

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Background of the Problem

This study explores the perceptions of children, ages 10 to 12, on the influence their families have upon their development. Children are gifts bestowed to humankind. Children are priceless. Marcia Bunge stated, “Whether biological or adopted, children are gifts not only for parents but also to the community” (2006, 563). This gift comes with responsibility. Parents have a great role in helping their children grow holistically. One of the responsibilities of the parents is to make sure their children receive proper guidance and training to grow as Jesus did; spiritually, intellectually, physically, and socially.

In the context of Myanmar, children are God’s gift to a family. Both Buddhists and Christians in Myanmar believe that children are special and, therefore, need the nurture that the family and the whole community can offer. Being born in a family where my father served as a government-accredited attorney, my childhood was full of experiences living in different places in Myanmar. Based on the government appointment of my father’s occupation, I was able to experience living in the Buddhist community with my family, but my parents are devout Christians. They are the great teachers and leaders for my family’s spiritual, social, intellectual, and physical needs. Being surrounded by a solid Buddhist community did not prevent my parents from imparting Christian values to me and my siblings. They led us in Christian practices and the

building of our faith by conducting devotions every night at home as there was no Christian church where we could attend Sunday School and learn about the Bible. In those family devotions, my parents would teach us to sing Christian songs and tell Bible stories, especially stories about Jesus. My family was able to show the uniqueness of being a Christian family amidst this community. Our parents modeled before us the unique and holy ways of following Jesus. The most obvious influence my parents made to us was living a life that was willing to share with others and by actively participating in our community. Though my parents are not perfect individuals, still their lives taught me that parents have a big impact on their children for the rest of their lives.

In one way or another, one's childhood experiences will affect their life. I could see this through my two nieces who were born to my younger brother (Christian) and his wife (Buddhist). My older niece has spent her childhood with grandparents on her mother's side. The younger niece stayed with my family. I can see clearly the influence of the environment between these two nieces. It does not mean that one niece is better than the other. I notice that my older niece always thinks and does things related to her Buddhist upbringing, teaching, culture, and values while the younger thinks, speaks, and makes choices based on her Christian upbringing.

Upon reflecting on the way I grew up and the way my nieces lead their lives, I recognize the huge responsibility of parents in nurturing and helping their children grow. This is the reason why I chose to do my research in this area. I want to find out in a deeper and more comprehensive way the impact of the family in the development of a child. The church is a good place where the family can be equipped to raise godly children. This insight gave me the desire to find out how the families in my local church

namely, the St. John Baptist Church in Kalaymyo, Myanmar, has influenced children in their holistic development.

Lawrence Richards, dubbed the “most prominent and prolific Christian education writer in evangelical circles” states, “Development theories hold that the family is critical for healthy child development” (Richards 1983, 180). The family is a child’s first community. In many cultures all over the world, the basic unit of society is the family. Many people learn their first lessons in life within the context of the family. It is the context where every child acquires values and context, from whatever values are modeled for them. Peter and Deonna Tan-Chi, in their book, *Motivate! 8 Secrets of Successful Parenting* testify, “Parents have a greater influence on their children than society, the church or the school” (2017, 8). In their book, Pete and Donna Tan-Chi shared eight principles of successful parenting which are: Motivate, Open Communication, Time, Intimacy, Affirmation, Teaching and Training, and Entrusting our Children to God (2017, 4). Peter and Deonna Tan-Chi say that these are proven “secrets” that they used to raise their own children (2017, 4).

In this light, I looked at the thesis of Yingzi Piao entitled, “The Perceived Influence of the Family Upon Spirituality Among Selected Children in Qingdao, China,” who writes that what she had experienced in her childhood affected her adult life (2014, 2). Because of her parent’s absence in her childhood due to family business, she could not feel parental love from them. That cold and distant relationship with her parents made her feel like a stranger to her own mother, and self-sufficiency took control of her childhood life (Piao 2014, 2). This phenomenon is also happening in Myanmar. There are parents who go for days on business trips, leaving their children in the care of grandparents and

relatives, creating an empty space inside the hearts of their children. Most of these cases end up in strained relationship between children and parents.

In the Bible, we see many references about children and their nature. Psalm 127:3 says, “Children are a gift from the LORD, they are a reward from him” (NLT). The Old Testament recorded this theme in the story of Leah, saying God has presented her with a precious child when she bore her sixth child (Genesis 30:20, NIV). Joseph confessed to his father, when presenting his children saying that these are the sons, God has given to him (Genesis 48:9, NIV). The prophet Isaiah acknowledged that children are of the Lord and the Lord is the one who gave them (Isaiah 8:18, NIV).

The Gospel of Luke describes the growth of Jesus as “in wisdom and in stature, and in favor with God and all the people” (Luke 2:52, NLT). The Bible gives us this picture of what a child’s development could look like. Menchit Wong, leadership development director for Compassion International, mentions that children should be ministered to holistically (cited in Dialing 2013, 9). This implies that when we minister to children, all of the aspects of their development should be considered. This also gives a challenge to the Christian family.

Background of Family Life in Myanmar

The first and basic social unit of Myanmar is the family. Family is very important for the Burmese people. As a people, the Burmese value close-knit family relationships and they also value their extended families. In Myanmar, families are organized into household units. According to Manning Nash’s field research about rural *Bamas* in the early 1960s, family and household systems can be classified into three types: (1) the conjugal family of father, mother, unmarried children (sometimes with secondary

relatives as satellite residents); (2) the extended conjugal family, in which a son or a daughter has formed a conjugal family and is a co-resident with the father and mother and usually subordinate to the father-mother family; and (3) the joint conjugal family, in which relatives such as siblings or cousins or in-laws live in the same compound, with coordinating jural status between or among the families (Nash 1965, 44).

This research focuses on studying the families of children age 10 to 12 in St. John Baptist Church in Kalaymyo, Myanmar. The church started on January 26, 1987, and celebrated our silver Jubilee in 2012. The membership of the church is 139 houses, more than 900 members, and 150 children. There are three pastors in the church, and that includes me. I chose to study the children and their families in my own church because this is the church I grew up in, and I want to find out whether or not the families are having an impact in the development of the children. I have worked in this local church as a pastor since 2012. In both society and the church, healthy families are very small in number. Several of the families in my community are either dysfunctional or not cohesive. I want to share the findings of this research with my local church so that the St. John Baptist Church leaders will be informed as to whether or not the families are having an influence in the development of their children.

The Context of the Chin Family

The Chin is a group that lives in the mountains along the Myanmar-India borders and neighboring areas. The name “Chin” comes from the English version of the Burmese name and is used mostly in Myanmar. Chin people live in two areas. There are around 300,000 Chin in Burma and roughly 600,000 in Mizoram State in Eastern India. According to the Myanmar government information, Chin people are comprised of 53

different ethnic groups (the numbers relate to where the group stands in terms of Myanmar government's list of 135 ethnic groups). Ninety percent of the Chin are Christians, most of them adherents to the American Baptist Church. Protestant missionaries arrived in Chin State in 1899, which accounts for the large number of protestant Chin Burmese, although some are Roman Catholic, most are Baptist.

For many of the Chin people, my people, the family is essentially a relationship based on specific duties and responsibilities on the part of husband, wife, parents and offspring. These rights and duties are taken seriously and adhered to closely. Love and respect, rights and responsibilities are the foundations of a Chin family. The functions of the senior members of the family are clearly recognized, especially the father or the elders. The father is the head of the family. The duties of the male are to protect the female as well as the children, to supply her with a habitation, and to provide food; sometimes by agricultural labor, more often by hunting. If there are some problems and matters to be discussed, the decisions of the father or the elder are mainly accepted in the family.

This research focuses on exploring the dynamics of the Chin Christian family in Kalaymyo Baptist Area, Myamar in relation to the development of children. The remote town of Kalaymyo lies in a rural part of Sagaing Division, very close to the border with the Chin State. Much of the population belong to the ethnic Chin group. Kalaymyo is the gateway to the northern Chin State. Most Chin are committed Christians (as opposed to the Buddhist majority in Myanmar), and this gives Kalaymyo a fascinating cultural mix. It is almost literally split down the middle between the Chin and Burma groups (Linn Thit Mon 2016, n.p.). There are said to be over 600 churches in the city,

some only frequented by two or three families. The majority is Baptist, but there are also churches belonging to a range of other denominations, including Catholic, Seventh Day Adventist, Jehovah's Witnesses and more (Linn Thit Mon 2016, n.p.).

Liana and Lal Rin Sangi both conducted studies on holistic child development in the Kalaymyo area in relation to the church (Liana 2016, 2 and Sangi 2017, 6). For many of the Chin people, education is always their first priority in the life of their children. This is why parents usually tell their children to focus solely on their studies. During most summers, the parents will send their children to Bible camps. In this way, the children can also experience social exposure outside the home and the school. In general, the Chin people have a love for children and their educational development.

Theoretical Framework

Helping a child to grow in a holistic way is a real value. The Bible portrays the growth of the boy Jesus in Luke 2:52 which says, "Jesus grew in wisdom and in stature and in favor with God and all the people" (NLT). This study is anchored on this model of Jesus' growth and interpreted by Sakhi Athyal, a missiologist from India. Athyal interpreted Jesus' growth through this diagram.

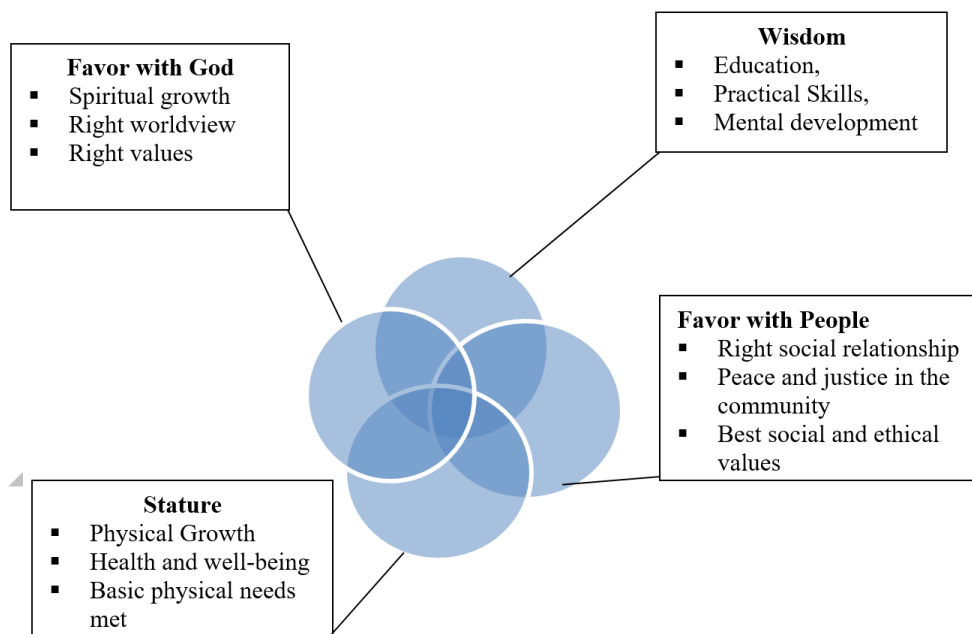


Figure 1: Holistic Growth of Boy Jesus, Model Growth for Every Child (Athyal 2013, 93)

This framework shows a picture of the holistic growth of Jesus as a boy. Athyal presupposes that this model could be adapted for every child. A supreme model of the holistic development of a child is the total growth of boy Jesus as recorded in Luke 2:52.

The first aspect in Jesus' growth as seen in the framework deals with "Favor with God." For "favor with God," Athyal talks about spiritual growth, right worldview, and right values. When Jesus was here on earth, He had a special relationship with His heavenly father as well as His earthly parents, who were Mary and Joseph. Jesus also had the right worldview in the sense that He had perfect knowledge of the world around Him, including the people who surrounded Him, even as a young boy of 12. Jesus also had the right values. Jesus was obedient to Mary and Joseph. We read in Luke 2:48-51, "When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." "Why

were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart” (NIV). Jesus had respected and submitted to the authority of His earthly parents as well as His Heavenly Father.

The second aspect in Jesus’ growth as seen in the framework deals with “Wisdom.” For Athyal, wisdom relates with education, practical skills, and mental development. Athyal explains, “Wisdom refers to mental and emotional growth that, both intelligent quotient and emotional quotient” (2013, 92). Wisdom is the application of knowledge for a practical life of success. It is applied knowledge. Jesus had an inquiring mind (Luke 2:46).

The third aspect in Jesus’ growth as seen in the framework deals with “Stature.” Athyal explained that stature speaks of the physical growth of the child as well as health and well-being, and having basic physical needs met. Jesus had a normal healthy growth of the body.

The final aspect in Jesus’ growth as seen in the framework deals with “Favor with People.” This would refer to social development. For Athyal, “Favor with People” relates with the right social relationship, peace and justice in the community, and best social and ethical values. Athyal claims that Jesus must have received spiritual and moral instruction from His parents, Mary and Joseph, as was expected by Mosaic Law (Athyal, 2013, 92). Jesus’ knowledge of the scriptures at the age of 12 astonished the teachers of the Law while He met with them in the temple (Luke 2:47). This also shows the role of the Holy Spirit in the life of Jesus Christ. Jesus was conceived by the Holy Spirit (Luke 1:35 and

Matthew 1:18, 20). Luke 1:35 says, “The angel answered, ‘The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God’” (NIV). Furthermore, Matthew 1:18 writes, “This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.” Verse 20 says, “But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit’” (NIV). This was the development of the boy Jesus in His relationships with people. Athyal explained that Jesus had the right social and relational values. Vertical relationship with God and horizontal relationship with people are equally important (Athyal 2013, 92-93).

Reflecting on this framework, the current study explores the influence of families on the holistic development of the children. Specifically, this study explores the perceptions of the children regarding the influence of their families upon their growth in the following aspects: (1) favor with God or the spiritual development of children; (2) Wisdom or the intellectual aspect of development; (3) Stature or the physical development; and (4) Favor with people or the social development of children. After identifying the perceptions from the respondents, I will identify some recommendations for more effective nurture on the part of the families and the local church.

Conceptual Framework

Figure 2 presents the conceptual flow of the current study. This diagram is a combination of the aspects of holistic development which are spiritual, intellectual, physical, and social as it relates to the processes of the research.

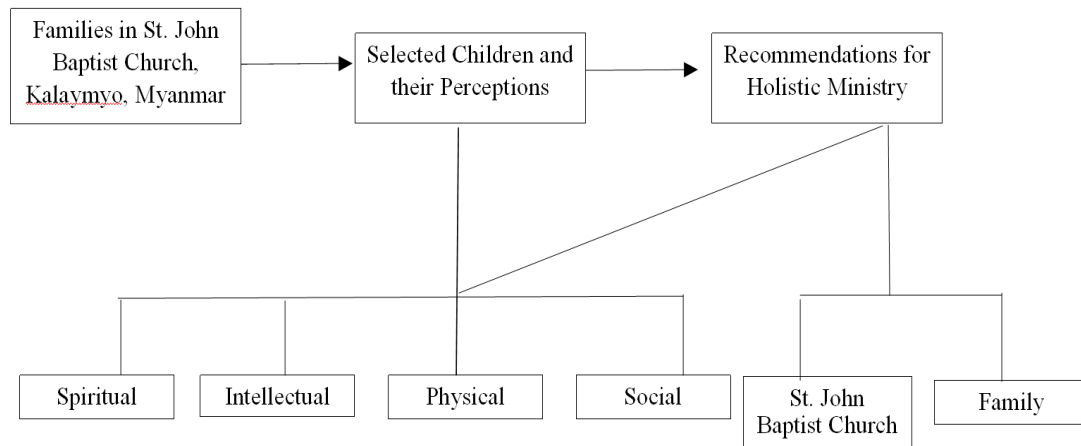


Figure 2. Conceptual Framework

The first square represents the families of the selected respondents in St. John Baptist Church Kalaymyo, Myanmar, where the children will be coming from. This is the context of the research. The second square represents the children and their perceptions on the influence of their families in the areas of development which include spiritual, intellectual, physical, and social development as identified in the theoretical framework based on the growth of Jesus (Luke 2:52). The identified perceptions of the children would provide recommendations for holistic ministry on the identified aspects of development for the local church as well as for the families. This study hopes to identify concrete implications for more meaningful and effective ways to nurture the child in a holistic manner.

Statement of the Problem

This study was guided by this main question: how do the selected children, ages 10-12 in St. John Baptist Church, Kalaymyo, Myanmar, perceive their family's influence on their development? The following are the sub-problems of the study:

1. What are the demographic characteristics of the selected children in terms of the following?
 - a. Age?
 - b. Gender?
 - c. Number of siblings?
 - d. Birth order in the family?
 - e. Highest educational grade completed?
 - f. Height?
 - g. Weight?

2. According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, how did their family influence their spiritual development in terms of the following areas:
 - a. How did the family activities help or fail to help in leading them to seek relationship with Christ?
 - b. How did the family activities lead or fail to lead them to have the right worldview?
 - c. How did the family activities lead or fail to lead them to acquire right values?

3. According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, how did their family influence their intellectual development in terms of the following areas:
 - a. How did the family meet or fail to meet their educational needs?
 - b. How did the family prepare or fail to prepare them for practical skills?

4. According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, how did their family influence their physical development in terms of the following areas:
 - a. How did the family activities meet or fail to meet their basic physical needs?
 - b. How does the family meet or fail to meet their well-being needs?
5. According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, how did their family influence their social development in terms of the following areas:
 - a. How did the family help or fail to help to develop right relationships?
 - b. How did the family prepare or fail to prepare them to develop peace and justice?
 - c. How did the family prepare or fail to prepare them to have the best social and ethical values?
6. What recommendations can be offered for holistic ministry to the local church and the families in terms of the following:
 - a. Spiritual development of children?
 - b. Intellectual development of the children?
 - c. Physical development of the children?
 - d. Social development of children?

Significance of the Study

This study is significant because of the following reasons. First, it is important because it will provide an opportunity for the selected children in St. John Baptist Church in Kalaymyo, Myanmar, to be heard. In the context of Myanmar, many children are not

always consulted in areas that concern their development. This research will allow the children to raise their voices and reflect on the influence of their family in their life. Second, the results of this study would provide a basis where the families will know whether or not what they are having an influence on the lives of the children in their homes. Finally, this study will benefit the churches in the area by providing a children's ministry framework in equipping the families with the task of developing children in their spiritual, intellectual, physical, and social development.

Assumptions

This research was based on two assumptions. The first assumption is: the age of the respondents which is between 10 to 12 (junior age) somehow would show that their cognitive development is appropriate to explain their perceptions of their own family. The second assumption is: the family influences more greatly the spiritual, intellectual, physical, and social development of children than other forces like the church, school, or community.

Definition of Terms

Family is the first unit of society where a person belongs. In this group, the individual acquires ideas and experiences in love, affection, sympathy and kindness, and his or her notions of right and wrong (Cordero and Panopio, 2004, 66-67). In this particular study, "family" would refer to father and mother as well as siblings of the child.

Holistic refers to the scope of a person's development interests (Brewster 2005, 41). It refers to a person's physical, mental, emotional, spiritual and social being.

Influence in this study refers to the marked effect of the contribution and impact of the family to the children's development which makes children impart those influences throughout their whole lives.

Peace and Justice in this study refers to an element in the social development of children particularly with the emphasis on loving others and exercising fairness in the environment where the children are nurtured.

Perception refers to the way someone thinks or feels about something. It indicates how a person values something (Girad 1973, 2). In relation to the environment, perceptions would refer to the composite of our beliefs as they relate to our views of others and the nature of events in our ecology (Bronfenbrenner 1979, 87).

Values refers to the things that a person accepts and believe as true and important in life. Values determine the decision, the action and even the careers of a person.

Well-being the concept of health means absence of disease which encompasses the notion of well-being and competency related to children's social and physical environment (Ismail 2017, 2).

Worldview refer to how a person views and perceives the world. In the worldview, there are values, ideas, the belief system which influence the attitudes, beliefs, and actions of a person. In this study, worldview would refer to how children see the world, creation, and how to get along well with other people in their lives.

Scope and Delimitations of the Study

There are three limitations in this study: First, this study is limited to the selected children ages 10 to 12 in St. John Baptist Church Kalaymyo, Myanmar. The perceptions of these children were taken as they are. I did not moralize on what the children shared

during the interviews. Second, this study focused only on identifying the perceptions of the selected children on the influence of their family on the following aspects of development: spiritual, intellectual, physical, and social as this relates to the theoretical framework; and not on measuring these aspects of development. The study was conducted in the period between May to July 2018.

This chapter presented the background of the study. The next chapter discusses the review of literature and studies that are related to the current research.

CHAPTER II

Review of Related Literature and Studies

This study is concerned with the perceptions of the children ages 10-12, on the influence of their families upon their holistic development. This chapter presents a review of literature and studies on the following themes: the nature of family, Biblical understanding of children and family, and a discussion on the theoretical framework which emphasizes the aspects of child development in light of Jesus' holistic growth as portrayed in Luke 2:52.

The Nature and Importance of the Family

Thomas Harris in his book, *A Practical Guide to Transactional Analysis* explains, "The family is not merely a 'house' but a 'home' where parents are 'people makers'" (1992, 19). The family is the place where the entire range of human experience is communicated. It is in families where people usually experience love, hate, forgiveness, and other ranges of human emotions. Many of the things that the children see and/or hear from their parents somehow leaves a mark on their lives in one way or another. Family is where we usually learn to understand and to experience how it is to live within the family of God. It is the first institution where children learn moral values and how to associate with others in the community, in the church, and the society.

The smallest unit of society is the family. Jacqueline Laing writes, "Society rests on the institution of the family, a reality that has biological, racial, ethnic, linguistic, and

cultural implications. The family supplies an environment in which a child grows and flourishes in the presence of his or her kin. It can also provide a space where a child can understand himself or herself, learn, grow, and achieve their true end” (2017, 502). One can say that children experience life in the context of a family. This is a challenge for families to provide a healthy environment so children will thrive and grow to be mature not only physically, but also spiritually, intellectually, and socially.

The Importance of the Family

Peter and Deonna Tan-Chi testify in their book, *Motivate! 8 Secrets of Successful Parenting*, “You cannot change your ancestors but you can influence your descendants” (2017, 1). This poses a challenge to parents to make an impact or to directly influence the lives of the children living in their homes. In the study conducted by Piao, she notes that “In the Christian tradition, the family is an important institution where every human being is granted the privilege to belong” (2014, 20). It is the place where the character and the future of every child is shaped because the foundational experience of every child happens in the family. The training of children is not long, but has great impact. This poses a challenge not just for the homes, but for the local church as well.

Parents have the primary role in teaching and disciplining their children. As parents, they are the most important influence in their children’s lives (Chafin 1978, 67). This illustrates the role of the environment where the child grows in the family. This also relates to Bronfenbrenner’s ecological theory which explains how everything in a child and the child’s environment affects how a child grows and develops (1993, 37-43). Bronfenbrenner acknowledges that the family plays a major role in the thriving of children. Figure 3 below shows the ecological environment that affects the life of

children. In the diagram, the family, or the home, is part of the “microsystem” where interpersonal relations between the child or the “developing person” and the parents occur. The family or the home is part of the child’s “innermost ring” which directly influences his or her life.

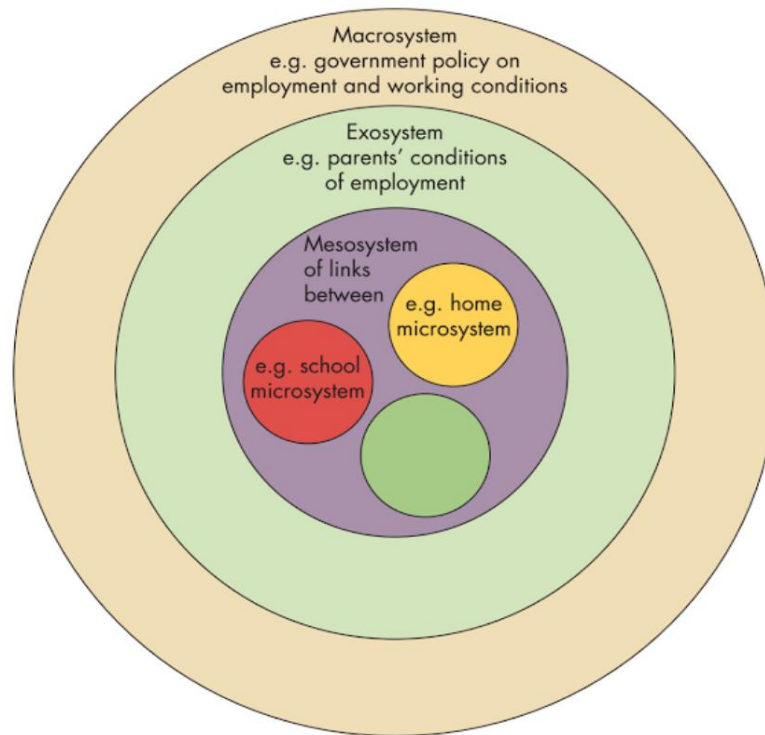


Figure 3: Bronfenbrenner's (1989) Ecological Framework (Adapted from Smith, Cowie, and Blades 2015, 11).

