A CASE STUDY OF PROFESSIONAL DEVELOPMENT ACTIVITIES THAT FOSTER A

BIBLICAL WORLDVIEW IN K-8 CHRISTIAN SCHOOL TEACHERS

by

Tanya R. Mooney

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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2018

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ABSTRACT

The purpose of this collective case study was to explore professional development (PD) activities

that fostered a biblical worldview (BW) in K-8 Christian school teachers. The theory guiding

this study was Fowler's (1995) faith development theory (FDT), as this theory provided an

understanding of the transformational process which Christian teachers undergo as faith develops

throughout their lives. BW development compared to faith development because of the

transformation that occurred in pedagogical practices. Twelve K-8 Christian school teachers in

Arizona were selected for this study using criterion sampling. Each participant was a K-8

Christian school educator, was a born-again believer, and experienced PD activities that fostered

BW. Data collection included on-site interviews, electronic journals, a focus group, and a

document review. This collective case study discovered professional development activities that

fostered a biblical worldview in K-8 Christian school teachers. Data from this study answered

the central research question, "How do K-8 Christian school teachers describe PD activities that

develop their BW?" Four themes developed and described BW PD and included the following:

intentional design, personal responsibility, opportunities for application, and intrinsic

development.

Keywords: Christian education, biblical worldview, professional development, spiritual

formation, K-8 Christian school

Acknowledgments

It is undeniable that individuals have been placed in my life for specific purposes. It is through these individuals that I have arrived at this point in the journey. I am forever grateful for their influence in my thoughts and inspiration of my actions. I want to sincerely thank each person for the part they play in my life. Each person has prepared me by teaching life lessons that I need as an educational leader. Dad, you taught me to have a relentless work ethic. Mom, you taught me to be a persistent advocate. Marty, you taught me how to have hard skin and a soft heart. Paula, you taught me to love the differences in all people. Erica, you taught me the priceless value of a cup of coffee. Jahmar, you taught me the need to be a loyal encourager. Kya, you taught me how to love unconditionally. Kameron, you taught me about the power of unknown influence. Mr. Byrd, you taught me the important of wise mentoring and counsel. Andre', you taught me what friendship grounded in Truth and you are true gift from God. Above all, I thank my Lord and Savior Jesus Christ. Without His love, patience, guidance, and mercy, I would be nothing.

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List of Abbreviations

Association for Christian Schools International (ACSI)

Biblical worldview (BW)

Brief Multi-Dimensional Measurement of Religiousness-Spirituality (BMMRS)

Central research question (CRQ)

Christian school (CS)

Expected student outcomes (ESO)

Faith development theory (FDT)

Institutional Review Board (IRB)

New International Version (NIV)

Professional development (PD)

Professional development schools (PDS)

Professional learning community (PLC)

Politics, Economics, Education, Religion, and Social Issues (PEERS)

Scholastic Aptitude Test (SAT)

Sub-question (SQ)

Youth Spirituality Scale (YSS)

CHAPTER ONE: INTRODUCTION

Overview

Christian schools and teachers seek to educate students for a life of discipleship (Van Brummelen, 2009). However, the pedagogy of Christian education is complex because it requires a teacher's belief system to pervade all that the teacher says and does in the school (Schultz & Swezey, 2013). This is known as teaching with a biblical worldview (BW). Christian school leaders strive to hire Christian teachers, yet they cannot assume that Christian teachers teach from a BW. Many Christians, including Christian school teachers, separate faith beliefs from educational learning and are unaware that they possess a secular worldview (Lewis, 2015). Teachers strengthen their pedagogy and professional skills through professional development (PD) in both public and private schools; however, teachers in Christian school must additionally strengthen their BW. This collective case study discovers PD activities that marry the concept of both pedagogical development and BW development and explores PD that fosters a BW in K-8 Christian school teachers.

This chapter provides a background of PD and BW development in K-8 Christian educators. Situation to self discusses the motivation behind the study. This section also examines philosophical assumptions and possible biases. The problem statement, purpose statement, and significance of the study provide a clear focus. Finally, the research questions and definitions that guided and informed the research, affirmed the methodology, and steered the development and reporting of the collective case study are presented.

Background

PD encompasses many activities. Although educators often view PD as activities to build pedagogical skills, effective PD is any opportunity that helps teachers promote the

"transformation of knowledge into practice" (Chiyaka, Kibirige, Sithole, McCarthy, & Mupinga, 2017, p. 19). Extensive research has been conducted regarding effective PD (Bayar, 2014; Capps, Crawford, & Constas, 2012; Chan, 2010; Etherington, 2011). A majority of the PD activities teachers participate in revolves around the typical subjects taught in class each day (Rotermund, DeRoche, & Ottem, 2017). PD provides training for curriculum-related offerings and for specialized training based on a teacher's need (Ashraf & Kafi, 2017; Avery & Reeve, 2013; Bomar, 2015/2016). However, a gap in the literature exists when considering PD that fosters a BW. Since a distinction of Christian schools is instruction that integrates biblical principles, it is important to discover PD activities that foster a BW in K-8 Christian school teachers. The following sections build an understanding of the background of PD as well as the importance of how PD may develop K-8 Christian school teachers' BW.

Historical Context

The historical context of PD and BW provides perspective when approaching this case study. PD and BW are both standalone topics, specifically in secular schools. In CS, the two are integrated and woven together. Therefore, this study examines PD and BW as separate entities. Next, this section considers PD and BW as two synonymous factors related to this study. Since PD activities that foster a BW in Christian school teachers were the central focus of this case study, marrying the history of these two helps one to understand the context of this case study.

Professional development. One of the first PD conventions took place in London almost a century ago (Robinson, 2011). Although professional learning and development were required of teachers, this course was unique in its design as it offered a summer vacation course that aimed to improve and promote the professional position of educators. Unique in its format, the not-for-profit event offered luncheons revolving around academic programming, provided

concerts and events to pique the interest of teachers, and presented lectures from the top scholars

of the day to spur current practice in the profession. This first course began the first of many

convention-style PD activities that would become the norm for years to come.

The educational profession historically implements two main formats of PD including the

group seminar format introduced in London (Robinson, 2011), and the stand-alone, personalized

format made possible by correspondence and online technologies (Shaha, Glassett, Copas, &

Huddleston, 2016). In the early 1920s, professional learning courses were unique and

uncommon (Robinson, 2011). However, the 1980s' movement of standards-based instruction

made PD an accepted part of the teacher's career (Bodman, Taylor, & Morris, 2012; Learning

Forward, 2013). Various modes of delivery make a way for teachers to complete PD tailored to

their needs (Drexler, 2011; Gerber & Lynch, 2017; Jensen-Hart, Shuttleworth, & Davis, 2014).

Flexible learning formats, such as online courses and on-demand videos, develop pedagogical

practices whenever and wherever a teacher may desire to participate. The various designs of PD

provide opportunities to teachers in both concrete skills as well as abstract concepts. Teachers

may participate in PD sessions and develop their philosophy of education as well as build

efficacy in various aspects of teaching and learning (Avery & Reeve, 2013; Kull, Kosciw, &

Greytak, 2017). Although PD varied formats and modes abound, most teachers engage in the

traditional group seminar format (Shaha et al., 2016).

Education is not the only industry that relies on professional learning to improve job

skills and, in most of these industries, professional learning occurs in the workplace without

formal training (Eraut, 2011). Other professional industries understand the need to train

individuals with knowledge specific to a skillset (Eraut, 1994). Skilled journeymen transfer their

knowledge to an apprentice. A transfer of knowledge from one individual to the next is the basis

for learning. This historical concept of professional knowledge elucidates the impression that a teacher must know more than the student to pass on knowledge (Bodman et al., 2012). This notion creates the need for a definition of professional knowledge. Eraut (1994) proposed such a definition, which identified domains of knowledge that teachers gain and use within their profession. The domains—replicatory, applicatory, and interpretive—recognize various levels of knowledge gained during the development and growth of teachers (Eraut, 1994). Spears and Loomis (2009) also identified various types of knowledge specific to Christian education, and include technical knowledge, propositional knowledge, and knowledge by acquaintance. Eraut (1994) and Spears and Loomis (2009) understood the progression of learning that starts with knowing and ultimately arrives at doing.

Christian schools recognize the importance of PD for teachers (Montoro, 2013). At the onset of the Christian school movement, Christian schools did not place major emphasis on standards-based instruction (Slater, 2012); the primary focus was to teach evangelical Christian principles to their students. Because of this, Christian schools gained the reputation of being academically weak. An emphasis on school improvement caused Christian schools to implement best practices, improve pedagogical skills, adopt standards-based curriculum, and require teachers to earn state licensure or certification (LeBlanc & Slaughter, 2012). Although the focus on academic improvement was felt, Christian schools continue to emphasize evangelical Christian principles in the teaching. High test scores alone do not equate to quality Christian education, and providing quality academics from a BW should be the goal of the Christian school. Therefore, Christian schools must continually seek to offer quality education while diligently working to foster BW development in teachers.

Biblical worldview. The concept of BW is not new but gained recent notoriety (Sire,

2015). Worldview is a concept evidenced in the Bible. This concept, in the biblical context, recognizes that beliefs and thoughts shape who Christians are and what Christians do (Proverbs 23:7; 2 Corinthians 10:3, New International Version). Evangelical Protestants in the 1800s and 1900s investigated worldview and developed language and vocabulary to aid in the further discussion and development of the concept (Naugle, 2002). Orr, a 19th century Scottish theologian, and Kuyper, a Dutch politician and theologian, learned of a German word *weltanschauung* [worldview] which embodies the technical meaning of "denoting the widest view which the mind can take of things in the effort to grasp them together as a whole from the standpoint of some particular philosophy or theology" (Naugle, 2002, p. 7). Orr and Kuyper's work continued in the 20th century as Edmund Husserl and Karl Jaspers intensified studies on how the concept pertains to the areas of education and psychology (Naugle, 2002). In the latter part of the 20th century, worldview considerations progressed as scholars raised questions for Christians to seriously consider (Schaeffer, 1976). In more recent years, individuals have worked to define worldview and expand the conceptualization the idea (Naugle, 2002; Sire, 2015). In evangelical protestant discussions, leaders of churches, ministries, and education analyze worldview and how it connects with Christian living. Current research indicated approximately 9% of Americans possess a BW and, even more sobering, that this number has not changed in the last decade (Barna Group Inc., 2009).

Orr, Kuyper, Schaeffer, and Sire, as previously noted, progressed the concept of BW (Naugle, 2002). The Christian school must give heed to BW development because from this, all instruction, practices, and interactions emanate. In Christian schools, a BW must be the only worldview developed. As worldview persists in importance, Christian school administrators must regard BW as an essential foundation of Christian education and support the growth and

development of a BW. It may be logical to assume that Christian schools implement PD to help foster a BW in their teachers. However, Christian school administrators struggle to offer effective PD (Harrison & Allen, 2013). PD that assists Christian school teachers in building and strengthening a BW is needed now more than ever.

   Biblical worldview and professional development. Baker (2013) asserted that Christian schools have operated long enough to assess whether or not they are fulfilling their intent of creating disciples. Yet the exploration of PD activities that build a BW in Christian schools is in its infancy. In recent years, Christian schools have begun researching PD and its effectiveness (Barron, 2015/2016; Bomar, 2015/2016; Crosby, 2015; Finn, Swezey, & Warren, 2010; Lawrence, 2015/2016). Esqueda (2014) identified BW "as the foundation for the integration of faith and learning" (p. 92). History is still being made as K-8 Christian school leaders explore how PD activities can develop a BW.

Social Context

   The social culture of American education is one of competition (Christensen, Horn, & Johnson, 2011). Education in America demands reform, and Christian schools attempt to keep pace with the rapid progress of society while trying to maintain their Christian distinctive. Christian schools are not immune to the demands of social pressure for quality education. Christian schools and teachers feel this tension since they work beyond their public-school counterparts, adding the component of spiritual formation to the daily instruction and planning requirements (Schwarz, 2014). Banke, Maldonado, and Lacey (2012) stated, "Spiritual development involves a time of reflection, communion, and an acceptance of God's direction" (p. 239). To further compound these challenges, Finn et al. (2010) reported that most Christian school salaries are lower than public school salaries. Despite these pressures, teachers work in

Christian schools with a servant's attitude and view teaching as a ministry or calling (Finn et al., 2010; Lee & Givens, 2012). In a profession of hurried meetings, unplanned crises, random parent visits, and assessment demands, it may seem an impossible feat for teachers to find the time to allow for their own spiritual development, much less that of a BW.

Worldview is important to society because worldview creates how society morally and ethically functions. Christian school teachers intentionally think through their beliefs and assess whether their presuppositions align with Scripture or with culture. They must assess their beliefs and how these beliefs align with their actions. Schultz and Swezey (2013) stated, "The challenge to Christian K-12 educators today is real: too many people claiming identity with Christ do not hold to core doctrinal beliefs, let alone apply those beliefs to their life" (p. 231). Christian teachers are not immune to this challenge, and PD activities may help teachers establish biblical beliefs and apply them to the classroom.

The social context of the U.S. creates complexities for the Christian school. Christian school enrollments decrease as hostility towards Christians increases (Swaner, 2017a). Parents can choose from multiple free, online elementary academies to charter schools with special focuses targeted on a student's interests. Miller, Lanthan, and Cahill (2017) emphasized the need for schools to compete with relevancy, as children are digital natives while teachers struggle to use technology in the classroom, creating a *Gutenberg-to-Google dilemma*. Christian schools strain to change at the rapid rate of society and mindful of essential changes versus trendy gimmicks (Swaner, 2017a).

