

# OPPORTUNITIES FOR DEVELOPING A SET OF MORAL AND SPIRITUAL VALUES BY WHICH THE STUDENT MAY GUIDE HIMSELF<sup>(1)</sup>

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1.0. *Introductory statement.* A look into the history of Central Philippine University shows that General-Education Objective No. 2, Developing a Set of Moral and Spiritual Values by which he (the student) Guides his life, is obviously outstanding among the statements of objectives. For many years the school bulletin, has carried this paragraph:

Central Philippine University is a Christian institution and is, therefore, deeply concerned that each student shall have the opportunity to develop spiritually, as well as mentally and physically. . . . Each individual should be given the teaching necessary to enable him to make an intelligent choice in the matter of his religious faith and practice.

The program of Central Philippine University includes helping the student to be aware that no man is educated who is ignorant of the history and teachings of the Christian religion. It also offers him the opportunity for spiritual growth and development.

1.1 *Importance of the objective.* The founders of this school must have recognized the importance of this objective because the preamble of the By-Laws of the Corporation states:

This corporation... was founded, organized and registered under the laws of the Philippines

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(1) See *Southeast Asia Quarterly*, Vol. 1, No. 3, Vol. 2, No. 1, Vol. 2, No. 2, and Vol. 2, No. 3. This is the fifth of a series.

(2) Mrs. Vaflor is presently Chairman, *Student Personnel Services*, Central Philippine University. She was the chairman of the committee which did this investigation. Her committee members were Jesus T. Vaflor, Felisberta Ortigas, Alberto de la Peña, Lolita de Leon, Angelina Buensuceso, and Linnea A. Nelson.

for the purpose of carrying on a program of spiritual, mental, and moral instruction, manual, industrial, technical and cultural training of young men and women under Christian influences which strengthen faith and build up character[1].

Isidro [2] upholds the importance of the objective in the following statement about religion in the educational program of the Philippines:

Religion is a strong moral force in the community. It holds up high the ideals and motives which make for good citizens in a democracy. It is said that a devout religious man is a good citizen. Religion develops his faith and guides him in the understanding of the mysteries of nature which science has not yet explained. Amidst confused social relations and pressing social problems, man seeks refuge in faith and hopes for ultimate salvation in divine guidance.

2.0 *Statement of problem.* This study aimed:

A. To determine the more specific objectives which are relevant to the broad objective, Developing a Set of Sound Moral and Spiritual Values by which the Student may Guide Himself. It is obvious that this objective is too broad to be of value to the teacher in his daily teaching. What are some of the more specific objectives which should be the core of our instructional program and which, if implemented, would normally result in the implementation of the broad objective?

B. To investigate the relative instructional emphasis given to the broad objective by the teachers at Central Philippine University.

C. To find ways and means of further developing competence in moral and spiritual values among students.

3.0 *Procedure.* The procedure used in this study involved the following steps:

A. Survey of the literature on the subject to determine (a) the narrower objectives relevant to the development of sound moral and spiritual values and (b) the suggestions given by writers on the subject.

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B. Preparation of a questionnaire in an effort to ask the teachers (a) how much emphasis they give on the narrower objectives and (b) whether in their specific courses they are making use of the suggestions gathered, and (c) to ask them to indicate additional narrower objectives and suggestions for the development of sound moral and spiritual values.

C. Tabulation of the responses according to subject divisions, like (a) Agriculture (b) Biological Science (c) Bible and Character Education (d) Business (e) English (f) Home Economics (g) Mathematics and Engineering (h) Music (i) Physical Education (j) Social Sciences (k) Spanish and Tagalog, (l) Nursing, and (m) Education.

One hundred and two teachers on full-time contract answered the questionnaire. This number represented about 96% of the total of one hundred and six full-time teachers who attended the workshop. That very many of them returned the questionnaire would seem to indicate a widespread interest and willingness on their part to cooperate in the pursuance of the study.

