

## TEACHING READINESS AND SPIRITUAL GROWTH OF THE LEARNERS AMONG PAROCHIAL SCHOOLS IN THE ARCHDIOCESE OF JARO

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### ABSTRACT

*The study used descriptive-correlational method. It aimed to determine the relationship between the degree of teaching readiness and level of spiritual growth of the learners among parochial schools in the archdiocese of Jaro. The participants in this study were the one hundred and sixty-six (166) elementary, and junior high school Christian living teachers among parochial schools in the Archdiocese of Jaro. Data were gathered through a researcher-made questionnaire. Results of the study revealed that teaching readiness was high and the level of spiritual growth of the learners was high. There were no significant differences in the degree of teaching readiness of Christian living teachers when respondents were grouped according to selected profile. There were no significant differences in the learners' spiritual growth level when grouped according to selected profile. A significant relationship was found between the degree of teaching readiness of Christian living teachers and the level of spiritual growth of the learners. The results of this study will help the School administrators of parochial schools as reference information for effective and efficient management and maneuvering of the curriculum as well as to teachers to improve their skills in instilling knowledge and enhancing the spiritual growth of the learners.*

**Keywords:** *Teaching Readiness, Spiritual Growth, Christian Living Teachers, Very High, High, Descriptive-Correlational, , Parochial Schools*

### 1. Introduction

A teacher affects eternity is a popular notion by Henry Adams and still applies today. Various studies across the globe can attest to the effectiveness of this. Spiritual transfer during the teaching process is influenced by factors categorized into two primary forms: those related to the teacher and those peripheral to the teacher, (Nasrollahi et al., 2020). Factors about teachers include their worldview and point of view, their adherence to moral and religious beliefs, their belief in ethical principles, the positive and productive relationships they have with their students, and their competence level as educators. The transfer of spirituality concepts can be facilitated by teaching techniques. The highly competent classrooms and the gifted students are examples of peripheral-related factors that are impacted by the teacher's preparedness for the classroom since it is never a good idea to walk into a classroom unprepared. Concerning this notion, spirituality is important for students as they seek meaning and establish their beliefs.

Nevertheless, in public schools, there is less emphasis on values and religious education, which can compromise students' spiritual well-being (Bual and Cena, 2021). This contrasts private schools, where Christian Living forms the central part of the curriculum and shares similar goals for the learners. An important component of education is the teacher's capacity and ability to teach effectively because they affect students' academic performance. Teachers need thorough skills, knowledge, and effective teaching abilities. This will equip the students with the necessary expertise to become globally competitive individuals. With this, teachers need teaching readiness to produce highly competitive individuals with high spiritual growth. Schools exist to foster connections between students and teachers as well as to impart academic knowledge. The classroom environment can be enhanced through religious education by fostering connections among students of all faiths (Estrada, et al., 2019). It means that religious education strengthens the formation of moral consciousness in the students through the internalization of religious morality. When students see teachers living examples of God's word, modeling becomes crucial in teaching and learning (Ewontomah, 2020). In other words, by doing so, teachers can acquire a great deal about teaching. By applying God's Word to everyday situations, the instructor leads the class in the power of the Holy Spirit.

Catholic religious education is influenced and shaped by various factors that significantly challenge Catholic formation and instruction (Baring, et al., 2017). In Northern Ireland, scientists consider training for teachers to be a continuous process of professional development. Quality training for teachers implies a review of approaches to education and training based on democratic and humanistic principles and a deep understanding of new techniques and teaching methods (Tumanova et al., 2016). In Indonesia's national education system, Christian religious education is one of the subject matters intended to develop learners' attitudes and character (Lase, Daeli, et al., 2021). Certain socioeconomic inequities in the way religious education is taught in Catholic institutions are highlighted by a research on Catholic Religious Education at Philippine Catholic institutions and critically analyzes the pedagogies used in religion to express how Christianity was brought to the Philippines and institutionalized there (Del Rosario, 2017). Therefore, it is necessary to review and reevaluate catholicism in the country to offer recommendations on how to improve, particularly regarding catholic religious education in catholic universities. The role of the Christian Living teacher is not only to give information to the students but to form a person and assist them on their walk with Christ. Christian Religious Education teachers must not only master the knowledge to be taught but must also display personalities capable of being role models for students (Boiliuet al., 2021). This implies that to be a Christian life centered on our relationship with Jesus Christ and others is what it means to be a Christian living teacher in addition to doing well in the classroom. It has less to do with what we say and more to do with how we live. At least three aspects make up this matter of being: our discipline strategy, our perspective on our students, and our modeling of the Christian life. In most parochial schools in the Archdiocese of Jaro, teachers who teach Christian Living subjects are not in line with their training courses. Along with the proposal about how teachers of Christian living prepare themselves to be true models and witnesses of Christ, many concepts and methods are to be considered, knowing that the teacher teaching this subject is unique. This makes it crucial to assess how the spiritual development of the students is impacted by the teaching preparedness of Christian Living teachers. This is why the researcher conducted this study for elementary, and secondary Christian Living teachers of parochial schools in the Archdiocese of Jaro to investigate their teaching readiness and its effects on the spiritual growth of the learners. This will also emphasize how to be better in delivering instruction to the learners so they grasp and understand what is being taught on the four walls of the classroom and to accelerate students' spiritual development by fostering positive relationships via pro-social (helping, kind) attitudes and deeds, finding purpose in life, engaging in mindfulness practices, and matching values to deeds.