The Christian family is a place where realities are made actual in people’s lives, where husbands and wives, in their relation to each other, where new children first come to experience the realities (Em 2011, 23). Marcheta Thein, my professor when the I was doing my Master of Divinity in the Myanmar Institute of Theology lectured, “The family is the unique place where all the living generations, and where the dead, can continue to influence one another, to give their mutual gifts, on an intimate scale. Besides, the family is also a place where teaching and learning take place all the time, mostly unconsciously.

It is the place where moral and ethical values must be provided to be useful and to cope with life” (Class Lecture 2010).

Family is the first world that a child wakes up to in the first moments of life. The reason is that children depend on parents and family to protect them and provide for their basic survival needs. A child’s first relationship is formed through parents and family. Parents take the role of teacher and model for their child. Through their parents’ life and guidance, children can come to know how to experience the world around them. Family plays a very crucial role in the early years of children by nurturing and teaching them. Marilena Ticusan, in her article entitled, “Communication and Education, Reciprocity in the Parent-Child Relationship,” writes, “Good family upbringing in early childhood has a decisive role on the subsequent building of its personality” (2014, 662). This is a powerful encouragement to parents in their role on the life of their child.

The Role of Father, Mother, and Sibling

Boyatzis, Dollahite, and Marks note, “Within the family, many individuals have the potential to affect the children’s religious and spiritual growth” (2006, 302). Based on their research on family life, Boyatzis, Dollahite and Marks found that in most families the mother is the primary figure in children’s religiosity. In their study, they found out that the reason for this is that women are more religious than men, attend worship services more often, and adults recall seeing their mothers pray more than their fathers. In general, mothers speak with their children more than fathers do, and in conversations about religion mothers are much more involved than fathers. In their study, where they employed the “diary method,” they found that mothers participate in all diary conversations in almost 90% of families, whereas fathers did not appear in any diary

entries in almost half of families (Boyatzis, Dollahite, and Marks 2006, 302). Mothers talk about emotions more than fathers do. Moreover, their research also documents that religion may promote greater commitment to children and greater father involvement; religion may strengthen marriages, which, in turn, many promote the father's involvement (2006, 302-303). It is believed that the father's involvement is linked with a child's positive outcomes. For many fathers, religious faith plays a central role in their construction of the fatherhood role and fosters their involvement (Boyatzis, Dollahite, and Marks 2006, 302).

According to Ticusan, there is a great significance of parents, or the adults fulfilling the role of parents, in shaping the child's psyche and personality (2014, 661). The research of Boyatzis, Dollahite and Marks found more about the role of siblings' influence on a child (2006, 302-303). They say that siblings represent another potential influence in the religious life of a child. Siblings can also offer religious and spiritual input and modeling. Moreover, siblings can serve as valuable communication partners who help children expand their linguistic skills and even with conceptual understanding of spiritual matters. It is found and strongly believed that the family is probably the most potent influence for better or for worse on a child's spiritual and religious development (Boyatzis, Dollahite, and Marks 2006, 302-303). In one way or another, this is related with the context in Myanmar. Both parents and siblings play a role in the nurture of children within the context of the family.

Parent-Child-Sibling Relationship

Family is important in guiding the growth of the children spiritually, intellectually, physically, and socially. The child finds security in the family's love, as

well as in parental authority. Nowadays, in Myanmar, many parents are working outside the home. The separation between home and work has cut down on opportunities for family members to plan and carry out common projects. Most parents have less time to participate in family activities, and the opportunities for learning and observing social skills are further reduced. Parents have the responsibility to strengthen the spiritual and moral functions of the home. Effective ways for doing this are teaching the child to pray, reading the scriptures in the family circle, and the use of Christian hymns in the house and group worship. Direct religious teaching in the home is essential. Some parents depend on the Sunday school as a substitute for religious instruction in the home. The most effective way of interpreting the Christian faith to the children is by parental example. Parental influence helps shape the child's character better than any other. Children need the love of father as well as mother expressed through daily contact with them. In the child is a vast store of positive data. Within the child resides creativity, the desire to explore and know, and the urge to touch, feel, and experience. In the child are recorded countless experiences, such as the first things they hear and see from their parents and siblings (Harris 1992, 28). Children get their first feelings by seeing, hearing and understanding from the home. In Myanmar, some parents show favoritism to either the eldest child or the youngest. Some parents give favors only to their favored child. This is why many children have a feeling that their parents neglect them. This is, therefore, a challenge that in the communication with children, parents should show their love or favor equally to every one of them. The relationship of the family is crucial in the children's holistic development (Em 2011, 39).

Athyal espouses, “Children who experience trust, love and care at their homes, view God as trustworthy and loving” (2013, 98). The opposite of this statement could be true as well; children, who are abused, exploited and hated, grow as problem people in societies. It is very difficult for them to understand God as a loving father. Environment is very influential in shaping a child until the late teens. Therefore, the home is extremely influential in developing their personalities.

A Biblical Understanding of Children and Family

In the Bible, God’s original definition of family is complete with a father, mother, children, grandparents, in-laws, and servants. Today, it is hard to settle on just one definition of a family (Brewster 2014, 21). We can see the relationship among family members (Bik 2010, 158). The family of Isaac and Rebecca is an example of unhealthy nurturing of their children in the family. Isaac, who was the father, loved the elder son, Esau, whereas Rebecca, who was the mother, loved the younger son, Jacob. In other words, there was particular favoritism played out in the family. As a result, their family was in trouble (Genesis 25-28). We have an honorable example in the family of Joseph and Mary; found in the Gospels, for example, when Jesus was taken by His parents to the temple. Deuteronomy 6:4-7 informs us that in Israelite society, parents are expected to teach their children what they should know and do. This is what Joseph and Mary did for Jesus. Paul encouraged parents not to provoke their children “to anger, but bring them up in the discipline and instruction of the Lord” (Eph. 6:4, NLT). Children are gifts from the Lord. They are precious gifts God entrusted to their parents.

The Biblical Concept on the Role of the Family in Holistic Child Development

The Bible is replete with references that tell about the role of the family in holistic child development. Both the Old and New Testament have something to say about the importance of the family in the life of the child.

Old Testament Concept on the Role of the Family

The Old Testament presents several clear, straightforward principles for a family to consider in their efforts to raise godly children. Parents should provide the primary nurturing and spiritual training for their children (Deut. 1:31; 6:9; 11:18-21; 21:18-19; Ps. 78:5-8). Parents must start the spiritual training of children when they are young and inexperienced (2 Chron. 3:7; Ps. 34:11; Isa. 7:15). Spiritual development in children is a continuous lifelong process (Deut. 6:7; 11:19; Prov. 22:6). The directive to use the family structure to populate the earth reflects God's desire that children would be an important part of His plan for the world. Positive references to having children abound throughout the Old Testament (Graves 2006, 167).

New Testament Concept of the Role of the Family

Parents need to guide and train children. The Old Testament is very vocal about this parental responsibility. This was also true for the family of the New Testament times as well. Parents are reminded of their role in a child's upbringing. Parents play vital roles in the ministry to children, even with Jesus. Paul instructs, "Children should not have to save up for their parents, but parents for their children (2 Cor. 12:14b, NIV). The Christian parents have the duty to bring up their own family in the faith. Parents are not to provoke their children to anger (Eph. 6:4; Col. 3:21). Undue provocation can lead the

child to discouragement and frustration. Negative criticism, rebuking of place, and being too strict on a child can lead a child to wrath. Parents must learn the duty of encouragement.

Paul writes about the rights and responsibilities of children and parents in Ephesians 6:1-4. He asks the fathers not to provoke their children to anger so they will react negatively. He points out that the children have their own rights and freedoms and the parents have to recognize and instruct them in such ways as the Ten Commandments (Ex. 20:12). Paul also asks children to obey and honor their parents (Lasetso 2013, 61).

Aspects of Child Development in Light of Jesus’ Growth as Portrayed in Luke 2:52

The Gospel of Luke records the growth of Jesus, “and Jesus grew in wisdom and stature, and in favor with God and by all who knew him” (Luke 2:52, NLT). The growth years of Jesus from infancy to His adulthood is recorded in the book of Luke, which shows a clear picture of Jesus’ growth in at least four areas of development.

Jesus grew. According to Strong, the word “*prokopto*” or grew means “to advance in a mount, to grow” (1979, 61). The *Practical Word Studies in the New Testament* defines the word “grew” “*proekopten*” as “to grow steadily; to increase; to progress; to keep advancing” (Strong 1979, 958). This describes the physical growth of Jesus.

Jesus grew in wisdom. Vine defines the word wisdom (*sophiain* Greek) as “insight in the true nature of things” or “seeing and knowing the truth, which grasps the truths of life” (1940, 414). Balz and Schneider define the word *sophia* or wisdom as a spiritual or intellectual capacity of human beings at its highest potential (1990, 258-259).

Jesus grew in stature. Strong defines the word “stature” (*helikia* in Greek) as “maturity in years or in size (1979, 35). *Practical Word Studies in the New Testament* defines growth in stature as “height, quality, stature, life, or status joined by growth” (1998, 1986).

Jesus grew in favor with God and human. “Favor” (*charis* in Greek) is defined as “the divine influence upon the heart.” The word favor means “a grace on the part of a giver, favor, kindness” (Strong 1979, 27). Brewster defines “growing in favor with God” in Jesus as everything related to the spiritual nurture and growth of children. In that category prayer, worship, a child’s need for God, salvation, as well as such concepts as beauty and goodness is included

Looking upon this growth of Jesus in different dimensions, it is seen that the growth of Jesus is holistic. It includes growth in wisdom (intellectually), growth in stature (physically), growth in favor with God (spiritually), and growth in favor with human (socially). Robert H. Gundry explains, “Jesus attains greater physical stature, greater divine favor, and greater social favor—altogether a perfectly rounded intellectual, physical, spiritual, and social maturation” (2010, 233). John Nollad also sees the growth of Jesus as a standard for the human maturing process, which is not only growth in the physical, but also in wisdom and having the ability to perform what is good and pleasant before God and fellow human beings (1989, 118). Brewster bases this on the model of Jesus’ growth as the holistic ministry to children (2011, 93). He says that growing in wisdom means more than having knowledge or education (2011, 94). It is seeing life from God’s point of view (Gothard 1986, 358).

According to Brewster, growing in stature includes a child's health, proper nourishment, disease prevention, ability to care for self-health, and children's needs for clean air and water, clothing, shelter, food, and/or sanitation. He even describes the life of Jesus as apparently being strong, healthy, sturdy, and vigorous and having adequate nutrition (2011, 95). At the same time, Jesus is portrayed as meek and mild, but still strong in His personality when He needed to use it (Brewster 2011, 95). Growing in favor with humans has to do with our relationships with other human beings, including our needs for friendship, sharing, laughter, and the learning opportunities that increase a child's sense of security, self-worth, understanding of giftedness, and creativity (Brewster 2011, 95).

In social learning theory, Bandura states that behavior is learned from the environment through observational learning (Bandura 1977). Most children's behavior is learned observationally through modeling. In society, children are surrounded by many influential models, such as parents within the family, characters on TV, friends within their peer group, and teachers at school. Children learn through observing other's behavior, attitudes, and the outcomes of those behaviors. Modeling plays a very important role on a child's development (Yang 2014, 26).

Faith Development of Children

Fowler discusses the faith development theory in terms of six structurally distinct faith stages. Each stage integrates and reintegrates each of the seven operational aspects: Stage 1) Intuitive-projective faith; Stage 2) Mythic-literal faith; Stage 3) Synthetic-conventional faith; Stage 4) Individuative-reflective faith; Stage 5) Conjunctive faith; and Stage 6) Universalizing faith.

In relation to this current study, I will discuss Stage 2 kind of faith since this is the stage the respondents are in. Stage 2, or Mythic-literal faith, could be typically found in middle to late childhood, somewhere between the ages of six to twelve (Fowler 1981, 149). It correlates with Piaget's concrete operational stage and Kohlberg's instrumental exchange stage. The strength of this stage is the rise of narrative, drama and myth as the way of finding and giving meaning to experience. A story or stories are the primary way of giving unity to one's experiences. The literal nature of this stage can sometimes result in perfectionism, or a works oriented faith. Fowler elucidates, "Transition into the next stage of faith development is precipitated by formal operational thought and the emergence of mutual interpersonal perspective taking. An initiating factor is the implicit contradictions in stories which lead to reflection on their meanings. The emergence of mutual interpersonal perspective taking creates the need for a more personal relationship with the unifying power of the ultimate environment (Fowler 1981, 150).

According to Fowler, the faith of children in the "middle childhood" stage is interesting. Fowler advocates that Mythic-literal faith is the stage in which the person begins to take on for him or herself the stories and beliefs that symbolize belonging to the community (1981, 149). The new capacity or strength in this stage is the rise of narrative and emergence of story, drama, and myth as ways of finding and giving coherence to experience.

The mind of middle childhood is also an amazing instrument. It can think in terms of processes if the processes in question are ones for which it has experienced concrete analogies. Fowler found that they can construct a more orderly, temporally linear, and dependable world (1981, 135). Within the range of their ability to investigate and test,

they will insist on demonstration or proof for claims of facts. In the Mythic-literal stage, children become aware of the stories and beliefs of the local community and use these to give sense to their own experiences. Story becomes the major way of giving unity and value to experience (Fowler 1981, 135-149).

Synthetic-conventional stage is the third stage occurring during adolescence. During this period, children extend their faith beyond themselves and the family, and try to identify themselves in the church, government, or in social groups. Beliefs are not just from the result of analytical thought. Children believe what everyone else believes because they want to build a sense of identity with the social groups (Fowler 1981, 151-174).

Agents for Spiritual Development of Children

Home, school, church, and society play some role in the spiritual development of children. According to Athyal, home is the most important agent in the beginning of a child's life (2013, 97). The following are some agents that help develop the spiritual life of a child: faith sharing, modeling, prayer life, learning to choose right and wrong, right worldview, and storytelling.

Faith Sharing

Faith sharing should be part of the home. Family prayer time and informal get-togethers, even for fun, parents and other adults can teach values like warmth, love, caring, sharing, kindness and respect. This is where children learn to share and discuss their doubts and questions. When the parents sincerely answer the questions of children repeatedly with patience and love, they will more likely grow spiritually.

Modeling

Modeling is a significant part of teaching. When children see their own parents study the Bible and getting up early to pray regularly, they realize the importance of these activities. When the parents are honest in their lifestyle, children learn to be honest. This is a challenge for parents to lead children to Christ through examples of their own life (Athyal 2013, 97).

Modeling is one of the most effective ways in making an impact in a child's life (Richards 1983, 84). Modeling is the primary mechanism through which socialization takes place. Richards observes, "In the family a child lives with his parents, he or she grows into their culture, and becomes like them. As the child grows, other models are presented as well with whom the child identifies, and on whom the child models his own personality and behavior" (Richards 1983, 84). Bandura documents that children are careful observers, they remember what they observed from models and later try out what they have seen (Bandura 1977, 23-55). The impact of modeling on children is powerful.

Prayer Life

Family prayer time can be a time to discuss Bible lessons at home. Parents could consider the following in nurturing their children: teach them to do devotions on their own from the beginning of their childhood, teach them to pray on their own, and cultivate a relationship with Jesus. All the important values in life should first be developed at home. Teaching the child to come to God on their own from an early age is good.

Learning to Choose Right and Wrong

In this area, it would be a good thing to consider that when the parents make mistakes they should be willing to admit it and help children to see what is right and what is wrong. Saying, “I’m sorry” for any wrong action can help them to understand that it is not perfect parents the children need, but spiritually growing parents (Athyal 2013, 97-98). This is a good way to apply what Proverbs 22:6 says, “Train a child in the way he should go, and when he is old he will not turn from it” (NIV).

Right Worldview

Worldview is how a person *views the world*. According to Luke 2:47, “Everyone who heard him was amazed at his understanding and his answers” (NIV). Jesus must have received spiritual and moral instruction from His parents, Mary and Joseph, as was expected by Mosaic Law. His knowledge of the scriptures at age of 12 astonished the teachers of the law while He met with them in the temple. According to Jeff Baldwin, “Worldview is like an invisible pair of eyeglasses you put on to help you see reality clearly” (Baldwin 2018, n.p.). He said, “If you choose the right pair of glasses, you can see everything vividly and can behave in sync with the real world. But if you choose the wrong pair of glasses, you may find yourself in a worse plight than the blind man by thinking you see clearly when in reality your vision is severely distorted (Baldwin 2018, n.p.). To choose the “right” glasses, you have to first understand and embrace the true worldview. The right worldview needs to be scripturally sound if intending to please God and obey His commands. George Barna notes that research of spiritual development whether related to worldview or beliefs starts as early as two (2003, 29). The responsibility for developing the child is with the family. He documents that “every

dimension of a person's experience hinges on her or his moral and spiritual condition; the first responsibility for raising the child is not the village, or the church, but the family” (Barna 2003, 29).

Storytelling

There are also some other ways that children can learn about God and grow spiritually. Among many possible ways of teaching for them, one is story telling. Storytelling is a good way to experience God. Part of the Biblical instruction can be done through storytelling. The five aspects of story-liking, based on the work of Walter Brueggemann are the following:

First, children need to be receiving the spiritual story of love and redemption through the compassionate care of their parents and their faith community. Second, children should be hearing the story of their spiritual tradition regularly in connection with the stories that make up their daily life. Third, children must be celebrating their stories of faith and personal spiritual growth through special holidays and the recognition of acts of charity and compassion. Fourth, children need opportunities for telling spiritual stories in their own words, both to others and to God in prayer. Finally, children need ways of becoming “history-makers,” people whose words and actions contribute to a more just and compassionate society, and encourage others to do the same (Brueggemann 1979, 169).

Brewster stated the importance of addressing children’s spiritual needs. He states, “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” (2011, 107). Child development is not complete unless it addresses the child’s spirituality. The worldview that children acquire when they are young influences their whole lives. There is a need to protect children from superstitions, false fears and social customs that are detrimental to their holistic growth (Athyal 2013, 99).

According to Piao, using these words could be harmful to children: “Do as I say, not as I do” (2014, 44). Most children learn through modeling. In the same vein, Marjorie J. Thompson says that children learn more from what adults do than from what adults say (1996, 22). Children rarely live up to standards they do not see exemplified in their fathers and mothers. Modeling can be a dynamic influence of a child’s development (Piao 2014, 44). Peter and Deonna Tan-Chi use the term, “lifestyle teaching” in explaining modeling (2017, 9). In explaining this they say that there are various ways of teaching described in Deuteronomy 6:5-9, “These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates” (NIV). For Bunge, generally, a good example means parents strive to live out their faith in their everyday lives (2012, 14). In Allen’s dissertation entitled, “A Qualitative Study Exploring the Similarities and Differences of the Spirituality of Children in Intergenerational and Non-Intergenerational Christian Context,” she finds out that children see God in other’s lives (2012, 217).

Intellectual Development of Children

Piaget’s cognitive development theory deals with how people gradually come to acquire, construct, and use knowledge itself to build their understanding of the world. It describes four stages in the development of the thinking patterns of children. The concrete operational stage is the third of four stages occurring at age seven to age eleven. In this stage, children can perform operations and logical reasoning. Children are able to

incorporate inductive reasoning which involves drawing inferences from observations in order to make a generalization. In contrast, children struggle with deductive reasoning; this involves using a generalized principle in order to try to predict the outcome of an event (Piaget and Inhelder 1969, 89-97). Jean Piaget's cognitive development is gradual mental development through biological maturation, experience, and the process of equilibration. Social interaction also belongs in the list of necessary but insufficient causes of development. Individuals seek to understand the environment and then construct understanding of the world. Children construct an understanding of the world around them, and then experience discrepancies between what they already know and what they discover in their environment.

In this concrete operation stage, children are less egocentric than earlier and able to understand other points of view in their communication. By the age of 12, it is believed that children can typically think in abstract and more logical terms. Their ability of thinking is more systematic, developing hypotheses about why something is happening that way. The child's ability to communicate at this particular age group equips them to articulate their perception of their church in relation to their spirituality (Liana 2016, 73).

According to Guo and others, poverty in the family has a great impact on the intellectual development of a child (2000, 431). Childhood poverty has negative consequences for children in terms of dropping out of school, low academic achievement, teenage pregnancy and childbearing, poor mental and physical health, delinquent behavior, and unemployment in adolescence and early adulthood (Guo and others 2000, 431). They define this inconsistency as non-maternal care of the child. They differentiate two dimensions in children's care: amount, refers to the extent to which children are in

the care of someone other than their mother; and quality, refers to characteristics of childcare arrangements (e.g., group size, child-staff ratios, caregiver training) that lead to positive developmental outcomes for children).

Ticusan states, “Children need parents to provide them a warm home, love and guidance, effective communication, and a close relationship to set the beginnings of the human” (2014, 665). She explains the fact that since the abstract thinking ability in children are not fully developed yet, the child needs to learn from practical examples of the parents or adults besides them.

In Piaget’s cognitive stages of development, children who are 10 to 12 years of age are in the concrete operational stage. This means that in this stage, a child’s ability to think logically is increased. Children are able to draw inferences from observations in order to make a generalization (Piaget and Inhelder 1969, 96).

Parents informally teach children essential skills during shared activities. In a typically nurturing manner, parents allow children to participate with them in many activities, and the parents need to be involved with their children’s school activities. (Ormrod and Mcdevitt, 2010, 79). Sangtam asked parents, “Do the parents spend quality time with their children?” Spending rewarding time with their children and creating in them the sense of belongingness and intimacy is a most important essence of familial bonding (Sangtam 2016, 18).

For children who are between 10-12 years of age, some of the biggest influences on their values are television, peers, school, parents, the internet, and magazines. 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 (Henley 2008, 66-68).

Physical Development of Children

The physical development of middle childhood is marked with the following characteristics: generally healthy, their gross motor skills combine and become more complex, permitting faster running, higher jumping, and greater coordination, such as the ability to balance on a balance beam (Kuther 2017, 227). For this study, in discussing the ideal weight and height for 10-to-12-year-olds, upon the advice of Dr. Maria Olivia Bating, I used the standard set by the World Health Organization (WHO) Gerontology Research Center and the U.S. Centers for Disease and Prevention (CDC) (Bating 2018, n.p.). Bating indicated that the standard of WHO is what is usually used in measuring the ideal height and weight for children.

Health is one of a child's most precious resources. Healthy children are free from restrictions that might limit them to be able to develop to their full potential. In middle childhood, physical development is subtler and continuous than earlier in life. In describing the physical characteristics of this age group, Kuther explains:

School-age children's bodies gradually get bigger and better coordinated, and they show advances in gross and fine motor development. Genes and nutrition influence the rate of children's growth. Adequate nourishment is essential for growth. Children who are malnourished gain less weight and are at risk for stunted growth: inadequate growth in childhood as measured by low weight and for age. Children who enter middle childhood with stunted growth and nutritional deficits often do not catch up. Instead, stunting often continues and worsens in middle childhood, especially if children remain in the same environments that caused malnourishment. Children who enter middle childhood with stunted growth are likely to experience a variety of problems including cognitive deficits, aggression, behavior problems, and greater risk of chronic illnesses and other health problems. Their bodies grow larger without

altering the basic structures. There is loss and replacement of primary teeth. Children build on their emerging physical capabilities. Many gross motor skills, once awkward, are now executed smoothly. Children also improve refinement and consolidation of gross motor skills and integration of such skills into structured play activities. Children like to participate in organized sports. There is increasing fluency in fine motor skills, such as handwriting and drawing (Kuther 2017, 226).