#### 4.0. *Presentation of findings.*

4.1 *The narrower objectives.* After an analysis and a synthesis of the different narrower objectives which were thought relevant to the broad objective, the Committee arrived at the following:

In order to develop a set of sound moral and spiritual values, the student

- (1) Believes in the existence of God, who, in former times revealed himself in fragmentary and varied ways, but finally and fully in Jesus Christ.
- (2) Believes the Bible is the inspired word of God, a record of man's experiences with God, and of God's dealings with man.
- (3) Knows that getting acquainted with valuable records of past racial experiences found in the Bible and other forms of religious literature helps

to build Christian character.

- (4) Has a mind that perceives that in every human experience there is a spiritual meaning leading the person into vital relationship to Jesus Christ.
- (5) Recognizes the dignity and individual worth of each human being regardless of religious persuasion, social status, or nationality.
- (6) Understands that the Christian faith has a relevance to social, political, and economic life.
- (7) Knows what he believes and has the courage to live by his beliefs, recognizing that each individual is responsible for his own acts.
- (8) Is aware of the ideals of the Christian faith in his inner life, in his relationships within the family, in his work, and in his intellectual, recreational, and aesthetic pursuits.
- (9) Uses time, talent, and possessions as a faithful steward of God's gift.
- (10) Understands that science and religion complement and supplement each other if they are properly interpreted and understood.
- (11) Participates in the Christian Church which is the manifestation of a growing Christian community that promotes personal development and enduring relationship of good will and service.
- (12) Possesses a world-wide concern for peace and brotherhood among peoples of all nations, based on the belief in the Fatherhood of God.

One teacher suggested an additional narrower objective as follows: "The student must possess the proper scale of values, rights, and obligations, and the right principles of living." This suggestion was thought good, but it was felt that it is implied in the above narrower objectives.

4.2 *Relative emphasis on the narrower objectives.* The teachers were asked to indicate how much emphasis they give on the narrower objectives in so far as the courses they were teaching were concerned. They were asked to indicate their responses according to a five-point scale, as follows:

NONE: No relation to course as now given

LITTLE: Only indirect relation to course; occasional reference and comment when logical

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SOME: Direct but limited relation to course; deliberately included as a significant though minor aspect

MUCH: One of several major aspects of the course; a planned and scheduled feature

MOST: The principal objective or aspect of the course

Table 4.2a, below, shows the consolidated responses of all the teachers who returned the questionnaire. Some did not indicate their answers to some items, which explains the discrepancy from the total of 102 respondees.

TABLE 4.2a

Amount of Emphasis Given on the Twelve Narrower Objectives

Objective	None	Little	Some	Much	Most	Total
No. 1	6	28	25	25	14	98
No. 2	17	20	24	27	12	100
No. 3	16	29	20	22	9	96
No. 4	15	32	20	24	10	101
No. 5	8	15	28	27	17	95
No. 6	7	16	19	37	17	96
No. 7	4	16	20	35	11	86
No. 8	8	19	24	24	15	90
No. 9	8	18	28	28	14	97
No. 10	11	22	21	29	16	99
No. 11	16	17	23	30	12	98
No. 12	3	27	12	31	20	93

The table reveals that, for the most part, teachers do find it possible to relate the twelve narrower objectives, in one way or another, to the courses they are teaching. Thus, No. 7, "The student knows what he believes and has the courage to live by his beliefs, recognizing that each individual is responsible for his own acts," could be related by 95% of the teacher responding, whereas only 5% find no way of relating it to their courses. Seventeen, or 17%

of the teachers responding feel that they could not relate objective No. 2, "The student believes the Bible is the inspired word of God, a record of man's experiences with God, and of God's dealings with man," to their courses, whereas 83, or 83% do find the objective relatable to their courses. The table also reveals that in some courses, one narrow objective is more easily relatable than in others, as shown by the variety of the number of teachers who cannot relate their courses to the objectives (Column "None"). This is to be expected.