## **Literature Review**

### **Review Of Literature And Related Studies**

This chapter discusses the literature and other studies related to the learners' teaching readiness and spiritual growth. It provides insights into the problem being investigated by the researcher. These include an open discussion on the degree of teaching readiness and the learners' spiritual growth level. The literature and studies are categorized into foreign and local. Further, this section concludes with a synthesis.

### **Foreign Literature**

**Teaching readiness.** Readiness is a condition in which the organizational circumstances are conducive to school staff being prepared to participate in improvement agendas actively. This definition draws from the research of Schiemann (2012). In addition to having daily administrative responsibilities listed in their job descriptions, leaders in the company are best positioned to maximize human resources. Great leaders understand how to maximize their

skills through engagement, capacity building, and attention (Schiemann, 2014). Therefore, something may be amiss if a leader does not have followers who are committed to the task, have effective competencies, and are in line with the goals and vision. This realization is often discussed in the literature on leadership and school success. Readiness includes embracing the any changes in the work community. The main thing that students learn after all those years in school is strategies. A person who fails a strategy class fails school. In class, points are awarded for figuring out the particular version of the game that the instructor has set up in a kind of loose-rules, constantly changing environment (Blum, 2015). Surveying the components of a "school" is essential to conceptualizing "readiness" for school improvement. Those of us in the teaching profession are accustomed to viewing "schools" as primarily consisting of "teachers" and "students," but "students" most likely view things quite differently.

The substantial correlation between teacher readiness and student accomplishment leads us to propose—and writers back this up—such as Buckingham (2014) and Woessmann (2016), that "more funding" for education isn't "the" solution. We should note that additional 'targeted amounts' of financing could have a bigger effect, although this idea is outside the purview of this research. The results of this district-wide study, however, show that the advantages of leadership greatly exceed those resulting from the more widespread school-funding-per-student approaches that are currently being employed to support student achievement through the amount of money that is invested in a school. In fact, given the general strength of "Teacher Readiness" as a factor in student accomplishment, we should give this component of educational delivery more weight in the continuing debates and studies in the field. When learner readiness techniques are incorporated into instruction, students' abilities and skills can be improved (Taylor, 2018). Readiness is essential in the teaching-learning process because when learner readiness is taken into account, educational interventions function optimally and it improves teaching methods and helps students reach their goals.

School administrators must routinely monitor classroom instruction and give their faculty members insightful criticism and support (Goldhorn et al., 2013). Teachers require specific training to meet the academic, social, and emotional demands of students. High efficacious teachers typically display greater degrees of excitement in the classroom. This passion results in a teacher who puts in more effort to help students who are having difficulty (Boz & Booz, 2020). Teacher efficacy is the feelings they have on their pupils' progress. To motivate students and enhance their learning, teachers should try new and creative approaches. On the other hand, people with low teaching efficacy tend to be more teacher-centered and show little dedication to their careers (Mitchell, 2019)). Regularly monitoring classroom instruction and giving faculty members insightful criticism and support are the duties of school administrators (Goldhorn et al., 2021). When kids struggle in the emotive domain in the middle grades, feedback becomes even more crucial (Ross , 2021). They went on to say that teachers should receive specialized training and workshop on how to meet the intellectual, social, mental and emotional demands of their pupils. The role of the teacher involves motivating, directing, and furnishing learning resources to enable students to attain their learning objectives. However, the teacher needs help to do this easily; this is because the teacher's readiness to teach is the primary issue they face. A more detailed perspective on readiness involves achieving an ideal stage of professional competence development, preparing future educators to effectively take on their job responsibilities (Manasia et al., 2019). The teacher is responsible for seeing all that takes on in the classroom to support pupils' growth.

Teachers, who are the change agents in the classroom, need to be prepared and aware of global developments to meet these difficulties. Knowledge alters many facets of human existence, such as the social, technological, and economic (Padmadiwe et al., 2020). In this modern world, teachers need to foster creativity, critical thinking, problem-solving skills, and innovation among their students. The teacher directs, motivates, and offers educational resources to help students reach their learning objectives. The instructor must ensure that everything that takes place in the classroom advances the pupils' growth. This is not simple, though, as the primary issue that instructors deal with is the preparedness of their lesson plans and materials. Instructors can assist in providing strategies for presenting the teachings in a way that meets the needs of their pupils (Widodo, 2017). According to the aforementioned view, material preparation is directly tied to the teaching profession, and any planning or preparation a teacher does is dependent upon the goals they hope to accomplish. In the field of education, some common goals or standards must be met. This is formulated as general education goals. A well-defined objective will also offer precise guidance regarding the choice of teaching materials, instructional aids, and the development of teaching methodologies. Teaching and education represent purposeful endeavors aimed at accomplishing specific objectives. Teaching and education are businesses that have a purpose directed to achieve goals. The ability is a highly significant qualitative intrinsic representation of teacher conduct (Sudjana et al., 2020). According to the