Theoretical Context

Fowler (1995) developed the faith development theory (FDT) in the 1980s that provided an understanding of the developmental process people experience as they mature and expand a

faith construct. BW is a fundamental concept in Fowler's (1995) theory because it identified a progression of stages through which individuals grow in their Christian walk. The growth of faith builds and establishes worldview. This theory attempts to understand the development of a belief system that identifies a person's spiritual and soul convictions. It is neglectful or remiss to omit Fowler's (1995) work in broaching BW development since fostering BW in K-8 Christian school teachers is synonymous with the nature of the Fowler's (1995) theory and the development of faith.

Faith is a component of the Christian life that develops internally in the heart, soul, and mind of an individual. The internal workings of a person's mind include the conscience. Conscience, or *leb* in the Hebrew language, considers the heart and mind as one entity (MacArthur, 1994). MacArthur (1994) emphasized the need for the heart to operate from biblical principles and to do this, the conscience "must be informed by the Word of God" (p. 38). The Word of God informs faith; a person does not inform his or her own thought nor develop his or her own faith if it is a faith in Jesus Christ (Evans, 2014; O'Brien, 1994). Similarly, a BW emerges from the heart motivation, or *leb*, rather than a checklist of extrinsic motivators (Sire, 2015). However, the process of both faith development and BW begins as an external introduction to Christianity or biblical principles and develops through the internal transformation that a relationship with Jesus Christ causes.

Faith and BW are both internal events not prompted nor reinforced by a person's own ability or knowledge, but rather by the object in which his faith and worldview is grounded. Conversely, both are a transformation of taking away what a person creates through his own volition and replacing this with actions that emanate from a heart motivation and incited by the workings of a spiritual nature. Belief systems, values, and ethics shape internal thoughts and

create a basis from which actions and decisions emerge. Van Brummelen (2002) posited, "We need to oppose the notion that values are to be pursued just for our own betterment or self-interest" (p. 58). Christian educators must understand that learning is not a pursuit to build and edify man but rather to understand God's creation.

FDT presents six stages of an individual's faith development (Fowler, 1995). Some of the stages create categories based on age and categories based on the cognitive ability to comprehend and live out abstract spiritual concepts. For the purposes of this study, teachers may function in a variety of stages of faith development as they develop a BW. Teachers may be new Christians and possess a less mature faith, as the initial stages of Fowler's (1995) theory explains. This study did not seek to identify the stages of the participants, but rather used FDT to help understand that teachers are in various stages of a faith journey, and they do not arrive at a final destination of BW. Individuals continually experience situations in life that add to their understanding and application of the Christian faith while moving along a BW continuum (Fowler, 1995).

Situation to Self

As an educator, I hold a concern for PD and the need to maximize the precious time of teachers. Professional learning also impacts the students, as teachers influence students' lives and beliefs. Math PD is to student math achievement as biblical worldview PD is to student spiritual formation. A window of time exists during which Christian educators can pour into the lives of their students. Research indicates that a majority of a person's worldview develops by age 13, and the following years refine and build upon this worldview foundation (Barna Group Inc., 2009). It is because of this brief window in time that concern exists about how teachers develop their BW through PD. A teacher's BW development plays a role in the spiritual

development of students. I have experienced too many PD sessions that were ill-designed and a waste of time. As a Christian educator, I hold tremendous concern for the need to help foster environments and opportunities for teachers to further develop their BW. I contend that PD activities may be maximized in their design and implementation to intentionally help teachers build their BW and, at the same time, meet the demands of ongoing training for continued education.

Furthermore, I believe it is more appropriate to find evidence of a BW than to define a BW in teachers. BW creates a teacher's foundation from which all instruction, interaction, and classroom management emerges. Some teachers may possess a less-developed BW than others, regardless of their duration as a Christian. Age is not necessarily a factor since a teacher who has been in Christian education for 20 years may hold less of a BW than a first-year teacher. Evidence of a BW is observable when the educator integrates biblical principles in all facets of the teaching profession. A teacher can display a BW through a kind gesture to a student, through forgiving an angry parent, or by implementing classroom rules that develop Christian character rather than police disobedience. Evidence of a BW exists when a teacher's knowledge of the Bible and biblical principles leads to a heart conviction that guides his or her actions. A BW impacts the heart motivation of a teacher and creates the premise from which a teacher draws knowledge and understanding. An educator's BW flows out through one's hands and guides interactions with students, parents, peers, administrators, and the community. Throughout researching the concept of worldview, it is evident that worldview naturally lends to a progression that starts with head knowledge and results in a heart conviction (Schaeffer, 1976; Sire, 2015; Willard, 2014).

Constructivism is the basis of my personal philosophical assumptions and creates the

foundational perspective that learning builds upon an existing belief system. As experiences take place in an educator's life, a complex web of lessons and understandings emerge. Each of these lessons constitutes a brick mortared upon a foundation of previously constructed knowledge. As a teacher constructs knowledge, worldview determines where each brick is placed; worldview is the component of a teacher's structure that causes it to settle, crack, or require renovations. As teachers engage in PD, unlimited permutations of worldview development exist, and a change in actions should be expected. Since prior experiences and beliefs influence meaning, the results of PD have a different impact on each teacher. Because no single event impacts all teachers alike, these experiences are not one, stand-alone PD session or a single mode of delivery. Therefore, teachers must share any PD experience that fostered their BW.

Ontological Assumptions

Although I believe in absolute truth, other teachers may not. Beliefs of reality vary as people perceive and interpret experiences. One teacher may perceive a PD activity as boring and irrelevant, while the teacher sitting in the next chair may perceive the session as the most influential component to the development of his BW in one's career. This example demonstrates how each person may possess different realities. Each participant owns an individual story and experiences to glean from while the central phenomenon remains constant.

Epistemological Assumptions

As teachers live out a narrative in their careers, each narrative varies. It is through this process that they come to know what works, what does not work, and what remains to be figured out. A career in education contains diverse classrooms that create a unique experience for each teacher. Various vicissitudes within the educational profession, compounded by interactions between schools, districts, administrators, and parents, create a teacher's whole experience.

Therefore, it is important to respect each teacher's experiences and understanding of BW. My understanding of BW and convictions may vary between the participants and myself.

Axiological Assumptions

A person selects values as one lives out life, both publicly and privately. Biblical principles establish my personal values. I reprioritize biblical values as I take detours away from and back to the tenets the Bible requires me to live. However, not all individuals base their values on the Bible, and it is important for me to minimize the influence of my values on the participants of this study. Although all participants were born-again Christians, I could not assume that these teachers shared the same values as I. Reporting common themes that emerged from the interviews, logs, and focus groups allowed me to attempt to minimize the influence of my values on this study.

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Problem Statement

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Elementary Christian school teachers must possess a BW to teach content through a BW lens (Van Brummelen, 2009). However, many Christians possess ill-developed worldviews or do not possess the ability to articulate and apply a BW (Barna, 2003). Christian schools must consider ways to provide PD and learning opportunities to help teachers biblically integrate the lessons they teach (Jang, 2011). When a teacher's worldview does not match one's actions in the classroom, students learn a contradictory life lesson (Zacharias, 2017). A teacher's BW development is crucial in order that students learn from a foundation of biblical truth in academic and social lessons (Overman & Johnson, 2003).

Understanding how teachers develop a personal BW is important because their beliefs and worldview impact the spiritual development of students (Crenshaw, 2013). Teachers who teach from a BW are a major component of creating a school's Christian culture (Crenshaw,

2013). However, teachers who graduate from secular and Christian teacher education programs may be ill-equipped to communicate their BW, much less possess a BW that impacts their educational philosophy (Wolf, 2011). Because of this, schools cannot assume that Christian teacher preparation programs are enough to solidify a teacher's BW and subsequent application of the BW in the classroom. Danielowich (2012) asserted that PD is a key component in building skills in teachers. PD may be a component that also helps build the spiritual skills that Christian school teachers need to develop a BW. However, BW development is complex because it is based on a belief system and does not equate to a simple inventory of strategies and checklists (Schultz & Swezey, 2013). Rather, teachers must engage their hearts, minds, and pedagogical skills when developing their BW for their classrooms (Baurain, 2012).

Christian school leaders must consider ways to help strengthen a teacher's BW to be evidenced in the classroom and modeled for students (Jang, 2011). However, providing effective PD methods and other opportunities to build a BW for the K-8 Christian school teacher is challenging (Frost, 2007). Unlike other skills possessed by the educator, BW development relies on a personal relationship with Jesus Christ, and grows through spiritual disciplines such as study of Scripture and prayer (Moreland, 2007). Moore (2014) provided effective characteristics of PD, but scarce research contributes to the understanding of PD activities specific to the K-8 Christian school. Therefore, the problem was a lack of research to identify PD activities that foster BW in K-8 Christian school teachers.

Purpose Statement

The purpose of this collective case study was to explore PD activities that foster the development of a BW in K-8 Christian school teachers. BW development is understood to be acquiring and applying a BW in the classroom, in instruction, and all other aspects of a teacher's

professional career. For the purposes of this case study, BW is defined as a belief and value

system grounded in biblical principles (Sire, 2015). Furthermore, these beliefs and values inform

a person's conscience: heart and mind. A teacher's heart and mind influence the what (content)

and how (delivery method) to learn. A BW in a teacher includes three progressions. The first

progression begins with a teacher's head knowledge of the Bible. This head knowledge leads to

the second progression where beliefs begin to influence personal and professional actions. The

final progression of a teacher's BW ultimately impacts one's heart motivations (Sire, 2015). The

progression of a BW moves from external factors to internal convictions. The theory guiding

this study is Fowler's (1995) faith development theory due to the correlation between worldview

development and faith development (Fowler, Streib, & Keller, 2004). Both FDT and BW

understand that belief systems and heart motivations cause actions and decisions to emerge from

an internal motivation rather than react to external forces.

Significance of the Study

This study sought to provide further information regarding PD activities that foster BW

in K-8 Christian school teachers. The importance of developing BW in Christian school teachers

is essential in order that their actions, instructional motivation, and lesson planning emerge from

a heart motivation based in biblical truths. When teachers develop their BW, the Christian

school benefits and strengthens. Teachers may be able to use this study as a catalyst to select PD

activities that effectively develop them professionally and spiritually. When selecting a

Christian school, this study aimed to shed light on how BW is important in a child's teacher and

the influence they have on a child's spiritual development (Moore, 2014). Christian teachers

build the foundation of the Christian school distinctive. It is through the Christian distinctive

that schools provide families and children with a Christian education (Lantieri, 2002; Van

Brummelen, 2009). At the school level, this study provides Christian school boards and administrators with valuable information to help them offer productive PD to teachers.

The results of this case study provide research that is helpful to Christian school accrediting agencies and associations as they seek to provide research-based data for their constituents. These agencies use data to improve services provided to the schools they serve. Research exists regarding the characteristics of effective, non-faith based PD. A need existed to learn how these trainings and activities can further developed a teacher's BW (Etherington, 2011; Montoro, 2013). Christian textbook publishers and PD designers may benefit from this study because the study discovered effective training for teachers. Trainers and PD specialists may use this study to improve on the design and intentionality of the activities they offer.

This study sought to add empirical research regarding K-8 Christian school PD. Little to no current empirical research existed for Christian schools as school leaders to use in offering PD. This study provided a launchpad to begin further research. Since Christian educators have limited time, this study offered research-based approaches to effective, efficient PD. PD that touches heart convictions and changes pedagogical practices was worthy of study.

This study further expanded theoretical contributions that exist in works, such as Fowler (1995), by considering stages teachers progress through as they develop their faith in light of PD and BW. Fowler (1995) provided a continuum, which a person's faith grows and develops while Sire (2015) defined a biblical worldview as a worldview that includes three main components. This study added to the theoretical perspectives as it defined BW in teachers as a development of progressions from a head knowledge, to conviction, and ultimately teaching that emerges from a heart conviction (Sire, 2015). These three progressions are similar to the view that worldview is a 3-dimensional concept comprised of three components—propositional, behavioral, and heart-

orientation—as a starting point to better understand worldview (Schultz & Swezey, 2013).

Fowler's (1995) FDT moves faith through stages, and this study found that BW development, in

a teacher's classroom application, also moves through progressions. All three dimensions of

worldview apply to the teacher, and these progressions are part of a teacher's development while

also strengthening the distinctive characteristics of Christian schools.

Research Questions

One central research question (CRQ) and three sub-questions (SQ) guided this collective

case study and addressed the purpose of this study. The questions are based upon the theoretical

framework of Fowler's (1995) FDT and used the definition of worldview as defined by Sire

(2015).

CRQ: How do K-8 Christian school teachers describe PD activities that develop their

BW?

The CRQ sought to pull out specific PD activities that contributed to the development of

a teacher's BW. Sire (2015) identified various motivating factors that create a BW. For the

purposes of this study, these motivating factors paralleled progressions that moved through

deepening levels of motivation. Using Sire's (2015) definition of worldview, the three

progressions for the research questions included: (a) head knowledge, (b) conviction to obey the

Bible, and (c) motivation of the heart and soul. Each progression considers the experiences of

PD activities, from gaining external content input, to combining external and intrinsic

conviction, to integrating intrinsic heart motivation. Teachers experienced any combination of

progressions during PD activities.

Furthermore, the CRQ guided the study by focusing on the central phenomenon and the

cases of this collective case study. The central phenomenon was BW development, and the cases

were teachers who developed a BW through PD. The sub-questions emerged from the CRQ and provided information regarding the three progressions based on Sire's (2015) definition of worldview.

SQ1: How do K-8 Christian school teachers describe PD activities that develop biblical knowledge central to BW development?

Knowledge of biblical principles was an introductory point from which a teacher began to connect academic content to the Christian faith (Sire, 2015). Without biblical knowledge and an understanding of biblical principles, a teacher may be stymied in one's ability to lead an instructional program that provides a Christian education. Therefore, this question sought to uncover specific activities that helped build a base of biblical knowledge. Eraut (1994) identified various levels of profession learning as individuals progress in their profession. Gaining biblical knowledge included factual knowledge, such as the number of books in the Bible, the books of the Gospels, and key verses that define salvation according to evangelical Christianity.