This stage is important in the sense that it sets the stage for early adolescence.

After elementary school years, a child faces early adolescence which is a period of rapid growth, beginning with physiological changes that occur during adolescence, leading to reproductive maturation (puberty) and self-consciousness about physical changes.

(McDevitt and Ormrod 2010, 159-161).

Physical Well-being and Environment

Children approaching adolescence become more aware of “good health.” But they do not always make decisions that are best for their health. McDevitt and Ormrod explain that, “We consider issues related to health and well-being, including eating habits, physical activity, rest and sleep, and health-compromising behaviors. We also identify strategies that adults can use to encourage young people toward healthful lifestyles” (2010, 164-166).

When children are in the “middle childhood” stage, they are generally noisy and have a zest for life. Children of this age in Myanmar love to go outdoors and to the woods to explore what is there. Blair, Stewart-Brown, Waterston, and Crowther in the book, *Child Public Health*, write that the family structure and function is a vital influence on children’s health and well-being (2003, 34).

Ismail, Bahayai, and Klasingam, based on the research, “Children Development and Well-Being: A Review of Environmental Stressors in Children’s Physical

Environment,” claim that the physical environment plays an important role as an “equal partner” in promoting learning experiences (2017, 7). They also believe that the physical environment is a “third instructor” apart from parents and teachers in the molding and developing of children. The cognitive and social aspects are strongly related to the issues related to physical environment, play behavior, school performance, mental health, social relations, physical health and safety of a child. The reason why the physical environment is important for children is because they learn not only from the interactions with their physical environment, but also from the people they interact with in their daily lives (Ismail, Bahayai, and Klasingam 2017, 7).

Social Development of Children

In social learning theory, Albert Bandura states behavior is shaped by the circumstance through observational learning. Observational learning implies imitation and modeling (1977, 22). Bandura also believes that the child imitates the behavior and attitude of a model to possess the desirable attributes from that model. For him modeling can impact as much as direct experience (Bandura 1972, 335).

Most of children’s behavior is observationally molded through modeling. Children have many influential models in a society such as parents, peers and teachers in the school, and adults in the church. Children learn by observing others’ behaviors, attitudes, and the outcomes of those behaviors. A key factor to identify with a particular model is that they have a quality which the individual would like to possess (Bandura 1977, 341). Adult males and females are models for children. This infers that modeling impacts much on a child’s development. Likewise, it plays a significant role for their spiritual growth (Liana 2016, 73).

The social development for middle childhood, according to Erik Erikson, deals with “industry versus inferiority” (1968, 35). At this age, children mature and their level of self-awareness increases. They are able to comprehend logical reasoning, scientific facts, and other matters that are typically taught in school (Bandura 1968; cited in Kuther, 2017). Children also become more competitive during this stage of development. They want to do things that other children of the same age can do. When they make the effort to perform a task and succeed, they develop self-confidence. However, if they fail, they tend to feel that they are inferior to others (Kuther 2017, 226).

According to Athyal, social and relational values can be taught in families. Children develop beliefs, attitudes and behavior primarily within the family context. Good care of bodies and health of children are to be attended to in their homes. Children should have recreational enjoyment and fun in their family life (Athyal 2013, 99).

Right Relationships with God

A right relationship with God implies a right relationship with all of His creation (Brewster 2011, 95). Brewster vividly differentiates this fact that no secular interventions can address these issues from a Biblical standpoint. The answer for this issue can only be found in Christianity alone, where Christians who have the spiritual truths and resources to help children grow like Jesus did in this respect (Brewster 2011, 95). There are some ways that parents or family can help children learn spiritual truths in the Christian home. Athyal said that spiritual values and teachings on God should impact the total lives of children (2013, 98). These are best done in the home. Families should become a school that teaches the right way of living. Children should have their parents and siblings

modeling right attitudes and values. Truth and values are to be taught with the family being agents for spiritual development.

Peace and Justice

Mother Teresa was a nun who did not have a family of her own, yet she always acknowledged the value of family life. She held that “peace and war begin at home” and she appealed the parents to “bring love into your home. If you love God, begin by loving your child, your husband, your wife” (Mother Teresa; cited in Sangtam 2016, 17). The family needs to start show peace and justice at home.

Dorothy Law Nolte has this principle in her well-known assertions in “Children Learn What They Live” on how the environment impacts the life of children. She writes:

If a child lives with criticism, he learns to condemn.
 If a child lives with hostility, he learns to fight.
 If a child lives with ridicule, he learns to be shy.
 If a child lives with shame, he learns to feel guilty.
 If a child lives with tolerance, he learns to be patient.
 If a child lives with encouragement, he learns confidence.
 If a child lives with praise, he learns to appreciate.
 If a child lives with fairness, he learns justice.
 If a child lives with security, he learns to have faith.
 If a child lives with approval, he learns to like himself.
 If a child lives with acceptance and friendship,
 He learns to find love in the world (cited in Prashantam 1994, 74).

This illustrates the role of the environment where the child grows up. This relates to Bronfenbrenner’s ecological theory, which explains how everything in a child and a child’s environment affects how a child grows and develops (1993, 37-43).

Social and Ethical Values

When reading Luke 2: 48-51, the Bible says Jesus had the right social and ethical values, that is He had respect and submitted to the authority of His parents. According to

Stonehouse, spiritually growing parents are the ones children need the most (2010, 130). Proverb 22:6 says, “Train up the child in the way he should go; and when he is old he will not depart from it” (KJV). So the family is a place of parental teaching and childhood learning. What adults believe about God, and how they think and feel permeate the world in which children live and grow. Parents cannot shield them from that. In relationships with parents, children discover themselves and construct their God, whose valuing of them looks like the sense of worth they see reflected from parents. Consciously and unconsciously, parents communicate their images of God to their children (Stonehouse 2010, 130). Most children seem to assume that God is like their parents and other significant adults (Stonehouse 2010, 152).

The theorists mentioned in this chapter, Piaget, Fowler, Bandura, and Erikson among others, advocate for careful awareness on the various developmental needs of children so that they can grow to their full potential. The family can be a fundamental factor in the holistic growth of children. The next chapter will present the methodology and procedures of the study.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

The purpose of the research is to find out how the selected children ages 10-12 in St. John Baptist Church, Kalaymyo, Myanmar, perceive their family's influence on their development. This chapter discusses the ways in which this study will be executed. Included in the method of the study are sources of data, research-gathering procedures, data-gathering instruments, and treatment of the data.

Method of the Study

This research is a qualitative research method, particularly a multiple case study approach. According to Sharan Merriam, multiple case studies mean “collecting and analyzing data from several cases and can be distinguished from the single case study that may have sub-units or sub-cases embedded within” (2009, 49). Baxter and Jack state that “in a multiple case study, one studies multiple cases to understand the similarities and differences between the cases” (2008, 544). It is appropriate for this study because it involves several cases in doing research by collecting and analyzing data from different respondents. This method fits the study to find the answers to the main research question: “What are the perceptions of the selected children ages 10-12 in St. John Baptist Church, Kalaymyo, Myanmar, regarding the impact of their families upon their holistic development.”

I did each case study independently of the others and completed them as individual case studies before doing any analysis by comparison (Email from Armstrong 2015; cited in Rodrigues 2016, 61). After writing all the five case studies, I then attempted to find some commonalities and differences among the cases, and give an integrated summary on the impact of the families in the holistic development of the selected children.

Each case study followed a bounded system: (a) regarding time, the selected respondents should belong to Christian families who have attended St. John Baptist Church, Kalaymyo, Myanmar, for at least five years before the conduct of the study, (b) regarding place, the selected five respondents ages 10-12 should have resided in Kalaymyo, Myanmar, for at least six years before the beginning of the interview; and (c) regarding age, the respondents should be children who are between 10-12 years old. In this way, the respondents were no longer in a “stage of adjustment” towards the church and the research locale (adapted from Rodrigues 2016, 61).

In order to insure the validity and reliability of this qualitative research, I employed the following strategies: triangulation, member checks, and peer review or examination (Merriam 2009, 229). I employed triangulation by using multiple sources of data based on interviews, observations, and drawings to confirm emerging findings. I also did member checks by taking data and tentative interpretation back to the selected children from whom the data was derived and asked the children if I had written the findings as what they intended to mean. Finally, I did a peer review or examination through discussions with the thesis adviser and the thesis panel regarding the process of

the study, the congruency of emerging findings with the raw data, and tentative interpretations (adapted from Merriam 2009, 229).

Sources of Data

For this study, there were three sources of data: the semi-structured interviews (see Appendix A for the Interview Protocol), the observations (see Appendix B for the Observation Checklist), and drawings of the children (see Appendix C for the Drawing Activity Protocol).

For the semi-structured interviews, I employed purposive sampling in the selection of the respondents. Purposive sampling was based on the “assumption that the investigator wants to discover, understand, and gain insight through that selection of a sample from which the most can be learned” (Merriam 2009, 77). The selection criteria in choosing the respondents are the following: First, the respondents should be at least 10 to 12 years old. Furthermore, at this stage, “children are less egocentric than earlier and able to understand other points of view in their communication. At the age of twelve, they think in abstract and more logical terms. Their ability of thinking is more systematic, developing hypotheses about why something is happening that way” (Piaget and Inhelder 1969, 98). Thus, I believe that this age group could already express their perceptions, thoughts and feelings in meaningful ways. The second criterion for selection of respondents was: the respondents should come from Christian families who have attended the St. John Baptist Church, Kalaymyo, Myanmar, for at least five years and should have been residing in the area for at least six years before the beginning of this study.

For the observations, I gathered data on how the children relate with their parents, their siblings, as well as people in the local church. The observation checklist provided

some evidences on how the family meets or does not meet the selected children's developmental needs. I incorporated the narratives I found through observations in the presentation and analysis of the data for each case study.

For the drawings, the respondents shared about their experiences related to the impact of the families in their daily life. Joyce Anim in her thesis entitled, "The Role of Drawing in Promoting the Children's Communication in Early Childhood Education," claims that "children use different forms of drawing media to articulate their inner feelings as well as processing their thoughts to express emotional moments such as excitement and sadness" (2012, 9). In addition, Stella Bokare in her dissertation entitled, "The Impacts of HIV Related Stigma on Children Infected and Affected with HIV Among the Care and Share Project of the Free Methodist Church, Andheri East in Mumbai," recommends that in order to understand the ideas of children, drawing could be one of the best ways for them to communicate (2016, 73). Bokare added that discussions can also retrieve the children's memories from their drawings (2016, 73). Three other studies conducted in the Philippines, in India, and in Myanmar respectively used drawings of children as part of their research-gathering instrument (Yang 2013, Rodrigues 2016, and Sangi 2017). In this current study, I used the comments of the respondents regarding their drawings to provide insights about their varied experiences within their own families.

Research-Gathering Procedures

The data-gathering procedures included the following steps in the conducting of this study. Figure 4 presents the flow of the data-gathering procedures:

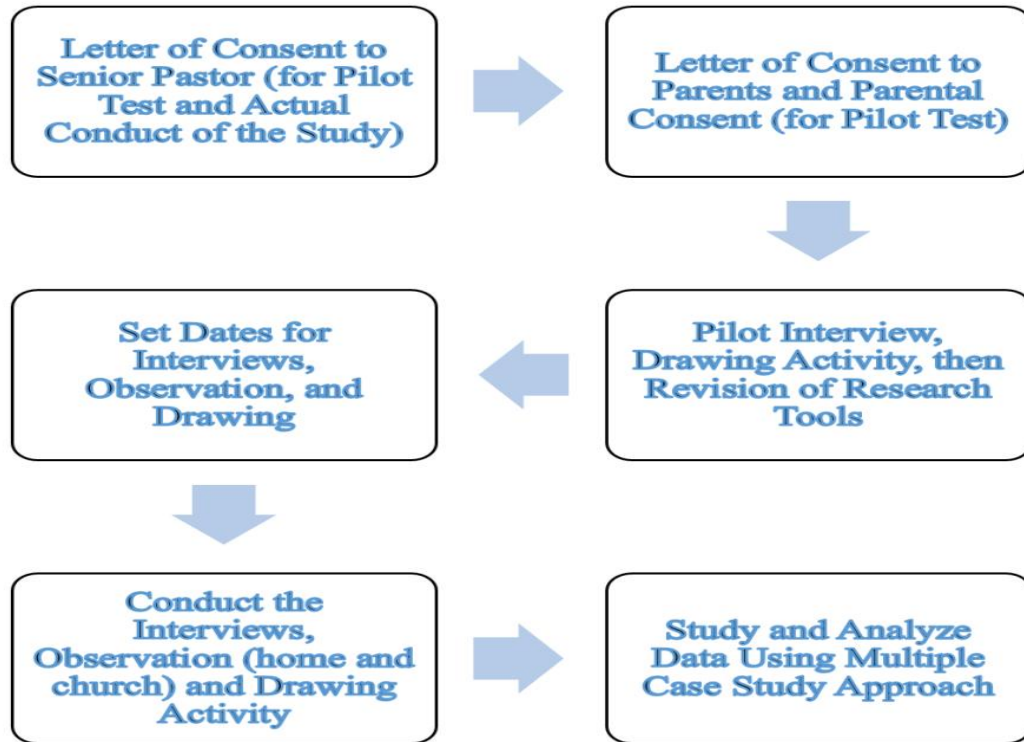


Figure 4: Data-Gathering Procedures

First, I asked permission from the pastor of the St. John Baptist Church, Kalaymyo, Myanmar, to conduct the following (1) pilot test employing semi-structured interviews and drawings with at least two children who are between 10 to 12 years old; and (2) actual interviews and drawing activities with the selected children (see Appendix D for the Letter to the Pastor using the Chin version). I asked the pastor to give me the list of all the children aged 10 to 12 years old from families who have been regular members of the church for at least five years and have resided in the area for at least six years before the conduct of this study. From the list, I selected randomly the participants for the pilot test. Once I got his permission and the list of the children, I did enter the names of all the children 10 to 12 years old to Excel and selected two for the pilot test.

The second step was that once the two names were selected, I sent a letter to the parents of the selected children for the pilot test, for both the interview guide and the drawing instructions (Appendix E), and the Parental Consent for Research Participants below 18 Years Old (Appendix F).

The third step was once I got permission from the parents to conduct the pilot test, I then engaged the two selected participants in semi-structured interviews and a drawing activity. I interviewed the respondents using the interview protocol and asked them if they understood the questions. I explained to them the purpose of the pilot interview and then, with their permission, interviewed them using the interview questions in their houses I had prepared in this study (Appendix A for the interview protocol). I then asked them if they understood and could answer all the questions. The questions were clear to them, so I did not have to revise the questions again. I also did the drawing activity with them. I was the one who conversed with them and did the drawing protocol (Appendix C). The respondents were able to draw a picture of their families. This worked, and therefore, I employed this approach to the actual selected respondents of the study.

The fourth step in the study was the setting of the dates for the interview and the drawing activity. I asked the pastor for a list of all children in the church who are between 10 to 12 years old, who have attended the St. John Baptist Church for at least five years, and who have lived in Kalaymyo, Myanmar for at least six years before the beginning of the interviews. Once the names were identified, I entered these names in Excel and then selected five children. Once the five children were selected, I then wrote a letter to their parents for the conducting of the study (Appendix G). The letter also contained the Parental Consent for Research Participants below 18 years of age.

Once permission was secured from the parents and the dates were set, the fifth step of the study was to conduct the interviews, the observations, and the drawing activity. For the interviews, I conducted at least two interview sessions with each child for at least 45 minutes to one hour per session. The first session was the drawing activity with the children. Using the instructions for the drawing activity, I let the child draw his or her family. After the children finished their drawings, they explained to me the following: (1) what the drawing was about, (2) what were their feelings why they drew particular things or figures, and (3) what that drawing meant (their self-interpretations). I recorded these sessions with the permission of the parents and the child. While doing these, I observed the behavior, expressions, and non-verbal cues of the child as he or she relates with the family. I also did observations in the church and found as much data as I could in order to gather more information concerning the child and his or her relationships with their families.

Finally, after all the interviews, the observations, and the drawing activities were completed, I studied and analyzed the interview transcriptions and recordings using the case study approach. Rodrigues' case study approach in her thesis entitled, "Illiteracy and the Selected Migrant Girls in Socorro, Porvorim, Goa, India: Implications for Holistic Ministry in the Church" (2016) helped me as I was trying to look for emerging themes and other trends from the bulk of data that I had gathered. For analyzing each of the case studies, the research questions served as the standard guide. Coding was processed to assign a summative and salient attribute for a portion of the data from interview transcripts.

Data-Gathering Instruments

The study explored the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, on the impact of their families upon their holistic development. To fulfill the objective of this study, I used three data-gathering instruments; namely, semi-structured/conversation approach interviews, observations, and children's drawings.

The guiding questions that I have prepared guided my progress in engaging the child into meaningful conversations. These guiding questions reflect the research questions which mirror the theoretical framework. I did follow-up questions to search deeper into the respondents' answers and opinions. The purpose of the interviews was to capture how those being interviewed view their world, to learn their terminology and judgments, and to capture the complexities of their individual perceptions and experiences (Patton 2015, 442). The language that I used in the interview was Chin. By using semi-structured, open-ended questions, I hoped to give the children an opportunity to give truthful answers and express themselves and their opinions during the interview.

The second instrument that I employed in this study was observation. I performed observations for each child in two places; the child's home and the church. These observations also reflect the research questions. I believed that I could gather data through observing the dynamics of the relationships of the child and the members of the family, as well as how the child interacts with friends and other people in the local church. According to Patton, "Observation is to see firsthand what is going on rather than simply assume we know. We go into a setting, observe, and describe what we observe

(Patton 2015, 331). I believe observation can add meaning to the conversations that I have with the respondents.

Finally, I used the drawings of the selected children to elaborate on how they perceive the impact their families have on their lives. I provided drawing materials such as pencils, coloring pens, paper, watercolor, crayons, glitter, etc. While the children drew, I asked those questions about their drawing and let them interpret their own handiwork. I gave them the opportunity to describe their family experiences using their artwork.

Treatment of Data

I took notes and audio-taped interviews with permission from both the child and the child's parents. The audio-recorded interviews which were in Chin were transcribed and translated into English. I coded all data based on the following themes: spiritual, intellectual, physical, and social. After doing this, I wrote a case study for each child from the data gathered from the interviews, observations, and drawings. Once all five case studies were written, I then created an integrated summary on the perceptions of all five children to identify commonalities and differences that pertain to the impact of the family on the holistic development of the selected children.

This chapter discussed the following: method of the study, sources of data, research-gathering procedures, data-gathering instruments, and treatment of data. Chapter IV delves into the presentation, analysis, and interpretation of data.

CHAPTER IV

PRESENTATION AND INTERPRETATION OF THE DATA

The intention of this research was to explore the perception of children ages 10-12, and the influence of the family upon their holistic development in St. John Baptist Church, Kalaymyo, Myanmar. This chapter contains five case studies with data gathered through interviews, observations, and drawings. The structure of each case study follows the sequence of the sub-problems, particularly on (1) spiritual development, (2) intellectual development, (3) physical development, and (4) social development. Participants were given pseudonyms for their privacy. Respondent one was given the name Biak Sang, respondent two is Cungte, respondent three is Par Mawi, respondent four is Cerboih, and respondent five is Ngunte. For the physical development, the ideal height and weight identified by World Health Organization will be followed in the discussion (See Appendix H). In order to measure the child's weight and height, I went to the nearest health clinic with the child.

The final section of this chapter presents the integration of all the responses of the selected respondents in terms of the influence of family on the holistic development of Children in St. John Baptist Church. There were seven boys and ten girls, ages 10-12 who participated. I selected five respondents: three girls and two boys. I am writing this section of the case study using the sub-problems of the study. I have followed the interview protocol in presenting the responses of the child.

Case Study One: Biak Sang

This section presents the story of Biak Sang. The case study includes his demographic characteristics and his experiences as to the influence of his family on his holistic development.

Biak Sang's Drawing



Figure 5: Drawing of Biak Sang, 11 year-old boy

The first child who participated in the drawing activity is Biak Sang. When Biak Sang was asked to draw his family, he thought for a while and then started to draw whatever came to in his mind. He took an hour to draw and color. When he was done, he became shy in showing me and was laughing. After sometime he showed me his drawing and hid his face saying, “I was trying to draw the house but I do not know how to draw a house picture, so I drew only my family picture.” He then further explained what he

drew. In the first image, he explained about working with his parents with the poultry beside their house. He said he felt happy when he was working with his parents, especially with his mother. The next drawing represented his family having devotions, led by his mother. When asked why he did not include other siblings in the picture he said, "Only four members reside in our house." The third picture he drew was having lunch with his parents. He said that most of the time he has his lunch and dinner with his mother. I have noticed from his drawings and in my observations that in one way or the other, he received positive nurture and love from his family. When asked why his drawing on the right had more space than the left side, he said the left side has a small road and he began laughing again and with a shy look on his face, he turned on the other side. I observed that Biak Sang has a unique sense of humor.

Demographic Characteristics of Biak Sang

Biak Sang was an eleven-year-old boy who had completed five grades. He is 129.54 cm tall and weighed 26 kg at the time of the interview. The World Health Organization indicates an average 11 years old boy's height as 143.5 cm, and weight as 35.6 kg. But Biak Sang is 129.54cm and weighs 26kg. Based on this standard, the boy is a little bit smaller for his age. Biak Sang is the youngest of six siblings. He has three older sisters and two older brothers. His parents own a poultry business, and at times, his father drives a car for others. One of his brothers and sisters are married, and his elder sister is happy as she teaches in government school and resides in another town. Two of his siblings still live with his parents. The family has been actively involved in the church for 20 years.

Spiritual Development of Biak Sang

In describing the spiritual development of Biak Sang, I am writing using the three research questions as a guide: first, the families' activities and how the child seeks relationship with Christ; second, the families' activities and how the child acquires correct worldviews, and finally, the families' activities and how the child acquires the right values.

Family Activities in Relation to Seeking Relationship with Christ

When Biak Sang was seven years of age, he heard about God through his parents. His parents told to him that God is our Savior and all humans are sinners. Biak Sang's sister always taught him the Ten Commandments. By this, Biak Sang shows a sign of relationship with God at home and at church. In church observations, when his Sunday school teacher asks a question in the class, Biak Sang usually is the one who answers the question first. Biak Sang said he knew God because God knew him and that God helps poor people. Their family has devotions every night led by either his father or mother. Biak Sang stated, "My parents have no time to tell the story from the Bible so most of the time my sister (the one teaches in Sunday school) narrates a Bible story to me. She teaches me the Ten Commandments and asks me to memorize." Biak Sang also heard about God's love and Bible stories from his Sunday school teachers. He said, "I communicate with God any time. If I wish to get something and if my parent cannot get it for me, I pray to God and ask Him to get it for me. Sometimes I do not get what I want at the time and I feel sad, but sometimes I feel blessings." These types of faith such as sharing, modeling, prayer life and devotions are related with what Athyal said, that the home is the most important agent in the beginning of the child's life (2013, 97). Biak

Sang seemed happy and active when he narrated about his spiritual life during the interview. He enjoyed talking about it, and indicated he was proud about his parents' spiritual life. He said he prays regularly in the morning, evening and night; and he especially prays more when he faces hard times and feels sad. If he wants to get something he prays to God, but he said God does not always answer his prayer. One day he had an examination in his school and he did not memorize his lessons so he said, "I cry and pray to God to give me wisdom and after finishing my prayer, I could memorize." This somehow shows that the child has an ongoing relationship with God.

The Family Activities and How the Child Acquires Right Worldviews

When discussing about being a good child, Biak Sang said, "I always used my legs to kick my friends, but my family told me do not use my legs for kicking someone but only for walking and to love others." His parents also told him to always take care of God's creation (for example, "not destroy trees, love animals," etc.). Biak Sang said that he believed his parents are good Christians because he said, "They teach with their lives not just by talking." This shows how the family's influence has had an effect on Biak Sang's correct view of how the world works and how to relate with people.