aforementioned interpretation, a teacher's ability is their capacity or ability to carry out a teaching action. In this situation, a teacher's ability to instruct is essential since it directly affects the learning outcomes for both the pupils and the teacher. It is evident that the teacher constitutes a crucial component and holds accountability for the effectiveness or inadequacy of the teaching and learning process. Hence, the teacher must be able to deliver high-quality and professional instruction (Widodo, 2017). The educational journey and the resulting achievements of students are not influenced solely by the curriculum's structure, design, and content. Equally impactful are the capabilities of the educators who guide and instruct the students. The teacher has to be an expert in both the materials that will be provided and those that can aid in the teaching and learning process before they can oversee the interaction between the two (Fischer, 2019). A teacher who is proficient in the subject matter will be able to teach it engagingly. In this instance, a teacher's knowledge of the content will encompass two domains of matter mastery.

To create an environment that is favorable to teaching and learning, the teacher must both instruct and oversee the class. If it isn't conducive, the instructor ought to make every effort to fix it. Therefore, setting up a suitable classroom system and fostering a positive teaching and learning environment will be part of classroom management duties. Organizing lessons is a difficult undertaking. There are several elements contributing to the complexity. Student internal variables and student external factors are the two main categories of elements that affect classroom management (Enrico et al., 2014). Emotional, cognitive, and behavioral issues are associated with internal student variables. Students differ from one another on an individual basis due to their personalities and traits. According to the findings of the study, of the 30 respondents, 9, or 33.33% fell into the category of teacher readiness below average, 11, or 26.67% fell into the category of moderate groups, and 10, or 33% fell into the category of high or above average (Aldo et al, 2017). The data description's findings indicate that teachers' preparedness for the teaching and learning process is insufficient, and they must increase their expertise in this area.

**Spiritual growth.** For each person, spirituality has a different meaning. There are many different interpretations of what spirituality means. Because most academics have only developed operational definitions based on the subject matter of their research, there isn't a single, accepted definition. Spirituality is the relationship that a person has with God (Okunlola et al., 2021). This perspective implies that a student's spirituality is limited to how he or she knows, comprehends, and connects with God. It suggests spirituality as a personal rather than a communal connection with God. Believing in and worshiping a non-human entity (God) who has supernatural power and control over all aspects of one's life, including beliefs and behaviors, is considered spirituality (Jagers & Mock, 2013; Chiorazzi, 2015). It implies that spirituality is man's relationship to the supreme being, acknowledging his presence in all circumstances in life.

Spirituality is not just about believing in the paranormal; it is also rooted in cultural meaning and values (Dolan, 2015). According to her, spirituality is expressed in higher education teaching and learning when it respects and embraces alternative cultural realities, fosters awe, sacredness, and humility in our college classrooms, and meaningfully connects faculty and students. Stated differently, the problem lies not in emphasizing the theistic backdrop of spirituality but rather in how it relates to humanity; this is manifested via culture and the importance ascribed to interpersonal interactions. Defining spirituality is a widely challenging task. The academic literature is abundant with discussions on its components, emergence development over one's life, the possibility of quantifying spirituality, appropriate assessment methods, integration into educational approaches, and its impact on well-being, mental health, and various psychological aspects (Da Silva & Pereira, 2017). The majority of theorists acknowledge and accept the vital role that spirituality plays in both the individual and community sectors of human living, notwithstanding the issues that arise from the current vague definitions of spirituality (Hill, 2015; Murray-Swank & Murray-Swank, 2013). It is widely acknowledged that spirituality exists in the hearts and minds of people all around the world, both inside and outside of religious traditions. As a result, it is regarded as a crucial facet of individuals' lives that needs more research and comprehension.

Further description, spirituality is a portion of the life path that guides a person toward wholeness (Tisdell, 2014). Moreover, despite its elusive nature, spirituality continues to be a crucial component of adult growth, offering purpose and direction to life's journey (Piercy, 2013). However, although there are many definitions of spirituality, the literature consistently discusses a few ideas, such as developing self-awareness, being aware of a greater power, and being related to everyone and everything (Tisdell, 2013). Hence, integrating insights from various references, a working definition of spirituality could encompass exploring life's purpose and self-awareness, driven by a higher

