of the relationship between the self-perception of the respondents' spirituality to attitude toward Kids Klub in general is also strong with $r = .85$. This means that children's spirituality is high as their attitude toward Kids Klub in general shows a high correlation. This implies that children grow spiritually in Kid's Klub.

Conclusions

Based on the findings of this study, the following conclusions were drawn: first, the respondents had a strong positive attitude toward their Kids Klub teachers and toward the lessons and activities used by these teachers. They feel that the lessons and activities are

understandable, interesting, useful, relevant, and important. Second, the respondents perceive a positive attitude toward Kids Klub in general. Finally, the research found out that Kids Klub teachers are meeting the children's needs and interests, giving the positive result that the children grow spiritually as they engage in Kids Klub.

Recommendations

First, since the research found out that there is a strong positive correlation between the self-perceptions of children to Kids Klub and their spiritual growth of children, the research recommends that Kids Klub needs to continue as a creative ministry of APNTS. Along this vein, Kids Klub has to continue in possessing the characteristic of friendliness and developing relationships among children and parents as well. Another recommendation related to this would be on the area of methods used by the teachers. The respondents rated Bible memorization and role plays with a lower scale, so in a way, teachers can work on this area.

Secondly, there is a need for further research on the following related issues:

- a. Relationship between children's spirituality and their self-perceptions on Kids Klub using more respondents enrolled in Kids Klub;
- b. A qualitative study on the impact of Kids Klub upon the socio-emotional growth of children who were enrolled in Kids Klub and;
- c. A content analysis of the curriculum materials used in Kids Klub from 2000-2012.

APPENDIX A

Letter to the President
Asia-Pacific Nazarene Theological Seminary

Dr. Floyd T. Cunningham
President
Asia-Pacific Nazarene Theological Seminary

Greetings in the name of our Lord and Savior Jesus Christ!

May I request your kind permission to conduct a research on Kids Klub at Asia-Pacific Nazarene Theological Seminary? The title of my thesis is: "A Study of the Children's Perception of Kids Klub in Correlation to their Spirituality." This study is to complete the requirement for a degree Master of Arts in Religious Education with concentration in Holistic Child Development in Asia-Pacific Nazarene Theological Seminary.

It is indeed a great challenge for me to get involved in this study for I know it will benefit Kids Klub and the researcher's church, in Myanmar.

I humbly request for your support and I am looking forward to your favorable reply. Thank you for your kind consideration and support. I greatly appreciate any suggestions you could offer for my research.

God Bless You!

Respectfully yours,

Zo Mawi

Please sign below if you are willing to allow your son/daughter to respond in this study.

Signature _____

Printed Name _____

Date _____

APPENDIX B

Letter to Supervisor of Kids Klub
Asia-Pacific Nazarene Theological Seminary

Dr. Nativity A. Petallar
Supervisor of Kids Klub
Asia-Pacific Nazarene Theological Seminary

Greetings in the name of our Lord and Savior Jesus Christ!

May I request your kind permission to conduct a research on Kids Klub at Asia-Pacific Nazarene Theological Seminary? The title of my thesis is: "A Study of the Children's Perception of Kids Klub in Correlation to their Spirituality." This study is to meet requirements toward degree, Master of Arts in Religious Education with concentration in Holistic Child Development, at Asia-Pacific Nazarene Theological Seminary.

It is indeed a great challenge for me to get involved in this study for I know it will benefit many, if not all in our church and in Myanmar.

I humbly request for your support and I am looking forward to your favorable reply. Thank you so much for your kind consideration and support. I would greatly appreciate any if you have some suggestions that you could offer.

God Bless You!
Respectfully yours,
Zo Mawi

Please sign below if you are willing to allow your son/daughter to respond in this study.

Signature _____
Printed Name _____
Date _____

APPENDIX C

Letter to Parents of Respondents

Asia-Pacific Nazarene Theological Seminary
 Ortigas Avenue Extension, Kaytikling, Tay Tay, Rizal

Dear Parents _____;

Greetings in the name of our Lord and Savior Jesus Christ!

I am Zo Mawi, one of the students in Asia-Pacific Nazarene Theological Seminary. I am in the process of earning my Master of Arts Degree in Religious Education – Holistic Child Development in Asia-Pacific Nazarene Theological Seminary. My thesis is “A Study of the Children’s Perception of Kids Klub in Correlation to their Spirituality.”