SQ2: How do K-8 Christian school teachers explain PD activities that cause an extrinsic decision to change instruction based on biblical principles?

Actions were the second dimension of worldview and extended beyond biblical knowledge. As a teacher learns the Bible's content about living a Christian life, head knowledge leads to conviction. Conviction grows from accepting biblical beliefs and a desire to align with the beliefs. Obedience to this belief system creates tension to change a philosophy of education if it does not align with biblical principles. For example, if a teacher knows one is to love their neighbor and their classroom management does not apply love, the plan changes to display love. Therefore, obedience to biblical knowledge impacted daily interactions, classroom management

philosophies, and content based on biblical principles. This change radiated from a conviction to

obey and did not develop by learning content standards and popular theories. However, change

occurred due to factual knowledge, too (Sire, 2015). For example, consider a teacher who learns

that the Bible teaches people to pray and it is a method to talk to God. Based on this factual

knowledge, the teacher decides to add prayer to the daily routine, not because one wants to, but

because one feels it is the right thing to do. Because the Bible teaches people to pray, this

knowledge causes external pressure for the teacher to add prayer.

> **SQ3**: How do K-8 Christian school teachers explicate PD activities that contribute to a
> change in instructional decisions due to a heart motivation?

The third sub-question sought to discover how PD activities changed actions because of a

transformation of the heart. As a teacher progresses through the development of a BW, one first

gains a factual knowledge of the Bible. These facts then begin to impact the belief system of the

teacher and cause external changes due to conviction. Ultimately, the final progression occurs

when a teacher functions in all areas of the teach professional a heart motivation. In this

progression, actions emerge from a Holy Spirit driven heart. While not all teachers will

experience this final progression, it is the progression that demonstrates continual reflection and

alignment with biblical principles. A heart motivation creates natural responses and decisions

that align with a BW. Rather than a teacher who operates out of obedience, the BW

amalgamates actions out of a heart motivation (Sire, 2015).

Definitions

1. *Biblical worldview* - Worldview is the innermost set of beliefs about what is real in the
   world and drives thought, actions, and all aspects of living. A BW is a worldview

established and founded in biblical principles and creates the source from which all

components of life are lived (Sire, 2015).

2. *Christian distinctive* - This term defines how Christian schools are different from other

   schools. Christian schools function Christianly rather than in name alone. The Christian

   distinctive identifies a school that reflects biblical views in all discipline content (Van

   Brummelen, 2009).

3. *Christian education* - This type of education is specifically Christian and integrates the

   Christian faith throughout instructional practices, curriculum, classroom management,

   and service projects (Van Brummelen, 2009).

4. *Christian school* - A school that functions in daily operations and teaches general

   education classes through the Christian perspective, based on the teachings of Jesus

   Christ (Van Brummelen, 2009).

5. *Faith and learning integration* - The process of weaving Christian truth constructs into

   academic and/or professional knowledge (Moroney, 2014).

6. *Heart-orientation* - Heart orientation is more than emotions; it is the source of the human

   spirit from which everything emanates and where convictions take action. It is what

   makes up the essence of self and includes the soul, wisdom, emotion, motivation,

   spirituality, and intellect (Sire, 2015).

7. *Professional development* - All activities, formal and informal, intentional and

   unintentional, that helps to grow and advance a teacher and his profession throughout his

   entire career (Capps et al., 2012).

8. *Spiritual formation* - Spiritual formation is the growth and development of spiritual

   components in the K-8 student. Christian schools typically include spiritual disciplines

such as independent Bible reading, prayer, acts of kindness, and other indicators that

encapsulate biblical living (Marrah, 2012/2013).

Summary

This collective case study examined data from K-8 Christian school teachers who

developed a BW during professional development (PD) activities. Limited research was

available to understand effective PD in Christian schools, and this collective case study

discovered PD experiences that fostered a BW in order to help fill the gap in research. The

existing literature did not speak directly to the development of a BW through PD activities;

however, it recognized the Christian teacher's ability and importance of applying life lessons to

the classroom (Montoro, 2013). In a culture that seeks to separate faith from fact, intentional

development of a BW begins to weld faith and fact back together. This study strived to provide

the Christian educational community with more information about PD experiences that foster a

BW. Time is a priceless commodity, and teachers reclaim some of this time by attending PD

activities that provide a dual-purposed goal: to build pedagogical skills and foster BW

development. The ultimate benefactors are generations of students whose spiritual growth and

development rely on interactions and relationships with effective Christian educators.

CHAPTER TWO: LITERATURE REVIEW

Overview

A quality study requires a comprehensive and thorough examination of the existing research (Boote & Beile, 2005). Reviewing current and past research validates the need for the study. Therefore, a comprehensive review of the research and exploration of various topics related to the central phenomenon investigates the current literature. The importance of a thorough literature review is paramount, as topics previously researched inform the case study (Boote & Beile, 2005). The first section of the literature review consists of the theoretical framework. The theoretical framework connects the selected theory, Fowler's (1995) FDT, to the central phenomenon. The central phenomenon is PD activities that foster a BW. The second section examines a wide range of studies related to K-8 Christian schools, BW, and PD. A gap in the literature emerges and provides a focused area of need for this study (Boote & Beile, 2005).

Theoretical Framework

The main theory guiding this collective case study was Fowler's (1995) FDT. In his theory, Fowler (1995) explored how a person's faith develops without specificity to religion or denomination. FDT received criticism due to the roots grounded in Christian life application. However, this widely-accepted theory was useful for studying the development of faith and the changes beliefs make in a person's life (Hiebert, 1992; Streib, 2001). FDT creates a lens to filter the understanding of how a Christian teacher's faith may develop a BW. This development is a journey of maturity and experienced in a predictable, systematic process. Like Kohlberg's (Kohlberg & Power, 1981) stages of moral development, Fowler's (1995) FDT identified stages of faith that a person progresses throughout life. In the Christian teacher's context, this

progression takes place as a teacher learns about biblical principles and applies the principles to his vocation. These principles consequently impact the instruction and classroom as the teacher's faith and BW develop (Fowler, 1995).

As a teacher's faith develops, it is likely (but not guaranteed) that a BW may also develop. It is important to note that a teacher moving through the stages of FDT (Fowler, 1995) may not possess a BW. However, Fowler (1995) assumed that in the final stages of faith development, a person's understanding emerges from a heart conviction, just like that of a BW, and life decisions are not made by a person's own wisdom and understanding. A teacher, in the later developmental stages of the Christian faith, may be more likely to live out a biblically-based faith conviction than a teacher in the early developmental stages of one's faith. The ability for a teacher to understand his motivation and heart intent is crucial in both the development of faith and a worldview. Internal change and motivation are more likely apparent in later progressions of the Christian faith development stages and BW development (Fowler, 1995; Sire, 2015). Conversely, extrinsic and personally-based motivations are more likely apparent in the earlier progressions of the Christian faith and BW.

Furthermore, through this collective case study, I sought to identify the PD activities that developed teachers' BW. As mentioned earlier, Fowler (1995) defined six stages that a person progresses during faith development. These initial stages are progressive and include a simple, linear understanding of facts and knowledge. For the Christian school teacher, these initial stages include factual information about the Bible and simple biblical concepts. Fowler's (1995) final stage is shown by a universalizing faith which many individuals rarely experience (Arslan, 2017; Fowler, 1995).

While Fowler's (1995) FDT guided this study, Sire's (2015) definition of worldview was an important key in understanding teachers' BW development because, during the faith development stages, a BW may simultaneously develop. The definition posited by Sire (2015) incorporated three magnitudes of worldview and includes the following: head knowledge, heart conviction, and heart motivation. For example, in stage one, teachers' head knowledge of the Bible may include the number of books in the Old and New Testaments, the Ten Commandments, and verse locations of biblical themes. At this beginning stage, teachers may learn to pray before each class or add Bible verses that align with a lesson. A head knowledge of the Bible, similar to Fowler's (1995) FDT stage one or two, may begin the development of a BW.

After a person progresses through stage one and stage two of Fowler's (1995) FDT, one progresses to stages three and four, which are the next areas of faith development. For Christian teachers, once head knowledge of the Bible takes root, FDT provides stages that move head knowledge into a level of knowledge that causes conviction. For the Christian teacher, the move from a beginning FDT stage to stage three or four may look like the following scenario: A Christian school teacher learns that love is an essential theme communicated by 1 Corinthians 13. After studying this book of the Bible, the teacher considers the concept of love and believes that love is the foundation for how to treat students. The teacher then reflects on the existing classroom management plan. In past years, frustration grew from challenging behaviors. The current plan creates rules to control and police the students and minimize challenging behaviors with discipline. As the teacher reflects, conviction sets in as one realizes the importance and influence of love. A heart conviction causes the teacher to modify the classroom management plan and implement rules and routines that demonstrate respect and love for the students rather

than the desire to control and police the students. After considering this, the teacher believes that love is important and modifies the strict, punishment-based classroom management plan and creates one based on patience, respect, and accountability.

These two stages of faith development, four and five are stages in which many people live their lives (Fowler, 1995). However, Fowler (1995) identified two final stages that encompass a level of faith that numerous people do not reach. Fowler (1995) named the final stage of faith development as a "universalizing faith" (p. 199). This final stage of faith development causes a person to act upon a heart motivation instead of a conviction. The concept of radical monotheism was used by Fowler (1995) to explain the final stage of development. Fowler (1995) stated, "Radical monotheism . . . means a faith relationship characterized by total trust in and loyalty to the principle of being" (p. 204). For a Christian teacher, these last two faith development stages are similar to the BW progression that causes teachers to instruct from a heart conviction. For example, a teacher in stage five may believe that science is remarkable, not just because the world is observable, but because the world is a creation. Approaching the world as a creation in science class, rather than approaching the world as a product of random occurrence, impacts the materials and information the teacher selects for the students to learn.

FDT identified the stages through which were applied to a teacher's faith development. As a teacher's Christian faith developed, a BW may also have developed. This study included PD activities that developed a teacher's BW, regardless of the stage as identified by FDT. All professional learning was important and relevant. Teachers may have gained a head knowledge of biblical principles during PD. They may have additionally encountered PD that caused a conviction to change an instructional practice. Teachers may have ultimately experienced PD that created a heart conviction and initiated the foundation from which the vocation of teaching

emanated. The motivations for a teacher's decision to make instructional changes, based on head knowledge, heart conviction, and heart motivation, are major components analyzed when studying BW development.

In conclusion, this study related to Fowler's (1995) FDT. Faith development progresses and grows through numerous stages. In like fashion, a teacher's faith grows and develops with the hope of cultivating a BW. A BW is essential to Christian education but to teach from a BW, a teacher needs to possess a BW. Furthermore, in the Christian school context, the link between a Christian school teacher's faith development and a Christian school teacher's BW development is not necessarily synonymous. This study explored how PD activities played a part in the BW development of teachers. Finally, this study sought to extend Fowler's (1995) FDT because it investigated the connection between a teacher's faith and a teacher's BW.

Related Literature

Leaders at Christian schools want to provide quality Christian education. To do this, PD programs develop instructional skills through various designs. Educators accept PD as an integrated component of their calling and do not argue about the need for growth and development (Learning Forward, 2013). Administrators at Christian schools seek to hire teachers who possess a BW and apply their BW in the classroom. Christian school teachers must continually develop both their BW and their pedagogical skills. While teachers want relevant PD, this need often remains unmet (Yurtseven, 2017). Waning budgets require administrators to make careful consideration when selecting PD programs as they attempt to provide training on curriculum, assessment, and instruction for teachers (Killion & Hirsch, 2013; Montoro, 2013). PD is a possible vehicle that Christian school leaders may use to foster BWs in teachers.

To focus the literature review, three broad categories represent the central theme of this project: K-8 Christian schools, BW, and PD. A review of the literature related to these three areas provides a clear, succinct outline, and keeps the study within its intended scope. The K-8 Christian school literature encompasses any research found regarding school leaders, staff, teachers, employees, and curriculum. Since BW is a central phenomenon of this study, the BW section includes the definition of BW, the role of school administration and teacher in BW development, and the impact if BW on students. The final section of related literature portrays PD from various perspectives.

K-8 Christian School

Christian school leaders and teachers seek to educate students for a life of discipleship (Van Brummelen, 2009). Van Brummelen (2009) provided three mandates for Christian schools to operate upon and include the following: (a) God is sovereign and rules over all things (Proverbs 30), (b) Christians are to love God first and love neighbors just as a Christian would love his or her own self (Mathew 22: 38-39), and (c) Christians are to carry out the Great Commission and teach what Christ taught (Matthew 28:16-20). Christian teachers hold a tremendously heavy responsibility since they are held to a higher level of judgment (James 3:1). Christian teachers must integrate the three mandates identified by Van Brummelen (2009) and meet the content requirements that school leadership mandates. Because of this, leaders at schools must pursue strategies to develop and retain master teachers with a BW (Drexler, 2011). Teachers, employees, and volunteers in the Christian school must operate in ways that differ from the public school. The Christian school is distinct in its worldview, academic programming, and culture, as all three components collectively create and deliver a Christian

education that does not conform to the standards of the world but conforms to the principles of the Bible.

Christian school distinctive. A Christian school ought to be distinctively different than schools that are not Christian-based. One of these differences incorporates a dual purpose: Christian schools must not only teach academic content, but they must additionally provide for the spiritual formation and development of students (Schultz, 2006). The spiritual formation of students is crucially, specifically in the younger grades. Studies have been conducted and find a correlation between a child's early development experiences (social, emotional, and academic) and the child's adulthood socioeconomic success (Schweinhart, 2016; Stuart & Bates, 2013). Since a positive correlation exists, Aristotle's idea may hold credence that if you have a child until he is 7 years old, you have him for life. In the K-8 Christian school, the importance of developing a BW that aligns with Scripture is important to set the foundation of the child's beliefs for years to come.