calling, evident in endeavors to enhance collective well-being. As highlighted earlier, there are four basic aspects of human nature: the physical, emotional, cognitive, and spiritual. Imagination is a necessary tool for addressing the spiritual dimensions of adult education because transformative learning goes beyond a simply logical strategy to incorporate learning that is soul-based style that prioritizes feelings and imagery (Baumgartner, 2015). Thus, an essential component of spirituality is realizing how emotions contribute to transformative learning. There are correlations between what teachers think and how they teach, according to earlier studies on teachers' religious beliefs in the classroom. This covers the decisions they make regarding instructional resources and their interactions with students (Arthur et al., 2019). Scholars in these fields demonstrate that the religious views of instructors can have both beneficial and bad effects on their students, and they caution against teachers having undue or inappropriate influence over their students. It is advised that professional development include self-reflection for teachers. Pupils stated that opportunities for praise and worship, personal spiritual practices, and interactions with peers as opposed to academic factors had a greater impact on their spiritual development (Shahzadi and Khan, 2022). Religious instruction and group worship helped middle and high school students grow spiritually by giving them a greater understanding of their own beliefs as well as those of others (Gay, 2018) and in school from academic performance tasks, providing students with spiritual or religious activities gives a deeper impact on their spiritual growth and in dealing with others.

Spiritual development can be defined as a process of self-transcendence in which the individual actively shapes their spiritual development (Tan, 2019). Spirituality is an innate human quality that serves as the basis for a child's growth and continued development. It is where an individual can look beyond himself and be open to reaching out to others. Any effort to foster spiritual growth in the classroom seeks to nurture the "most human" aspect of a child's mind since to be human is to be spiritual (Cauley, 2019). It is by no means simple to promote spiritual literacy in public school settings through curriculum activities because, for a long time, the spiritual has been "a dormant side issue" in mainstream education (Polemikou et al., 2020). This simply means that in a classroom setting spirituality is for all including children with special needs.

According to the Sacred theory, spirituality is conceptually defined as the pursuit of the sacred and is characterized by three processes: transformation, conservation, and discovery (Pargament and Lomax, 2013). Pargament asserts that man is constantly looking for the sacred. Higher education students are at the stage of transitioning from childhood to adulthood, when they are most likely to make significant lifestyle (including spiritual) decisions. When something is discovered, there is a propensity to hold onto or protect the discovery until it eventually causes the individual to change. Spiritual growth includes obedience to God (John 14:21). This means that spiritual growth calls for selflessness, faith, and the ability to let go of our own goals and aspirations. We can get closer to God and enjoy the benefits of doing what is right by being obedient. Children's spirituality is a purposeful and innate way of connecting with the world, encompassing all living and non-living entities and interactions with other people, including Divine entities and self. A relational nature and consciousness that includes child-people, child-self, and child-God orientations is revealed by spiritual awareness of infancy. This consciousness manifests in elements like mystery, delight, despair, wonder, the present moment, a feeling of place, and connotative meaning-making (Nye, 2018). These inclinations or facets somewhat align with the elements of spiritual well-being or life education areas that include transcendence/Universe, matter/environment, communal/other people/society, and self.. A variety of indoor and outdoor activities can be used to foster spiritual growth in young children, according to findings from a qualitative study on early children's spirituality in England. Additionally, it's critical to provide opportunities for kids to form wholesome relationships and feel amazement, wonder, and mystery so they can think back on these experiences and so forth (Hudson, 2018). Learning to read and speak a language with parental and educational support may be helpful for young children's spiritual development. Children's literature has been described as one of the instructional tools or sources of influence for forming and fostering the spiritual growth of young readers. A study on the purposeful spiritual care of ill children identified the role that health, medical experts, and family members play in fostering the spirituality of sick children (Harris, 2021). Regardless of their backgrounds, important individuals in the home, church, and educational settings, as well as particular contexts like medical staff in hospitals caring for sick patients, where kids engage in candid and occasionally personal conversations with adults, could all contribute to our children's spiritual needs and provide spiritual care. There may be many opportunities for environmental educators and teachers to investigate and involve themselves and the kids in nature as a source of influence to foster children's spirituality (Robinson, 2019). Nature can provide a place in which children spend significant time outdoors to reflect, rejuvenate, and restore their spirit.

### Local Literature

**Teaching readiness.** It is without a doubt essential that teachers continue their professional development throughout their whole teaching careers. This is especially true when one takes into account (Sarmiento et al., 2020). Education cannot be ignored in favor of pretending that changes in the world and people's lifestyles have no bearing on how people learn.

Teachers in the new millennium must possess abilities that most professionals in the industry could not have imagined twenty years ago. Whether we are talking about changing a life habit or anything related to schooling, change is never simple even though it is necessary and unavoidable. Educators should be considered specialists in the change dynamics or agents of change. It is a powerful example to their pupils that change presents opportunities that should be addressed. This implies that being in the teaching profession necessitates the ability to adapt to evolving circumstances and the ability to educate others, preparing them for change and enabling them to handle it effectively. To achieve skills like these, teachers need to be active in continual development, but what seems to be even more crucial is that they need to be conscious of this need from their pre-service teacher training. If the teacher's readiness to teach is less successful, the learning process will be less effective, and of course, this will impair student learning achievement (Aldo, 2014). Teachers' preparedness in teaching is yet to complete enough preparedness to carry out the teaching and learning process. Thus, excellent teacher preparedness is a precondition for successful instruction. Before carrying out specialized teaching, the teacher needs to prepare the subject to be taught because it is one of the core abilities of a teacher (Alcosero et al., 2023). Teachers must be lifelong learners and favorably affect students' beliefs, lifestyles, and actions. Recognizing the pivotal role of teachers as essential figures and significant catalysts for change, it is imperative to provide them with the necessary traits and principles to navigate the demanding landscape of the 21<sup>st</sup> century.