I am requesting your permission to conduct survey research with your children. I am aware that your son or daughter might be vulnerable to someone determining what she or he has answered during answering questionnaire. Because of this, I will protect your son or daughter as much as possible by giving a pseudonym so that their name will not be identified. If your child wants to participate, I will give your child a copy of the questionnaire to answer. Your child has the right to withdraw their answers from the study until the second week of April, 2012.

This study is going to be shared with my thesis committee. The results of the result of the study will be discussed at Asia-Pacific Nazarene Theological Seminary and a copy will be given to the Commission on Higher Education (CHED).

I humbly request for your support and I am looking forward to your favorable reply. Thank you so much for your kind consideration and support.

Respectfully,
 Zo Mawi

 Please sign below if you are willing to allow your son/daughter to respond in this study.

Signature _____

Printed Name _____

Date _____

APPENDIX D
QUESTIONNAIRE

Dear friend,

This questionnaire is designed to ask your opinion about Kids Klub at Asia-Pacific Nazarene Theological Seminary (APNTS). Thank you for your honest answers.

I. PERSONAL PROFILE

- a. What is your gender? Male _____ Female _____
 b. What is your age? _____
 c. What is nationality? _____

II. TEACHER

Describe your teacher according to the qualities outlined below on a scale of 1 through 6 descriptive interpretations as follows:

My teacher is:

Kind	6	5	4	3	2	1	Unkind
Friendly	6	5	4	3	2	1	Not friendly
Creative	6	5	4	3	2	1	Uncreative
Communicative	6	5	4	3	2	1	Not Communicative
Interesting	6	5	4	3	2	1	Uninteresting
Loving	6	5	4	3	2	1	Unloving

III. LESSON AND ACTIVITIES

- A. Describe your Kids Klub lessons and activities according to the qualities outlined below on a scale 1 through 6 with descriptive interpretation as follows:

Understandable	6	5	4	3	2	1	Not clear
Interesting	6	5	4	3	2	1	Boring
Useful	6	5	4	3	2	1	Not useful
Relevant	6	5	4	3	2	1	Irrelevant
Important	6	5	4	3	2	1	Unimportant

- B. Circle the appropriate number according to your feelings. 6 is greatest, 1 is least.

1. I like to bring friends to Kids Klub.

6 5 4 3 2 1

2. I enjoy the friendship of

my classmates in Kids Klub.	6	5	4	3	2	1
3. I like to participate in our Kids Klub activities.	6	5	4	3	2	1
4. I enjoy being in Kids Klub.	6	5	4	3	2	1
5. I am shy to join our class group.	6	5	4	3	2	1

IV. SPIRITUAL EXPERIENCES

Rate yourself on a scale of 1 through 6. Circle your choice.

- | | |
|----------------------|-------------------|
| 1= Strongly disagree | 4= Slightly agree |
| 2= Disagree | 5= Agree |
| 3= Slightly disagree | 6= Strongly agree |

1. I pray to God before I sleep at night.	6	5	4	3	2	1
2. I am happy because God forgives my sins.	6	5	4	3	2	1
3. I love to read the Bible and pray.	6	5	4	3	2	1
4. I am happy because I have the assurance of salvation.	6	5	4	3	2	1
5. When I sin, I am quick to repent and ask God’s forgiveness.	6	5	4	3	2	1

V. METHODS

Instruction : Please rank the following Methods according to what you enjoy the most and the least (6 signifies the method you enjoy the most and 1 the least, on a scale of 1 to 6).

- _____ Bible Verse Memorization
- _____ Drama
- _____ Storytelling
- _____ Role Playing
- _____ Puppet

VI. LESSONS ACTIVITIES

Please, rank the following lessons Activities used in Kids Klub which you enjoy the most (6 signifies the rank for the activity you enjoy the most and 1 the least).

- _____ Praying
- _____ Drawing/Coloring
- _____ Singing
- _____ Playing
- _____ Puppet

VII. OVER-ALL KIDS KLUB RATING

Instruction : Rank your Kids Klub in terms of its strongest quality on a scale of 1-6 with 6 being the strongest and 1 as your last choice.

- _____ Loving teachers
- _____ Enjoyable lessons and activities
- _____ Friendship with my classmates
- _____ Interesting lessons and methods

APPENDIX E

GUIDE QUESTIONS FOR THE INTERVIEW

I. PERSONAL PROFILE

- a. What is your name?
- b. What is your age?
- c. What is nationality?