Teaching in a Christian school is a vocation and a calling, and teachers must fulfill this calling with an attitude of service (van Crombrugge & Debusschere, 2017). The total actions of all people at the school combined – teachers, administrators, staff, board members – either affirm or deny the school's Christian distinctive (Greene, 1998; Lantieri, 2002). The relationships within the school walls create the Christian reputation of the school. Therefore, students and families should notice distinct differences between Christian schools and other schools. These distinctives materialize in the spiritual formation of students, the servant-led calling of teachers, and the Christ-centered relationships and attitudes within the school.

Implementation of the Christian school distinctives is ideal and can create a great Christian school, yet they are not simple to implement. The reality of imperfect students,

frustrated teachers, and vexing relationships exists. Frost (2007) used the analogy of a flywheel and the Christian school culture: The flywheel takes years to initiate movement, but once moving, it is difficult to stop. Therefore, exemplary Christian school leaders understand the importance of determining what works and how to "pass on 'the lessons from the past things . . . we will not hide them from our children, we will tell the next generation'" (Frost, 2007, p. 75). However, many Christian schools are still fairly new, and school personnel must intentionally build and develop their culture and programs (Swezey & Finn, 2014). School administrators must develop their distinctive and Christian culture by understanding that "the mouth speaks what the heart is full of" (Matthew 12:34). Both well-established Christian schools and newly-formed Christian schools grow stronger when BW saturates the school's policies, programs, and operations.

Piper (2017) identified three different types of Christian schools: Some schools are Christian in name only. Other Christian schools promote Christianity in their publications and marketing but do not require faculty or staff to be Christians or agree to live a biblical lifestyle. Lastly, the third type of school is Christian throughout all that they do and offer. If a Christian school is anything but the third type of school, it is likely that the school does not operate with a Christian distinctive.

Academic programming. The curriculum of Christian schools plays a role in creating and shaping culture. Curriculum includes textbook selections, extra-curricular lineups, and other activities such as academic supports (Van Brummelen, 2002). Van Brummelen (2002) stated, "Curriculum is everything learners experience in school" (p. 14). Since the curriculum is a tremendous component in building culture in the Christian school, the history of the Christian school movement and its current state provides valuable information for this study.

The influences that impact current-day curriculum and academic programming are different than the influences of the past. The Christian school movement initially began with a focus of integrating Scripture throughout all learning (Zurlo, 2015). Competition and standards-based reform compelled Christian schools to implement measures of accountability and programming (Maye, 2013). Today, education is a highly competitive market, and Christian schools seek to keep pace with the competition. However, academic programming in Christian schools must retain the focus on Scripture, rather than to prioritize curriculum that competes with neighboring schools. Nevertheless, the influence of competition adds a dynamic to academic programming that Christian school leaders may contemplate as they create school culture.

While leaders may understand the dangers of competition, assessments and reporting student scores compound the issue. Charter and public schools provide state report cards that display how their students perform on state testing as a comparison to other schools (Arizona Department of Education, 2017). Many private schools do not participate in state government testing (Robelen, 2012). One reason Christian schools hold concern for standardized tests is the utilization of the results. It is concerning if the test scores become the focus and driver of learning rather than the measure. When this occurs, curriculum design prioritizes high test results rather than the standards and expected student outcomes of a Christian school (Mann & Smith, 2013). In a Christian school, a BW and Scripture must mandate curriculum content.

Regardless of whether a Christian school participates or does not participate in standardized testing, parents desire academic excellence (Barna Group, Inc., 2017). The Association for Christian Schools International (ACSI) provides testing for Christian schools to gauge their students' academic achievement and compare student performance with students in other ACSI member schools (Thompson, 2012/2013). Some Christian schools include

standardized testing as a part of their academic programming and provide the results to parents (Thompson, 2012/2013). However, Van der Walt and Zecha (2004) outlined the complexities of measuring Christian schools' effectiveness since its must function in unison to fulfill a common purpose. Van der Walt and Zecha (2004) stated, "Effective Christian schools can be achieved only as the gifts and insights of parents, teachers, laborers, theorists, technicians, students . . . function together in the communal harmony of the one living body" (p. 179).

Although many individuals in various roles comprise the Christian school, parents are an important part of the academic programming at a school. Sometimes, however, parents may confuse their involvement with the school as involvement with learning; they are not the same (Tobin, 2017). Parents influence their child's learning and either by supporting and promoting values or by contradicting values. Differences between parental values and beliefs and a school's values and beliefs can have a negative influence on learning, particularly when the learning encompasses the development of beliefs. Christian schools are the type of educational setting that includes the teaching of values and beliefs to students. When family beliefs do not align with the Christian school's beliefs, challenge may arise.

While the Christian schools seek to be known for their Christian distinctive, Prichard and Swezey (2016) indicated that Christian parents, when selecting a school, may hold more concern about other factors and that are not necessarily part of a school's Christian distinctive. In fact, parents are more likely to base school selection on the child's desires or the school's academic and extracurricular performances than on religious factors (Prichard & Swezey, 2016). In another report, Barna Group, Inc. (2017) reported that parents who seek (but do not currently attend) a Christian school desire programming that supports their child's "personal achievement and social skills" (para. 4). On the other hand, currently attending parents desire programming

that emphasizes spiritual formation over personal achievement. Christian schools are wise to include parental input when their desires align with Scripture, and it is unwise to implement parental input grounded in personal gain.

Another influence on academic programming at Christian schools is the concept of rigor. Rigor, outside of education, means strict and severe; inside of education, the term is "used by educators to describe instruction, schoolwork, learning experiences, and educational expectations that are academically, intellectually, and personally challenging" (Great Schools Partnership, 2014, para 1). Lowrie and Lowrie (2004) asserted that it is the Christian school board members' responsibility to provide quality programs and equip teachers, staff members, and administrators. Arnold (2017/2018) contended that Christians schools must accept that "rigor and joy are not mutually exclusive" (p. 38). This philosophy develops from the premise that Christian education demands excellence that the Bible requires, "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31). Therefore, Christian school leaders and educators create rigorous programs when the curriculum challenges and grows a student in both his academic and spiritual formation.

Rigor in Christian schools requires high expectations for student learning. When high expectations exist for all students, students bear the responsibility of learning as teachers create a learning environment that encourages students to own their education. However, it is important to remember that it is also the teacher's responsibility to teach and engage students (Arnold, 2017/2018). Fried and Chapman (2012) and Noel and Liub (2017) urged Christian schools to provide academic programming that is challenging because engagement correlates to student success. Stutz (2016) found that students who experience boring, outdated classrooms might fail to value the BW in their teachers' lessons. Boredom in Christian education may ultimately

create boredom with Christianity and a desire to disconnect from Christianity. Christian schools ought to pursue engaging classrooms that draw learners to Christian education, rather than repel them from the school and its doctrines.

Teachers must create classroom management plans from a BW because these plans are another component of a K-8 Christian school's academic programming. Christian school teachers must create well-managed classes and address student behaviors (LeeFon, Jacobs, Le Roux, & Wet, 2013). Positive relationships in the classroom connect the teacher with the learner, and negative relationships in the classroom can stymie a much-needed connection between the teacher and student. Through these relationships, students discern traits within their teachers that are align with biblical principles or do not align with biblical principles. Students possess the most regard for characteristics that align with a BW. Students desire Christian school teachers who possess spiritual qualities and model Christian living (Linton, 2015).

One last perspective of academic programming in the K-8 Christian school is special education. Historically, Christian schools did not offer special education services. However, a growing trend shows that Christian school leaders may provide services and meet more of the needs of all learners (Lane & Jones, 2014). Some schools view these services as costly and do not enroll students with special needs, while other schools look to find ways to either fund additional services or provide additional training to teachers. As the percentages of students with special needs grow, it is timely for Christian schools to consider ways to serve all students, regardless of ability.

Christian school teachers. K-8 Christian school teachers are the foundation of the school, and K-8 Christian schools must seek out ways to develop and retain master teachers who have a BW (Drexler, 2011). While schools can place an emphasis on Christian academic

programming that engages the learner, the teacher's responsibility is to carry out the instruction

through a BW while modeling integrity (MacArthur, 1995). Teachers create strong academic

programming through their instructional giftedness. Teachers nullify a school's Christian

distinctive and academic programming if they are not supporting, creating, and applying a BW

throughout their professional practice. Various studies remain constant and indicate that teachers

are the most important factor in student learning (Gutierrez, Weinberger, & Engberg, 2016;

Marzano, 2003). A school may select a top-rated curriculum, but the teacher invalidates the

quality of the curriculum if one fails to teach the materials or manage the class to teach the

content.

In addition to carrying out the curriculum using a BW, teachers must also interact with

students to build rapport and positive relationships. Roorda, Koomen, Spilt, and Oort (2011)

found that the more teachers engage and connect with students, the more likely students are to be

successful in school. The role of the teacher as the relationship builder is one to seriously

consider. In doing so, teachers must hold an intrapersonal awareness and know how stress

impacts relationships around them. Sometimes a teacher's stress level is a reason for issues that

arise between the student and teacher (Spilt, Koomen, & Thijs, 2011). Therefore, the teaching

profession necessitates the ability for educators to understand limitations, stressors, and other

sources of internal conflict (Karakelle, 2012).

In brief, the teacher at the K-8 Christian school is essential. The teacher supports and

provides key components of the school's Christian distinctive, the academic programming, and

the spiritual formation of the students. Frost (2007) goes as far to say,

If it is true that an organization will rise no higher than its leadership, then it is equally

true that the excellence of an organization's product cannot exceed the excellence of those

responsible for producing that product. For the Christian school this means that the school

will never be any better than its teachers and staff. (p. 27)

Therefore, K-8 Christian schools must invest in their teachers. Teachers must receive training

and development that supports the school's distinctive, provide quality academic programming,

and nurture the spiritual formation in students.

   Christian school funding. In order to provide academic programming and training for

teachers, school leaders must secure funding and factor PD activities into their school's budget.

Training can be costly, and many Christian schools operate on tight budgets (Montoro, 2013).

However, Christian schools can find ways to generate funds and increase their budgets. Tuition

dollars generate a majority of a Christian school's funding, and Frost (2017) stated, "It's always

easier to raise money for scholarships and capital improvements than to plug a deficit!" (p. 17).

In Arizona, outside funding, such as tax credit program and the state's Empowerment

Scholarship Account (ESA) program, provides monies to help families pay for tuition (Bedrick

& Burke, 2015; Christopoulos, 2012). Arizona utilizes aggressive efforts to allow school choice

and alternate opportunities for families to offset the cost of faith-based education. Arizona is one

of the few states in the U.S. that offer these dollars and, because of this, received national

attention in *Arizona Christian School Tuition Organization v. Winn* (Institute for Justice, Vice

President for Communications, 2011; Keller, 2010). School leaders exercise caution when

taking outside funding so they retain the authority to decide and select the school's curriculum

and testing measures. Some administrators may fear that the acceptance of state dollars threatens

the religious 501(c)3 status of the school (Keller, 2010). Since the purpose of Christian schools

is to offer education with a BW, they often display wisdom in this concern and safeguard

curriculum as board-selected and not government-selected. Regardless of whether the funding

comes from tuition or tax credits, school boards need money to operate the school, and the

tuition may not cover the costs associated with educating a student. Christian schools use fund

raising efforts to fill the funding gap (Pue, 2017). Even though the challenge of limited funding

is realistic, Christian schools should place funding for PD as a top priority.

Biblical Worldview

Christian school leadership must intentionally develop and live out a BW in Christian

schools. Curriculum is a component of the school's academic programming, but it does not

drive students' learning in Christian school (Lane & Jones, 2014). Teachers can teach BW from

a factual perspective. Nevertheless, if the teacher does not translate the principles into daily

living and interactions, the students may gain purely head knowledge. Because of this, BW

development may be the most important component to develop in the Christian school staff,

teachers, and leadership.

Worldview is so vast and far reaching that the English language struggles to encapsulate

the full meaning of the concept (Keller & Streib, 2013; Kim, McCalman, & Fisher, 2012). The

German language first coined the word *weltanschauung,* and the English translation is literally

world (welt) view (anschauung; Naugle, 2002). A teacher's worldview dictates his actions and

decisions. If a teacher possesses a BW, then his actions more likely align with Scripture. If a

teacher does not possess a BW, it is likely his actions align less with Scripture. Although actions

alone do not assure a teacher possesses a BW, a teacher begins to provide evidence of a BW in

one's actions. Challenges arise when a Christian teacher must live out a BW in the school

without possessing a BW. Miller (2014) suggested a "concept of Christianity without religion"

which potentially causes a challenge to the Christian educator (p. 131). Christian teachers cannot

not just think like a Christian, but they must live, act, and teach in a Christian manner. Rather

than going through the motions, it is paramount that a teacher's heart motivations prod one to action (Sire, 2015). In the next section, a BW definition provides further discussion and analysis of this complex concept.

Definition of BW. Worldview is a concept that applies to all teachers. Etherington (2011) claimed that worldview identifies the attitudes and beliefs of teachers regardless of religion or school setting. Some organizations and individuals create their own worldview definitions while others use more commonly accepted BW categories to congeal the concept (Etherington, 2011; Harris, 2004; Nehemiah Institute, 2013). The definition of worldview received major discussion and continues to be a main discourse in philosophical and religious circles (Harris, 2004; Hufford, 2014; Kim et al., 2012; Moreland, 2007; Naugle, 2002; Schlitz, Vieten, & Miller, 2010). An individual can dedicate one's life's work to studying BW and how it applies to the classroom. The phrase faith and learning integration provides common verbiage for educators to discuss the intersection of BW and its application in education (Harris, 2014). Other individuals seek to develop apologetic skills for the entire Christian audience, deepening sustained thought and discourse about the Bible and worldview concepts (Moreland, 2007; Schaefer, 1976; Zacharias, 2007). While providing common verbiages and apologetics helps clarify worldview, the definition of worldview is developed through various approaches.