Teachers in the twenty-first century need to be knowledgeable about classroom management, sound educational theory, and preparing pupils for the global economy. Seminars/training offers an excellent platform for classroom experiences and improves teachers' preparation to teach, it has been an essential component of teacher education programs (Borreo and Alva, 2022). Teachers in the 21<sup>st</sup> century need to undergo necessary training/seminars because students of today's generation don't easily comprehend traditional education but that of social media platforms. Moreover, the cultivation of creativity, critical thinking, problem-solving, communication, and cooperation through effective instructional practices is crucial for the development of 21st-century teachers. (Partnership for 21<sup>st</sup> Century Skills, 2015). It must incorporate technology across various subjects to bolster teaching methodologies. Hence, establishing a solid collaboration between schools and teacher training programs is vital to ensure that budding educators possess the requisite qualities to improve the standard of instruction and learning.

**Spiritual growth.** Generally speaking, spirituality is understood as a characteristic of humanity (or as a collection of characteristics of humanity), independent of religion. However, agreements delimiting the boundaries between the two notions still need to be completed. belief systems, and worship customs. Spirituality is viewed as a distinct concept in this article. This method does not, however, preclude mentioning situations in which it is expected that the two dimensions may coexist or inform one another (Lamig and Tajonera, 2021). This means that an individual's unique spiritual experience may or may not include any particular religious affiliation's regulations or religious activities. Spirituality is currently widely studied in the field of Psychology, and Filipinos are famous for their profound spirituality. (Yabut, 2018). Filipino adolescents have positive spiritual well-being. In the environmental, spiritual, social, and personal spheres, they coexist peacefully within their relationships. For Filipino teenagers to have stronger spiritual health, the Church and educational institutions must provide support (Entegro and Del Castillo, 2021). This implies that schools should have environmental and social concerns and promote a God-centered academic environment in cooperation with the adolescents' respective churches.

Additionally, students' spiritual growth must be improved, especially in Christian-based schools. Religious educators should have skills in terms of educating and teaching not only in the academic aspect of the students but also in the area of spiritual education (Manurung, 2022). A religious education teacher helps bring faith alive for students, planning meaningful activities and offering guidance to students with behavioral, academic, or personal issues. Results from the study of Rivera (2016) showed that Spiritual growth suggests a natural occurrence resulting from the maturing of awareness as a result of progressive humanity and spiritual enlightenment, surpassing any conventional cerebral aptitude and accompanying developmental lines. Therefore, in its expressive forms,

spirituality is understood as an inherent human phenomenon that transcends all cultural boundaries and is shaped by life experiences that bring about inward transformation. That is to say, spiritual development is a dynamic evolutionary force that starts the search for meaning, purpose, wonder, and connectedness beyond the limits of ego involvement. Furthermore, a study indicated that effectively promoting spiritual development within the classroom is contingent upon understanding how to foster spiritual growth through pedagogy (Santos, 2016). Previous research has highlighted service-learning as a pedagogical approach with the potential for facilitating spiritual development among undergraduate students.

Articulating spirituality proves challenging, as it is a concept that is difficult to define universally. Not only are there varied individual definitions, but all definitions need to catch up to capture the entirety of the concept (Tiempo, 2015). The study's findings recommend the following thematic categories. First of all, spirituality is a difficult-to-define abstract reality. Secondly, spirituality serves as a moral compass, providing individuals with guidance and significance. Thirdly, it is crucial to recognize that spirituality and religion, while interconnected, are distinct. Since spirituality is a dynamic and individualized concept, this article suggests that higher education institutions should incorporate educational approaches into their curricula. These approaches should offer students innovative and experiential learning, such as community methods that encourage critical thinking and reflection. This includes creating opportunities for pupils to mature and develop fully, encompassing their spiritual development through participation, open communication, and cross-cultural exchange initiatives. Such approaches can aid in nurturing students' interests and goals, ultimately enabling them to find purpose and meaning in life. Furthermore, integrating avenues for spiritual development within the academic environment holds the potential for various personal and societal advantages, as earlier studies have indicated. A student's intellectual self-esteem is raised when their spiritual journey progresses.