II. TEACHER: What do your teachers do that make you think of Kids Klub in a good way? Why?

III. LESSONS AND ACTIVITIES: What do the lessons and activities used by the teachers make you think of Kids Klub in a good way? Why?

IV. KIDS KLUB IN GENERAL:

- a. What does your Kids Klub make you think of it in a good way? Why?
- b. Do you feel shy to join your class group? Why?

V. SPIRITUAL EXPERIENCE:

- a. What do your Kids Klub's teachers help your spirituality grow?
- b. Why?

BIBLIOGRAPHY

Literature Published Locally

- Acero, Victoria O. Evelyn S. Javier, and Herminia O. Castro. *Principles of Teaching*. Manila: Rex Book Store, 2007.
- Aquino, Gaudencio V. *Essential of Research and Thesis Writing*. Quezon City: Alemar Phoenix Publishing House, 1972.
- Aquino, Gaudencio V, Rosalina C. Abellera, and Ligaya C. Hidalgo. *Principles of Teaching and Educational Technology*. Metro Manila: National Book Store Press, 1988.
- Bautista, Aida Josefa A. *Values Education in Religious Education*. Manila: Rex Book Store, 1989.
- Bustos, Alicia P and Socorro C. Espiritu. *Psychological, Anthropological, and Sociological Foundations of Education*. Quezon City: Katha Publishing Company, 1985.
- Guthrie, George M. *The Filipino Child and Philippines Society: Research Reports And Essays*. Manila: Philippines Normal College Publishing, 1961.
- Knight F, Lizette *Maximum Learning and Teaching: Asian Perspective*. Baguio City: MLK Equipped Pub., 2009.
- Lardizal, Ampara S and Alacia S. Bustos. *Principles and Methods of Teaching*. Quezon City: Alemars-Phoenix Publishing House, 1977.
- Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*. Philippines: Overseas Mission Fellowship Literature, Inc., 2006.
- Warden, Michael. *Extraordinary Results from Ordinary Teachers: Learning to Teach as Jesus Taught*. Makati: Church Strengthening Ministry Publishing, 1998.
- Zuluta, Francisco M, and Jose R. Perez. *Methods of Research: Thesis Writing and Applied Statistics*. Philippines: National Book Store, 2010.

Studies Published Locally

- Fernandez, Glenzer. "Servant Leadership in the Philippines Context." *Journal of Asian Mission* 7, no.1 (March 2005): 118-121.
- Gracia, Ester Albano. "The Philosophy of Filipino Education Today." *Unitas* 75, no.3 (September 2002):477- 480.
- Licuanan, Patricia B. "On Hidden Curriculum in Our Schools." *Niufe* (July-September 1991): 5-7.
- Nielson, John. "Future Challenges and the Implications for Christian Education in the Philippines." *Journal of Association of Instructors of Christian Education in the Philippines* 3 (1994): 15-16.
- Regalado, Ferdinand. "Hebrew Thoughts: It's Implications for Christian Educations in Asia." *Asia Journal of Theology* 15, no.1 (April 2001): 179. 181.

Literature Published Abroad

- Barna, George. *Transforming Children into Spiritual Champions: Why Children Should be Your Church's 1st Priority*. Ventura: Regal Books, 2003.
- Benson, Clarence H. *An Introduction to Child Study*. Chicago, IL: The Bible Institute Colportage Publshing, 1972.
- Brewster, Dan. *Future Impact: Connecting Child, Church, and Mission*. Canada: Compassion International Publishing, 2010.
- _____. *Child, Church, and Mission*. Penang: Compassion International Publishing, 2011.
- Burba, Linda J, and Keith V. Burba. *T-R-A-I-N Up the Children*. Kansas City: Beacon Hill Press. 1985.
- Carlson, Gregory. *Rock Solid Teacher: Discover the Joy of Teaching Like Jesus*. Ventura: Gospel Light Publishing, 2006.
- Cavaletti, Sofia. *The Religious Potential of the Child: Experiencing Scripture and Liturgy with Young Children*. Chicago IL: Catechesis of Good Shepherd Publications, 1992.
- Choun, Robert Joseph. *The Christian Educator's Handbook on Teaching*. Edited by Kenneth O. Gangel and Howard G. Hendricks. Canada: Victor Books Publishing, 1988.