Schaeffer (1976) approached worldview as presuppositions. He defines the concept of worldview as the way a person looks at life and what is believed to be truth. Schaeffer (1976) further contended a person influences others and the world by what that individual thinks and views to be truth. While Schaeffer (1976) discussed the role of presuppositions in worldview development, Harris (2004) defined worldview as something that is chosen and worked out

through various aspects of an individual's life to include "values, beliefs, commitments, and attitudes, together with biases and prejudices" (p. 77).

Another approach includes grouping worldviews into groups of thought. The Nehemiah Institute (2013) created categories of worldview in which individuals are placed after taking the PEERS (Political, Economic, Education, Religions, and Social Issues) exam. These categories of worldviews assess beliefs across five spheres represented by each letter of the PEERS acronym. Biblical theism is the level closest to a mature BW. Other worldview categories (moderate Christian, secular humanism, and socialism) move away from biblical theism and the alignment of Scripture and progressively oppose a BW (Nehemiah Institute, 2013).

Harris (2004) provided a visual way to understand how a worldview affects actions. He uses a weaving loom as a pictorial representation of worldview: The loom is a framework upon which thread is strung to create a final work (Harris, 2004). Bertrand (2007) used the concept of BW as a lens. As a person looks through the lens, the view receives a tint or influence according to the color or filter on the lens (Bertrand, 2007). Using analogies to understand worldview may be useful, but it is important to remember that worldview is more than an analogy. It is important to understand that analogies are subject to having human error, and it is this error that taints and skews a worldview. For example, an individuals' understanding of truth creates the tint of a lens. Similarly, a person's understanding of truth places the pegs on a loom. If the colors of the tine or placement of the pegs are not directed by God's truth, people view a mis-colored world, or the pattern created by the loom is not consistent. Furthermore, a worldview is more than understanding. Smith and Stassen (2009) contended that what a person loves, or more specifically the object of his love, creates a person's beliefs and presuppositions. This object of

love further dictates worship and priorities. A love for the biblical God of Israel establishes a heart orientation grounded in a BW.

Overall, the concept of a BW is larger and more complex than a definition. The BW definition includes a knowledge of biblical facts but does not stop there. These facts can ultimately transform the heart if they take root. Sire (2015) identified the orientation of the heart as the commitment from which a person lives out his or her life. Simply put, the heart motivates the actions of a person (Sire, 2015). As a BW develops, the transformed heart motivates actions rather than a head that responds to a checklist of "do" and "do not." This concept provides the groundwork for Christian educators to shape their professional actions. The discussion of definition is important because it helps identify that actions have causality. Causality, at the fundamental core, is beliefs and what is true. Beliefs that do not cause action are not beliefs at all—they are merely unimportant ideas (James 2:17). Hocket (2007) spoke to the need of not only defining a BW, but also enacting a BW and stated, "We need to begin to bridge the gap between the philosophical dimensions of worldview study and the practical teaching that occurs in the classroom" (p. 122).

Administration and teacher roles in BW development. For teachers and administrators to bridge the gap between theoretical BW and application of BW, teachers and administrators need to play a role in BW development. The role of both administrators and teachers in BW is to lead, support, and model BW to the school's stakeholders. Christian school administrators must understand their role in development of a BW in their teachers. Blackaby and Blackaby (2011) stated, "Leaders must not only deliver a message to their followers; they must incarnate it personally" (p. 33). As the leaders pray for guidance of their school, they approach decision-making through a BW. Although this study focuses on the BW development

of K-8 teachers, leaders must model and demonstrate the BW they desire in their teachers (Rieckoff, 2014). After carefully considering the school's vision and mission, leaders can provide a clear understanding of the worldview they desire their teachers to possess (Blackaby & Blackaby, 2011). By leading with a BW rather than operating the in the same ways as leadership in the secular counterpart, administrators play a tremendous role in BW development. However, to guide others, the leader must "know where he or she is going before presuming to lead others" (Sanders, 2007, p. 153). Just as Jesus provided leadership for disciples to learn from and emulate, so must Christian leaders provide a model and example for their teachers to follow (Frazee & Noland, 2014). Gangel (2002) expressed, "Too many modern pastors, presidents, and principals have bought into an autocratic model of leadership that is old covenant in theology, political in style, and condemned even in the current secular leadership" (p. 207). As Christian leaders develop personally, they also develop teachers who can lead classrooms full of students who can go into the world and defend the faith (Matthew 28:19-21).

Christian school teachers' primary role is developing a BW, specifically through the delivery of lessons, fostering relationships, and providing a model for students. Stronge (2007) and Marzano (2012) found that effective teachers are respected and regarded by their students. A teacher's modeled behaviors possess the potential to effectively develop or dismantle the spiritual formation of a student through classroom management, instruction, and personal testimony. Behavior problems may persist even in the well-managed classroom. However, a breakdown in the teacher/student relationship attributes to most behavioral problems in the classroom (Marzano, 2003). Research further indicated that this breakdown is due to a teacher's attitude that creates a culture of teacher versus student (Marzano, 2003). These breakdowns should not be as evident in a Christian school with teachers who possess a BW. A BW should

cause a teacher's heart motivation to view the student as a disciple, and the teacher should desire to build a relationship rather than pit himself against the student. Relationship-building is a role that teachers fulfill, and a BW helps provide a real-world example of the Christian life. Matthias and Wideman (2012) reported, "When teachers are in touch with their own spiritual journeys, they engage learners in ways that encourage them to explore various dimensions of a topic" (p. 4). Results of different studies indicated that interactions between early grade teachers and their students impacted students' respect and taught a Christ-like attitude (Hufford, 2014; Moore, 2014). Faith and learning integration in the Christian school is how the BW plays out in classroom application (Hill, 2014). Ultimately, a teacher's role in faith integration is not exclusively a final destination or objective but rather a process and a journey (Astle & Gibson, 2017).

Christian educators possess the role of being life-long learners. They develop their BW through the practice of various disciplines that cultivate their spiritual knowledge and understanding. Hetzel and Costillo (2013/2014) reported the top three disciplines Christian educators identified as fundamental in their spiritual support: Bible study, fellowship, and prayer. The first discipline includes study of Scripture. Christian educators should continually develop their scriptural knowledge (Willard, 2014; Zacharias, 2007). Before teachers interact with students and teach them both biblical knowledge and application, they must have knowledge of the Bible. Since some students' parents may not attend church or are non-Christians, teachers must prepare to provide answers to questions when families ask (Etherington, 2011). The teacher's role is to share biblical knowledge with both parents and students, and without biblical knowledge, this is not possible.

The second spiritual discipline includes connecting with other Christians, including Christian teachers. Teachers can learn from each other and support one another through discourse and wise counsel. By learning about other teachers' journeys and their BW development, a person can grow in one's faith and stay accountable to his call of Christian education. Each teacher can grow and develop his identity as he understands whom God created one to be and how to fulfill one's purpose in the school (Johannessen, 2015). When teachers collaborate with other teachers and work through their identities and purpose as Christian teachers, strengthening and development occurs.

The last of the three disciplines is prayer. Prayer is communication with God and helps to develop and strengthen the relationship between teacher and God. Miller, Lee, and Martin (2013) found a correlation between the frequency of prayer and application of religious beliefs to daily living and choices. Essentially, the more an individual prays, the more likely one may live out the tenets of the Christian lifestyle (Miller, et al., 2013). Both students and parents benefit from the heart changes that Bible study and prayer potentially can ignite.

Student BW development. Although BW is difficult to quantify, the impact of a BW on students is far-reaching and cannot be underestimated. From early education to higher education, teachers with a BW impact the lives of the students in their care (van der Kooij, de Ruyter, & Miedema, 2015). In K-8 Christian schools, the impact of a BW on students materializes in terms of their spiritual development and formation. Some schools use expected student outcomes (ESOs) that include a goal for spiritual formation and attempt to measure spiritual development in students. Worldview is a tremendous component of spiritual formation.

Unfortunately, a BW is not the only influence on students' worldview development. The secular culture's worldview also impacts students, and we cannot take too lightly the influence of

secular worldviews. Pressures inundate unaware students to exclude God in the school setting

and develop worldviews that are not biblical (Heinrich, 2015). Because Christian school leaders

and educators understand the impact of the social culture on students, school leaders and teachers

intentionally create and communicate the desired school culture on campuses to build a BW

(Barke, 2014).

　　　　As previously mentioned, one way to intentionally develop or determine a student's BW

is gauging one's spiritual formation. Some Christian school leaders attempt to determine if a

heart-level change develops in their students through the use of ESOs. Teachers provide relevant

learning activities that impact student formation and development when implementing best-

practices (Smith, Schmidt, Edelen-Smith, & Cook, 2013). Students can demonstrate their

understanding of the Bible and how it applies to their lives in various ways. One way is that they

can display spiritual learning through service projects and interactions with others at school

(Murray, Plante, Cox, & Owens, 2015). However, actions alone do not prove a student's

spiritual formation or relationship with Jesus Christ.

　　　　BW development in students is also a goal of education at Christian universities. Faith

and learning integration in university programs is extensively researched (Esqueda, 2014;

Jensen-Hart et al., 2014; Lee & Givens, 2012; Moroney, 2014; Sites, Garzon, Milacci, & Boothe,

2009). A phenomenon occurs when the Christian school student arrives at the college campus.

Young college-aged adults leave the Christian faith because they observe Christians and

determine that faith is separate from daily work and living (Kinnaman, 2011). To widen this

chasm between faith and daily living, some Christian colleges and universities pull out the faith-

based component and teach it in separate courses (Esqueda, 2014; Kaul, Hardin, & Beaujean,

2017; Morrow, 2015; Otto & Harrington, 2016). Rather than integrating a BW throughout

teacher preparation courses, students take separate faith-based courses to add an emphasis or minor to the degree. Separating faith from most of the coursework may hinder a pre-service Christian teacher's development of faith and learning integration. Kinnaman (2011) reported, "The dropout problem is, at its core, a faith development problem; to use religious language, it is a discipline-making problem" (p. 21).

Measuring and assessing BW. In education, assessment is an important piece of understanding the mastery of an objective. Regarding BW, it is difficult to assess a student's BW development and the ability of the student to own his beliefs rather than apply the beliefs of the school. School leadership develops a Christian school's vision that seeks to develop students who persist in the faith. In order to achieve this ultimate goal, ESOs identify spiritual formation competencies. However, many school professionals struggle to clearly outline the desired impact the school will have on students' lives (Wilcox, n.d.).

Challenges exist when trying to prove or measure a student's spiritual growth or salvation. Observing behavior only affirms that the student can complete the behavior; the behavior does not affirm heart motivation. Understanding spiritual formation is complex and difficult because it is internal change in the heart and mind that may be unduly manifested. For example, students may understand that their teacher wants them to treat others kindly. However, a student does not need a BW or a belief in the Bible to accomplish the act of kindness. In like fashion, many Christians live a life that looks spiritual on Sunday but looks like the contemporary culture from Monday through Saturday (Barna, 2003; Esqueda, 2014). Students learn how to live this type of life from parents and the surrounding culture. Christian teachers with a BW can impact students and play a role to reverse this trend. Horan (2017) reported that

relational spiritual formation programs are the most successful programs, yet inadequate PD hinders the implementation of these programs.

Measuring BW in students is not the only area BW evaluation lacks. Assessing and measuring teachers' BW is also anemic. Even though teachers' BW is a foundational pillar of the Christian school, little data exist regarding methods that provide accurate data regarding the extent of heart motivation that guides teachers' actions. The Nehemiah Institute's (2013) PEERS Survey and the Religious World View Scales are two instruments that measure or assess a person's worldview (Deckard & Sobko, 1998). In additional to BW assessments, Smith (n.d.) developed a method to assess biblical integration. As previously noted, biblical integration is an approach through which educational institutions and teachers seek to weave biblical knowledge and a BW throughout all curriculum and instruction. Smith (n.d.) proposed various levels of integration and a tool that gauges the level of integration in an instructional lesson or textbook. The evaluation tool is helpful because it allows a teacher to reflect on daily activities and instructional content and compare it to the rubric. This may help teachers develop a BW as they self-assess various levels of integration in their instructional planning.

Another approach to quantifying BW emerges through the study of moral and ethical behaviors. Barna Group, Inc. (2009) collected data that provides evidence to support the notion that worldview acts as a filter on a person's choices. Barna Group, Inc. (2009) reported the following:

> A worldview serves as a person's decision-making filter, enabling them to make sense of the complex and huge amount of information, experiences, relationships and opportunities they face in life. By helping to clarify what a person believes to be important, true and desirable, a worldview has a dramatic influence on a person's choices

in any given situation.

Barna's research has discovered that there are unusually large differences in behavior related to matters such as media use, profanity, gambling, alcohol use, honesty, civility, and sexual choices. (Why it matters, para. 1)

The same issues Barna Group, Inc. (2009) studied in respect to the Christian population are studied in non-Christian moral development research. Van der Kooij et al. (2015) attempted to understand how children and students develop an understanding of what is right and what is wrong. Non-Christian moral values studies may fall short in assessing BW development because they lack the foundation of biblical principles. Instead, they use popular culture and current trends as the plumb line. Biblical principles remain constant while culture vacillates (Varnum & Grossman, 2017). Due to the flux of culture, manmade laws change according to acceptable norms in a given epoch. Village and Francis (2016) posited that the next generation will live under laws that make gender identity, same-sex marriages, and abortion legal ways of living instead of the "contentious issues" (p. 347) they were in previous generations. This displays the reality of relative moral values. Village and Francis's (2016) findings indicated an inconsistency of moral thought in youth; young people may believe nothing is wrong when having sex before marriage, but believe it is wrong to commit adultery. According to biblical principles, sex outside of marriage is wrong. Viewing premarital sex as acceptable and adultery as unacceptable is an inconsistent thought and indicates a weakening of a BW. The concept of relative truth stands in contradiction to a worldview based on unchanging truths found in the Bible.