Attention is invited to Nos. 2, 3, 4, 10, and 11. It is wondered why the percentages of teachers who cannot find ways of relating these objectives to their courses, are relatively high. It is to be noted that, No. 2 and 3 are oriented to the Bible. It is possible that these teachers do not have sufficient Biblical orientation to be able to honestly relate their courses to these objectives, or indeed their courses are not really germane to these. In the case of No. 4, because of the general Christian background in the Philippines, these teachers probably feel that the perception of spiritual meaning in every human experience which leads to a vital relationship to Jesus Christ is common to all so that they do not have to do any deliberate relating. It is not an easy matter for the ordinary teacher without background in science and religion to relate these to their courses. These probably explain why some of the teachers shy away from these.

That nearly 55% of the teachers give "much to most" emphasis on Objective No. 12 speaks well of the teachers as a group. With this wholesome outlook the educational program at Central Philippine University will become strongly and actively geared to all world-wide endeavors for good, such as the ecumenical movement of different Christian groups, the United Nations program and the programs of other bodies of similar purposes. This makes the student vitally involved in the vast concerns of the kingdom of God.

To the question, "Considering this broad objective as

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a whole in its relationship to the other broad objectives<sup>(3)</sup> how much emphasis should be given to this objective?", the following table summarizes the answers of the entire group:

TABLE 4.2b

Relative Importance of General Objective No. 2					
None	Little	Some	Much	Most	Total
0	5	32	45	5	88

That more than one-half of the teachers who answered this question believe that the objective should be given "much to most" emphasis in relation to the other broad objectives shows that they are identified with the basic philosophy of the school. The implication is that they would wholeheartedly support the activities which are conducive to the development of a set of moral and spiritual values by which the student may guide himself. Seventy-three, or nearly 75% of the teachers feel that "much to most" emphasis should be given to the general objective in the co-curricular program of the school, a few of which are Religious Convocations, Vesper Services in dormitories on campus, Christian Emphasis Weeks, Student Religious Organizations, Barrio Sunday School, Gospel Teams, Campus Church guidance on spiritual matters. Sixty-three, or about 70% of the teachers who answered this question said that "much to most" emphasis should be given to this broad objective in the instructional program. Very few, however, would accept the suggestion that additional courses which directly aim to implement the objective be set up, but rather agree that "much to most" emphasis should be given on this broad objective in all courses presently offered. This is understandable, since the curriculum as such is already much too heavy to permit the offering of additional theoretical courses. Besides, for the most part,

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<sup>(3)</sup>There are twelve broad objectives see *Southeast Asia Quarterly*, Vol. I, No. 3.

the Bureau of Private Schools has set up the number of units required in certain groups.

The implementation of this broad objective, then, does not seem difficult since there seems to be little or no opposition. The problem is *how* to implement it. The next section of the questionnaire aimed to gather suggestions from the teachers on how this may be done. First, they were asked (a) what, in their opinion, are the instructional blocks that might possibly hinder the implementation of the objective, and (b) what suggestions could they give which, in their experience and observation, would help implement the objective.

#### 4.3. *Instructional blocks and suggestions for the implementation of the objective.*

4.4.31 *Instructional blocks.* To the question, "What are some of the instructional blocks to the adequate development of competence in this particular objective?", the teachers' answers are summarized in Table 4.3a, below. They were asked to check on the basis of a three-level scale, as follows:

LITTLE: Hinders a little the implementation of the objective.

MUCH: Hinders the implementation of the objective very much.

MOST: Hinders the implementation of the objective most.

TABLE 4.3a

#### Instructional Blocks on the Implementation of General Objectives No. 2

	<u>Little</u>	<u>Much</u>	<u>More</u>	<u>Total</u>
1. Concerned too much with teaching facts. ....	27	55	30	92
2. Not sufficiently aware of the importance of competence in the narrower objectives .....	39	40	8	87



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	<u>Little</u>	<u>Much</u>	<u>Most</u>	<u>Total</u>
3. The use of objective, factual type of test questions	33	45	24	102
4. Conflict in moral and spiritual values in homes of students .....	19	63	15	97
5. Too little attempt to see students apply what they learn .....	17	61	22	100
6. Not fully aware of particular moral and spiritual needs .....	35	49	12	96
7. Conflict in moral and spiritual values within the teachers .....	37	36	12	85
8. Lack of evaluative correlation of specific area of knowledge with other areas of learning .....	34	59	4	97

We concur with the thirteen departments and colleges in their judgment with regard to Instructional Blocks Nos. 1 and 3 as big hindrances to adequate development of competence in this particular objective. We believe that complete and accurate facts must be given to students. However, if this is all that is done, we have fallen sadly short of our desired goal. Facts must be explained to bring out their spiritual meanings.