- Coles, Robert. *Spiritual Life of Children*. Boston: Houghton Mifflin Company, 1990.
- Copsey, Kathryn. *From the Ground Up: Understanding the Spiritual World of the Child*. Oxford: The Bible Reading Fellowship Publishing, 2005.
- Dobson, James. *Dare to Discipline*. Wheaton, IL: Tyndale, 1970.
- Eberle, Sarah. *Childhood Education in the Church*. Edited by Robert E. Clark, Joanne Brubaker, and Roy B. Zuck. Chicago, IL: Moody Press, 1986.
- Dravdahl, Robert. *Nurture that is Christian: Developmental Perspectives on Christian Education*. Grand Rapids, MI: Baker Book House Company, 1995.
- Ellis, Arthur K. *Exemplars of Curriculum Theory*. New York: Eye on Over Time Publishing, 2004.
- Ellard, Sharon. *Early Childhood: Handbook for Teachers*. Springfield: Gospel Publishing House, 2004.
- Estep, James Riley, and Lilian Brekenridge. *Children's Spirituality: Christian Perspectives, Research, and Applications*. Eugeno, OR: Cascade Books Publishing, 2004.
- Fowler, James W. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. New York, NY: A Division of Harper Collins Publishing, 1981.
- Hall, Miriam J. *New Directions for Children's Ministries*. Kansas City: Beacon Hill Press, 1980.
- Hendriks, Howard. *Teaching to Change Lives: Seven Proven Ways to make Your Teaching Come Alive*. Sisters: Multnomah Publishing House, 1987.
- Henley, Karyn. *Child-Sensitive Teaching: Helping Children Grow a Living Faith in a Loving God*. 4th ed. Nashville: Allen Thomas Publishing House, 2008.
- Johnson, Burke, and Larry Christensen. *Educational Research: Quantitative and Qualitative Approaches*. Boston: A Pearson Education Company, 2000.
- Keeley, Robert J. *Helping Our Children Growth: How the Church can Nurture the Spiritual Development of Kids*. Grand Rapids, MI: Baker Books House, 2008.
- May, Scottie. Beth Pestorski, Catherine Stonehouse, and Linda Cannell.

Children Matter: Celebrating Their Place in the Church, Family and Community. Grand Rapids, MI: William B. Eerdmans Publishing House, 2005.

Miles, Glenn, and Josephine-Joy Wright. *Celebrating Children: Equipping People Working with Children and Young People Living in Difficult Circumstances Around the World.* Carlisle, Cumbria: Paternoster Press, 2003.

Ng, David and Virginia Thomas, *Children in the Worshipping Community.* Atlanta, Georgia: John Knox Press, 1981.

Nye, Rebecca. *Children's Spirituality: What is and why it Matters.* London: Church House Publishing, 2009.

Papalia, Diane E, Sally Wenkos Olds, and Ruth Duskin Feldman. *A Child's World: Infancy through Adolescence.* 11th ed. Boston: McGraw-Hill Press, 2008.

Piaget, Jean. *Six Psychological Studies.* New York: Random Publishing House, 1967.

Richards, Lawrence O. *A Theology of Children's Ministry.* Grand Rapids, MI: Zondervan Publishing House. 1983.

Shelley, Judith Allen. *The Spiritual Needs of Children: A Guide for Nurses, Parents, and Teachers.* Downers Grove: InterVarsity Press, 1982.

Shelly, Judith Allen. *Spiritual Care: A Guide for Caregivers.* Downers Grove: InterVarsity Press, 2000.

Starbuck, Edwin Diller. *The Psychology of Religion.* New York: Charles Scribner's Sons Publishing House. 1988.

Stonehouse, Catherine. *Joining Children on Spiritual Journey: Nurturing A Life of Faith.* Grand Rapids, MI: Family Christian Press, 1998.

_____. *Listening to the Children on the Spiritual Journey: Guidance for Those who Teach and Nurture.* Grand Rapids, MI: Baker Academic Publishing Group, 2010.

Thatcher, A. *Theology of Education and Church Schools.* Edited by Kay, W.K and L.J. Francis. 1 vol. Leominster: Gracewing Publishing, 1997.

Walsh, John. *The Art of Storytelling: Easy Steps to Presenting an Unforgettable Story.* Chicago, IL: Moody Press, 2003.

Wesley, John. *The Works of John Wesley*. 3rd ed. Vol.7. Kansas City: Beacon Hill Press of Kansas City, 1979.

_____. *The Works of John Wesley*. 3rd ed. Vol.8. Kansas City: Beacon Hill Press of Kansas City, 1979.

Westerhoff III, John H. *Living in Faith Community*. Minneapolis: Winston Press, 1985.