Family Activities and How the Child Acquires Right Values

When talking about values, Biak Sang said, "My parents teach about what to do and what not to do, according to the Bible (for example, The Ten Commandments)." For Biak Sang, his parents tell him, "Do not do that" but if he did not listen, he still got a lesson through it. When asked which story he liked best from the Bible, he said, "I like the story of Joseph. In the story, he has a lot of hard times but he did not go far away from God, but he always obeyed God and was patient in his life. He is a good example

for Christian life.” When thinking about his parents’ Christian life, he said that, “My parents are the same outside and inside the home.” This means that his parents live a consistent Christian life both in the home and outside the home. After completing questions about his spiritual development, at this point it appears he has received good influences from his family regarding his spiritual development.

Intellectual Development of Biak Sang

In describing the intellectual development of Biak Sang, I am using the two research questions as a guide. The first is how the family provides for the child’s educational needs, and the second is how the family helps the child in practical skills.

How the Family Helps the Child’s Educational Needs

The family helps Biak Sang with his educational needs, but sometimes the family fails to buy the supplies he needs. The family is always supportive when the school assignments require Biak Sang to buy his school supplies, because the family really wants him to be an educated man. He has ambitions to be a pastor in the future because he says, “I want to help poor people by praying to God.” Biak Sang’s parents asked about his ambition and he shared with them that wanted to be a pastor, and his parents are praying for his goal. This is I worthy goal, I believe.

How the Family Helps the Child Acquire Practical Skills

Practical skills is one of the things that the child gets from his parents. For example, Biak Sang proudly claims that he knows about poultry because of his parents. He also said he wanted to be a good carpenter too, as he would like to build a small house. These things are some of the skills that his parents are teaching him. Peter and

Deonna Tan-Chi said parents are a greater influence on their children than society (2017, 8). This is true in the life of Biak Sang.

Physical Development of Biak Sang

In describing the physical development of Biak Sang, I am writing using the two research questions as a guide. The first is how does the family take care the child's physical needs, and the second is how does the family take care the child's well-being.

How the Family Takes Care of the Child's Physical Needs

Biak Sang's family always eats meat on Sunday and on other days, they eat vegetables and beans. Biak Sang likes to eat banana and bread or cake for snacks. He does not use money for buying snacks; instead, he uses that money for his education needs. I have observed in my house visit that all the men in Biak Sang's family are rather thin and small, but the women are heavier. Biak Sang confided with me, "I am the second smallest in my class. I think I am the thinnest among my friends." According to the record that I wrote in my observation checklist, Biak Sang is 11 years old 129.54cm tall (or 129.54 cm) and weighs 26 kg. According to the World Health Organization, the normal weight for an 11-year-old-boy is 32.2kg, meaning, Biak Sang is 6.2kg short of the normal range. The normal height for this age is 140cm. Biak Sang is 129.54cm, meaning he is out of the range of the normal height for his age.

How the Family Takes Care of the Child's Well-being Needs

Well-being would refer to adequate nutrition, healthcare, education, sanitation, care and protection (UNICEF 2010, Myanmar Profile, 1). I asked Biak Sang about how he is feeling physically. In my interview with Biak Sang, he shared with me that when he

walks on foot for a long time, his stomach aches but he never visits a doctor because his family seems busy. “When I have pain,” he says, “I just sleep, and after that I feel fine.” I think this is one of the things that his parents need to check on. Biak Sang might have some problems which might resurface later in life.

I also asked him about clothes. Biak Sang shared with me that his family provides for his clothes and that he likes the clothes that his parents buy for him. Furthermore, as part of his well-being needs, I asked him if he feels protected by his family. He answered, “I share a room with my mother and I feel safe.” This is a common thing in Myanmar. Children usually sleep together with their parents. Biak Sang shared, “I like to stay with my mother.” Indeed, I have observed that he is closer with his mother than any other family members. Most of his brothers and sisters live away from their home; therefore, this requires him to help his parents especially during his holidays. Without completing his work, he does not go out and play or his mother will discipline him and she disciplines his brothers and sisters who are at home. Biak Sang said, “Sometimes when my friends come to my home, my parent gives permission to play.” The above elements show how his family takes care of his well-being needs.

Social Development of Biak Sang

In describing the social development of Biak Sang, I am using the three research questions as a guide. The first is how the child learns about right relationships, the second is how the child learns about peace and justice, and the third is how the child learns about social and ethical values.

How the Child Learns about Right Relationships

To learn about his relationship, I tried to ask Biak Sang about his friends. Biak Sang said, “I have many friends but I keep only five close friends in school and the church.” In his story, he shared that among them he has a best friend who is older than he, studying in Grade VII. Some of his friends do not play with him, as he does not see them every day. I think he felt shy about this because when he told about this, he did not look at me. He looked down, so I did not make any eye contact with him. Some of his friends usually play outside his house and that is one of the reasons why he does not want to be friends with them. He likes to spend most of his time with his family. He says he likes his family because he says they have a “happy life” working at their business.

He has a good relationship with his family. He says, “I like to going to vacation with my family. If we have free time, we like watching movies.” Biak Sang feels happy if his family allows him to do what he wants, and is not happy when they will not let him do something he wants. When the family sees his report card from school, they praise, encourage and support him.

How the Child Learns about Peace and Justice

I asked Biak Sang about whether or not his parents teach him how to get along with others. He said, “My parents and siblings teach me how to be fair and how to love others.” Biak Sang said he did not believe the Chin proverb that “if the father is doctor, the son will become to be a doctor,” but he believed that “if the father is bad man, his son will also become bad man.” I admire the life principle of this child. I also asked him about “lying” because this is often part of being fair and how to get along with people. He confided with me, “Sometimes I lie to my family and friends.” He cited an example and

explained, “I told them we have something even though we don’t.” I think this is common to Myanmar children. They want to appear good to their friends.

I also asked Biak Sang about favoritism as this is part of “justice” and getting along with his siblings. He replied, “I feel my parents especially love my oldest sister.” Then he tried to correct what he just mentioned and then continued, “But I think my parents love all of their children.” Biak Sang also thinks that in Sunday school, “I feel that my teachers have favoritism.” This is one of the things that parents and teachers need to consider in teaching children peace and justice.

How the Child Learns about Social and Ethical Values

For social and ethical values, I asked Biak Sang two particular questions on good manners and respect. Biak Sang said his parents teach him to respect elders in home, school and church because that will be a blessing for him. When I observed him in the church, Biak Sang got good recommendations from others that “he is good boy.” As I observed him in the home, I can say that he has some qualities of a “good boy” indeed. He is behaved, a little bit shy and silent but will answer when you ask him.

I asked him about other people and how he feels about them. He said, “If I like some things that my family doesn’t have, I feel jealous of other families who have that what I like.” On the other hand, when he sees other families fighting, he feels his family is better than theirs. I observe that Biak Sang has a good grasp of respect as well as having good manners in relation to his family and other people.

Summary of Biak Sang's Profile

Table 1 presents the outline of the information that Biak Sang has shared in the narrative above.

Biak Sang, 11-year-old boy, Grade V

Table 1: Summary of Biak Sang's Profile According to the Research Questions

Spiritual Development	Indicators	Child's Perceptions
	Family Activities in relation to seeking relationship with Christ	Heard about God through parents
		Sister teaches 10 Commandments
		Has relationship with God at home and church
		Family devotions
		Answers questions of SS teacher in church; hears Bible stories from church
		Parents have no time to tell Bible story so sister (SS teacher) narrates Bible story
		Child prays to God
		Memorizes Scriptures
	The Family Activities and How the Child Acquires Right Worldviews	Parents teach take care of God's creation
		Child believes parents are good Christians – teach not just by talking but doing
The Family Activities and How the Child Acquires Right Values	Parents teach what to do and what not to do	
	Child likes the story of Joseph – obedient and patient	
	Child says parents are consistent Christians	
Intellectual Development		There are times the family fails to buy supplies

	How the Family Helps Child's Educational Needs	Child wants to be a pastor Parents support the child's ambition
	How the Family Helps the Child Acquire Practical Skills	Knows about poultry from parents Wants to be a good carpenter Child likes to build a small house
Physical	How the Family Takes Care of the Child's Physical Needs	Boy, 11 years old, Grade V
		He is 129.54 cm tall and weighed 26 kg (below the normal weight and height for his age)
		Family eats meat on Sunday and vegetables and beans on the other days
		Brothers look thin and small
		Child is second smallest in his class and thinnest among his friends (according to him)
	How the Family Takes Care of the Child's Well-being Needs	Child says he never visits the doctor because his family seems busy
		When in pain, child says he will just sleep and then will feel fine after that
		Family provides for clothes
		Feels protected by his family
		Mother disciplines him
Child is allowed to play		
Social	How the Child Learns about Right Relationships	Child has many friends but keeps only five close friends in school and church
		Does not like to play so much outside the house
		Likes his family; likes to go on vacation with family
		Family times seem precious with the child

		Family praises the child for report card from school
	How the Child Learns about Peace and Justice	Parents and siblings teach the child how to be fair and how to love others
		Sometimes he lies to family and friends
		Thinks that his parents have a favorite – his elder sister but tried to correct that and said that his parents love all their children
		Child thinks that teachers in church play favoritism also
	How the Child Learns about Social and Ethical Values	Parents teach him how to respect elders
		“good boy” as said of him in the church
		Child feels jealous about other families who have so many things
		Thinks that his family is better than other families who fight

Case Study Two: Cungte

This section presents the story of Cungte. The case study includes his demographic characteristics and his experiences regarding the influence of his family on his holistic development. Figure 6 below is a drawing made by Cungte. This child is very interested in drawing because he says, “This is what I want to do in my life.”

Cungte's Drawing



Figure 6: Drawing of Cungte, 12-year-old boy

When he finished his drawing, he was proud of himself and told me that he will draw better the next time. His drawing shows a family working together planting vegetable for their own business. He continued to say that his parents have changed working in many businesses. When asked about what comes first in his mind when hearing the word “family,” Cungte said, “Staying together with my parents and siblings.” Then he continued to explain why they come first to his mind. “We do not own a house.” During the home observation that I made, Cungte’s house is within the same campus of the house owner. The house was small but has enough space for the family. “So we need to move from one place to another place whenever the owner has told us to move away. But when we stay together as a family, I am happy. But now my father works far away from us and we talk only through the phone.” Cungte said, “Now our family is a very

boring family, not like this time in the drawing.” He narrated this with a wistful look in his eyes.

Cungte’s Demographic Characteristics

Cungte is a 12-year-old boy and attends Sunday school regularly. He has one elder sister and one younger brother, so he is the middle child. This year (2018), he passed Grade V in government school. He is 134.62 cm high and weighs 28 kg. The ideal height and weight for a 12-year-old boy according to WHO is 149.1 cm and 39.9 kg respectively. By this standard, Cungte is below both in terms of the ideal height and weight. When I asked him if he thinks he is small, he said, “I am smaller than some other boys who are the same age with me, but some are smaller than me.” He comes from an average family and his father works in another city. His mother stays with them in their house which is at the rear of their grandparent’s house on his father’s side.

Cungte’s Spiritual Development

In describing the spiritual development of Cungte, I am using the three research questions as a guide namely, (1) the family activities and how the child seeks a relationship with Christ; (2) the family activities and how the child acquires right worldviews; (3) family activities and how the child acquires right values.

Family Activities in Relation to Seeking Relationship with Christ

When I asked him to tell about how he knows about God and who first told him about God, he replied, “I heard about God from Sunday school class.” The second question I asked to him was, “How about your parents?” Then he said, “My parents never tell me about God and we do not have family devotions.” This child seems to lose out on

what Stonehouse said about the spiritual growth where parents are the ones the children need the most (2010, 130). Cungte continued to explain, “My father drinks alcohol sometimes when he is at home but he came back only once a year from his work which is in another city. We have contact with my father on the phone.” When he told me that point, I observed that he felt shy; he did not look at me and was shaking his head while telling me about the parent’s spiritual nurture. The shaking of the head implies a “negative” connotation, as is common among Myanmar children.

When I asked what his mother does at home every day he said that she takes care of their needs and is busy with cooking. After doing household chores, Cungte explained that his mother “likes watching Korean movies.” When I observed the family in the church, I saw his mother sits in the last row of the church and she did not have any communication with others.

Since Cungte was six years old, he has attended Sunday School and has heard about God from his teacher. When I visited his house he said, “My sister and brother are good in Sunday school class but I am not. I got only one prize for the completion of attendance in a year.” He continued, “Sometimes I pray to God but sometimes I forget to pray.” What I noticed from asking him questions about God is: yes, this child knows God but has some difficulties articulating his faith. He mentioned that most of the time he prays at night and in Sunday school. He could not tell me what story he likes from the Bible or how he talks with God. He was looking down and he answered only, “I do not know.” In my further interview with Cungte, he did not mention his family playing a role in his spiritual development. Interviews with him showed that it was only in Sunday school that he got a clear view and understanding of God and spiritual things.

Family Activities in Relation to Right Worldviews

When we were talking about teaching how to be a good child, he does not have much to say about it. He told me that his mother teaches him not to mingle with friends who have bad habits. When I asked, “So did you follow those bad boys?” He responded, “No!” He continued to say that they are bad sometimes but not always. He said that his parents are not good Christians, but his grandparents from his father’s side are good Christians.

Family Activities in Relation to Right Values

He told me that when his father drinks alcohol, he is very kind and if not he is very silent. He explained, “My mother always attends Sunday worship but another day when she is free she always watches Korean movies.” He continued, “I think my parents are normal Christians.” From what Cungte saw from his parents—he concludes that they are normal Christians. The boy continued to say, “Sometimes I get confused with what I hear from my Sunday school teacher teaching on the Christian life against my parents’ lifestyle.” He slowly and softly said that, “My parents are good for us as parents but they never told us about God.” This is a rather honest confession of a 12-year-old boy.

Cungte’s Intellectual Development

In describing the intellectual development of Cungte, I am writing using the two research questions as a guide. The first is how the family helps the child’s educational needs, and the second is how the family helps the child with practical skills.

How the Family Helps the Child’s Educational Needs

Since his childhood, Cungte has not been happy studying because he fails in the following the subjects: English, Chemistry and Mathematics every year; so he thinks he

is not a good student. For a normal Chin family, the father needs to provide money for their children's school fee, and the mother is to take care of all the children's needs at home. This is actually happening in Cungte's family. He said, "My family helps in my educational needs such as doing homework together and buys the things which are needed for school. But I do not want to study. I only want to play with friends at school." This child does not seem to show a big interest in his studies.

How the Family Helps the Child Practical Skills

In my own subjective judgment, I can say that his drawing is the best drawing among the five respondents. Looking at Figure 6 above, one can notice that his drawing is neat, has beautiful colors, the trees, the vegetable garden, the birds, and other animals are carefully drawn. Even the human beings (his family) were properly sketched. When I asked him about drawing, he said, "Drawing is the one thing I want to do and my father liked drawing when he was young, and he taught me how to draw."

When I asked him about his other subjects, he replied, "I receive tutoring for some subjects which I am weak in." This is one of the good things about Myanmar elementary education because tutorials are provided for those who need help. Cungte continued, "I also like swimming but we do not have enough money to go for swimming." I said you can go to the river but he said, "Nowadays, most of the children do not go to the river. The river is very dirty and dangerous. That is why we go to the swimming pool in the hotel of our town." Moreover, he told me that "after I finish my high school, I will attend drawing (art) school." I can observe that he dearly looks forward to this time in his life.

Physical Development of Cungte

In describing the physical development of Cungte, I am writing using the two research questions as a guide. The first is how the family takes care of the child's physical needs, and the second is how the family takes care of the child's well-being.

How the Family Takes Care of the Child's Physical Needs

Cungte is thin and small like his father. But he told me, "Though I am thin, I have a good health." As stated above, Cungte is 134.62 cm high and weighs 28 kg. The ideal height and weight for a 12-year-old boy according to WHO is 149 cm and 39.9 kg respectively, meaning this boy has not reached the ideal height and weight for his age. However, despite this seemingly obvious deficiency, he has never gone to the hospital because of sickness except during the time when he had broken his hand.

He likes to play with friends at school. He usually gets hurt from playing because most of his friends are bigger and taller than he is. He also likes to play boxing and bout (wrestling). Most of the time he does not eat lunch and eats only breakfast and dinner. I was very interested in his answer about having only breakfast and dinner, but he said that he is fine with that and it is normal for him to skip lunch. When I asked about his mother's opinion on his eating habits, he said, "My mother does not ask me to eat lunch." He said, "We always eat rice to save money and sometimes we eat snacks with my brother and sister. We get snacks as gifts from my grandparent who own a shop." He likes to spend time with his friends so he always stays outside of their home. In Myanmar, one of the good cultural trait is close family ties. In Cungte's life, even though his parents seem not to provide every meal, the boy has a grandparent who owns a shop and could provide food for him.

How the Family Takes Care the Child's Well-being Needs

With regards to nutrition, the narrative above shows that his parents try to provide his need for food. He also has a grandparent who cares for him. In terms of education, he gets tutorials for the subjects he is weakest in. With regards to care and protection, Cungte is also cared for. When it comes to the child's house, I saw that the space of the respondent's house is just enough for their family, but they share the same compound with the owner of the house. In my interviews with Cungte, I need to look for him in many places because he always hangs out with friends outside of his house. He loves to stay outdoors.

For his clothes, he commented, "Most of the time, my aunt buys for me and I like what she buys for me. Sometimes my mother also gets clothes for me especially when I want some special style or brand." For Cunge, his favorite clothes are a T-shirt and jeans. Based on this information, one can say that his family takes care of his well-being needs.

Social Development of Cunge

In describing the social development of Cunge, I am writing using the three research questions as a guide. The first is how the child learns about right relationships. The second is how the child learns about peace and justice, and the third is how the child learns about social and ethical values.

How the Child Learns about Right Relationship

Cungte said that he has a lot of friends but he has only three best friends. He said most of the time, "I am bored when I am at home." When I continued to ask why he feels

like that he replied to me saying, “I do not have friends at home because my sister always goes out and my brother is very young. So I cannot play with him.” One can remember that he is the middle child so he is sandwiched between an older sibling and a younger one.

He continued, “I only spend time with my siblings in watching cartoon movies and working with my father when he is at home.” Cungte shared with me that one of his desires is to travel with his family. These are family activities and longings that Cungte experiences in one way or the other. He explained how he also communicates well with his mother. He mentioned, “Sometimes I tell my mother about my friends from school and church. My mother is interested about my friends and I always tell her more about my friends from school than my Sunday school.” This is an indicator of how Cungte makes sense of his friendships. Finally, Cungte narrated about an incident about being afraid. He reminisced, “I was so afraid of thunder with heavy rain one time when I was at home with my mother. Sometimes, when I am afraid, I pray to God saying, “Lord, please help me.” Then I asked the boy if God answers his prayers, and he said that, “Yes, I got the answer as my teacher taught me about prayer which is possible to do anywhere.” It is interesting to note that he always mentions his teacher when it comes to praying.

How the Child Learns about Peace and Justice

When I asked him about how he shows fairness, Cungte said, “I learn about fairness from observing people.” He recounted something in relation to his father. He explained, “I want to say to my father not to drink alcohol anymore. Because of his drinking habit, he will die very soon and people will also look down on me which I don’t like.” Regarding his mother, he told me that, “I do not have anything to say about my

mother.” One may not be able to judge what the child meant by that. But he immediately added, “Most of the time, I spend my free time watching movies and playing with friends.” The child’s latter statement seemed to show a bigger connection with some influences outside the home.

How the Child Learns about Social and Ethical Values

When I asked him about good manners and respect, he replied, “My parents and grandparents always teach me to have good manners with my friends and other adults.” He went on to say, “My mother told me to listen attentively and silently at school and Sunday school, and to help others. My father told me to listen to what my mother says.” According to my observations both on his times at home and at church, Cungte is a nice child both in his behavior with his family as well as at the church.

On one hand, he is very active and, on the other hand, he is a good silent artist. He does make mistakes but he does not take things seriously. I observed that he does not seem to have a lot of spiritual nurturing experience in the home. Most of the time, his spiritual lessons are only from Sunday school class. But I can see that he gets emotional and practical support from his family for his intellectual development.

Summary of Cungte's Profile

Table 2 presents the outline of the information that Cungte has shared in the narrative above.

Cungte, 12-year-old boy, Grade V

Table 2: Summary of Cungte's Profile According to the Research Questions

Spiritual Development	Indicators	Child's Perceptions	
	Family Activities in relation to seeking relationship with Christ	Heard about God through Sunday school class	
		Has relationship with God at home and church	
		Attended SS in church since he was six years old; hears Bible stories from church	
		Parents never tell Bible story	
		Child prays to God often, at night and Sunday school	
		Memorizes Scriptures only in Sunday school	
	The Family Activities and How the Child Acquires Right Worldviews	Mother teaches not to mingle with friends who have bad habits	
		Child believes parents are not good Christians	
	The Family Activities and How the Child Acquires Right Values	Parents teach what to do often	
		Child says parents are normal Christians	
	Intellectual	How the Family Helps Child's Educational Needs	Parents provide every education needs
			Child wants to attend art school
Parents support the child's ambition			
How the Family Helps the Child Acquire Practical Skills		Learns about how to draw (art) from his father	
		Wants to swim in the swimming pool	
		Child likes to play boxing (wrestling)	

Physical	How the Family Takes Care of the Child's Physical Needs	Boy, 12 years old, Grade V
		He is 134.62 cm tall and weighed 28 kg (below the normal weight and height for his age)
		Child eats only breakfast and dinner
		Father and brother also look thin
		Child is smaller and shorter among his friends (according to him)
	How the Family Takes Care of the Child's Well-being Needs	Child says he never visits the doctor because of sickness
		Only once he has gone to hospital when he broke his hand
		Family provides for clothes
		Feels protected by his family
		Child is allowed to play
Social	How the Child Learns about Right Relationships	Child has many friends in school and church
		He likes to play so much outside with friends
		He wants to travel with the family
		The child has good communication with his mother
	How the Child Learns about Peace and Justice	He learns fairness from observing people and parents and grandparents teach the child how to help and love others
		Sometimes he lies to his mother
	How the Child Learns about Social and Ethical Values	Parents and grandparents teach him how to have a good manners with friends and adults
		He is active boy in the church
Child does not have a lot spiritual nurturing experienced in the home		
He gets emotional and practical support from his family for his intellectual development		

Case Study Three: Par Mawi

This section presents the story of Par Mawi. The case study includes her demographic characteristics, and her experiences regarding the influence of her family on her holistic development.

Demographic Characteristics of Par Mawi

This case study is about a girl named Par Mawi. Par Mawi is a beautiful girl of 11 who lives with her parents, three older sisters, and one younger brother. She is the fourth of five children. At the time of her interview with me, she was on vacation and will be starting her new academic session of Sixth Grade in a government school. Par Mawi is actively involved in Sunday school, and she also enthusiastically participates both in school and church activities. When asked about parents' professions, Par Mawi said her father is a businessman and her mother is a housewife.

Drawing of Par Mawi

When I asked Par Mawi to draw her family picture, at first she was reluctant and did not want to draw, as she said she was not good in drawing. I encouraged her by saying, "I am also weak in drawing and moreover I am not asking you to draw like a professional." After this statement of mine, she smiled and started to scribble on her drawing paper.

After the drawing was done with a smile on her face, Par Mawi proudly handed over her drawing to me, saying that it was her first time drawing her family picture and she started to explain it. She explains, "This drawing of mine depicts that all my family

members are working; my mother is cooking for us, my father is working on his car, and I and my two elder sisters are helping our mother in the daily household chores.”