In addition to evaluating moral values for BW assessment, some rating scales measure spirituality. The Youth Spirituality Scale (YSS) and the Brief Multi-Dimensional Measurement of Religiousness-Spirituality (BMMRS) both have connections to the evangelical Protestant faith

(Sifers, Warren, & Jackson, 2012). Spiritual formation is the typical terminology Christian school teachers and leaders use to define the spiritual domain of learning. This domain also includes students' worldview. To measure spiritual formation, some Christian schools have created ESOs to provide indicators of spiritual development within the student (Bomar, 2015/2016; Dill, 2015/2016; LeBlanc & Slaughter, 2012; Sadykova, Yergazina, Yeshpanov, Korvyakov, & Aitzhanova, 2016). Well established concepts, such as the impact of the teacher/student interaction on student success and the concept of teacher relationship on student engagement, persist (Noel & Liub, 2017). However, little to no research investigates how a teacher's worldview correlates with the students' spiritual formation. While logic may connect the parallel concepts, research does not provide a direct link between spiritual formation in students and BW development in teachers.

While ESOs provide criteria for spiritual formation in students, limited criteria exist that identify BW proficiencies for Christian educators. Therefore, measuring BW in teachers is extremely difficult. Proficiencies are the skills and tasks an individual performs to master an objective. BW is more complex than head knowledge, and because of this, BW proficiencies do not fit into a simple checklist of actionable tasks. However, defined proficiencies or standards of application may help teachers identify and apply the connections of biblical principles to academic disciplines. Various biblical concepts can help teachers gain a starting point to build biblical knowledge (Hockett, 2007). Defining a starting point may look like the following examples: Teachers apply the framework of math from the context that God creates predictable patterns and order. Teachers approach language arts by knowing that God created the Word, and through it all communication originated. Science is study of God's creation. Teachers view social studies as the study of relationships. God calls Christians to love their neighbors as they

love themselves (Mark 12:31; Matthew 22:39). Since one of the challenges to measuring BW appears to be the lack of a standard, defining proficiencies and defining biblical principles related to BW may be a start. Christian educators, ministers, pastors, and Sunday school teachers, when learning to teach from a BW, may find these helpful (Crosby, 2015; Piper & Carson, 2011).

Professional Development

In addition to reviewing current literature in the areas of K-8 Christian schools and BW, this study required exploring the existing literature in the area of PD. PD and professional learning were interchangeable throughout the studies. Ng (2015) differentiated slight nuances between the two as PD is the process of gaining professional learning and professional learning is the application of the PD. Rather than splitting PD and professional learning in two, this study defined PD as any activity that contributes to the development a teacher; this included both the process of gaining professional learning and application of professional learning. PD starts when and individual makes the decision to be an educator and continues until he either retires or decides to stop pursuing knowledge that applies to teaching.

Throughout the review of the literature, PD in Christian schools was either difficult to find or outdated. Nwosu (1998) presented the need for faith and learning integration training for Christian school teachers through PD. Since then, progress regarding this concept halted. Other reports indicated that PD in Christian schools is an area of importance and study, but none spoke specifically to the ways in which PD strengthened the spiritual and belief systems of Christian educators (Montoro, 2013; Swaner, 2017b). Therefore, I conducted a review of PD from various perspectives. These perspectives ranged from approaches of PD in various Christian organizations to various roles individuals play in PD.

Approaches to PD in Christian organizations. A variety of approaches to PD exists in Christian organizations, such as churches, Sunday school programs, schools, and ministries (Crosby, 2015; Walk Thru the Bible, n.d.). Some of these organizations view education and training as PD and seek ways to strengthen and develop the individuals in their ministry (Overman & Johnson, 2003). Each of these organizations must decide which type of PD their teachers and leaders need and who should conduct the training sessions.

One approach offered biblical worldview training in the format of classes. Churches provide Bible studies and Sunday school classes to their members and guests. These classes allowed attendees to delve into a deeper understanding of the Bible and how it applied to daily living (Grace Community Church, 2009). Denominational organizations also provided religious education classes for students on various levels including elementary, secondary, and post-secondary grades (Kanarek & Lehman, 2013). These may include classes such as catechism, vacation bible school, and AWANA club (www.awana.org).

While various opportunities to develop BW exist in churches, evangelical Christian companies also develop materials to teach worldview. The Nehemiah Institute (n.d.) provides a curriculum and training aimed at various audiences. They provide studies that seek to develop BW and an assessment to determine the worldview of an individual (Nehemiah Institute, n.d.). The PEERS test measures the ability of an individual to apply biblical principles throughout five categories of daily living. These areas of living include the political, economic, educational, religious, and social realms of life (Nehemiah Institute, n.d.). Another company approaches worldview development by operating camps for students to attend and receive classroom sessions. These sessions guide students to understand their own worldview and how it fits in the world around them (Worldview Academy, n.d.).

Other organizations exist to specifically provide PD to Christian educators. One of these organizations is ACSI, an accrediting agency that provides PD to member schools and educators through an online community called ConNexus (ACSI, n.d. a). Another organization that specializes in PD for Christian school teachers is Transformed PD (www.transformedpd.com). Both organizations provide training in various formats through the use of face-to-face conferences and online training. School leaders can use these organizations to provide PD for their teachers and implement PD policies that benefit teachers by supporting the development of individual needs as well as the development of the faculty group (Headley, 2003).

While some organizations provide PD through conferences and online training, other organizations provide PD through research articles and newsletters. Barna Group, Inc. (2009) gathers data across the Christian perspective and provides valuable data regarding worldview trends across the generations. This data helps Christian organizations understand the current cultural context, and it allows PD organizations and trainers to create data-driven content.

PD effectiveness. The previous section highlights the various options Christian school leaders have when selecting PD for their teachers. It may be helpful to understand the effectiveness of PD prior to selecting training for teachers. All schools have stakeholders to whom they are accountable, and those stakeholders demand that funding be used in a manner that maximizes the educational benefit to students (Christensen et al., 2011; Reason, 2010). With limited funding, stakeholders want assurance that the money spent on PD is effective. Because of this, PD designers and trainers are wise to implement research-based methods across PD activities (Nishimura, 2014). Research reports elements of effective PD to include the following: linking teachers' practice with student outcomes, addressing the direct needs of the teacher/school, providing research-based programs, developing learning communities, and

committing to intensive and longer programs (Ng, 2015). However, an interesting phenomenon emerges in the research. Although research identifies the characteristics of effective PD, many Christian school teachers reported that they have not experienced effective PD activities (Finn et al., 2010). The rapid change in educational technology, the increased need to differentiate instruction for diverse learners, and the realization of the necessity to develop the whole child through a BW create needs which may be hard to keep up with in PD offerings, causing PD to be ineffective (Swaner, 2017b). Swaner (2017b) further stated, "The implications for PD are clear: To be effective, PD must be transformed into an engine for equipping educators in the face of constant change" (p. 33).

Barron (2015/2016) offered recommendations in how to make PD relevant and more effective. This recommendation requires frequent observations and weekly meetings. This may indicate that the effectiveness of PD does not stop at the end of the PD session. Instead, PD may be more effective and relevant when the training objective reaches into the classroom and is a continual, ongoing process. Although systematic approaches to effective PD exist, the actual implementation of such training does not seem to play out in the real world. Reports indicated that school administrators may know what effective PD entails, but they may struggle to implement PD that is effective (Bayar, 2014). Another way to state this is through the old clique; effective PD is better said than done!

Another contradiction exists in research and application. Killion and Hirsh (2013) found that quality PD activities must have a variety of offerings to meet the schedules and individual needs of teachers. However, the primary format of PD is inadequate because it is still through large group seminars (Killion & Hirsch, 2013). With the myriad of online offerings that provide

anytime-anywhere training, it may be wise to invest and utilize a wider array of PD offerings instead of other ineffective methods.

Another area that considers the effectiveness of PD is surveys. At the conclusion of PD sessions, leaders implement PD surveys to determine PD effectiveness. These surveys evaluate PD using a satisfaction scale for attendees to indicate the value a teacher places on the PD activity rather than evaluate PD using an assessment that measures the impact on student learning (Shaha et al., 2016). Bottom line: the survey results report how the teachers feel about a speaker's skills or ambiance of facilities but not the impact the PD has on the student. Bomar (2015/2016) stated that the end goal is to impact the lives and learning of students. Since the goal of PD is to improve student outcomes, it may be beneficial to determine whether or not student outcomes improve as a result of PD instead of rating the likeability of the speaker or ambiance of the facilities.

A final consideration of effective training considers the use of educational theories regarding the adult learner. Teachers are professional adults who want to play a part in their own learning and desire how to apply a BW in their instruction (Finn et al., 2010). Pedagogy is the art and science of how children learn and how they learn best. Through studying how adults learn, the term andragogy was coined, being the art of science of how adults learn and how they learn best (Knowles, Holton, & Swanson, 2015). Effective PD providers must consider the implication of andragogical research and deploy adult learning concepts during PD to meet the needs of the adult learner (Chan, 2010). Adult learners desire the opportunity to self-direct their learning as well as learn through their work experiences (Knowles et al., 2015). Since adult learners do not learn in the same manner as children, effective PD sessions allow the teacher to learn through his practice and collaborate with his peers. Teachers may also learn more when

analyzing their classrooms and instruction rather than learning about instructional methods and theories. Real-life experiences create interest and engage the adult in meaningful PD. Knowles et al. (2015) stated, "The resource of highest value in adult education is the learner's experience. If education is life, then life is also education . . . Experience is the learner's living textbook" (p. 51).

Role of administrators in PD. Christian school leadership is responsible to provide PD and commit to the BW development of teachers and staff (Akerlund, 2016; Banke et al., 2012; Harrison & Allen, 2013; McMaster, 2013). When deciding how to fulfill these responsibilities, school leaders must first identify how to approach BW development in teachers. One approach involves the tendency to believe that intentional biblical integration creates fabricated and segmented teaching. An opposing approach contends that if a BW is not intentionally developed and applied throughout the school, it will fade away and melt into the contemporary culture (Dill, 2015/2016). The administrator's approach to BW influences the school's PD culture and program.

Administrators must also take an active part in the direction of PD activities. Neuzil (2010) provided groundwork for effective PD that creates a community of learners and analyzes how administrators play a part in this community-building. Christian school leaders lead best when they take the approach of servant leadership and respect teachers by allowing them to provide a voice into PD offerings. Administrators support a culture of PD by conducting classroom walk-throughs, peer observation opportunities, ACSI convention attendance, and school schedules that provide days set aside for PD (Neuzil, 2010). Administrators' interest for teacher worldviews is essential because of the impact worldview has on students. Finn et al. (2010) asserted, "Effective professional development is an astute way for school boards and

administrators to invest in their teachers and reap dividends in the classroom" (p. 23).

Regardless, administrators play a role in PD as they interact with teachers to lead in a way that

shows consideration for teachers and retains quality teachers (Jones & Watson, 2017).

Role of teachers in PD. Administrators are not the only people who play a role in PD.

Teachers play an important role in their own PD because they can best identify areas of needed

improvement. Teachers must identify what they seek to gain from PD by understanding their

personal goals and needs. Bailey's (2013) study calculated the top three motivations of Christian

school teachers to attend PD: Christian school teachers are motivated due to professional

commitment, professional improvement, and personal benefits. This same study did not find that

motivations revolve around retention or job satisfaction (Bailey, 2013). Larkin, Brantley-Dias,

and Lokey-Vega (2016) found that when PD does not exist or is ineffective, public school

teachers lack job satisfaction, and schools struggle to retain teachers. Regardless of the

differences between the private and public sectors, it is important to consider the teacher's goals

and needs and how to support those goals and needs through PD activities.

In addition to understanding personal goals and needs, teachers must also apply the

concepts learned in PD. For example, if a teacher learns how to apply biblical principles in the

curriculum, one must take the time and implement biblical principles in the curriculum. Jang

(2011) reported, "When implementing the biblical integration, there was a significant difference

between the teachers who participated in in-service training, seminars or lectures on how to

integrate biblical principles and those who did not" (p. 134). This is encouraging, but is it

enough? If PD is the only answer to integrating a BW in the classroom, Christian schools could

simply mandate that their teachers attend each PD session. However, this is no easy feat since

day-to-day demands limit school administrations' time available to provide training and

development to its teachers. These day-to-day demands also limit teachers' time available to synthesize and apply what they learn (Liu, 2014).

As teachers learn and synthesize new concepts, each teacher develops a philosophy of education throughout one's career. Although teaching philosophy begins to form during teacher preparation programs, a full philosophy takes years to develop (Ashraf & Kafi, 2017). Once a teacher arrives at one's first school, the teacher may struggle to remember instructional strategies and classroom management procedures taught during college coursework. Therefore, schools offer in-service PD activities to indoctrinate new teachers in a school's culture and further develop the philosophy of education. Other reasons schools offer PD is to train returning teachers for new programs and curriculum, develop and mentor new teachers, and change outdated philosophies of more experienced teachers (Reichard, 2013).

Rookie and veteran teachers have needs in many areas other than developing a philosophy of education. Research-based methods of instruction continue to emerge, and teachers endeavor to keep pace and up-to-date (Capps et al., 2012). PD trains teachers in new instructional methods, such as inquiry-based instruction, so they can implement these teaching strategies in the classrooms. In addition to emerging strategies, curriculum publishers write new curriculum in ways that require special training to fully utilize the components of the materials (Barrows, 2014; Breaux & Whitaker, 2012; Reichard, 2016). Teachers must learn the new curriculum and the methods required for implementation when a new curriculum is implemented in a school.