_____. *Nurturing Children's Spirituality: Christian Perspectives and Best Practices*. Ed. Holly Catterton. Eugene, OR: Cascade Books Publishing, 2008.

_____. *The Church's Contemporary Challenges: Assisting Adults to Mature Spiritually with Their Children*. Eugene, OR: Cascade Books Publishing, 2008.

White, Keith J. *Introducing Child Theology: Theological Foundations for Holistic Child Development*. Penang: Compassion International Publishing, 2010.

William A, Kelly. *Educational Psychology*. Milwaukee: The Bruce Publishing, 1965.

Zuck, Roy B. *Precious in His Sight: Childhood and Children in the Bible*. Grand Rapids, MI: Baker Books House, 1996.

_____. *Spiritual Power in Your Teaching*. Chicago, IL: Moody Press, 1972.

_____. *Teaching as Jesus Taught*. Grand Rapids, MI: Baker Books House, 1995.

Studies Published Abroad

Bunge, Marcia J. "The Child, Religion, and the Academy: Developing Robust Theological and Religious Understandings of Children and Childhood." *Journal of Religion* 86, no. 4 (October 2006): 563-568.

Cannell, Linda and Scottie May. "Kids Community: Children's Ministry for Today's Child." *Christian Educational Journal* 4, no.1 (Spring 2000): 41-28.

Cook, Stuart S. "An Instrument to Measure Attitude toward Sunday School." *Christian Education Journal* 10 (Autumn 1989): 105-113.

Davies, Geriant. "Spiritual Development in Church School: A survey of Welsh

- Head Teacher's Perceptions." *International Journal of Children's Spirituality* 3, no.3 (December 2007):307-324.
- Estep, James Riley. "John Wesley's Philosophy of Formal Childhood Education." *Christian Education Journal* 1, no. 2 (Fall 1997):50-53.
- Franzblau, Abraham. *Who are We: The Quest for a Religious Education*. Edited by John Westerhoff III. Birmingham, Alabama: 1978.
- Garder, Howard. *Developmental Psychology*. Boston: Little, Brown Com, 1978.
- Johnson, Greg and Mike Yorkey. *Faithful Parents/Faithful Kids*. Wheaton, Il: Tyndale House, 1993.
- Kraft, Fred, and Vicky Kraft. "Can Children Receive Christ?" *Moody Magazine* (September 1982): 143-146.
- Malamat, Abraham. "Love Your neighbors as Yourself: What is Really Means." *Biblical Archeology Review* 16 (July/August, 1990): 45-51.
- Mckinney, Lois. "Leadership: Key to the Growth of the Church," *Christian Educational Journal* 1 (Fall 1980): 5-6.
- Moriarty, M.Wyn. "Evaluating Children's Use of Symbol in Some Recent Research." *International Journal of Children's Spirituality* 14, no.1 (February 2009): 47-61.
- Mountain, Vivienne. "Prayer is a Positive Activity for Children: A Report on Recent Research." *International Journal of Children's Spirituality* 10, no.5 (December 2005):293-300. Cf. Hay & Nay. *The Spirit of the Children*. London: Harper Collins, 1998.
- Nelson, Laurie. "Narrative Theology and Storytelling in Christian Education with Children." *Christian Education Journal* 11, no.1 (Autumn 1991):95-104.
- Smallbones, Jackie L. "Spiritual Director, Mentor, and Christian Educator." *Christian Education Journal* 16, no.1 (Fall 1995): 37-55.
- Stonehouse, Catherine. "A Study of Godly Play and Spirituality of Children." *Christian Educational Journal* 5, no.2 (Fall 2001):27-45.
- Wright, Chris, "Review of Education," *Spirituality and the Whole Child" Journal of Education and Christian Belief* 1, no. 1 (Spring 1997):79.

Unpublished Resources

- APNTS, "Child Protection Policy" adapted from Compassion International of Nazarene Safe.
- Fernandez, Jovita. "Developing an improved in-service training program for volunteer Christian teachers of elementary children in the local churches of the Nazarene in Metro Manila District." Master's thesis: Asia Pacific Nazarene Theological Seminary, 1999.
- Hallig, Milagros Fragata. "A Cognitive Study of Moral Values among the Slum Children of Barrio Socorro, Murphy, Cubao, Quezon City." MARE Thesis: Asia-Pacific Nazarene Theological Seminary, 2005.
- Petallar, Nativity. "APNTS Project Proposal for Kids Klub." (October 2012).
- Solito, Judy. "Perceptions of Intermediate Children toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District." MARE Thesis: Asia Pacific Nazarene Theological Seminary, 1994.
- Trinidad, Sonia Manaois. "Students' Perceptions of Teaching and Learning Styles: Luzon Nazarene Bible College, 1995-1996." MARE Thesis: Asia-Pacific Nazarene Theological Seminary, 1998.