Par Mawi's Drawing

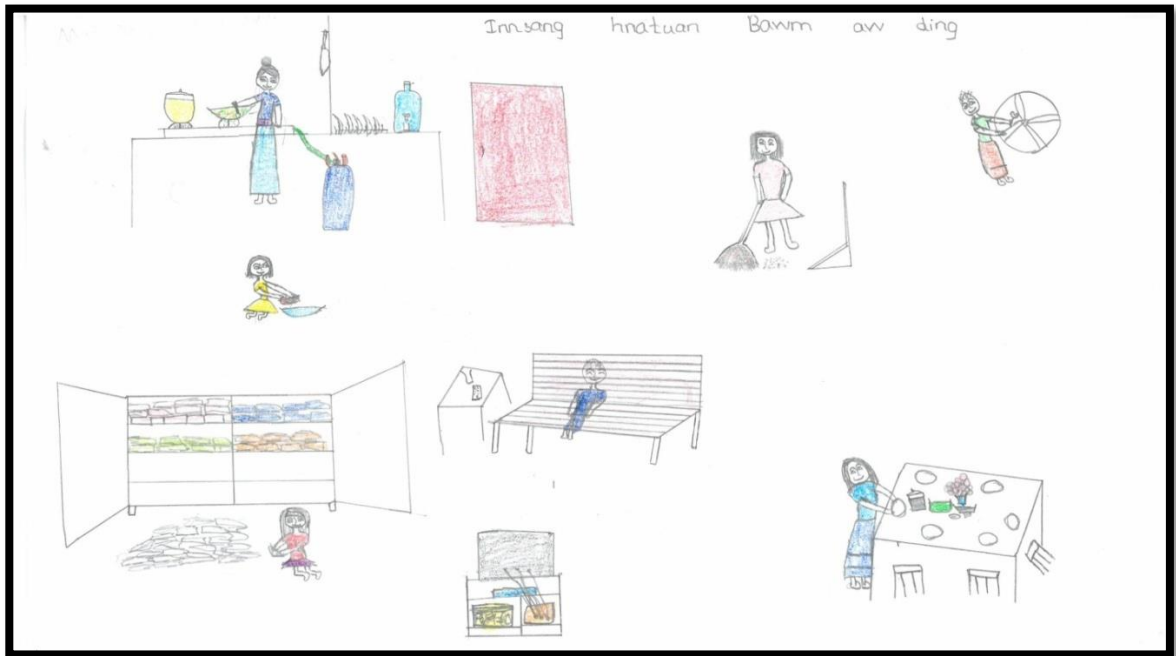


Figure 7: Drawing of Par Mawi, 11-year-old girl

When I asked about her younger brother she replied, “He is too little to work so he usually watches television (cartoons), all day” and she sighs with a smile. According to her drawing, she showed that working together is the most important influence of the family in her life.

At one moment, Par Mawi paused while explaining her drawing and bent her head down. When I asked about this sudden change, with a sad tone Par Mawi said, “My family is not happy like this but this is how I wish we would be like.” Then she continued saying that her house is small for a big family like hers.

When asked about the colors in the drawing and if she would like to say something more in regards to her drawing, Paw Mari explained that her family usually puts on colorful clothes so she has drawn accordingly. Paw Mawi then asked if her drawing was good. I appreciated her drawing and told she had done an excellent job. With a smile on her face, Par Mawi said she would like to draw a better picture of her family and hang it on the wall.

Par Mawi's Spiritual Development

In describing the spiritual development of Par Mawi, I am writing using the three research questions as a guide. The first is the family activities and how the child seeks a relationship with Christ; the second is the family activities and how the child acquires right worldviews, and third, family activities and how the child acquires right values.

Family Activities in Relation to Seeking Relationship with Christ

As I observe Par Mawi, she is a smart little girl. She actively goes of church and attends Sunday school. She first heard about God through her parents and her Sunday school teachers. When asked about her siblings encounters on hearing about God, she replied that they too, encountered God through their parents as well as in the church.

Par Mawi said that her parents usually narrate bedtime stories to them and she was sure that those stories narrated were not from the Bible. Par Mawi also said that she could remember that her sister helped her in memorizing the Bible verses for church and Sunday school activities. Family is where a child usually learns to understand and to experience how it is to live within the family of God (Harris 1992, 19). In the case of Par

Mawi, one can see that within the family, she was able to experience how it is to live as a child of God with the help of sister.

Par Mawi also stated that prayer was an important ritual for them though family devotions were not held regularly, yet she was asked by her parents to say a prayer before meal, morning and bedtime. Her family also gathers for prayer before her father leaves town.

Par Mawi is taught by her parents to be silent and quiet in church and Sunday school. Par Mawi shared that her Sunday school teacher said, “God created everything and so He can see us and knows all our deeds.” With a doubt on her face regarding this statement she turned her face towards me and asked, “Is it correct? Is my teacher right?” And I responded with a huge “Yes, your teacher is right. Indeed, God created everything and that He sees us all.” She seemed to be satisfied when I gave that response.

Family Activities in Relation to Right Worldviews

I asked Par Mawi about who taught her to behave and look at other people in the proper way. She then narrated that her sister does not live to according to what she is taught. One of her older sisters asks her to be quiet inside the church, but tends to be the one who talks with her friends and makes unnecessary noises which really discourages Par Mawi. When Par Mawi was asked about whether her parents have been good Christians she replied, “When my father drinks alcohol he tends to forget God. If he starts drinking, he drinks constantly for a week.” Her father was a good father to them in terms of providing for their needs, but when it comes to moral and spiritual matters, her father is not that good as an example. Children learn respect for property and respect for themselves from watching their father in action. Though her mother was a regular church

attendee, Par Mawi also tends to doubt her being a good Christian. However, Par Mawi was very confident when it comes to her grandmother being a good Christian. She testified, "When my grandmother comes for a visit she always prays for me and my siblings. My grandmother also gives us her blessing by kissing us on our forehead and pleads with us to love one another." Par Mawi added, "My grandmother is very kind and she always prays for me and my siblings, she loves everybody, and yes she is a very prayerful woman." Par Mawi seemed to be happy and thrilled when she narrated about her grandmother. At least there is one person in the child's life who can guide her in how to look at the world and people as God sees them.

Family Activities in Relation to Right Values

With a smile on her face, Par continued answering my question. When asked about the values that been taught to her, without any hesitation, she replied her mother is usually the one who teaches her about the good values. She paused and added, "Umm, good values like not to talk when your mouth is full, not to roam around so that people will not consider you as a bad girl, to obey my siblings, and to study hard."

Par Mawi said that during holidays her sisters usually stay at home which is a great inspiration to her. She also said that her parents do not have any changes in attitude as, "My parents are same inside the house and outside too," as she put it.

Par Mawi was excited when I asked about her favorite Bible verse. She said, "My favorite Bible verse is Proverbs 1:7 because this verse is the theme for my Sunday school and church." This excitement of Par vanished when I asked, "If given a chance what would she love to hear from her parents?" She answered with a sad tone, "I would love to hear my parents speaking about how much they know God and their faith experiences."

This is one of the things that parents could consider as they nurture their children in the knowledge of God.

Intellectual Development of Paw Mawi

In describing the intellectual development of Par Mawi, I am writing using the two research questions as a guide. The first is how the family helps the child's educational needs and the second is how the family helps the child with practical skills.

How the Family Helps the Child's Educational Needs

Par Mawi tends to be a very thoughtful and understanding little girl. When asked by her parents to join English school, Par denied the offer as her two sisters were already studying in English school and she did not want to trouble her parents. Yet, with this statement she claims, "My parents never fail to provide all my educational needs, they never disappoint me." This is a good realization for a child who is reflecting on how her parents try to provide for her educational needs.

How the Family Helps the Child Practical Skills

Regarding practical skills, I asked Par Mawi about her ambition and how her family helps her with that. She said, "I am still confused but, deep down in my heart I long to be a business woman, since I was born and brought up in a business family." Since the thought of being a businesswoman is not yet fixed, Par seems to be less motivated about her dreams; moreover, she said that she has not even discussed these issues with her parents yet.

Par Mawi states that whenever she has a doubt about her assignment she always seeks the help of her sister. At times when her sister is away, Par does it on her own. Besides her academic education, Par Mawi also has different skills such as cooking and

dancing taught by her mother and sister. She also proudly states after she attains the right age for driving, her father will teach her. Par Mawi's family has shown cooperation in teaching her practical skills that she needs in life.

Physical Development of Par Mawi

In describing the physical development of Par Mawi, I am writing using the two research questions as a guide. The first is how the family takes care the child's physical needs, and the second is how the family takes care the child's well-being.

How the Family Takes Care of the Child's Physical Needs

Par Mawi is 11 years old, 129.54cm tall, weighing 26 kg, at the time I was interviewing her. According to WHO, the ideal height and weight for an 11-year-old girl is 144 cm and 36.9 kg respectively. One can see that Par Mawi falls short of this ideal standard set by WHO. However, one can observe that Par Mawi looks healthy. She mentioned that her mother cooks all delicious and nutritious Myanmar authentic dishes. With a shy smile she stated, "Though I eat a lot, I never tend to grow healthy." Aside from eating healthy and nutritious food, Par added that she also likes to play with her friends on the street at the front of her house. When I observed her with the other children, I saw them playing a common game in Myanmar, i.e., hide and seek. In both the home and church observations, although her body is thin, she seems to show signs of good health.

How the Family Takes Care of the Child's Well-being Needs

Concerning her well-being needs, I asked Par Mawi about the care that she receives from her parents. She told me, "For example, whenever I come home wet from

school, my mother wipes my body with towel, and then gives me medicines.” This statement shows that her mother does care for her. Par continued, “She also tells me not to eat any unhealthy food in the school.” She also commented about the care she receives from her father. She testified, “My dad picks me from the church if the program I attend tends to be long and it gets dark, and I feel protected.” This seems to be a good picture of a child feeling protected by her own parents.

Social Development of Par Mawi

In describing the social development of Par Mawi, I am using the three research questions as a guide. The first is how the child learns about right relationships. The second is how the child learns about peace and justice, and the third is how the child learns about social and ethical values.

How the Child Learns about Right Relationship

When asked about her friends, Par said that she has a best friend name Suite (not real name). She met her at school. Par likes Suite because she is a sweet, kind and is very good in studies. During Par’s school holidays, she also visits her friends. Par Mawi also attends family gatherings and other parties such as weddings and birthdays. One thing that saddens Par is when her friends use bad words and tease her. Yet, she tends to forgive them.

Par confided with me that whenever she feels down she always turns to her mother, who trusts her at any cost. Par also said that her parents are the ones who teach her to help others and teaches her how to have fellowship with friends. With these statements from Par, one can surmise that the parents, one or the other are teaching the child some good teaching on how to relate well with others.

How the Child Learns about Peace and Justice

With regards to getting along with others (peace) and fairness (justice), I asked Par on her relationship with her little brother. “One of the things that bothers me,” Par said, “is my parents’ treatment towards my little brother.” She said that her parents seem to favor her little brother. When asked how, she replied, “My parents always celebrate my brother’s birthday and throw a party. Whenever I try to ask my daddy about it he says my brother is still so young, that is why we celebrate his birthday.” She does not feel that her parents have done the same to her on her own birthday. In a way, she feels like it is unfair. However, Par commented, “My mother teaches me to love others so there is peace around me.” One can only hope that the child understands what she is being taught given the different message she receives when her parents do not show the same treatment between the two children.

Summary of Par Mawi’s Profile

Table 3 presents the outline of the information that Par Mawi has shared in the narrative above.

Par Mawi, 11-year-old girl, Grade V

Table 3: Summary of Par Mawi’s Profile According to the Research Questions

Spiritual Development	Indicators	Child’s Perceptions
	Family Activities in relation to seeking relationship with Christ	Heard about God through parents and Sunday school
		Parents usually narrate bedtime stories
		Has relationship with God at home and church
		Family does devotions often

		Heard about Bible stories from church
		Her sister helps to memorize the Bible verses for Sunday school
		Child prays to God in the morning, during meal times, and bedtime
	The Family Activities and How the Child Acquires Right Worldviews	Grandmother teaches the child how to take care and love God's creation
		Child believes her mother is a good Christian but her father often drinks
	The Family Activities and How the Child Acquires Right Values	Mother teaches good values
		Child likes the story of Joseph – obedient and patient
Intellectual	How the Family Helps Child's Educational Needs	The family never fails to buy supplies
		Child wants to be businesswoman but not fixed yet
		Parents did not know her dream
	How the Family Helps the Child Acquire Practical Skills	Knows how to cook, good in dancing
		Wants to drive a car when she grows up
Physical	How the Family Takes Care of the Child's Physical Needs	Girl, 11 years old, Grade V
		She is 129.54 cm tall and weighed 26 kg (below the normal weight and height for her age)
		Mother cooks delicious food and eats healthy foods
		All the ladies of the family are thin and tall
		Child has healthy body
	How the Family Takes Care of the Child's Well-being Needs	Child says she did not go hospital
		Mother takes care of her health
		Family provides for clothes
		Feels protected by her father

		Child is allowed to play
Social	How the Child Learns about Right Relationships	Child has Suite as best friend among many friends both church and school
		Always play on the street and friends' house
		Likes her family; likes to go on vacation with family
		Family gathering is a precious time for her
	How the Child Learns about Peace and Justice	Parents and siblings teach the child to listen and be quiet when people are talking
		Sometimes she lies to family and friends
		Thinks that her parents favor her little brother
	How the Child Learns about Social and Ethical Values	Feels that there is favoritism in the family
		Mother teaches her to love others
		Smart and active girl in the church

Case Study Four: Cerboih

This section presents the story of Cerboih. The case study includes her demographic characteristics and her experiences of the influence her family has on her holistic development.

Cerboih drew the picture (Figure 8) with lots of hard work and lots of encouragement. She did not have confidence in her drawing and she feels shy. This is what she said. "I did not know how to draw and what to draw." After she has done the drawing, she came to know that she *can* draw though it is not perfect. After the drawing, she told me, "In this drawing, I have drawn my house and family."

Cerboih's Drawing



Figure 8: Drawing of Cerboih, 11-year-old girl

When I asked her why she drew the house, she explained the house has many rooms and she has a plan to build a dormitory. She continued to explain to me how many family members she has. When I asked her why all the ladies in the picture wear a uniform she said she likes uniforms and that her mother, in fact, has sewn uniforms for her sisters. She said that she enjoyed drawing her family picture. She also says that her family stays with her grandmother but, at the time of her interview, her grandmother had passed away and that is why she did not include her grandmother in the picture. When I asked whether she still has any pictures to draw in her mind she answers, "No." In my observation, she is the only respondent who draws the picture of a house among the five

respondents when I asked them to draw a picture of their family. When I observed her behavior in her home, I felt like the family is not that close to one another. At the time of my visit, her mother worked inside the house and took care of the twin brothers, while her father worked outside and her two sisters were studying inside the house. But of course, no one can make judgements based on one home visit only.

Demographic Characteristics of Cerboih

Cerboih is 11 years and nine months old, almost 12, at the time of my interview with her. Cerboih 132.08 cm tall (ideal according to WHO is 144 cm) and weighs 36 kg. (ideal is 36.9 kg). By this standard, Cerboih weighs higher than the ideal weight set by WHO. She lives with her parents, and her house is close to the church. She has two older sisters and twin brothers. She is the third child in the family. Her father is from the Chin tribe and her mother is from the Shan tribe. Her parents met each other in another state and came to live in Kale town. At the time of her interview, she is preparing to join Grade VI in the government school. Cerboih regularly attends Sunday school and she also actively participates in school and church activities. When I asked about her parents' profession, she answered, "My father is a fisherman and my mother is a businesswoman as well as a house wife."

Spiritual Development of Cereboih

In describing the spiritual development of Cerboih, I am writing using the three research questions as a guide. The first is the family activities and how the child seeks relationship with Christ. The second is the family activities and how the child acquires

right worldviews, and the third is family activities and how the child acquires right values.

Family Activities in Relation to Seeking Relationship with Christ

She said that she hears about God from her parents and Sunday school teacher. Most of the time, her mother told her about God. If the family has time, they do family devotions but not regularly. She specified that they do devotions on Monday, Wednesday, Saturday or Sunday. She said, “In our family devotions, we sing Burmese songs but not the songs composed in the Chin language because my mother is not good with the Chin language.”

She mentioned that her siblings never talked to her about God. Most of the time, her parents wake up early in the morning and go to church for prayer. She did not remember any Bible story but she remembers many other stories. When I asked whether she remembers any Bible story from Sunday school she said, “I always talk with my friends in the class and I do not listen to the stories.” When I asked about whether her parents ever ask her about the stories, she answered that her parents ask her about the lesson and she only mentions the title of the stories. While answering this question from me, at the same time she was laughing, acting shy and looking around. She continued in saying, “The teacher teaches us very long stories, that is why I feel bored, dizzy and hungry. Sometimes my friends sleep on my legs in Sunday school class. At that time the teacher was very angry.” This could be one of the things for teachers in the church to consider—teaching according to the developmental characteristic of the children.

Family Activities in Relation to Right Worldviews

When she talked about how her parents teach her how to be a good child, she said, “My parents teach me to listen to the parents of my friends when I visit my friends’ house and abstain from doing any bad action in front of others.” When I asked her what the bad actions are which her parents do not allow her to do, she answered, “One of the bad actions is saying abusive words.” She went on to say, “My parents tell me to listen and be quiet in school and Sunday school. My eldest sister also teaches me not to do bad things.” According to my interview experience with her and my observation of her in her home, I can say that her family teaches her to be a good child, but it seemed like she is more encouraged not to do bad things instead of being encouraged to do the good things. She feels more negative thoughts rather than positive ones.

When I asked her what she thinks about her parents’ Christian life, she replied, “My mother goes to church regularly, but my father goes only when there is special occasion at the church and only when he is motivated to go.” She proudly stated, “My mother is a good Christian example for me,” but then, she said with a sigh, “My father is not.” One can hope for more consistency from both parents when it comes to living the Christian life.

Family Activities in Relation to Right Values

When asked about the values that been taught to her, she said her father teaches her to, “Keep her promises and do not lie to others.” Her parents teach her to give respect to her elders and listen to them. Her mother teaches her how to cook and all the required things a girl should do. She continued in saying, “My eldest sister also teaches me how to do things.” She said that sometimes she listens to what her family teaches her but

sometimes she does not. She also said that all of the teachings from her family are valuable for her life. While she knows more about the love of Jesus, she regrets not listening to her parents' instructions.

Cerboih was excited when I asked about her favorite Bible verse. She first said that, "I do not remember Bible verses" but when I asked about Proverbs 1:7, she said, "Yes, this is the theme scripture in our Sunday school and it is also my favorite verse." If she could have a chance to say what she really longed to say to her father, she mentioned that she would want to tell her father to stop drinking alcohol and chewing the betel gum which makes him throw up blood from his mouth. Cerboih is very aware of the side effects of those bad behaviors and lifestyle regarding drinking alcohol and chewing betel. She also wants to correct her eldest sister's behavior of talking back to their mother which she thinks is bad.

She recounted, "One time, my father asked me to bring a cup of water to him. But at the time, I felt so lazy so I told him, 'Shhhh.'" Cerboih thought that what she did was not good. She also confessed, "Sometimes I talk back and complain to my mother when she disciplines me." Cerboih seems to be aware that all the things that she is doing are not good. She confessed that she always rejects her parents' instructions when she is with her friends or when she wants to go out and play with her friends. Sometimes her parents beat her when she does not listen to them. Cerboih knows that her mother wants to correct her in different ways so she will remember to be good.

Intellectual Development of Cerboih

In describing the intellectual development of Cerboih, I use the two research questions as a guide. The first is how the family helps the child's educational needs. The second is how the family helps the child's practical skills.

How the Family Helps the Child's Educational Needs

When I asked about her education, she said that whenever I need help for my homework, my mother and my sister help me. But Cherboih does not want their help because sometimes the pronunciation of her mother is different to what she learns from school. When she has an exam, her mother prays for her. The parents take care of her health by giving her food and drink, which has lots of vitamins for her to have energy.

How the Family Helps the Child with Practical Skills

Though her sisters get prizes from Sunday school, she never gets prizes because of her lack of knowledge of the Chin language. At school, Cherboih says she is not good in Mathematics. Her dream is to become an engineer or a pilot. Whenever she shares about her dreams her parents and family would ask, "Could you really become an engineer or a pilot?" Her parents tell her what she should do in order to reach her dreams and she is very determined to pursue those dreams.

Physical Development of Cerboih

In describing the physical development of Cerboih, I used the two research questions as a guide. The first is physical needs and the second is well-being needs as these relate to the family activities that facilitate these factors.

How the Family Takes Care of the Child's Physical Needs

Every morning, Cerboih says she usually eats a heavy breakfast, then light lunch and dinner. She likes bathing at least twice a day. Most of the time their meal includes curry and beans. Her father also brings meals for the family. She says she rarely eats snacks. Cerboih realized, "My father and mother are fat," and went on saying, "This is why I am short and fat compared to my friends." However, she thinks she feels strong even though she is short. This is related to what Kuther said about how genes and nutrition influence the rate of children's growth (Kuther 2017, 226).

Cerboih has never been hospitalized for any health problems. But she said, "Sometimes I feel dizzy when I walk under the heat of the sun, especially during the summer." She also mentioned that whenever she has a chance to eat pork, she feels energized, so she feels she can study hard because of that strength. She sleeps well and wakes up early on weekdays for classes.

How the Family Takes Care of the Child's Well-being Needs

Cerboih acknowledges that her parents take good care of her. She mentioned that she enjoys playing and jumping rope around the house as well as in the neighborhood close to where she lives. Her parents tell her not to do anything under direct sunlight. Her parents also instruct her to stay clean and she has only needed to take medicine occasionally. When she goes to church, her parents teach her to be clean and to dress nicely. She feels that her parents protect her family very well and she is always under the care of her mother.

Social Development of Cerboih

In describing the social development of Cerboih, I used the three research questions as a guide. The first is right relationships, the second is peace and justice, and the third is social and ethical values.

How the Child Learns about Right Relationships

Cerboih has a lot of friends in school but she has fewer friends at church. Her parents do not allow her to visit the home of friends because if she does not behave well, her parents are afraid that the friends' family might be irritated by her actions. In her free time, she takes care of her twin brothers and spends time in watching television. When I asked about God and how God relates to her she said, "I'm not sure that God will know me." This is one of the items that the family and the church need to take note—that children need to know that God knows them personally.

How the Child Learns about Peace and Justice

Concerning getting along well with others, Cerboih said, "My father always teaches me how to sit properly and to speak good and kind words only." However, she stated that sometimes she enjoys saying bad words with her friends in school. Sometimes she is also irritated by her sisters' behavior of blaming on her for any wrong. When she feels sad, her mother always listens to her and helps her to become happy. This situation led her to say, "This is why I love my mother the most among all the members of my family."

How the Child Learns about Social and Ethical Values

Cerboih's parents teach her to be a good friend to others. She said, "When we feel someone or something is not fair, we talk a lot about that or about the person." She feels that her parents use the policy of justice and do not play favorites in the family. However, Cerboih also noticed that her second sister always gets more praises from their parents because she always behaves properly, does very well in Sunday School, and sings nicely, too.

One of the most interesting things I observed with Cerboih's family is: they talk about God to their children. Cerboih recounted that she experienced God's love and changed her behavior after attending a crusade. She even said she was sorry to her mother and her sisters for her bad manners in the past. She believed that if someone says, "I love God," then that person should have a changed life which is a sign of being a good Christian. In a way, this is related to what Bandura said about children learning by observing others' behaviors, attitudes, and outcome of those behaviors (1977, 341). Cerboih also confesses that sometimes she lies to her mother when she did not want to be blamed and that she is afraid of the discipline.

Summary of Cerboih's Profile

Table 4 presents the outline of the information that Cerboih has shared in the narrative above.

Cerboih, 11-year-old girl, Grade V

Table 4: Summary of Cerboih's Profile According to the Research Questions

Spiritual Development	Indicators	Child's Perceptions
	Family Activities in relation to seeking relationship with Christ	Heard about God through Sunday school and most of the time from her mother
		Parents go and pray in the church for them
		Has relationship with God at home and church and attended crusade
		Family does devotions often and sings Burmese songs
		Always talks with friends; not listen to Bible stories in the church
		Her mother helps to memorize the Bible verses for Sunday school
		Child prays to God in the morning, mealtimes, and bedtime
	The Family Activities and How the Child Acquires Right Worldviews	Parents do not allow child to visit other people's house
		Child believes her mother is good Christian but her father is not
	The Family Activities and How the Child Acquires Right Values	Family teaches her to be a good child and her father teaches her how to keep promises
Child knows the bad things more than the good things		
Intellectual	How the Family Helps Child's Educational Needs	The family never fails to buy supplies
		Child wants to be pilot or an engineer
		Parents know her dream
	How the Family Helps the Child Acquire Practical Skills	Knows how to cook, takes care of the house
Physical		Girl, 11 years old, Grade V

	How the Family Takes Care of the Child's Physical Needs	She is 132.08 cm tall and weighs 36 kg (below the normal height but weight is higher than WHO standard)	
		Has been checked by doctors	
		Sometimes feels dizzy walking under the sun	
	How the Family Takes Care of the Child's Well-being Needs	Child says she has not been admitted to a hospital	
		Mother takes care her of her health and disciplines her	
		Family provides for clothes	
		Feels protected by the family	
	Social	How the Child Learns about Right Relationships	A lot friends in school and fewer friends at church
			Play with friends often
Likes reading and stays at home			
How the Child Learns about Peace and Justice		Parents and siblings teach her to speak good and kind words	
		Sometimes she lies her mother	
How the Child Learns about Social and Ethical Values		Parents teach her to be a good friend to others	
	Feels unfair among friends		
	Changed behavior after attending a crusade		

Case Study Five: Ngunte

This section presents the story of Ngunte. The case study includes her demographic characteristics and her experiences regarding the influence of her family on her holistic development.