Instructional Block No. 2 is serious because this shows spiritual inadequacy. How can a teacher guide and inspire students to live a worthy spiritual life if he or she is not spiritually competent? "No spring rises above its source."

The problem student can be traced clearly to the sad picture presented by Instructional Block No. 4. How to solve this is a very difficult, complicated and delicate matter. However, the teacher can do something out of a genuine concern for the student.

Instructional Block No. 5 is probably the result of the failure of the teachers to go "the second mile" with the student. In the opinion of the writer, some of these teachers may be extremely interested in their disciplines to bother about their students. In other words, they could be teachers of subject matter, not teachers of people.

Moral indifference or weakness as indicated by Instructional Block No. 6 may be caused by the conflict shown in Block No. 1 or by a dangerous attitude toward life and things labelled "permissive." A teacher needs to develop a strong moral discernment and conviction. The personal problem in Block No. 7 must be resolved as fast as possible by the person concerned, if he or she is to be a reliable and wise mentor of the students.

Block No. 8 can probably be concerned by wisely guided reading and observation, further study in school, and the development of critical thinking. The greater the background of the teacher in the varied disciplines, the easier for him to relate specific areas of knowledge with other areas of learning.

It is disturbing to realize that some teachers themselves may be hindrances in one way or another to the effective development of a set of moral and spiritual values in the lives of students. The recognition of such a fact would make him humble and compel him to pray for more of God's grace that he might be a worthy example to his students and to others.

4.32 *Suggestions on how to implement the objective.* The teachers were asked to indicate the specific ways which they contribute to the fulfillment of this broad objective. They were also asked to add others which did not appear in the check list. Some of the suggestions are shown below:

1. By making clear the role of Christian religious beliefs in the building of Philippine tradition, by

	<u>Rank</u>	<u>No.</u>
a. Evaluating the contribution of the Christian religion to our ideals, morals, or beliefs . . . . .	61	10

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	<u>Rank</u>	<u>No.</u>
b. Pointing out the contribution of the Christian religion to our home life and in larger human relationships. ....	75	3
2. By referring to the existence of God, the Supreme Being by		
a. Presenting it as the idea that has always challenged the thoughts of men .....	51	12
b. Recognizing the core of the philosophic of creative work of thinkers is belief in God, the Supreme Being .....	55	13.5
c. Creating situations by which faith in God, the Supreme Being, can grow .....	55	13.5
3. By furthering the concept of true worth in things moral and spiritual by		
a. Using biographical material to illustrate the concept of personal discipline, acceptance of failure without bitterness or success with humility .....	46	17
b. Using Biblical material to illustrate the concept of fortitude, intellectual integrity and honesty .	43	18
c. Teaching the necessity for being devoted to one's religious beliefs	35	21
d. Avoiding making light of honesty, duty, loyalty, and respect for excellence .....		65
e. Providing for students to consider the aims of life, among them service to others, quest for happi-		

	<u>Rank</u>	<u>No.</u>
ness as measured by the accumulation of personal satisfaction rather than by wealth .....	73	5
f. Providing activities for students to consider the actual application of the lesson taught .....	59	11
g. Using the experience of the Christians as they sought to interpret Jesus's way of life in terms of the conditions and problems of their world .....	26	22
h. By helping the student to analyze as well as consider the many principles of Jesus at work today	53	15
4. By emphasizing the moral and spiritual aspect of human relationship by:		
a. Encouraging students to support activities exemplifying Christian brotherhood .....	64	8
b. Extending the meaning of Christian brotherhood to include peoples of every race or creed ....	65	6.5
c. Maintaining a sincerely friendly relationship in the classroom ...	85	1
d. Developing a sincere desire to do unto others what others would do unto us .....	74	4
e. Developing an interest and concern in making a better world through better human relationship .....	76	2
5. By helping the student to clarify his own beliefs by:		
a. Helping to resolve the conflict which may exist between his home environment, religious and		