Electronic Resources

- Dickie, Jane R. "Parent-Child Relationships and Children's Images of God." *Journal for the Scientific Study of Religion* 36, no. 1 (January 2001): 25-43. Available in Ebscohost
<http://content.ebscohost.com/pdf10/pdf/1997/SSN/01Mar97/9705104481.pdf?T=P&P=AN&K=9705104481&S=R&D=rlh&EbscoContent=dGJyMNHr7ESeqK84zdnyOLCmr0qeprFSsKm4TLGWxWXS&ContentCustomer=dGJyMOzprkmwqrZluePfgeyx44Dt6fIA> (Accessed in Oct 21, 2012).
- Gallagher, Sally K. Available in EBSCHOST
<http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=23&hid=119&sid=82563151-19a9-47db-8ebe-51011995ddff%40sessionmgr112> Accessed in October 13, 2012.
- <http://www.acnuk.org/countries.php/8/burma-myanmar> Accessed March 20, 2012.
- John and Janice Nielson. E-mail to the researcher Google mailing list 19 February, 2012

<https://mail.google.com/mail/?shva=1#sent/1359567349f5e035>. Accessed February 22, 2012.

- Mountain, Vivienne. "Prayer is a Positive Activity for Children: A Report on Recent Research." *International Journal of Children Spirituality* 10, no. 5 (December 2005): 291-305. Available in <http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=3478a31f-e44a-4636-b5ff-d53dad608dd7%40sessionmgr14&vid=12&hid=14> Accessed in Oct 9, 2012.
- Pazmino, Robert. *Foundational Issues in Christian Education, 3rd ed.: An Introduction in Evangelical Perspective*. Grand Rapids, MI: Baker Publishing, 2008. At <http://www.judithpells.com/Media?manager?Excerpt97808010359370.pdf>. Accessed 8 Jan 2012.
- Sewell, Alison. "Evoking Children's Spirituality in the Reciprocal Relationships of a Learning Community." *In International Journal of Children's Spirituality* 14, no1. (February 2009):5-16. Available in Ebscohost : <http://content.ebscohost.com/pdf9/pdf/2009/35Z/01Feb09/36281540.pdf?T=P&P=AN&K=36281540&S=R&D=rlh&EbscoContent=dGJyMNHr7ESeqK84zdnyOLCmr0qeprFSsq4SbaWxWXS&ContentCustomer=dGJyMOzprkmwqrZIuePfyx44Dt6fIA> (Accessed in Oct 21, 2012).
- Yount, William R. *Research Design & Statistical Analysis in Christian Ministry*. 4th ed. Fort, TX: Southernwestern Baptist Theological Seminary, 2006. At <http://www.napce.org/documents/research-design-yount/10survey4th.pdf> Accessed February 22, 2012.

CURRICULUM VITA

Name: Zo Mawi
 Date of Birth: October 27, 1975
 Place of Birth: Rih Khaw Dar, Falam Township, Chin State, Myanmar
 Civil Status: Single

Educational Attainment

Elementary: No.3, Basic Education Primary School. Falam Town
 Chin State, Myanmar
 High School: No. 1 Basic Education High School. Falam Town,
 Chin State, Myanmar
 University: Kalay University, Kalay City, Sa Gaing Division, Myanmar

Work Experience

Teacher: No. 1 Basic Education High School of Rih Khaw Dar,
 Falam Township, Chin State, Myanmar (1998-2000)
 Teacher: Biblical School of Theology, Hlaing Tha Yar Township,
 Yangon, Myanmar (2007-2009)
 Teacher: Hope Nursery Center, Ba Han Township, Yangon,
 Myanmar (2005-2006)
 Supervisor: Manila Gamjeon Church Children Ministry (2011-present)
 Children Ministry in Biblical School of Theology, Hlaing
 Thar Yar, Yangon, Myanmar (2007-2009)
 Kids Klub Teacher: Asia-Pacific Nazarene Theological Seminary (2011)