Ngunte's Drawing

When Ngunte was asked to draw her family picture (Figure 9 below), she thought for some time before she began to draw. She took only a few minutes for her drawing and coloring. After the drawing was done, when asked about what comes first to her mind when hearing about *family*, she said, "My family is composed of people who live together with us." Then continued to explain who those people are. Figure 9 below shows Ngunte's drawing.

Ngunte's Drawing



Figure 9: Drawing of Ngunte, 10-year-old girl

She explained that in her drawing we could find her mother and grandmother who are working and cooking while her brother is sleeping in the house. Her father and grandfather are having a discussion about their business, and she and her sister are playing outside the house. She went on to say she is closer with her grandmother and her

sister than her mother because her mother has a stern face. She loves her mother but she is also afraid of her at the same time.

When asked about the colors in the drawing and if she would like to say anything more concerning her drawing, Ngunte explained that she likes coloring but is not good in drawing human images. She also stated that she got the first prize in coloring at their school this year.

Ngunte's Demographic Characteristics

Ngunte is a 10-year-old girl. She is the eldest in the family. She has one younger sister and one younger brother. At the time of her interview, she was in Grade V studying in English school, which is also a private school. When asked about her parents' profession, Ngunte said her father is a businessman and her mother is a nurse. Their family lives in to the same compound but different houses as Ngunte's maternal grandparents.

Spiritual Development of Ngunte

In describing the spiritual development of Ngunte, I am writing using the three research questions as a guide. The first is the family activities and how the child seeks relationship with Christ. The second is the family activities and how the child acquires right worldviews. Third, are family activities and how the child acquires right values.

Family Activities in Relation to Seeking Relationship with Christ

When I asked about God, Ngunte said, "I hear about God only from Sunday School class." She continued by saying her parents used to say things to make their children fear God. Sometimes her father would tell them a Bible story before they went to

bed. Ngunte also said that she has heard about God from her aunts and uncles; but the family never has family devotions as Ngunte thinks family devotions should be done. Sometimes she reads a children's Bible in English for practicing reading and telling a story to her sister. She always prays before eating, when she wakes up, and at bedtime. She especially prays when she feels afraid.

Family Activities in Relation to Right Worldviews

Her parents teach her to be a good child and how to behave properly. For example, she said, "If I do something wrong, my younger sister and brother also will do wrong. If I am a good child, they will also become a good child." Ngunte seems to be aware of her influence on her two younger siblings. She said she never heard her parents teach about the world being created by God, or about other people or about other countries, but her grandparents, her aunts and uncles tell her about God and His creation. Ngunte says that if they see other things that she needs to know, they will tell her right away. Though her parents are regularly attending church she said, "I do not know if they are good Christians or not because they said they are Christians but they always fight with each other." Sometimes her mother fights with their neighbors also. With a sad expression on her face, she continued answering my other questions.

Family Activities in Relation to Right Values

When I asked her about the values that had been taught to her, she said her mother taught her that, "For a lady, when she wakes up she needs to put make-up on her face with thanakha (an indigenous make-up paste) and needs to clean the house." Ngunte mentioned that her mother always reminds her that when people visit their house in the

morning, they need to see a beautiful face and a clean house. So every morning she did what her mother tells her, but she helps to clean the house only when she has holiday from school. Other family members (grandparents, aunts, and uncles) teach her other things such as, “If you know what is right, do it and do not lie and if you cannot do something, do not make a promise.” She said, “Sometimes I do not listen to their teaching. But I just smile and pretend that I am listening.”

Ngunte’s parents have positive values, in her estimation. She stated her father is very quiet but very kind to others and her mother is very smart in her work and she is the one who takes care of their health. She mentioned that her parents do not behave differently with others or pretend to be good people because deep inside they are really kind.

Ngunte was excited when I asked about her favorite Bible verse. She said, “We memorized many Bible verses in Sunday school and among them my favorite Bible verses are Proverbs 1:7, Ephesians 6:1, and John 3:16 because we always read these verses and my teachers teach them to us in Sunday school.”

I told her that she had a chance to tell something to her parents, what would it be? She replied, “I will tell them, ‘Do not fight with each other, but love each other and tell us more about God and listen to the word of God from grandparents.’” She mentioned Ephesians 6:1, but she had a scared face and told me, “Teacher, I cannot tell them because I am afraid to tell them.” With a sad face, she said she could not tell her parents. I encouraged her not to be afraid because I believe her parents would listen to her.

Intellectual Development of Ngunte

In describing the intellectual development of Ngunte, I used the two research questions as a guide. The first is how the family helps the child's educational needs. The second is how the family helps the child to learn practical skills.

How the Family Helps the Child's Educational Needs

Ngunte transferred from government school to English school when she was in Grade III. She was doing really well both in the government and English school. When asked about her ambitions, she said that she wants to be a doctor and at the same time, she wants to be a singer. When she sees the famous celebrity women in Myanmar, many of them are good in both singing and other professional work, so they inspire her. Her family absolutely supports the needs of her education and is always motivating her toward her dreams as indicated by Ngunte. During her free time, she watches and listens to children's Christian songs. She does well in her studies and is in the top three in the class. Her parents maintain discipline and fix a timetable for her studies so she can do well. She said she believes her dreams will be fulfilled one day. In her intellectual development, her parents give good motivation to her and she enjoys her study life.

How the Family Helps the Child to Learn Practical Skills

Ngunte states that whenever she needs help with her assignments, she always seeks the help of her parents, or her aunts and uncles who live in a different house but they come and check on her every now and then. At times, she recounted, that if she thinks she can do the homework by herself, she will do so. Every month the school gives a report card that parents need to sign. She feels proud when she gets a high grade in that month. When the school has parents' meetings, her parents always attend. For practical

skills, her father teaches her how to do coloring and sometimes practices with her how to sing properly. Her mother teaches the basic things that a woman needs to know such as, how to wear proper clothes at school and at home, cleaning the house, and other good practices in the home.

Physical Development of Ngunte

In describing the physical development of Ngunte, I am writing using the two research questions as a guide. The first is how the family takes care the child's physical needs and the second is how the family takes care the child's well-being needs.

How the Family Takes Care of the Child's Physical Needs

During the time of this research, Ngunte is 10 years old, is 132.08 cm tall (ideal is 138.3cm), and weighed 25 kg (ideal is 31.9 kg). One can say that Ngunte is a little bit short as well as underweight given the WHO standard for height and weight respectively. Compared to her friends she thinks she is taller and stronger. She is thin but tall, and said that this is because her mother and grandmother cook delicious and healthful Myanmar authentic dishes twice a day. Sometimes parents and others family members go outside for dinner. Sometimes she likes to play badminton. She also likes to eat snacks like ice cream, or snacks from her school if she receives money from her parents. She goes to bed when she finishes her homework at 9 p.m. or 9:30 p.m., and sometimes on Friday, she stays up late because there is no school on Saturdays. Besides eating healthy, Ngunte also has a good sleep pattern. McDevitt and Ormrod explain that "health and well-being are related with eating habits, physical activity, rest and sleep, and health-compromising behaviors (2010, 164). Ngunte added that she also likes to play with her friends at school and playing dolls with her sister at home.

How the Family Takes Care of the Child's Well-being Needs

When asked about her well-being needs, she stated that she is being taken care of by her parents. Ngunte replied, "Whenever I feel I am not well, my mother always asks how I feel and gives me medicine. She also tells me not to eat any unhealthy food at school." Her family always takes care of her health. She likes all the clothes and shoes her parents and others have bought for her. She likes their house because she can play with her sister around the house. She feels protected when any of her family members drop her off when she goes to school.

Social Development of Ngunte

In describing the social development of Ngunte, I used the three research questions as a guide. The first is right relationships, the second is peace and justice, and the third is social and ethical values.

How the Child Learns about Right Relationships

When asked about her friends, Ngunte said that she has many friends at school and plays many games with them. Some of her friends at school are from the church that she goes to. If there is no school, most of the time she plays with her sister as a friend. Everywhere she goes, she goes with her sister. She also likes playing badminton. She said she has only a short summer break because the school is open for summer classes. Sometimes she visits famous places with her family during summer breaks.

Ngunte likes to spend her free time with her family watching cartoons and listening to songs. She likes travelling with her family and enjoys family gatherings such as Thanksgiving and birthdays. When asked what makes her happy, she said, "If my

parents are not fighting, it makes me happy and if our family does something together, it makes me happy too.”

How the Child Learns about Peace and Justice

Whenever Ngunte feels sad, she always turns to her grandmother, with whom she feels loved. Whenever her parents fight with each other, she runs to her grandparents' house. For her, her grandparents are the most helpful people when she is sad. Ngunte also said that her parents and grandparents teach her to help others and teach her to have fellowship with friends.

How the Child Learns about Social and Ethical Values

Ngunte learned the concept of being fair from her school; she did not learn that from her family. She said that her parents love all of them but she thought her parents favored her brother more than her and her sister. Other things that Ngunte said are, “My parents and grandparents teach me to respect elders wherever I am.” Most of the time her grandparents, aunts, and uncle teach her how to eat or sit like a lady. When her parents teach her about good manners, they are harsh rather than being soft or teaching gently—at least that is what Ngunte stated.

After she answered all the question of the interview, she cried for several minutes because she expressed her feelings in her answers. I allowed her to do that. She did not observe the value of modeling from her parents which Bandura documents as, “Children are careful observers, they remember what they observed from models and later try out what they have seen (1977, 23). Through this case study, we can infer that Ngunte needs more care and time from her parents to help her feel happy. She needs love more than

other things from her parents because the impact of their modeling before their children is powerful. Her parents are not role models for her spiritual development, so her parents need to understand that as well.

Summary of Ngunte's Profile

Table 5 presents the outline of the information that Ngunte has shared in the narrative above.

Ngunte, 10-year-old girl, Grade V

Table 5: Summary of Ngunte's Profile According to the Research Questions

Spiritual Development	Indicators	Child's Perceptions
	Family Activities in relation to seeking relationship with Christ	Heard about God only from Sunday school
		Family never did devotions
		Answers questions of SS teacher in church; hears Bible stories from church
		Others family members tell her about God
		Child prays to God before going to sleep, before eating, and in the morning
		Memorizes Scriptures at church
	The Family Activities and How the Child Acquires Right Worldviews	Never heard about God's creation from her parents
		Child is not sure of her parents' Christian life
	The Family Activities and How the Child Acquires Right Values	Mother fights with other neighbours
		Child wants to say to parents not to fight with each other
Intellectual	How the Family Helps Child's Educational Needs	The family never fails to support education needs
		Child wants to be a doctor or singer

		Family shows full support the child's ambition
	How the Family Helps the Child Acquire Practical Skills	Family helps her assignments
		Good in playing badminton
		Child likes coloring
Physical	How the Family Takes Care of the Child's Physical Needs	Girl, 10 years old, Grade V
		She is 132.08 cm tall and weighed 25 kg (below the normal weight and height for her age)
		Family eats healthy food
		Child is taller and stronger than her friends
		Enough sleep time
	How the Family Takes Care of the Child's Well-being Needs	Mother takes care of her health
		Parents do not allow her to eat unhealthy food
		Family provides for clothes
		Feels protected by her family
		Mother disciplines her
		Child is allowed to play
Social	How the Child Learns about Right Relationships	Child has many friends in school and church
		Playing dolls with her sister
		Child likes to go on vacation with family
		Family times seem precious with the child
		Family praises when she does well in school
	How the Child Learns about Peace and Justice	Grandmother helps when she feels bad
		Sometimes she lies others
		No chance for expressing her feelings at times
		Parents teach her how to respect elders and to have a good manners

	How the Child Learns about Social and Ethical Values	Child did not experience modelling from her parents
		Child needs more love and care

Integrated Summary on the Perceptions of the Selected Children Ages 10-12 on the Influence of the Family upon their Holistic Development in St. John Baptist Church

This study explored how the family influences the spiritual, intellectual, physical and social aspects of the selected children between the ages of ten to twelve in St. John Baptist Church. This section contains the integrated summary of all the respondents' perceptions.

Demographic Characteristics of the Five Selected Children in St. John Baptist Church

All five respondents are between the ages 10-12, two boys and three girls who live with their parents. The five case studies are composed of one 12-year-old boy, one boy and two girls who are 11, and one 10-year-old girl. They had all been born in Kalaymyo where their parents live, and have attended St. John Baptist church since they were small babies. All five selected children come from an average family background, and their parents did not complete any graduate level education. Among the five respondents, four of them finished Grade V in the government school and one finished Grade IV in the English School. All five of them regularly attended the Junior class in the Sunday school at St. John Baptist Church, at the time of the interview.

The Family's Influence on the Spiritual Development of the Five Children in St. John Baptist Church

Table 6 presents the different ways in which the family influences the spiritual development of the five selected children.

Table 6: The Influence of the Family on the Spiritual Development of the Selected Children

Case	Seek Relationship with Christ				Have the Right Worldview			Acquire Right Values	
	Heard about God thru Parents	Conduct Family Devotions	Siblings share about God	Family brings child to Church	Parents teach care of God's creation	Child believes parents are good Christians	Parents teach proper attitude	Parents teach what to do and what not to do	Parents are consistent
Biak Sang	✓	✓	✓	✓	✓	✓	✓	✓	✓
Cungte	X	X	X	✓	✓	✓	✓	✓	✓
Par Mawi	✓	✓	✓	✓	✓	✓	✓	✓	✓
Cerboih	✓	✓	✓	✓	✓	✓	✓	✓	X
Ngunte	✓	X	X	✓	✓	✓	✓	✓	X

Note: ✓ means there is presence of; and X means the absence of

Family Activities in Relation to Seeking Relationship with Christ

At the time of the interview, all five respondents are attending Junior class in the Sunday school of the church. Biak Sang has heard about God since he was the age of seven from his parents and Sunday school. Cungte heard about God only when he started attending church and Sunday school, but he says he never heard about God from his parents at home. Par Mawi did not remember the age when she heard about God. She learned about God from both her Sunday school class and from her parents while she was just a small child. CerBoih has heard about God since her childhood from her parents, especially from her mother and Sunday school class. Ngunte heard about God at the age of eight from her aunts and uncles and from Sunday school. Three of the respondents' families have family devotions, but the other two families have never practiced family devotions at home. Among them, only one respondent has a good relationship with God

through prayer. All of the five respondents never heard Bible story from their parents and they only heard the stories from Sunday school. The family and Sunday school at church are the places where they learn most about God.

Most of the respondents listened to the Bible stories from Sunday school, but not from their parents. Among them, Biak Sang said that he knows about God as his Savior and the God who helps the poor and the needy. They all know and believe that God knows and hears their prayers and that God loves them. But it is sad that they have never experienced reading the Bible with their siblings. All of them pray regularly in the morning, during meal times and at night before they go to bed. They have their personal time with God when they experience a difficult time in life, and when they are in need of something for their day-to-day life. Among them, Biak Sang seemed happier and more active than the other respondents when he narrated about his spiritual life during the interview.

The Family Activities and How the Child Acquires Right Worldviews

All five respondents said that their parents and siblings teach them how to become a good child by using many ways such as listening to the parents and elders, and loving others and sharing, etc. Most of the respondents did not learn from their siblings about how to become a good child. They knew about God as the creator of the world and they also knew that their responsibilities in taking care and loving the world. These kinds of mindset in loving and caring for the environment are not instructed by the parents. Biak Sang stated that his parents are good Christians whose faith and life is a model to imitate, but the rest of the respondents believed that their mothers are a good example of faith, but they are not sure about their father's level of faith and commitment to God.

Family Activities and How the Child Acquires the Right Values

All five of the respondents learned about right values from outside of their home. Though their parents teach them to have the right values based on the Bible they did not show them with their life example. All of the five respondents can recite Proverbs 1:7, which is the main theme of our Sunday school, Ephesian 6:1 and John 3:16. All of them indicated that their parents' behavior is the same in and out of the home. But if they have a chance to tell, what they want to tell their fathers and siblings is to become more of a good person for the family. All of the five respondents can tell about the different stories from the Bible. Biak Sang said, "He likes the story of Joseph in the Bible because Joseph endured hardship and put his faith in God with obedience and patience which is a model for any Christian." When I look at their lives, though they had a good foundation for Christian life, the influence of their parents' on their faith and their spiritual development has some gaps and needs improvement.

Table 7 shows some of the statements from the selected children on some negative aspects of their life at home.

Table 7: Some Negative Perceptions of Children

Cases	Child never heard Bible story from parents	Only heard about Bible stories in church	Father drinks alcohol	Parents do not allow child to visit other's house
Biak Sang	✓	✓	X	X
Cungte	✓	✓	✓	X
Par Mawi	✓	✓	✓	X
Cerboih	✓	✓	✓	✓
Ngunte	✓	✓	X	X

Table 8 shows that the families of the respondents have a positive influence on the intellectual needs of the children. However, Table 9 presents that Biak Sang stated that sometimes his family fails to buy school supplies for him.

Table 9: Perceptions of Selected Children on Provision of School Supplies

Cases	There are times the family fails to buy supplies
Biak Sang	✓
Cungte	X
Par Mawi	X
Cerboih	X
Ngunte	X

How the Family Helps the Child's Educational Needs

All the respondent's families help their children with their educational needs using every way they can, as this is one of the top concerns of the parents, and the biggest influence upon their children. Many parents place much emphasis on the education of their children but sometimes fail to provide for their school needs because of limited income of the parents. Only one out of five respondents does well in studying and that student always stays on the top three list. All of the five respondents have their own dreams for their future. Biak Sang wants to be a pastor because he wants to help poor people. Cungte wants to be an artist because he got the creative genes from his own father. Par Mawi wants to be a dancer, and Cerboih wants to be either an engineer or a pilot. Ngunte wants to be a singer or a doctor and that has been her dream since her early childhood. Among them, Biak Sang, Cerboih, and Ngunte told their dreams to their

parents but Par Mawi and Cungte have not. All of the five respondents have received influence regarding their dreams from outside of the family.

How the Family Helps the Child's Practical Skills

Most of the time, the parents cannot help with the requirements from school. Therefore, the siblings and other friends or cousins are the ones who help them when they need help. Ro Thuamliaana, in his MARE thesis, writes, "Many parents are illiterate and cannot guide their children's study at home" (Liana 2016, 3). Most of the parents emphasize the need to send their children to boarding schools for their education. This is the one way that parents can think of giving their children the best education. Most of the parents believe that if they could afford to send their children to boarding schools, they are fulfilling their parental role. Therefore, the parental involvement in their children's intellectual development for all the five of the respondents is weak and limited. All five of the respondents generally learn how to do things from their parents. Among them, three girls learn about the skills for cooking and cleaning the house from their parents, especially through helping their mothers. The two boys among them learn the business of their family. According to the parents' beliefs and practice, boys are more favored and get more attention from the parents even in the family context. For girls, understanding how to manage the housework is just enough. In the Chin family, men are the ones who are the heirs of the family, especially from the parents. Therefore, having a son is more of a blessing to the parents than having a daughter. This kind of mindset of the parents to their children also has a great influence upon the child, especially regarding the gender differences and its consequences.

The Physical Development of the Five Selected Children in St. John Baptist Church and How the Family Helped In This Area

Table 10 presents the different ways in which the family helped the physical development of the five selected children.

Table 10: Ways in Which the Family Helps the Physical Development of the Five Selected Children

Case	Age/ Sex	Weight and Height (WHO ideal)	Meet Physical Needs			Well-Being Needs		
			Family provides meals	Sib- lings look healthy	Child visits doctor	Allowed to play	Provided with clothes	Child feels protected
Biak Sang	11/ Boy	X	✓	X	X	✓	✓	✓
Cungte	12/ boy	X	✓	X	✓	✓	✓	✓
Par Mawi	11/ girl	X	✓	✓	X	✓	✓	✓
Cerboih	11/ girl	X	✓	Not mentioned	✓	✓	✓	✓
Ngunte	10/ girl	X	✓	✓	✓	✓	✓	✓

This table will be explained in detail below. Moreover, Table 11 presents some negative feedback from the selected children.

Table 11: Perceptions of Selected Children on their Health Issues

Cases	Child does not eat 3x a day
Biak Sang	X
Cungte	✓
Par Mawi	X
Cerboih	X
Ngunte	X

Table 11 shows that Cungte does not eat three times a day. He says that he skips lunch. Luckily, for the rest of the respondents, all of them eat three meals a day. The children indicated that their mother prepares delicious and nutritious food for them.

How the Family Takes Care of the Child's Physical Needs

The height of each respondent ranges from 131 cm to 152.4 cm. Their weight ranges from 26 kilograms to 30 kilograms. Even though the boys and the girls do not have the same weight and height, all of their weights are less than the standard weight of children their ages, according to the record of World Health Organization. Among all the five respondents, the body size of the two boys is smaller than their friends who are at the same age. However, three of the girls have good body weights and height among their friends of the same age. All of the five respondents are healthy even though they sometimes feel a stomach ache, dizziness, or some seasonal sickness. All of the five respondents usually eat vegetables, beans and curries with rice and soup two times a day. The three girls like to eat snacks more than the two boys do. All of the five respondents are strong and healthy because they have regular sleeping hours at night. They also enjoy

playing outside with their friends. Biak Sang and Cerboih need to help their parents first before they go outside to play. Ngunte has playing time every day and it is included in her schedule. Par Mawi and Cungte spend longer times playing than the rest of the respondents.

How the Family Takes Care of the Child's Well-being Needs

The five respondents do not get regular medical checkups. Sang Biak feels his stomach aches whenever he walks for a long time, but he feels better whenever he gets rest. Cerboih also feels dizzy when she studies long without having break time in the middle of study. When she met with the doctor, her health was in good condition. All of the five respondents wear nice and clean clothes which are provided by their parents, and they also enjoy wearing those clothes. Four out of the five respondents live in their own house and they all like to stay in their own house where they feel safe and good. All of the five respondents feel protected by their family; especially the girls feel their fathers are their protector when they need protection.

The Influence of the Family on the Social Development of the Five Selected Children in St. John Baptist Church

Table 12 presents the different ways in which the family influences the social development of the five selected children.

Table 12: Ways in Which the Family Influences the Social Development of the Five Selected Children

Cases	Develop Right Relationships			Develop Peace and Justice		Social and Ethical Values	
	Child has friends	Likes to be with family	Has right rel. with others	Family teaches concept of right and wrong	Family teaches fairness	Parents teach respect	Child has good relationship with family and others outside the home
Biak Sang	✓	✓	✓	✓	✓	✓	✓
Cungte	✓	✓	✓	✓	✓	✓	✓
Par Mawi	✓	✓	✓	✓	✓	✓	✓
Cerboih	✓	✓	✓	✓	✓	✓	✓
Ngunte	✓	✓	✓	✓	✓	✓	✓

Table 12 presents a good picture of the family helping the social development of the children. The narrative below gives an exhaustive discussion on this information. On the other hand, there are things that the children mentioned about their social experiences (Table 13 below).

Table 13: Perceptions of Selected Children on their Social Experiences with the Family

Cases	Child sometimes does not like to play with other children outside	Sometimes lies to family	Child says there is favoritism in the family	Child says there is favoritism in the church
Biak Sang	✓	✓	✓	✓
Cungte	X	✓	X	X
Par Mawi	X	✓	✓	X
Cerboih	X	✓	✓	X
Ngunte	X	✓	✓	X

Note: Ngunte cried during the interview she commented that she did not observe the value of modeling from her parents. She noted that her parents teach her how to be good but she has not seen that modeled in their life.