In order to attain the maximum learning in PD, teachers must play an active role in their professional growth. PD builds a culture that promotes lifelong learning. Swezey and Finn (2014) found that Christian educators hold a high regard for their colleagues' professionalism.

School leaders enrich programs, which in turn develop students, as they provide valuable PD to teachers and build professionalism. PD may equate to the lifeblood of quality teaching. Some teachers quit teaching or grow discontent when schools fail to provide growth opportunities (Larkin et al., 2016). Teaching is not a static profession, and quality PD increases retention by establishing a school culture that values personal improvement and professionalism (Larkin et al., 2016).

Lastly, PD is a part of a teacher's career path (United States Department of Education, n.d.). Understanding the professional progression is the responsibility of teachers and includes knowing the PD requirements to renew teaching certifications. State certification departments dictate the hours of required PD to renew a state certification (Arizona Department of Education, n.d.). The teacher must understand these requirements and complete them to remain certified. Part of the teacher's role in continuing on a career path is selecting appropriate PD, even if agencies outside the local school provide the PD.

PD design. PD sessions were, at one time, limited by time and location (Robinson, 2011). With the advent of technologies, multiple delivery methods currently exist to provide PD any time, any place (Liu & Kleinsasser, 2014; Vu, Cao, Vu, & Cepero, 2014). The use of technology is no longer relegated to internet-based videos or discussion posts. Technology creates collaboration and encourages meaningful connections and relationships. Social media is a platform to establish a community of learners and enhance the professional learning community's (PLC's) ability to connect outside the walls of the local school (Gerber & Lynch, 2017). PD is shifting from the outdated seminar grouping sessions to collaborative engagement through which teachers use technology to create learning rather than simply receive direct instruction (Ng, 2015). Exploration of varied delivery formats and collaborative structures may

improve the self-efficacy of teachers and improve their attitudes towards PD (Kao, Tsai, & Shih, 2014). The internet provides the opportunity for PD designers to create learning environments that are impossible in the face-to-face format. Teachers can learn from interviewing individuals across the country, investigating case studies appropriate to their needs, and tapping into unlimited data and primary sources for research-based decision making (Vereb, Carlisle, & Mihocko-Bowling, 2015).

The methodology of PD, in addition to new modes of PD delivery, is evolving. PLCs utilize collaboration and sharing within an organization to meet specific needs and provide improvements (Drexler, 2011; Graham & Ferriter, 2010). Since most PD offerings were traditional conference-style sessions, the PLC format is a welcome change. The structure and philosophy of PLCs allows participants to create meaningful relationships within the school or district (Kelly & Cherkowski, 2015). Cooling and Green (2015) studied *What If Learning* as an approach to professional learning and BW integration. Although the method proved to be effective, teachers experienced challenges with this method because of the excessive amount of time required to think through their beliefs and how philosophical assumptions impact teaching and learning. Another method broke the norm of the typical conference format through the use of instructional coaching (Thomas, Bell, Spelman, & Briody, 2015).

Since time seems to be such a valuable and limited commodity in the teaching profession, it is important to consider the design of PD and its efficiency and cost effectiveness. McKeown, Abrams, Slattum, and Kirk (2016) proposed that the intentional design of PD programs may increase effectiveness and efficiency. Intentionality in all aspects of PD may help school leaders design a focused PD program that identifies the need. Focused programs may help create a culture that values PD by setting time aside to implement the PD.

Finally, PD programs must assess how the PD program impacts the students rather than if the teacher enjoyed the experience (Bailey, 2013; McKeown et al., 2016). Allen and Badley (2014) discussed the Boyer Model as framework to help teachers develop the "scholarship of integration" (p. 78). Although not a PD program, the Boyer Model may provide a framework for evaluating PD in K-8 Christian schools (Allen & Badley, 2014). Allen and Badely (2014) stated, "the Boyer Model is ideally suited for faith-based institutions that point to the transformation of students as their primary mission" (p. 87).

ASCI, a PD provider for many Christian schools, is not immune to the challenges of antiquated PD design. ACSI provides Christian schools with PD through conferences and conventions (Finn et al., 2010). However, ASCI leadership understood the challenges they were facing. The format of the conferences remained unchanged for decades and attendance was decreasing (Barfell, n.d.). In 2011, the format changed to a more cost-effective delivery through live streaming. The format is still undergoing change as cost-effectiveness and the success of the training are unconfirmed.

Challenges of PD. Throughout the literature review, a common challenge arose: Private school teachers, including Christian school teachers, participate in PD less frequently than public school teachers (Finn et al., 2010). Time and money are the perpetual nemeses of PD for teachers and administrators (Headley, 2003; Nwosu, 1998). Christian schools lack funding for daily operations and may struggle to provide funding for their teachers to take additional college coursework or develop a schedule that allows additional time to participate in on-going PD activities (Headley, 2003). PD activities are time consuming and dictated by imminent needs, rather than through intentionally mapped PD programs.

Other challenges exist when considering PD. Lawrence (2015/2016) asserted that these challenges arise from sub-par teacher preparatory programs, format, and pedagogical deficiencies and cause a gap that Christian schools must fill. School leadership tends to focus PD efforts on reading and math improvement while forgetting to include the BW integration into these same subjects. Administrators may make progress by creating action plans with PD improvement as a main goal, yet the spiritual component of PD activities remains anemic (Lawrence, 2015/2016).

For the purposes of this study, the spiritual challenges to PD in the Christian school are important to consider. Hetzel and Costillo (2013/2014) conducted a study in which teachers reported the spiritual attacks experienced in the Christian school. Frustration, pride, and biased criticism diminish the goal of developing as a Christian teacher. PD sessions may be hindered and less effective when the attendees are not unified in their goals, purposes, and desires. PD faces a serious challenge if teachers do not want to improve as Christian educators and develop spiritually.

PD activities and BW development. Throughout the study of the related research, no studies included PD activities and BW in teachers. While crossover occured across some of literature, no crossover existed across the current empirical data. Therefore, a search to intentionally find PD and BW in Christian schools was conducted. The results of the search indicated that each topic, BW and PD, are standalone issues. Since PD is a common practice in Christian schools, researchers either seek to determine PD effectiveness or determine the motivations to attend PD.

Studies validate a worldview's impact on learning, but few, if any, studies validate a BW's impact on learning. Extant research and discourse analyzes, defines, and develops the

concept of a BW. A bridge is needed to connect PD in Christian schools and how PD develops a BW in K-8 Christian school teachers. One reason this disconnect exists may be attributed to the lack of research in K-8 Christian schools. Most of the data based on K-8 Christian schools surfaces through dissertations (Bailey, 2013; Barke, 2014; Barrows, 2014; Crenshaw, 2013; Hill, 2014). It may be possible that after Christian educators receive their doctorate and go to work in K-8 Christian schools, research ceases.

Another reason this disconnect may exist is because of the lack of PD activities that intentionally develop a BW. It is logical to consider that both BW development and instructional development occur during PD. However, whether or not teachers learn during a PD session rests mostly on the participants. Participants must engage, listen, and reflect on the PD content. Since most PD sessions do not overtly integrate a BW in the teaching, teachers must do this of their own volition. Rather than assume teachers do not take hold of all learning opportunities to develop their BW, for the purpose of this study, I assumed teachers develop a BW from PD activities through personal, self-motivated methods. This study can help fill this gap by discovering which PD activities teachers experience that foster their BW. By understanding their mindset and commitment to PD, as well as their understanding of a BW, this study has the potential to start a landslide of new research.

Summary

During this literature review, I explored various concepts to include the theoretical framework, K-8 Christian schools, BW, and PD. I chose Fowler's (1995) faith development theory as this study's theoretical framework due to the developmental stages Fowler (1995) outlined as a person's faith grows and matures. Furthermore, Sire's (2015) definition of worldview was a major factor in this study because it creates the progressions through which an

individual's worldview develops. I used the various progressions of worldview to create dimensions of BW application in the study's SQs.

PD activities for teachers are studied extensively (Finn et al., 2010; Killion & Hirsch, 2013; Ng, 2015; Nishimura, 2014). Most of the BW research stems from higher education as university professors are expected, and often required, to continue research and include scholarship in their career development (Rockinson-Szapkiw & Spaulding, 2014). In Christian colleges, professors study and implement faith and learning integration strategies to reverse the trends of college students straying away from the faith (Kinnaman, 2011).

Schultz (2006) indicated that success and effectiveness are viewed differently in Christian schools than in the public education system. An effective Christian school educator is one who imparts God's truths into a child's life so that the fruit of Christian living is evidenced (Frost, 2007). Christian schools must provide PD that results in both student academic achievement and spiritual development. Peer learning, social interactions, and reflective collaboration attribute to teacher learning and development (Danielowich, 2012). As teachers grow and learn in the profession, they learn to create engaging environments that benefit the students (Bayar, 2014).

With increased demands of accountability governing agencies and parents, school leaders' top priority is to provide effective programs and retain quality teachers. Christian school parents desire quality academic programming with a BW so their children are competitive as 21st century learners. School leaders offer PD to help build instructional pedagogy, improve best practices, and keep pace with the demands of the teaching profession. However, the pedagogical skills are not the only characteristics of a quality teacher in Christian schools. Christian school leaders and administrators must also consider how to develop BW in their

teachers. Therefore, those responsible for training in Christian schools should seek PD activities to keep up with best practices that also provide opportunities to develop a BW. However, religious research and faith-based empirical studies regarding BW in PD are limited (Parker, 2010).

Throughout the literature review, consistent findings emerged. Teachers do not question the need for PD. However, schools and educators welcome well-designed PD; teachers desire meaningful collaboration and opportunities to grow in the profession. However, few teachers experience effective PD due to various challenges while, at the same time, PD agencies and school leaders are working to overcome these challenges. This indicates that Christian educators may warmly welcome PD activities that improve instructional skills and develop a BW.

A gap in the literature exists. Minimal research regarding Christian school PD exists. Few to no studies explored PD activities that foster a BW in K-8 Christian school teachers. Research that explored PD as a process for faith and learning integration is old and outdated (Nwosu, 1998). Thus, this study was necessary to provide more current information. This study aimed to discover valuable information in order that K-8 Christian schools better understand PD that develops a BW in teachers and staff. With the lack of research on PD activities that foster a BW, a much-needed addition to the current empirical research may emerge from this study.

CHAPTER THREE: METHODS

Overview

To complete this collective case study, I investigated PD activities that foster a BW in K-8 Christian school teachers. In this chapter, I explain the methods, including the research design and the research questions that this study requires. Furthermore, I discuss various sites and participants that partake in the data collection. Next, I lay out the procedures implemented before, during, and after data collection. Stake (1995) studied case study design at length and provided recommended procedures for conducting collective case studies. Therefore, I follow Stake's (1995) recommended research procedures to conduct this study. I finalize the chapter by explaining the considerations for trustworthiness and various ethical considerations of the study. Throughout this chapter, I provide specific details to allow replication of the study.

Design

A collective case study design was used for this study. Qualitative research attempts to study a situation and interpret the experiences of others to create a portrayal of that situation or case (Creswell, 2013). Instead of finding a specific answer, I conducted this qualitative study to find additional information that provided to a more in-depth understanding of a topic (Stake, 1995). PD activities that foster a BW are a complex topic and needs exploration to uncover various teachers' experiences. However, each teacher undergoes special and unique encounters throughout his BW development. Understanding the uniqueness of each teacher provided the basis for selecting the proper research design.

The collective case study design was the most appropriate design for this study because I examined various teachers, or cases, to create a broad understanding of PD experiences. Singular responses were not sufficient because each participant possessed his own PD

experiences. Instead, the goal of the collective case study examined participants' experiences and uncovered themes and patterns that emerged across various experiences. Stake (1995) discussed the principle that all case studies have similarities as well as differences (Stake, 1995). Because of this, I approached the design with the understanding that I could not assume that all teachers shared the same experiences, even if they attended or participated in the same PD event. Some of the participants worked in the same school as other participants. Participants also served in Christian schools across the state of Arizona and attended the same PD events as teachers in other schools. However, all of them shared unique PD experiences that they pursued on their own volition.

Furthermore, Stake (1995) noted that case study research requires careful contemplations prior to beginning the research. I approached the research to pull out intricate details that added to the undercurrent of the case. As each participant shared his experiences and stories, it became evident that each teacher has a unique life journey that brought about one's current status. These experiences influenced one's beliefs, biases, and teaching practices. My intent while conducting this collective case study was to generate research questions and utilize probing questions to maximize what was learned from each case. A keen awareness of the cases was needed to identify patterns and to develop interpretations (Stake, 1995).

Interpretation is a key element of case study design (Stake, 1995). I took on the critical role of gathering all the data and filtering it through the context of the field, individuals, and their experiences. To do this, I placed myself in the field and observed teachers within their natural context and gained insight into the interactions that took place. By working in the field, I was able to observe potential influences the environment had on the participants. My observations provided additional depth to the data, so I did not have to handle the interviews as stand-alone,

unconnected data. Observing the environment brought more meaning and depth to the interview; it allowed me to make interpretations, factoring in the impact of relationships and influence of the physical environment.

Before creating the research questions, I identified the cases. The cases were selected to maximize what could be learned about the phenomenon and allowed me to think through potential research questions (Stake, 1995). The cases in this collective case study were the teachers. After selecting the cases, I considered how to generate quality data. It was important to understand that case study research is not used to find a solution that fits all scenarios, but instead, it helped me understand the concept at a deeper level. Stake (1995) argued for using the term particularizations rather than generalizations. Particularization means that, as the case is extensively analyzed and studied, specific activities or responses become apparent. Instead of discovering new information from a specific case, existing information is more clearly articulated and distilled (Creswell, 2103; Gall, Gall, & Borg, 2010).