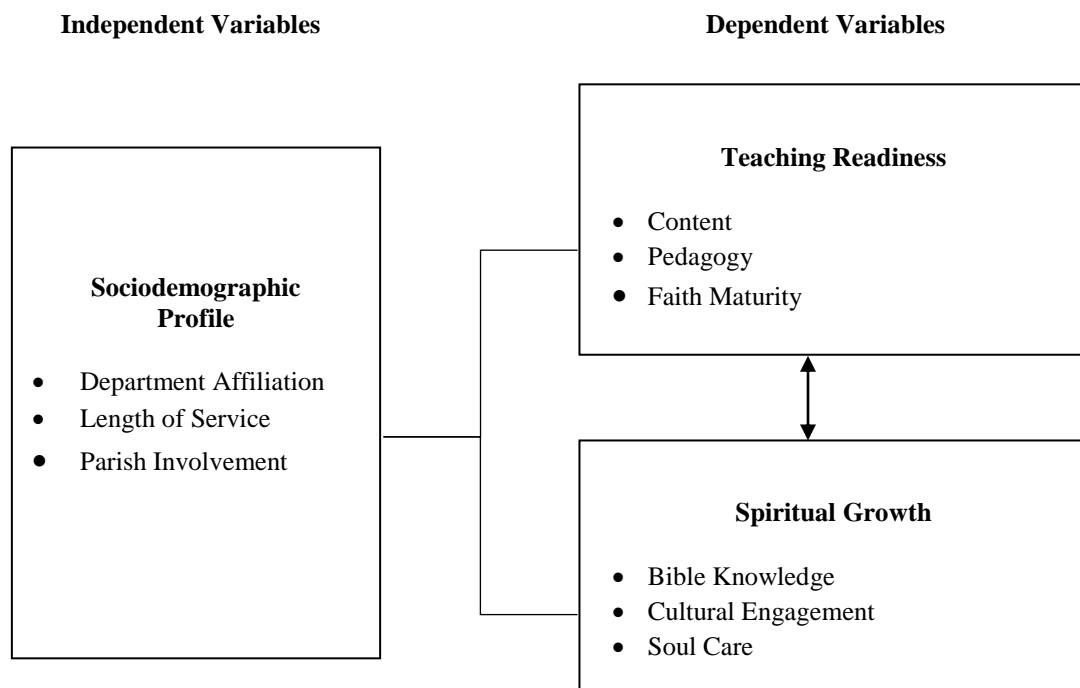


Figure 1. Schematic diagram showing the relationship of the variables that were considered in the study.

## 2. Methods

The descriptive research approach was used in this research to determine the degree of teaching readiness in terms of content, pedagogy, and faith maturity, as well as the level of spiritual growth of the learners in terms of bible knowledge, cultural engagement, and soul care. The correlational research approach was applied to establish a significant relationship between the respondents' teaching readiness and spiritual growth of the learners.

The participants in this study were the Pre-Elementary, Elementary, and Secondary Christian Living Teachers of

Parochial Schools in the Archdiocese of Jaro. The respondents were chosen through stratified random sampling and proportionally allocated by subject area (Agresti& Franklin, 2017). Of 178 total Pre-Elementary, Elementary, and Secondary Christian Living Teachers of Parochial Schools in the Archdiocese of Jaro, the researcher used only 166 respondents based on Cochran's formula. This study used the Cochran formula to determine the appropriate sample size for the respondents.

### 3. Results and Discussion

#### *Degree of teaching readiness of Christian Living teachers as a whole*

The degree of teaching readiness of Christian Living teachers as a whole and verbally interpreted as "High" is shown in Table 1.

Table 1. Degree of teaching readiness of Christian Living teachers as a whole.

Teaching Readiness	Weighted Mean	Verbal Interpretation
c. Faith Maturity	4.35	Very High
b. Pedagogy	4.21	Very High
a. Content	3.92	High
<b>Grand Mean</b>	<b>4.16</b>	<b>High</b>

In general, the respondents exhibited a high degree of teaching readiness as a whole obtaining a grand mean of 4.16. Specifically, the respondents who had a high level of readiness for teaching, particularly in terms of faith maturity obtained a mean score of 4.35, and pedagogy obtained a mean score of 4.21, and a high degree of teaching readiness as to content with a mean score of 3.92. With a weighted mean of 4.16, it implied that Christian Living teachers had a high degree of teaching readiness as a whole. Hence, the teachers regularly manifested the criteria of teaching readiness and there was consistent evidence to support this claim.

This was correlated to the study of Widodo (2017) that the teacher constitutes a crucial component and is held accountable for the effectiveness or inadequacy of the teaching and learning process. Hence, the teacher must be able to deliver high-quality and professional instruction. Likewise, excellent teacher preparedness is a precondition for successful instruction. Aldo (2014) emphasized that if the teacher's readiness in teaching is less successful, the learning process will be less effective, and of course, this will impair student learning achievement. Consequently, Christian Living teachers with a high teaching readiness are seen as knowledgeable of the Ten Commandments, give their students time for prayer and reflection, and trust in God's loving providence in all their needs.

#### *Level of spiritual growth of the learners as a whole*

The level of spiritual growth of the learners as a whole, as perceived by the teachers and verbally interpreted as "high" is shown in Table 2.

Table 2. Level of spiritual growth as a whole.