Table 13 shows that Biak Sang sometime does not like to play with other children outside their home. However, I believe this is normal among children. There will really come some moments when they just want to play on their own. It is interesting to note that all of them sometimes lie to their parents. All of them except Cungte think that there is favoritism in the family and Biak Sang commented that there is favoritism in the church.

How the Child Learns about Right Relationships

All of the five respondents have their own respective friends from school, from their local church, and from their neighborhoods. Most of the children's families are big and they also live close to their neighbors just like their own family. The five respondents are growing up with many relationships such as friends, grandparents, aunts, and uncles

and they attend the same church, family celebrations and other programs. Regarding the relationship between the children, their own parents are the ones who teach them how to behave and especially the way they need to show respect to the elderly people. They also learn how to help and love others through their parents. They spend their summer holidays playing on the street with their friends, joining the DVBS in the church and watching movies. Most of the time, they prefer spending their holidays with their friends. Whenever they receive gifts and kind words from their parents, they feel happy and worthy. All of the five respondents feel fear when their parents get in a fight and feel bad when they do not get what they want from the parents. All of the five respondents pray to God when they feel sad, and share with their mother about their fears and sadness. They all say that they are closer to their mother than their father.

How the Child Learns about Peace and Justice

All of the five respondents experience learning about peace and justice outside of the family. Most of them learn those kinds of practices most from their Sunday school class. All of the five respondents and even their siblings usually tell lies to their parents because they are afraid of a spanking from their parents when their actions or choices are not according to the parents' disciplines. All of the five respondents agree that they need to listen to their parents, but sometimes they feel that their parents never listen to what they want to be and what they have in their minds. All of the female respondents complain that though parents say that they equally love all of their children, there is still favoritism among the siblings based on their gender. Among them, three female respondents complained that their parents did not celebrate their birthday but they did a

big thanksgiving celebration when their brothers were born, and also a birthday celebration every year.

This chapter presented the analysis and interpretation of the data. The interviews, drawings, and the observations I made in the child's home as well as in the church proved fruitful in gathering the data I wanted for the case studies. I was able to connect with the five children. They warmed up to me and cooperated with the questions I asked them. One of the emerging themes in the study is: the child needs the family for all of his or her needs. How a child develops in a certain area depends on the nurture he or she receives whether physically, spiritually, intellectually or socially.

The next chapter will discuss the summary, findings, conclusion, and recommendations for the study.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter focuses on the summary, findings, conclusion and the recommendations the research identified from the data gathered. The summary begins with the identification of the demographic characteristics of the respondents and then goes on to include the major aspects of the literature review that influenced this study. The findings identified the influence of the family on the spiritual, intellectual, physical and social development of the respondents based on their responses and conduct in the interviews, observations on home and church, and their drawings. The conclusions identified several interpretations based on the findings of the study. Finally, the recommendations indicate specific ways on how the church and the home can provide a holistic ministry along with the family influence upon the holistic development of their children in St. John Baptist Church, and recommendations for further study.

Summary

This research aims to answer the question: What are the perceptions of the selected children at St. John Baptist Church, Kalaymyo, Myanmar, on the influence of their families upon their holistic development? To investigate the spiritual aspects, it researched about family activities and how the child seeks a relationship with Christ, the family activities and how the child acquires the right worldviews, and family activities and how the child acquires right values. To investigate the intellectual aspects, it

researched about how the family helps the child's educational needs, and how the family helps the child's practical skills. To investigate the physical development, it revealed how the family takes care of the child's physical needs and how the family takes care of the child's well-being. To investigate their social development, it examined about how the child learns about the right relationships, how the child learns about peace and justice, and how the child learns about social and ethical values.

The respondents of the study were five children, three girls and two boys, namely Biak Sang (11-year-old boy), Cungte (12-year-old boy), Par Mawi (11-year-old girl), Cerboih (11-year-old girl), and Ngunte ((10-year-old girl)) who reside with their parents in Kalaymyo, and have attended St. John Baptist Church for more than a year. They were willing to share about their perceptions of the influence their families have on their holistic development.

The respondents were interviewed in a semi-structured/conversational approach interview. The influences on the respondents were also observed in the church, their home, and also through their drawings. The interviews were conducted in the Chin language and were then transcribed and translated into English, and coded to find the influence of the family on their holistic development. The research methodology applied was useful for gathering data. The interview helped the researcher to have a comfortable conversation with the respondents. The researcher was able to gather the detailed information by asking additional questions beyond the questionnaire. Recording the interviews was helpful as the researcher could then have a direct conversation without having to take notes. This helped the researcher observe the facial expressions and other reactions given by the respondents. The observation helped the researcher to further

understand whether the family met or did not meet the developmental needs of the respondents. Finally, the drawing technique helped the researcher to understand their inner feelings as to the influence of the family on their holistic development.

The society's most important institution is the family. A family is the place where we can learn to understand, to experience and live with the family of God. Kenneth Chafin writes that the family "develops thinking and shapes the attitude and equips for the living" (Chafin 1978, 14). The family is the place where the entire range of human experience is communicated; love, hate, forgiveness etc. Everything the child saw his parents do and everything heard from the parents is recorded in his or her mind (Harris 1992, 19). When the respondents observe what their parents do and it is not consistent with what they hear their parents say, has a negative influence on their spiritual development looking the communications with their parents. One of the top concerns in Kalaymyo is children's education (Liana 2016, 2). It was reported as true in the case of these respondents that the family has influences on their intellectual growth through providing financial needs for their education. Therefore, parents do not have time for their children since they focus on earning more money for the education of the children. The family also meets the physical needs of their children which is shown by a healthy body. The family gives opportunities for their children to improve social skills by allowing them to play with their friends.

Findings of the Study

This study explored what the perceptions are of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, on the influence of their families upon their holistic development. In relation to this research, the demographic characteristics, how

the families influence their children's spiritual, intellectual, physical and social development of the selected respondents were investigated.

This study consisted of five respondents, ages 10 to 12 years old, from St. John Baptist Church, Kalaymyo, Myanmar. This study was qualitative in employing a case study approach. Data was gathered through semi-structured interviews in St. John Baptist Church, Kalaymyo, Myanmar. Aside from interviews with the respondents, other sources of data were collected through the drawings and observations. The respondents were asked to draw their experiences related to the influence of their families in their day-to-day life, and I also observed them in their homes and in church activities. The following summarizes how the families influence their holistic development of the selected respondents.

Based on the result of the study, the research concluded that there are areas in the child's life where the family has failed to help in the holistic development of the five selected respondents in St. John Baptist Church, Kalaymyo, Myanmar. The following are the identified influences of the family upon their child's holistic development based on the perceptions of the respondents, their own drawings, and the observations at home and church guided by the research questions.

First, on the spiritual development of the respondents, the following are the aspects identified. First, according to the perceptions expressed by the selected children, there was a rather low positive influence of the family on their children in guiding them into a relationship with Christ. Based on their comments, the respondents heard about God and listened to the Bible stories mostly from Sunday school and not with intentionality from their parents or siblings in the home. They all know and believe that

God knows and hears their prayers and God loves them. However, it is not encouraging to know from the selected children that there was no intentional and regular exposure to the Word of God in the context of the home. All of the participants in the study indicated that they pray regularly in the morning, during mealtimes, and at night before they go to bed. Among the five, three respondents have experienced family devotions, but two of the respondents' families have not had any family devotions. Second, according to the perceptions of the selected children, teaching children the appropriate manners with older people and their peers help children have the right worldviews. Most of the respondents indicated that the positive model of their mothers have a greater influence on them than their fathers in the family. In fact, three of the five fathers in the study drink alcoholic beverages, according to the narrative of the selected children and this affects their relationship. However, in general, the selected children indicated that their parents teach them to take good care of God's creation, to respect everyone, especially the elders (which is a Myanmar cultural trait), and their parents and grandparents as well as uncles and aunts help them to have proper attitudes when dealing with other people. Third, based on the findings of the study, the activities in the family have helped them acquire right values. In the home, the parents tell the children what to do and what *not* to do. The parents did try to teach right values to the children. Most of the children in the study indicated that their parents are the same inside or outside the home, at least, there is consistency. Although the fathers were not ideal, as to the children's perceptions, but the mothers showed a great example of how to be a good consistent Christian. One can infer from this result that dual parental involvement has better results than single parenting.

Second, the family's influence on the intellectual development of the respondents in terms of the following areas are: First, according to the perceptions of the selected children, they felt the family's support in terms of providing for the education supplies. Both parents and siblings help them with homework and most of the members of the family support their ambitions in life, although only three of five children shared their dreams for the future to their parents. Second, all of the selected children indicated that their parents help them acquire life skills for livelihood, and each child is good at something. It is interesting to note that the study had gathered in some form that the work of the father influences the boys, and the work of the mother influences the girls. One can surmise that there is a gender influence on the family regarding practical skills, especially in the context of Myanmar society.

Third, the physical development of the selected children and how the family helped in this area is discussed in this way. First, the five selected children indicated that their families provided for their food. However, all of the children in the study are below the World Health Organization standard weight and height for children 10 to 12 years old (refer to Table 10). Three of five selected children indicated that they visit the doctor and that their mothers take care of them physically. All of them were also allowed to play both inside and outside the home. Their families provided all of them with clothes. Second, with regards to general well-being, the selected children indicated that they get proper nutrition, they were sent to school, and that they feel protected by their families—parents, grandparents, siblings, uncles and aunts. The girls in the study indicated that they feel that their father is their protector.

Finally, the family has influenced the social development of the selected children in the following areas: First, the family provides a place where their children can nurture with many relationships such as friends from school, the church, relatives including grandparents, aunts and uncles, and neighbors and the children indicated that these people are “just like family.” Second, the respondents are trained by their parents to give respect to elderly people and to help and love others. The parents trained the children apply these practices while they are in the services of the church, while they are in the family activities, and with their friends. Third, according to the perceptions of the selected children, the parents have less influence on their children regarding justice in showing love and care to their children. The girls thought that the boys are always favored and get more attention. In the context of a Chin family, since the family line is counted only through the names of the boys in the family, giving birth to a boy rather than a girl is a greater honor in each family. The fathers especially are longing to have sons rather than daughters in order to stand as head of the house. This cultural practice might probably contributed to this experience.

Conclusions

Based on the findings of this research, the family has influence in varied ways on the holistic development of the selected children in ages 10-12 at St. John Baptist Church, Kalaymyo, Myanmar. The following are the conclusions that this study brought forth:

Spiritually, this study found that there is less intentionality on the part of the parents and siblings to conduct devotions, read Bible stories, and discuss about spiritual matters in the context of the home. The selected children indicated that they were encouraged to be a good child by the disciplines and teachings of their parents in many

ways, but there was no significant effort to model these before the children. The respondents were somewhat influenced by their parents in having a right worldview and values through their teaching, but most of the worldview received and learned by the children was from their Sunday School classes. In this area, the children indicated that the church did very well in exposing them to God's Word. In the area of spiritual nurture, the church can equip the families on how to be intentional and organized in exposing children to the Word of God in a "whole day" lifestyle, just like the model indicated in Deuteronomy 11.

Intellectually, the family had a very positive influence upon the selected children. In fact, in the study, this is the most positive area where the selected children indicated where the family really helped them through helping and supporting their educational needs. All the respondents were influenced by the family business that shape them to promote their practical skill of helping their parents. Families can really enrich the educational experiences of children by constant praise and support for their efforts.

Physically, based on the perceptions of the respondents, their families helped them through providing meals, clothes, and healthcare, enough sleep and regular exercise, and time to play with other children. The respondents felt that their parents protected them so they feel safe at all times.

Socially, the family has helped the children's development of right relationships with others through their encouragement and guidance as parents. The respondents have learned how to show respect to elderly people, and how to help and love others in their school, church, and community. All the respondents were influenced by their parent's guidance in associating with other friends.

Recommendations

Based on the findings and conclusions of the study, the following recommendations are offered to the parents, the church and for further study.

Recommendations to the Family

First, based on the perceptions of the selected children, the parents need to be aware that the home is a place of parental teaching and child learning according to Deuteronomy 6 and 11, so the parents must assume the main responsibility for the spiritual formation of their children and not depend only on the church. The parents could consider intentional teaching and nurturing so their children will grow in faith through building a relationship with and experiencing God in prayer and sharing Bible stories in the context of the home. The parents would also do well by modeling a good posture of spirituality before the children. The selected children indicated that they were not able to see this example from their parents, especially their parents. The church could also consider equipping the fathers to be active in the spiritual nurture of their children at home and the parents need to lead their children's spiritual life by doing family devotion and praying time. The parents be made know their role as the spiritual and holistic natures of their children.

Secondly, the parents of the selected children need to be commended on a job well done in the area of helping their children with their intellectual pursuits. The selected children indicated that they were well provided by educational supplies and the support that they need in their studies and acquiring practical life skills.

Third, the selected children needed help on proper nutrition since all of them fell short of the WHO standard of height and weight for children 10 to 12 years old. The parents might consider providing more nutritious meals needed by growing children.

Fourthly, the selected children indicated that they felt there is favoritism in the family. The parents may not be aware of this due to cultural norms; however, the parents can try to show equality on their treatment of each child. The fathers need to be sober so they can show a good example who are in their growing up years.

Finally, the parents need to be made aware of their role as the spiritual and holistic nurturers of their children. They need to learn how to provide their children with the tools they need for holistic growth. In this light, the partnership between the home and the church is necessary.

Recommendations to the Church

For spiritual development during childhood, the church needs to have a heightened awareness as to the importance of the parents' involvement in the spiritual life of the home. The church, as a faith community, could consider equipping parents to be the spiritual leaders in their family. The church needs to lead the parents to pray the Lord prayer in every family devotions, teaching Bible study for elder class and equipping with spiritual crusade for parents. The children's spirituality will be formed through daily life and their faith will be nurtured through the sharing of faith with family devotions, telling Bible stories, and praying together. As explained above, all of the selected children never seemed to hear Bible stories from their parents. All of them indicated that they only heard about Bible stories in the church. This would be one aspect that the church can strengthen: train parents to tell the Bible stories to their children at home. The church

needs to help parents come to know God personally, and grow in their Christian faith. The church reaching out the fathers to attempt camping which the church offer to help the people break their addiction to alcohol, so the fathers show a good manner for their children.

Furthermore, the church can encourage parents to act as Christian models to their children and showing right worldviews and value to other people. The church can also nurture children by helping the family more with biblical instruction by providing information from the church through helping their children Sunday school lessons. All these things the church may do plus preaching, special seminars on effective parenting, and other related programs fitting to family spiritual development. In the study, the church needs to be commended. All the selected children have positive perceptions on their experiences in the church.

For their intellectual development, although the selected children have positive perceptions on this area, but the church can still enrich the experiences of the children. The church may consider starting programs in children's ministry that will provide opportunities to support and shape the children's intellectual development with events such as talent shows, drawing projects, music, and other activities through the church. This would help the parents know their children better in order to support them with their dreams. The church could also help parents plan for financial support in order to meet the children's educational needs.

For the children's physical development, the church could engage in the following programs for the development of the children's health. First, the church could conduct free medical check-ups for children at least once a year. Second, the church could present

seminars on general knowledge about health by inviting local medical doctors and staff from the health department. Members will learn the importance of knowing how to take care of their bodies, how the children develop based on their gender, and how it affects their self-esteem.

For the children's social development, the church needs to serve as a place where the family can build healthy relationships through communication with each other and be a model for the children in issues involving peace and justice. The church may do this by emphasizing a Christian family week and holding church family retreats and seminars to help develop and practice their social responsibilities. Part of the program could be some lecture-type gathering on a topic to help people break their addiction to alcohol, especially that most of the respondents of the study indicated that their father's love for alcohol has an effect to their development. The children are formed in all areas of their development based on what they experience in the family, in school, and in the church as well. Therefore, the church needs to provide opportunities related not only with their spiritual development, but also the holistic development of each child.

Recommendations for Further Studies

The following are some gaps that this current study has identified and would recommend for further empirical investigation:

- a. A qualitative study on the perceived influence of the church upon parenting in Myanmar
- b. A quantitative study on the differences of the self-perceptions of holistic development between boys and girls.

- c. A qualitative study on the impact of grandparents upon children's holistic development in Myanmar.
- d. A study on the best way to equip parents in Myanmar to be the spiritual nurturers of their children.
- e. A qualitative study on the best practices on how to reach out to fathers so they can nurture their children in a holistic way.

APPENDIX A

INTERVIEW PROTOCOL AND THE INTERVIEW GUIDE

Statement of the Problem:

This study will be guided by this main question: how do the selected children ages 10-12 in St. John Baptist Church, Kalaymyo, Myanmar perceive their family's influence on their development?

The following is my guide as I converse with the child:

- I will make sure the things I need to bring are ready: snacks for the child, recorder, notebook, pen, and my Observation Checklist.
- For the first of two interview sessions, I would make sure that the child is comfortable with my presence. I will tell her or him about the goal of my interviews. I will tell her my name and I will ask what is her name,
- I will tell her that the conversation will just be for 45 minutes to one hour. I will be interviewing the child in his or her home. The parents could be in the home but will not be part of the conversation.
- I will inform the child that I am coming back the next day for the drawing activity and hopefully have more conversations with her.
- I will tell the child that there will be *no* wrong answers. He or she can tell me anything that she feels about the questions that I will ask her. We can enjoy eating the snacks together while conversation is going on.
- I will ask the child if she would be comfortable if I will record our conversation. If she says no, then I will ask her if I could write her responses. If she is OK with the recording, I will go ahead and record.

- I will do a test of the recorder. I will ask her about the following: age, number of siblings, and birth order in the family, what grade she is in currently. I will ask these in the politely way. I will assure her that her real name will not be in my thesis. I will give her a pseudonym.
- Then I will review and listen to the recording to be sure the recorder is picking up her voice clearly.
- Then I will start with my research questions which are the following:

THE INTERVIEW GUIDE

The first part of the interview questions would consist of the respondents' spiritual development. This is the research question: According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, in what ways does their family impact their *spiritual* development in terms of the following areas?

I will ask the child the following questions in a polite and friendly way. I will remind myself that the following are the questions that needed to be answered. Spiritual development questions consists of (a) seek relationship with Christ; (b) right worldview; and (c) right values. I will remind her that there are *no* wrong questions. She can just tell me honestly what she thinks is her perception on the questions. The following questions are for "seeking relationship with God:"

1. Can you tell me who was the one who first told you about God? Your mother? Father? Can you still remember how old were you when that happened?
Where did that happen?
2. Who else besides your parents tell you about God? How about your brothers and sisters?

3. Do your parents read or tell Bible stories to you? What do you think about God from the Bible stories you heard?
4. Do your siblings read the Bible with you? Do you enjoy these times?
5. Have your parents asked you to pray together with them? Did you like that? How often was that? Were you able to talk to God on your own? How about your siblings? Do they also pray with you?
6. When your parents or siblings are not with you, do you talk to God? Do you hear from God?
7. Do you have family devotions? How often is that? What are some lessons you remember from those devotions?

The following questions will be for “teaching right worldview:”

8. Do you think your parents taught you to be a good child? In what ways?
9. How about your siblings? Do they also teach you to be a good child? Can you please tell me an incident when your brother or sister taught you how to be a good child?
10. What are the things that your parents teach you about the world that God created? About other people? About other countries? What do you think about your friends in school? In the church? In your neighborhood?
11. Do you think your parents are good Christians? If yes, in what way do you think your parents are good children of God?

The following questions will be for “teaching right values:”

12. Can you please tell me what do you think of the phrase, “right values?”
13. Can you please identify what are some “right values” that you know of?

14. Where do you think you learned these “right values” from?
15. Do your parents teach you these “right values?” If yes, can you please identify the “right values” that you learned from your parents or siblings?
16. What kind of model value and characteristic your parents and/or siblings have?
17. Are they the same person outside and inside your home? In what ways?
18. What Bible stories or verses do you like from the Bible? Why did you choose this particular story of Bible verse?
19. If you have a chance to tell your parents on the things you wanted to learn for your faith in God, what will you tell them?

The second part of the interview questions would consist of the respondents’ *intellectual* development. The research questions is: According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, in what ways does their family impact their intellectual development? Intellectual development questions relate with the following: (a) educational needs; and (b) practical skills

The following questions will be for “educational needs:”

1. How your family helps or not help for your education? Why?
2. How does your family provide for your educational needs? Can you tell me the things that your family buys for you in relation to your school needs?
3. What do you like to be when you grow up? Why? Can you tell me about it?
4. What will you do to achieve your dreams?
5. How your family helps or not help for your dream? Why?

6. How will you feel if your family help or not help to become your dream?
Why?

The following questions will be for “practical skills:”

7. How does your family help you with school work, for example, school projects that need support from the family? Can you tell me your experience of your family (parents or siblings) helping you with class projects?
8. Are you happy when your family helps to do your homework?
9. How do you feel when your family helps to do all your school activities with you?
10. What are some practical skills that your parents teach you? Please explain.

The third part of the interview questions would consist of the respondents’ *physical* development. The research questions is: According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, in what ways does their family impact their physical development? Physical development questions relate with the following: (a) basic physical needs; (b) well-being needs

The following questions will be for “basic physical needs:”

1. What kind of foods do you usually eat in your home? Why?
2. How many times do you eat rice? Why?
3. Do you like to eat snack? What kind of snack do you like it? Why?
4. How do you think are you more strong, big or weak, small than your friends?
5. Do you remember what times did you go hospital for your health? Why?
6. What time you are sleep and wake up every day? Why?

7. What games do you like to play? Why?
8. Did your parent allow or not allow playing football with your friend?

The following questions will be for “well-being needs:”

1. Can you tell how your parent takes care of your health?
2. Do you think you have clean clothes? Do you like the clothes that your parents buy you?
3. Do you think that your house is a good place to live in? Why and why not?
4. Do you feel protected by your family? In what ways?

The fourth part of the interview questions would consist of the respondents’ *social* development. The research questions is: According to the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar, in what ways does their family impact their socio-emotional development in terms of the following areas? Social development questions relate with the following: (a) right relationships; (b) peace and justice; (c) social and ethical values

The following questions will be for “right relationships:”

1. How many friends do you have? Where did you meet your friends?
2. What do you like to do most? With whom are you having fun times with?
Why? Where?
3. How do you feel about living with your family? Why? Can you tell me about it?
4. With whom would you prefer spending holidays with? Your family? Or your friends? Please explain.

5. What activities do you like to do with your family?
6. What makes you happy? What makes you sad? Why?
7. Who helps you when you're sad?
8. What are your fears? How did you overcome or not overcome your fears?

The following questions will be for "peace and justice:"

9. Do you think your parents and/or siblings teach you how to go along with others?
10. Where did you learn the concept of "fairness"?
11. Do your parents play favoritism in your home? Why? Why not?

The following questions will be for "social and ethical values:"

12. Do your parents and/or siblings teach you how to have good manners at home? In the church? In school? In the community?
13. Do your parents and/or siblings teach you to respect your elders? In what way?

After asking all these things, I will thank the child and tell her that what she has shared could hopefully help St. John Baptist Church improve the ministry of helping families in the church.

INTERVIEW PROTOCOL AND THE INTERVIEW GUIDE

(CHIN VERSION)

Nauhnak ih thlarau thansonak cu thupibik ah ret in thusuhnak neih a si ding.
 Thuhrampi zingzoinak ah St.John Baptist kawhhran, Kalaymyo sungtel lakin hrilmi
 nauhnak pawl ih nu le pa in an thlarau thansonak hrangah ziangvekin an bawm ti suhnak
 a si.

A tanglamih thulu pawl thawn nauhnak pawl cu duhdawtnak le nelawnak thawn
 thusuhnak ka nei ding a si.

- (a) Pathain a hawlnak le a pehtlaih daan
- (b) A khua cuan daan
- (c) Man nei thudik tin pathum ah theh in ka sut ding.

Cun suhmipar in an mai'h hmuh dan vek cekci in felfai te'n an sim ding le sim
 soal ti a um lo thu thei thiam ko ka sim fiang ding a si.

Pathian a hawlnak le a pehtlaih daan timi thulu thawn a tanglam vekin ka sut ding.