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	<u>Rank</u>	<u>No.</u>
spiritual, and viewpoints that may be entirely new to him . . . .	52	16
b. Clarifying the historical separa- tion of the church and the state .	36	19.5
c. Testing his beliefs and conduct with Jesus' teachings . . . . .	36	19.5
d. Sharing with the students my personal Christian experience and point of view . . . . .	63	9

Analysis of the response shows that the most common specific ways which teachers have done or are doing to implement the objective are No. 1 (b), No. 2 (a), No. 3 (e), No. 4 (c), and No. 5 (d). It is, of course, axiomatic that teacher who does not have much of a Christian background or a deep-seated religion cannot honestly point out the contributions of the Christian religion to one's home life and larger relationships. The selection of No. 1 (b) would seem to show a deep understanding of the role of Christian beliefs in the building of the Philippine traditions. The program of teaching is more comprehensive and more lasting in its results because it deals with the home, the basic unit of society. The choice of Specific Suggestion No. 2 (a) is fundamental for it emphasizes the true center of the life of man and of the world. This should be presented in such a way that the student will be led to love God with all his heart, soul, and might. No. 3 (e) would seem to be a very wise choice. "One's service to others is the heart of the living application of gospel of Jesus, and the "quest for happiness as measured by the accumulation of personal satisfaction rather than by wealth," is the highest meaning of Christian discipleship. No. 4 (c), which is ranked 1 among all the suggestions, would seem to be an excellent choice because of the emphasis it gives on the moral aspect of human relationship. No. 5 (d) is an appealing and potent method in changing young lives for the better. It should, however, be said that

one cannot share what one does not have. If used at all, it should be used with great finesse or it may become common and ineffective.

5.0 *Recommendation and possible uses of the data.* While these recommendations were given in the context of a particular school with its own philosophy and objectives, we sincerely believe that they have relevance to other schools with more or less the same purposes. Thirteen helpful recommendations were given by the teachers who responded to the questionnaire, designed to make more effective teaching of moral and spiritual values among students. The substance of these recommendations is given below:

1. As teachers, we should always be aware of the relevance of the moral and spiritual values that we ourselves holds amidst the ever-changing conditions so that we may be worthy guides of students, to the extent that they, too, may master situations in the spirit of the Master Teacher whom we serve.

2. Teachers should be alert to employ every new method or technique for a most effective development of moral and spiritual values.

3. Teachers should endeavor to be winsome and consistent in character and daily practice of their own Christian convictions to the end that their influence will convince and encourage their students to develop moral and spiritual values with which to guide themselves.

4. With open mind and heart, teachers should seek constantly to give meaning to the content of the subject matter at hand that the students may have the opportunity to develop moral and spiritual values themselves.

5. Teachers should endeavor to read devotional and particularly the Bible books which enrich one's spiritual life, testimony and service.

The data presented should be useful in the preparation of teaching guides or syllabi in the courses which are relevant to the objective in question. They may also serve as bases of discussions about current issues in departa-

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mental meetings, particularly at these times when there seems to be a decline of the moral integrity of peoples all over and an upsurge of violence. Civilization, it seems, is at the crossroads, and this is the time to guide students to make rational decisions. Such decisions, for one thing, can be made with the proper moral and spiritual values which are necessary in the making of all decisions.

Ruiz [4] says in this connection:

We submit that the need in our country today is greater emphasis on the inculcation of moral and spiritual values. These values have yet to be supplanted by other dogmas or guides. . . . We should give prime importance to the development of moral and spiritual guides because we are convinced that they lie at the core of the student's personal and social development, their professional effectiveness, their family lives, their competence as citizens in a democracy.

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