SPIRITUAL GROWTH	Weighted Mean	Verbal Interpretation
Bible Knowledge	4.23	Very High
Soul Care	4.20	High
Cultural Engagement	4.16	High
<b>Grand Mean</b>	<b>4.19</b>	<b>High</b>

The results revealed that the level of spiritual growth of the learner as a whole as perceived by the teachers obtained a grand mean of 4.19 with a verbal interpretation of "high". The mean scores of its three components ranged from 4.23 to 4.16 with a verbal interpretation of "high". Specifically, the respondents had a very high level of spiritual growth in terms of bible knowledge (Mean: 4.23), had a high level of spiritual growth as to cultural engagement (Mean: 4.16), and also high level of spiritual growth as to soul care (Mean: 4.20).

The data revealed that teachers perceived that they successfully instilled in their students of making them believe that Jesus is God who is the center and apex of teaching Christian Living. As a result, teachers made their students proud of being Filipino Christians who show empathy and care for others, particularly for their friends, family, and



the community. This was reflected in the study of Cox (2021) that spirituality is the relationship that a person has with God. Liu (2019) stated that opportunities for praise and worship, personal spiritual practices, and interactions with peers—as opposed to academic factors—had a greater impact on students' spiritual development

*Differences in the Degree of Teaching Readiness when grouped according to the selected profile*

The profile of the respondents to aid the presentation, analysis, and interpretation of the difference in the degree of teaching readiness among Christian Living teachers and the level of spiritual growth of the learners of parochial schools in the Archdiocese of Jaro when they are grouped according to selected profiles of the respondents is shown in Table 3.

Table 3. Profile of the respondents.

Variable	Frequency	Percent
Department Affiliation:		
Elementary Department	147	88.6
High School Department	19	11.4
<b>Total</b>	<b>166</b>	<b>100%</b>
Length of Service:		
5 years and below	112	67.5
6 years and above	62	32.5
<b>Total</b>	<b>166</b>	<b>100%</b>
Parish Involvement:		
Lay Organization, Movement & Association (LOMAS) Member	31	18.7
Ordinary Church Goer	135	81.3
<b>Total</b>	<b>166</b>	<b>100%</b>

Table 3 showed the distribution of respondents according to their affiliation. It shows the distribution of respondents according to their affiliation. The majority (147 or 88.6 percent) of respondents are affiliated with the Elementary Department, and 19 or 11.4 percent are from the high school department. It simply implies the predominance of Elementary learners as respondents in the study. The majority (112 or 67.5 percent) of the respondents served at most five years in service, and 62 (39.7 percent) respondents served for at least six years. The majority (135 or 81.3 percent) of the respondents were ordinary churchgoers, and 31 (18.7 percent) respondents were members of the Lay Organization Movement & Association (LOMAS). This indicated that the majority of the respondents were just ordinary churchgoers and did not have affiliation with any church organization.

*Degree of teaching readiness among Christian Living teachers when they were grouped according to their selected profile*

The mean difference in scores in determining the degree of teaching readiness among Christian Living teachers when they were grouped according to their selected profile is shown in Table 4.

Table 4.vDifference in the degree of teaching readiness when grouped according to the selected profile.

PROFILE VARIABLES	Mean Difference	P Value	Description
Teaching Readiness (GM=4.16)			
Department Affiliation	-0.071	0.943	ns
Length of Service	-1.338	0.181	ns
Parish Involvement	-3.067	0.002	s

As reflected in Table 4, the significant value was 0.943 which indicated that there was no significant difference in the degree of teaching readiness when respondents were grouped according to affiliation. Thus, the result implied that the respondents had the same teaching readiness regardless of their affiliation. Therefore, the null hypothesis was accepted. This is supported by the study of James (2019) according to him in the field of education, some common goals or standards must be met. This is formulated as general education goals. This study implies that all teachers regardless of their department affiliation have a common goal in educating students. The significant value was 0.181 which indicated that there was no significant difference in the degree of teaching readiness when respondents were grouped according to length of service. Thus, the result implied that the respondents had the same teaching readiness regardless of their length of service. Therefore, the null hypothesis was accepted. This is supported by the study of L.J Graham, et al., (2020) stating that the analyses found no evidence that beginning teachers (0–3 years experience) were less competent than teachers with more years of experience in either the domain or dimension level measured by the Classroom Assessment Scoring System (CLASS).

The significant value was 0.002 which indicated that there was a significant difference degree of teaching readiness when respondents were grouped according to parish involvement. Thus, the result implied that members of members of Lay Organization Movement & Association (LOMAS) have a very high degree of teaching readiness as a whole compared to ordinary churchgoers. Therefore, the null hypothesis was rejected. The results were affirmed by the study of Arthur et al., (2019) where he mentioned that there were correlations between teachers' church involvement to what teachers think and how they teach. This covers the decisions they make regarding instructional resources and their interactions with students. Scholars in these fields demonstrate that religious involvement and the religious views of instructors can have both beneficial and bad effects on their students, and they caution against teachers having undue or inappropriate influence over their students. It is advised that professional development include self-reflection for teachers.

#### *Difference in the level of Spiritual Growth when they are grouped according to selected profiles*

The mean difference in scores in determining the level the spiritual growth of the learners of parochial schools in the Archdiocese of Jaro when grouped according to selected profiles of the respondents is reflected in Table 5.