1. Zo in Pathian thu a lo sim hmaisabik? Na nu maw na pa? A lo simlaih kum
 ziat na si? A lo simnak hmun le ziang na tuah laiah a lo sim ti in sim thei pei
 maw?
2. Na nu le pa siar lo mi ding in teh Pathian thu an lo sim maw? Na unau pawl in
 teh an lo sim maw?
3. Na nu le pa in Bible thuanthu an lo sim dah maw? Bible thuanthu sung ih
 Pathian hmin na theih tikah ziang tin na ruat?
4. Na unau pawl thawn Bible na siar dah maw? Nuam na ti maw?

5. Na nu le pa in thlacam an lo sawm dah maw? An lo sawm tikah na duh maw? Ziangvek can ah nan tuah theu? Mah te Pathian biak can teh na nei maw? Na unau pawl teh nan mah thawn thla an cam thlang ve maw?
6. Na inn sang pawl an um lo can ah thla na cam dah maw? Pathian in a lo let maw?
7. Innsang khawm nan nei maw? Ziangvek can ah nan nei? Innsang khawmnak ih na hngilh thei lo mi a um maw?

Khua cuang daan tha nei ding in zirhnak timi thulu thawn a tanglam vekin ka sut ding.

1. Na nu le pa in mitha si ding in lo zirh dah maw? Ziangtin an lo zirh?
2. Na unau pawl in teh mitha si ding in ziangtin an lo zirh timi in sim thei pei maw?
3. Leilungpi le a sung um thil hmuahhmuah cu Pathian ih sersiam mi an si tin an lo zirh maw? Mi nung pawl, khua le ram, na tlawng kai pi pawl, na kawhhran pi pawl, na inn hnen pawl teh zo ih sersiam mi tin na ruat?
4. Na nu le pa hi zumtu tha an si tin na ruat maw? Ziangruangah zumtu tha an si na ti thei?

Man nei thudik zirhnak timi thulu thawn a tanglam vekin ka sut ding.

1. Man nei zet ih na ruah mi thudik pawl in hlawm thei pei maw?
2. Man nei thudik na timi hi ziangvek pawl an si ti in sim thei pei maw?
3. Man nei thudik hi khuitawk in na zir ngah tin na ruat?
4. Na nu le pa hnen in maw man nei thudik na zir? Asile, ziangtin an lo zirh ti fiang deuhin in sim thei pei maw?

5. Na nu le pa lole na unau pawl hnen in zohthim tlak na timi in sim thei pei maw?
6. Inn ih an um dan le a leng ih an um dan a bang aw tin na ruat maw?
7. Bible thuanthu asilole bungcang lak ih na duhbik mi ziang a si? Ziangruangah himi na hril?
8. Na nu le pa, unau hnen in na zir mi lakah Pathian zumnak lam a tel lo ti bang seh la an hnen ah ziang sina sim duh mi?

Thuhrampi pahnihnak ih ka thusuh dingmi pawl cu fimthiamnak lam thansonak ti a si ding. Ka suh ding mi thulu pawl cu-

- (a) Zirnak ih tul mi
- (b) Tuah thiamnak tin pahnih ah then in ka sut ding.

Zirnak ih tul mi timi thulu thawn a tanglam vekin ka sut ding.

1. Na inn sang pawl in fimzirnak ah anlo bawm maw bawm lo? Ziangruangah?
2. Na inn sang pawl in tlawng ih na tul mi an lo timtuah sak maw? Tlawng ih na tul mi ziangvek pawl an lo lei sak.
3. Na upat le ziangmi tuan na duh? Ziangruangah ti in sim thei pei maw?
4. Na tumtah mi cangsuak dingin ziang si na tuah ding?
5. Na tumtah mi cangsuak dingin na innsang pawl in an lo bawm maw?
Ziangruangah?
6. Na tumtah mi cangsuak dingin na innsang pawl in an lo bomtikah siseh bom lo ah siseh na thinlung sungah ziang tin a um? Ziangruangah?

Tuah thiamnak timi thulu thawn a tanglam vek in ka sut ding.

1. Tlawngih tuah an lo fial mi pawl na inn sang pawl in an lo bawm maw? Eg.
Inn sungsang zaten tuah tlang tul mi thil an lo fial tikah na innsang pawl in an lo tuah pi maw? Na hmuh tonnak in sim hram?
2. An lo bom tikah na lungawi maw?
3. Tlawngih an lo fial mi pawl na inn sungsang in an lo bomtik ah ziangtin na ruat?
4. Na nu le pa in ziangvek tuah thiamnak pawl an lo zirh. In sim fiang thei pei maw?

Thuhrampi pathumnak ih ka sut ding mi cu taksa thansonak ti a si ding. Ka sut ding mi thulu cu-

- (a) Taksa ih tul mi
- (b) Harhdamnak famkim tin pahnih ah theh in ka suh ding.

Taksa ih tul mi timi thulu thawn a tanglam vek in ka sut ding.

1. Inn ah ni tin na ei mi rawl a um maw? Ziangruangah?
2. Ni khat ah veiziat rawl na ei? Ziangruangah?
3. Ciphniar teh na ei maw? Ciphniar lak ah ziangmi na duh bik? Ziangruangah?
4. Na rual pi pawl hnakin ka tum deuh lole ka fate deuh lole ka cak deuh lole ka der deuh tin na ruat awk maw?
5. Damlonak ruangah siizung na to dah maw? Veiziat na to? Ziangruangah?
6. Ni tin na it can le na tho can in sim pei maw? Na nu le pa in caan bikhiah an lo tuah sak maw?

7. Ziangvek lehpannak si na lek theu? Ziangruangah ?
8. Na nu le pa in rual pi lakih lek an lo siang maw siang lo? Ziangruangah ?

Harhdamnak famkim timi thulu thawn a tanglam vek in ka sut ding.

1. Harhdamnak ding ah na nu le pa in ziang an lo tuah sak ti in sim thei pei maw?
2. Na hnipuan pawl an thiangfai maw? Na nu le pa in nangmah duh mi hnipuan maw an mah duh mi hnipuan an lo lei sak?
3. Nan inn ih um hi nuam na ti maw? Ziangruangah ?
4. Na inn sungsang in a lo kilhim tin na ruat maw? Ziangvek in?

Thuhrampi palinak ih ka sut dingmi cu pawlkom thansonak ti a si ding. Ka sut dingmi thu lu cu-

- (a) Kom awknak daantha
- (b) Daihnak le dingfelnak
- (c) Zaatlang nun le ziaza tha tin pathum ah then in ka sut ding.

Kom awknak dan tha timi thulu thawn a tanglam vek in ka sut ding.

1. Rualpi pa ziat na nei? Na rualpi pawl thawn ziang tin nan tong aw?
2. Ziangmi si nan tuah tambik? Zo thawn pawl kom awk nuam na ti? Ziangruangah? Khuitawk hmuh ah?
3. Na innsang pawl thawn um tlang hi nuam na ti maw? Ziangruangah ti in sim thei pei maw?
4. Na man can ah zo thawn um na paih bik. Na innsungsang thawn maw lole na rual pi pawl thawn ?
5. Na inn sungsang thawn nan tuah tlang duh mi thil a um maw?

6. Ziangvek in a lo lungawi ter? Ziangvekin a lo riahsiat ter? Ziangruangah?
7. Na riahsiat can ah zo in a lo hnem?
8. Ziangvek pawl na tih? Tihnak um can ah ziangtin na tuah?

Daihnak le dingfelnak timi thulu thawn a tanglam vek in ka sut ding.

1. Na nu le pa, unau pawl in mi dang thawi'h pawlkom daan an lo zirh maw?
2. Dingfelnak cu khui tawk in na zir?
3. Na nu le pa in nan unau lakah duh hleice mi an nei maw? Ziangruangah?

Zatlang nun le ziaza tha timi thulu thawn a tanglam vek in ka sut ding.

1. Nan inn ah ziaza tha thu an lo zirh dah maw? Kawhhran ah teh? Tlawng ah teh? Pawlkomnak ah teh?
2. Na inn sungsang in mah hnak ih upa pawl upat tihzah pek dan ding teh an lo zirh maw? Ziang tin an lo zirh dan?

Himi thusuhnak ka theh tikah cun nauhnak pawl ih sisuah mi in hmai lam nauhak thawn Pathian hna tuannak hrangah siseh, kawhhran innsang pawl hrangah siseh thathnemnak tapi a um ding ti ruah sannak ka nei.

APPENDIX B

OBSERVATION CHECKLIST

Date of the Observation: _____

Place: _____

Home

Church

Name (Code) of Respondents: _____

Time of Observation: _____

Observer: _____

Observation Notes:

The following are some of the things I observed during the field research:

1. Description of the setting,
2. Behavior, expressions, non-verbal cues of the respondents
 - a. Spiritual Development:

i. How the child show or not show relationship with Christ

ii. How the child show or not show the right worldview

iii. How the child show or not show the right values

b. Intellectual Development:

- i. Evidence of educational needs being met or not met

- ii. Evidence of the knowledge for practical skills met or not met

- iii. Evidence of emotional support by family given or not given

c. Physical Development

- i. Evidence of basic physical needs being met or not met

- ii. Evidence of well-being needs met or not met

d. Social Development

- i. Evidence of family helping or not helping the child develop right relationships

- ii. Evidence of family preparing or not preparing the child develop peace and justice

- iii. Evidence of family preparing or not preparing the child to have best social and ethical values

3. My feelings/impressions while doing the observation and/or interviews

APPENDIX C

DRAWING ACTIVITY PROTOCOL

Give the child the following drawing materials: (drawing paper, pencil, pen, coloring markers, crayons, and eraser, and other drawing materials). Give the snacks to the child and talk with the child enjoying the snack together.

Say to the child:

“I would like to have you draw me a picture of your family and what is special to you in your family on the paper.”

“You can draw the way you want to.”

Be sure that the child’s name is on the picture and it is labeled—My Family, My Parents or Siblings, or Any Title that the child wishes to write.

After the picture is completed, comment:

“That is a very nice picture, or,

I like your picture.

Tell me about it.”

Let the child talk about it.

If you notice anything you are curious about ask:

“I notice you _____. Can you tell me about that?”

You might ask:

How does it make you feel when you think about the church?

This is adapted from Stonehouse, Catherine. 1998. “Interview Protocol Used in Listening to Children Research.” Email attachment (13 March 2017).

APPENDIX D**LETTER TO THE PASTOR IN ST. JOHN BAPTIST CHURCH
IN KALAYMYO, MYANMAR**

Dear Pastor,

Christian greeting!

I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). To complete my units for Master of Arts in Religious Education program, major in Holistic Child Development, I am currently preparing to do the research for my thesis entitled, “Perceptions of the Selected Children in St. John Baptist Church, Kalaymyo, Myanmar on the Impact of their Families on their Holistic Development: A Multi-Case Study Approach.” The main focus of this study is to discover the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar on the impact of their families on their development.

In this light, I respectfully ask for your permission to allow me to conduct this research with five selected children from your church as my respondents. I would like your approval to do the following with the children in our church: pilot study and observation. For the pilot study, I would like to ask your permission to give me the list of all the children who have the following qualifications: (a) 10 to 12 years of age; and (b) the child’s parents have been regular members of the church for at least five years before the beginning of this research; and (c) this family should have lived in Kalaymyo, Myanmar for at least six years. From the list that you will give me I would select at least two children to serve in my pilot study. I would send letters to the parents and I would ask their permission to let me conduct interviews, observation, and drawing activity with

their children. The second research tool is observation. I would like to ask your permission to allow me to observe the children while they are in church.

I will be documenting all these through voice recording and note-taking. I will protect the privacy and confidentiality of all children involved. All gathered data will only be used for the purpose of the research. And I will also prepare a consent form for the children's parents to grant permission for their children to participate in the research project. Attached are the interview protocol and guide, the observation checklist, and the drawing protocol.

I hope this study will really help those leading the church's children's ministry to effectively nurture children's development and to equip families on how to carefully nurture the holistic development of children.

Thank you very much for your kind consideration and cooperation.

Blessings!!!

Respectfully yours,

Naomi Ni Em

TRANSLATION OF LETTER TO THE PASTOR OF ST. JOHN BAPTIST CHURCH
KALAYMYO, MYANMAR

Dear Pastor

Cibai ka lo buk!

Kei mah cu Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines ah Master of Arts and religious Education zir lai ka si. Ka zirnak ah Holistic Child Development Major ka lak ih ka theh suak theinak dingah kawhhran sungtel nauhak pawl lakin hril mi pawl ih taksa, thinlung, thlarau thawn innsang ih a thansonak hawl dingin le hmu suah mi in nauhnak pawl an thlarau lam lawng si loin taksa, thinlung ah dam ten an thansopinak ding hrangah bawm tu tha si thei ding ruahsannak ka nei. Himi hrangih thil tul mi pawl ka tuah suak theinak ding, in bawm hram dingah zangfah ka lo dil.

Kawhhrang sungtel hrilmi nauhnak panga pawl cu thusuhnak siseh, an um tlan dan zohkhennak siseh, an mah thawn tuah tul mi tuah tlangnak siseh nei ding ka si. Ka hril duh mi nauhnak pawl cu 1) kum 10 in kum 12 karlak a si ding. 2) A nu le pa cu kawhhran ah a malbik kum nga um zo tu a si ding. 3) Kalaymyo ah a malbik kum ruk um zo tu a si ding. Nauhnak pawl ih nu le pa hnen khal ah caka kuat dingih an fa le tel dingih an lungkim lawngah an fa le cu hril an si ding. Kawhhrang sung ih an tlangleng daan khal zoh ding ka si ruang ah siannak in pek hram ding ka lo dil.

Ka tuah mi hmuahhmuah cu tha tan ka ngan khum ding a si. Ka ca tuahnak hrang ih a tel tu nauhnak pawl ih thuhla in sim mi pawl cu ka kilhim tha ding ruangah nauhnak pawl hrangah tihphannak a um lo. Ka theih suah mi hmuahhmuah cu ka ca tuahnak lawng

ah ka hmang ding a si. Nauhna pawl ih nu le pa hnen khalah ka ca tuahna ding hrang
an fa le thusuhna in siang hram ding in caka kuat hai a si.

Hitaw ih ka hmuhsuah mi pawlin kawhhran ih nauhna pawl thawn Pathian hna
kan tuanna ah nauhna pawl ih taksa, thinglung, thlarau thawn an thanso theinak ding
hrangah bawmtu tha si ding ruahsanna le zumna tumpi kan nei.

Ka lungawi. Bawipa in lo thlasuah sin hramseh.

Upatna thawn

Naomi Ni Em

APPENDIX E**LETTER TO THE PARENTS OF THE SELECTED CHILDREN IN ST. JOHN
BAPTIST CHURCH, MYANMAR FOR THE PILOT TEST**

Dear (name of parents)

Christian greeting!

I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). To complete my units for Master of Arts in Religious Education program, major in Holistic Child Development, I am currently preparing to do the research for my thesis entitled, "Perceptions of the Selected Children in St. John Baptist Church, Kalaymyo, Myanmar on the Impact of their Families on their Holistic Development: A Multi-Case Study Approach." The main focus of this study is to discover the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar on the impact of their families on their development.

With this letter, I respectfully ask for your permission to explore the perceptions of your child regarding the pilot test for my research tools. The objective of the pilot test is to identify the understandability of my interview questions and instructions in the drawing activity. I have attached the guide questions as well as the instructions for the drawing activity. I have also attached the Parental Consent for Research Participants Below 18 Years Old. The perceptions of your child will help me improve my research tools but their responses will not be included in the actual thesis.

Blessings!

Respectfully Yours,

Naomi Ni Em

TRANSLATION OF LETTER TO THE PARENTS OF THE RESPONDENTS TO
THE SELECTED CHILDREN TO ALLOW PILOT TEST

Nu le pa

Kei mah cu Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines
ah Master of Arts and religious Education zir lai ka si. Ka zirnak ah Holistic Child
Development Major ka lak ih ka theh suak theinak dingah kawhhran sungtel nauhak pawl
lakin hril mi pawl ih taksa, thinlung, thlarau thawn innsang ih a thansonak hawl dingin le
hmu suah mi in nauhnak pawl thlarau lam lawng si loin taksa, thinlung ah dam ten an
thansopinak ding hrangah bawm tu tha si thei ding ruahsannak ka nei cu ruang ah nan fa
le cu thusuahnak siseh, a um tlan dan zohkhennak siseh, an mah thawn tuah tul mi tuah
tlangnak siseh nei ding in sian hram ding zangfah ka lo dil.

Ka tuah ding mi pawl cu pawl cu thusutnak si seh, um dan thling thlak nak le
zukuainak pawl an si ding. ka suh ding mi pawl le, ka hmuhtong mi pawl cu ca sung ih
ngan thei nak ding ah kum 18 a kim hrih lo mi nauhnagak nei tu nu le pa ih lungkim pi nak
ding ca thawn ka lo kuat cih a si. Nan fa le hnen ih ka theih ngah mi cu ka ca tuah nak in
in bawm tu hrang lawng ah a si ding ih an sim mi hmuahhmuah ngan theh ding a si lo.

Nan par ah lungawinak tam pi ka nei

Upah nak thawn

Naomi Ni Em

APPENDIX F**PARENTAL CONSENT FOR RESEARCH PARTICIPATION****BELOW 18 YEARS OLD**

My child is invited to participate in a research project being conducted by Naomi Ni Em, who is working on Master of Arts in Religious Education, major in Holistic Child Development, at Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines.

I have read the thesis description of Naomi Ni Em and had the opportunity to be asked and give answers to the given questions regarding the research. I am also allowing the researcher to use the data that she may gather from my child in her studies provided that she will promise to keep the data confidentially.

Parent / Legal Guardian Signature

Date

TRANSLATION OF PARENTAL CONSENT FOR RESEARCH
PARTICIPANTS BELOW 18 YEARS OLD

KUM 18 TANG NAUHAK THUHLA TEL TU DING NU LE PA
IH LUNGKIM PI NAK CAKUAT

Ka fanu/fapa hi Naomi Ni Em, master of Arts in religious Education (Holistic Child Development) zir rero tu ih thusuhnak le lehsalnak nei tu ti ka thei.

Naomi Ni Em ih tul mi thu sut nak lehnak pawl hi cu sim fiang ka si ih ka rak thei theh ve.

Thusuhnak le lehsalnak pawl hi a ca tuah nak ah hmang ding a si ti ka thei ih a theih suah mi pawl khal him ten a kilkawl ding ti ka theih ruangah ka fa te cu a thusutnak ah le lehsalnak ah tel ding in lungkim pi nak ka nei a si.

Nu le Pa Signature

Ni

APPENDIX G

LETTER TO THE PARENTS OF THE SELECTED CHILDREN IN
ST. JOHN BAPTIST CHURCH, MYANMAR
FOR THE ACTUAL RESEARCH

Dear (name of parents)

Christian greeting!

I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). To complete my units for Master of Arts in Religious Education program, major in Holistic Child Development, I am currently preparing to do the research for my thesis entitled, “Perceptions of the Selected Children in St. John Baptist Church, Kalaymyo, Myanmar on the Impact of their Families on their Holistic Development: A Multi-Case Study Approach.” The main focus of this study is to discover the perceptions of the selected children in St. John Baptist Church, Kalaymyo, Myanmar on the impact of their families on their development.

With this letter, I respectfully ask for your permission to allow your child to participate in the interviews and drawing activity. Please note that I will be doing two interview sessions with your child. Once you give me permission, I would like to contact you on the dates that your child will be available. I have attached the interview guide questions as well as instructions for the drawing activity. I have also attached the Parental Consent for Research Participants Below 18 Years Old. The perceptions of your child hopefully will help the church equip the families to nurture the holistic development of children. The name of your child will not be mentioned in order to ensure the

confidentiality of his or her responses. All of the collected data will be used for educational purposes only.

Blessings!

Respectfully Yours,

Naomi Ni Em

Please sign below if you are willing to allow your son/daughter to participate in the interviews as well as the drawing activity.

Signature: _____

Printed Name: _____

Date: _____

TRANSLATION OF LETTER TO THE PARENTS OF THE RESPONDENTS TO THE
SELECTED CHILDREN TO ALLOW ACTUAL RESEARCH

Nu le pa

Kei mah cu Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines
ah Master of Arts and religious Education zir lai ka si. Ka zirnak ah Holistic Child
Development Major ka lak ih ka theh suak theinak dingah kawhhran sungtel nauhak pawl
lakin hril mi pawl ih taksa, thinlung, thlarau thawn innsang ih an thansonak hawl dingin le
hmuhsuah mi in nauhnak pawl thlarau lam lawng si loin taksa, thinlung ah dam ten an
thansopinak ding hrangah bawm tu tha si thei ding ruahsannak ka nei curuangah nan fa le
cu thusuhnak siseh, an um tlan dan zohkhennak siseh, an mah thawn tuah tul mi tuah
tlangnak siseh nei ding in sian hram ding ah zangfah ka lo dil.

Ka tuah ding mi pawl cu thusuhnak si seh, umdan thlingthlak nak le zukuainak
pawl an si ding. ka suhding mi pawl, ka hmuhton mi pawl cu ca sung ih ngan thei nak
ding ah kum 18 a kim hrih lo mi nauhngak nei tu nu le pa ih lungkim pi nak ding ca
thawn ka lo kuat cih a si. Nan fa le hnen ih ka theih ngah mi cu ka ca ngannak lawng ih
hmang ding a si cule a hmin le an thu sim mi hmuahhmuah ngan a si lo pei. Ka hmuah
mi in kan khawhhran sung innsang ah nauhak pawl taksa, thinlung, thlarau ah dam ten an
thanthei nak ding bawm tu tha si ding ruahsan nak tumpi ka nei.

Nan par ah lungawinak tam pi ka nei

Upat nak thawn

Naomi Ni Em

Ziangfah ten a tanglam ih ca ngan mi ah na fanu/ fapa cu ka ca ngannak ding ih thushtnak
ah tel ka siang a si ti nak theih pi nak in ngan sak hram aw ti ah ziangfah ka lo dil.

Signature: _____

Hmin : _____

Ni: _____

APPENDIX H

IDEAL HEIGHT AND WEIGHT BY WORLD HEALTH ORGANIZATION

Height to Weight Ratio for Male Children		
Age	Weight	Height
2 yrs	27.5 lb (12.5 kg)	34.2" (86.8 cm)
3 yrs	31.0 lb (14.0 kg)	37.5" (95.2 cm)
4 yrs	36.0 lb (16.3 kg)	40.3" (102.3 cm)
5 yrs	40.5 lb (18.4 kg)	43.0" (109.2 cm)
6 yrs	45.5 lb (20.6 kg)	45.5" (115.5 cm)
7 yrs	50.5 lb (22.9 kg)	48.0" (121.9 cm)
8 yrs	56.5 lb (25.6 kg)	50.4" (128 cm)
9 yrs	63.0 lb (28.6 kg)	52.5" (133.3 cm)
10 yrs	70.5 lb (32 kg)	54.5" (138.4 cm)
11 yrs	78.5 lb (35.6 kg)	56.5" (143.5 cm)
12 yrs	88.0 lb (39.9 kg)	58.7" (149.1 cm)

Height to Weight Ratio for Female Children		
Age	Weight	Height
2 yrs	26.5 lb (12.0 kg)	33.7" (85.5 cm)
3 yrs	31.5 lb (14.2 kg)	37.0" (94 cm)
4 yrs	34.0 lb (15.4 kg)	39.5" (100.3 cm)
5 yrs	39.5 lb (17.9 kg)	42.5" (107.9 cm)
6 yrs	44.0 lb (19.9 kg)	45.5" (115.5 cm)
7 yrs	49.5 lb (22.4 kg)	47.7" (121.1 cm)
8 yrs	57.0 lb (25.8 kg)	50.5" (128.2 cm)
9 yrs	62.0 lb (28.1 kg)	52.5" (133.3 cm)
10 yrs	70.5 lb (31.9 kg)	54.5" (138.4 cm)
11 yrs	81.5 lb (36.9 kg)	56.7" (144 cm)
12 yrs	91.5 lb (41.5 kg)	59.0" (149.8 cm)

Source:

Information and data for above growth charts sourced from The World Health Organization (WHO), Gerontology Research Center (National Institutes of Health, USA), and the U.S. Centers for Disease Control and Prevention (CDC). Available from <https://www.disabled-world.com/calculators-charts/height-weight-teens.php>.

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