Table 5.Differences in the level of spiritual growth when grouped according to selected profile.

PROFILE VARIABLES	Mean Difference	P Value	Description
Spiritual Growth (GM=4.19)			
Department Affiliation	-0.982	0.326	ns
Length of Service	-0.462	0.644	ns
Parish Involvement	-1.780	0.075	ns

Table 5 showed the mean difference in scores in determining the level of spiritual growth as a whole of the respondents when they were classified according to their selected profile. Results showed that there was no significant difference in scores in determining the level of spiritual growth of the learners as perceived by the

teachers as a whole of the respondents when they were classified according to their profile variables. It implied that regardless of respondent's affiliation, length of service, and parish involvement, they have a high level of spiritual growth in general. The significant value was 0.326 which indicated that there was no significant difference in the spiritual growth of the learners as perceived by the teachers when the respondents were grouped according to affiliation. Thus, the results implied that regardless of the teachers' affiliation, the learners had a high level of spiritual growth. Therefore, the null hypothesis was accepted. This is supported by the study of Huitt & Robbins (2013) pointing out that many psychologists believe that spirituality is an innate human quality that serves as the basis for a child's growth and continued development. The significant value was 0.644 which indicated that there was no significant difference in the spiritual growth of the learners as perceived by the teachers when respondents were grouped according to length of service. Thus, the result implied that regardless of the teachers' length of service, the learners had a high level of spiritual growth. Therefore, the null hypothesis was accepted. This is supported by the study of Santos (2016) which indicated that effectively promoting spiritual development within the classroom is contingent upon understanding how to foster spiritual growth through pedagogy. The significant value was 0.075 which indicated that there was no significant difference in the spiritual growth of the learners as perceived by the teachers when the respondents were grouped according to parish involvement. Thus, the results implied that regardless of the teachers' length of involvement, the learners had a high level of spiritual growth. Therefore, the null hypothesis was accepted. This is supported by the study of Eyler & Giles (2019) in which a survey conducted across 30 higher education institutions involving 1,136 students engaged in service-learning revealed that 46% considered spiritual growth a highly significant or the most significant outcome of their service-learning experience.

#### *Relationship between the degree of Teaching Readiness and the level of Spiritual Growth*

The measures of correlation (Spearman rank correlation analysis) between the scores in determining the degree of teaching readiness as a whole and in terms of content, pedagogy, and faith maturity and the level of spiritual growth in general and in terms of bible knowledge, cultural engagement, and soul care is shown in Table 6.

Table 6. Relationship between the degree of teaching readiness and the level of spiritual growth.

VARIABLES	Mean Difference	P Value	Verbal Interpretation
Degree of Teaching Readiness Level of Spiritual Growth	0.693**	0.000	Strong

Results showed that there was a highly significant positive correlation between the scores in determining the degree of teaching readiness (content, pedagogy, faith maturity, and in general) and the level of spiritual growth in general. It can be implied that the higher degree of teaching readiness in terms of content, pedagogy, faith maturity, and generally will result in a higher level of spiritual growth of the learners in general and in terms of Bible knowledge, cultural engagement, and soul care, therefore the null hypothesis stating that there is no significant relationship between the degree of teaching readiness of Christian living teachers and the level of spiritual growth of the learners is rejected.

This is supported by the study conducted by Santos (2016) which indicated that effectively promoting spiritual development within the classroom is contingent upon understanding how to foster spiritual growth through pedagogy. Previous research has highlighted service-learning as a pedagogical approach with the potential for facilitating spiritual development among undergraduate students. Furthermore, the study of Abreu (2025) stated that integrating avenues for spiritual development within the academic environment holds the potential for various personal and societal advantages, as earlier studies have indicated. These benefits linked to spirituality encompass enhanced psychological well-being, greater appreciation for diversity, reduced alcohol and substance misuse, and heightened success rates among ethnic minority students. Teachers of Christian living must ensure and realize how essential it is to prepare themselves to be true models and witnesses of Christ. Thus, many concepts and methods are to be considered, knowing that the teacher teaching this subject is unique.

#### 4. Conclusions and Implications

Christian Living teachers of parochial schools in the Archdiocese of Jaro are highly prepared in terms of faith maturity and pedagogy, and a high degree of teaching readiness as to content. Learners in Christian Living subjects are highly conscious and connected to Bible knowledge; and have a high level of spiritual growth as a whole and in terms of cultural engagement and soul care. Christian Living teachers who are members of Lay Organizations, Movements, and Associations (LOMAS) have a very high degree of teaching readiness in general and as to pedagogy, compared to respondents who were ordinary churchgoers who have a high degree of teaching readiness in general and as to pedagogy. The level of spiritual growth of the learners is similarly perceived by the respondents regardless of the department affiliation, length of service, and parish involvement. The higher degree of teaching readiness (content, pedagogy, faith maturity, and in general) will result in a higher level of spiritual growth as a whole and in terms of bible knowledge, cultural engagement, and soul care of the respondents.

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