Research Questions

CRQ: How do K-8 Christian school teachers describe PD activities that develop their BW?

SQ1: How do K-8 Christian school teachers describe PD activities that develop biblical knowledge central to BW development?

SQ2: How do K-8 Christian school teachers explain PD activities that have caused an extrinsic decision to change instruction based on biblical principles?

SQ3: How do K-8 Christian school teachers explicate PD activities that contribute to a change in instructional decisions due to a heart motivation?

Sites

I used multiple sites for this study by including various K-8 Christian schools across Arizona. I chose the state of Arizona because it is where I live and work. Furthermore, I previously worked in Arizona K-8 Christian schools from 2005 through 2017 and have a relationship with various Christian school administrators and educators throughout the state. These relationships allowed me to introduce the study and garner possible sites. Selecting various sites in Arizona allowed me to travel and complete the research in person. This was extremely helpful when creating interpretations, as I conducted face-to-face interviews in a teacher's setting, rather than over the phone. Cross-case analysis was conducted across the various participants and the common elements of their experiences were discovered.

First, I considered and created a list of various school administrators across Arizona that would provide a diverse sampling of sites. From this list of schools, I approached six different Christian school administrators who knew of my study and expressed interest in participating; however, not all were able to participate for various reasons. I considered other schools that were similar to schools that were unable to participate and contacted the administrators. In total, six Christian school administrators agreed to be sites for the study. Using multiple schools diversified the PD activities that teachers shared. If all teacher participants were from one school, limited or repeated PD activities would create the basis for the study. Using multiple schools provided a wider variety of PD experiences amongst the teachers and assisted in saturating the data. Although permission to conduct research at six sites was obtained, only five sites yielded willing participants. Table 1 provides descriptive data for the sites that participated in the study.

Table 1

Sites

Site	Location	Admission Criteria	BW in School Website	Affiliations	Accreditations & Memberships
1	Rural	Yes	Yes	No	ACSI
2	Urban	Yes	Yes	No	ACSI, AdvancED
3	Rural	Yes	Yes	Church	ACSI
4	Suburban	Yes	Yes	No	ACSI
5	Rural	No	Yes	No	ACSI

Conducting research in various schools across Arizona also provided diversity not only in PD activities but also populations served by schools. Arizona is a diverse state and has urban, rural, large, and small Christian schools. The visited sites provided a reasonable representation of schools across the ACSI Rocky Mountain Region (ACSI, n.d.b). Schools varied in several ways such as enrollment and admission policies. Five schools admitted only students of Christian families while one school did not have a Christian lifestyle admission requirement. Additionally, diverse cultures and subcultures were represented within the five schools and included families from Native American reservations, military bases, farm/agricultural communities, as well as urban communities. The organizational structure within each school also varied. Schools were either autonomous or connected to a church or group of schools and they were typically governed by a school board. ACSI provides K-8 Christian schools with standardized expected student outcomes (ESOs) that may be adopted or revised as needed for

each school's context. Some of the schools adopted and applied the ESOs while others did not.

Each site's administrator allowed interviews in participants' classrooms, offices, or other available rooms on school grounds. School was out for the summer at all sites. The various school administrators allowed me to look around their school and ask questions about the school's history, local community, and other information that may help in understanding the site's context. All were extremely supportive of the study and several noted that they anticipate the study's results.

Participants

Collecting extensive data allows the researcher to create interpretations, and an appropriate number of participants are needed to show various perspectives of teachers (Stake, 1995). For this collective case study, I secured 12 K-8 Christian school teachers from various schools in Arizona (see Table 2). Purposeful, criterion sampling was used to maximize what could be learned about the cases as well as meet the study's criteria (Stake, 1995). Participants completed the Criteria Affirmation screening tool (see Appendix A) and self-reported whether or not they met the criteria. First, all participants were K-8 Christian school teachers in Arizona. I limited the study to the K-8 environment since this is the grade levels for which I hold expertise. By holding expertise in K-8 Christian schools, I maximized the ability to make interpretations (Stake, 1995).

Table 2

Participant Profiles

Participant	Gender	Grade Levels Taught	Years in Christian Education
Alice	F	K-4th	11
Frank	M	6th-8th	6
Gale	F	3rd	4
Jeff	M	1st, 4th, 6-8th	11
John	M	K-8th	27
Laura	F	3rd-8th	11
Lorraine	F	5th-11th	13
Michelle	F	K-12th	15
Mike	F	7th-8th	6
Penny	F	K-8th	10
Sharon	F	1st-2nd, 4th-8th	18
Wanda	F	1st, 3rd, 4th, 6th	21

The next criteria required the teacher be a born-again Christian. K-8 Christian schools often place a religious beliefs requirement in the teaching contract and use this as a requirement of employment (ACSI, n.d.c; Alliance Defending Freedom, 2015). However, I did not assume all teachers working at a Christian school would be born-again. Barna (2007) created a definition of a born-again Christian. This definition was used as a basis for determining whether or not a participant was a born-again Christian. Barna (2007) identified born-again Christians as those who (a) commit their lives to Jesus Christ, (b) believe this commitment remains important

in their daily living, and (c) believe they are going to heaven because they confessed their sins and accepted Jesus Christ as their Savior. Each participant affirmed these statements prior to participating in this study. Teachers self-reported these statements on the Criteria Affirmation screening tool (see Appendix A) and again during the interview. One of the initial questions I asked was that participants share their testimony of becoming a born-again Christian. This testimonial information held value, not just in meeting the criteria, but it also helped me to interpret the experiences of the participants. Participants did not have to prove they were a born-again Christian since proving a teacher to be a born-again Christian was beyond the scope of this study.

The last criteria developed was the requirement that participants participated in PD activities that fostered a BW. These activities qualified as any activity the participant completed with the intent of growing professionally. Some examples of PD activities consisted of online forums, blogs, discussions, PLCs, online training videos, Bible studies, readings, conferences, personal studies, college classes, or any activity completed with the intent of learning as a professional teacher. Although some of these activities were not intentionally designed to develop a BW, they met the criteria since the teacher experienced BW development as a result of the PD. While most, if not all, teachers had participated in PD, participants must have experienced the development of their BW due to the PD activity.

Similar to the challenge of determining whether a teacher was a born-again Christian, it was difficult to prove that a teacher possessed a BW from a self-report. Therefore, purposeful sampling was utilized and the administrator at each school was asked to recommend participants for the study. I asked school administrators to recommend teachers for this study because they observed teachers on a regular basis and were better able to determine if a teacher demonstrated

evidence of a BW in daily routines, interactions, and the teaching profession. Components of a BW were stated in participants' responses but proving participants' BW was beyond the scope of this study.

Procedures

Prior to conducting my research, I obtained approval from the Liberty IRB (see Appendix B). After approval, I used previous rapport with K-8 Christian school administrators to gain initial interest for participation in the study. I made phone calls and sent emails to K-8 Christian school administrators, providing them preliminary information regarding the study and asking if they were interested. Since I knew numerous administrators, I used an email to introduce the study and asked if they would be willing to participate. This initial contact was used to increase the chances of the administrator's willingness to grant permission for teachers to participate. After the introductory contact, the site permission form (see Appendix C) was emailed to the administrator. In this email, I provided administrators with the participation criterion and asked them to recommend teachers for the study.

Once the administrators granted permission to conduct the study at their site, the IRB application was submitted and received (see Appendix B). It was at this point I reached out to recruit participants through administrators. Recommended teachers were invited, via email, to participate in the study (see Appendix D). This recruitment email provided general information about the study as well as a link to the Criteria Affirmation Screening (see Appendix A). The Criteria Affirmation Screening was created in Survey Monkey and allowed teachers to affirm they meet the criteria. In addition to the criteria affirmation screening, I attached the consent form (see Appendix E) for potential participants to review. However, no data was collected until IRB approval was received. The consent form (see Appendix E) was signed after the criteria

was affirmed and before the face-to-face interview took place. It was during this process that I informed participants that they would receive a $20 gift card to show appreciation for their participation in the study.

After participants were identified and criteria affirmed, I scheduled face-to-face interviews and provided participants with the pre-interview questions and information (see Appendix F). Interviews took place at the school during school hours and did not take away from instructional time. Before, during, and after the interviews, I took reflective notes and captured the memory of the interview (Stake, 1995). I also used the notes to write down preliminary patterns or possible themes. Reflective notes included observations of the school environment, the classroom, rapport, and any other components that built a more accurate description of the interview (Stake, 1995). I utilized the reflective notes, in conjunction with the transcribed interviews, as data to provide depth and context for the interpretation of the entire interview.

During the interviews, I followed the interview protocol (see Appendix G) so that all participants were asked for the same information. During the interview sessions, probing questions were asked to extend a response when needed. Before starting any interview, participants were allowed to ask any questions about the study and signed the consent form. Participants were reminded that the interview would be recorded, and audio recordings began after the consent forms (see Appendix E) were signed.

After an interview was completed, I initiated electronic journal prompts. Participants responded to three weekly electronic journal prompts (see Appendix H). Stake (1995) asserted that interactive methods of data collection help increase rapport with the participants and allow areas of confusion to be clarified to maximize the accuracy of interpretation (Stake, 1995). I

created a dedicated email account to which participants sent the electronic journal prompts. The responses to these prompts created an interactive electronic journal through which I further communicated with participants. This interaction allowed participants to extend and deepen their responses.

Lastly, three focus groups pulled the participants together and allowed them to share additional thoughts that developed after the interview or that surfaced due to the electronic journal prompts (see Appendix H). During the focus group discussion, I asked participants the focus group discussion questions (see Appendix I). These questions grounded the interactions and encouraged participants to share. Data from the interviews, journals, and focus groups were collected and stored on a password protected external hard drive. Codes, categories, and themes were developed as they emerged from the data.

The Researcher's Role

I, the researcher, was the human instrument through which this collective case study was conducted. As a novice researcher, I understood that a collective case study requires the researcher to create interpretations of the entire context of the case. The physical environment and the teachers are considered, as a whole, when making interpretations (Stake, 1995). Substantial data is required to make interpretations, yet data need only be collected to the point of saturation. Therefore, I carefully planned and conducted the interviews, electronic journals, and focus groups to accumulate enough information to make meaning of the cases (Stake, 1995). Furthermore, I understood that data could be processed with one of two perspectives: researcher-focused or participant-focused (Peredaryenko & Krauss, 2013). In the first research-focused approach, the researcher is viewed as an expert and knows more about the experience than the participants know about the experience. The second approach, participant-focused, centers on

the informant and allows information to be maximized and developed more fully rather than

limiting the participant to the preconceived notions of the researcher (Peredaryenko & Krauss,

2013). I used the participant-centered approach in this study to help minimize bias and

encourage a free-flowing, rich, descriptive narrative.

I was the sole interviewer and data collector for this study and did not have a role in any

of the schools at which the participants worked. I was neither a co-worker nor supervisor of the

participants. However, Arizona has a tight-knit collaboration of Christian schools across the

state, and I knew some of participants from previous school events. Since I have a peer

relationship with some of the participants, I was intentional to limit the interactions and

interviews to data-seeking rather than a friendly conversation. My input into the study was

carefully considered and minimized. As school leadership provided recommended participants, I

made the final participant selection and omitted individuals with whom I have a relationship that

could possibly have influenced or biased the study an undo extent.

In the past, I attended PD activities that fostered a BW in various formats including

conference-based training, DVD sessions with fill-in-the blank workbooks, online training, and

collaborative PLCs. Some of these experiences were not faith-based PD and focused on

discipline-specific strategies which caused me to reflect and connect content to a BW. At other

times, I have attended faith-based training and did not experience the fostering of a BW. I

assumed that other teachers have had similar experiences and that they understand how their BW

developed during PD.

Data Collection

Throughout the entire process of the case study, I, as the researcher, continually assessed

the study's accuracy and if the interpretation of the data matched the focus of the study. Various

experiences needed representation in order to triangulate the data. Triangulation is complex since qualitative research is often based on the constructivist view (Stake, 1995). It was not possible to determine the most important view; the sum of all perspectives created the findings. However, triangulation validated the data and ensured the various views and findings logically fit and aligned with the study. If data was determined contestable or if validity was questioned, advisement from outside readers would have been sought to help affirm if the accounts were critical to the study (Stake, 1995). Member checking also validated data. Providing the interview transcripts to the participants allowed them to review and give feedback regarding the data's accuracy (Stake, 1995). After the data was triangulated and validated, the findings were ready to report.

The collective case study design requires multiple methods of data collection to develop a rich description of the issue (Stake, 1995). However, before collecting any data, I obtained approval from the Liberty IRB (see Appendix B) and each participant signed the Informed Consent Form (see Appendix E). Four data collection methods were implemented for the purposes of this study. Face-to-face interviews were conducted at the participants' schools. After that, participants were provided three electronic journal prompts, one per week, to further gather descriptive data of the case. Focus groups were conducted to garner discourse in a group setting. The focus group provided a further opportunity for the participants to expound. Lastly, a document review was conducted and used material provided by the school, found on the school's website, or found in the public forum. All data collection methods were designed to maximize the data specific to the case (Stake, 1995).

The order of completing the four data collection activities was not arbitrary. It was important to conduct the face-to-face interviews first, validating that participants met the criteria

and had an accurate understanding of the phenomenon. During the initial meeting, misconceptions, if any, were determined and identified before collecting further data. Once an interview was complete, the participant received the first of three electronic journal prompts. After all the interviews were completed, focus groups took place. It was possible for overlap to exist between the electronic journal responses and the focus group sessions. The document review took place throughout the data collection process. Data, such as a school's mission and vision, were collected before interviews were conducted. School administrators provided documentation throughout the study. Since the document review did not impact the participants' responses, the document review was a stand-alone process and conducted throughout the data collection phase of the study.

Interviews

A bulk of the data was collected during face-to-face interviews. The interviews were conducted on each participant's school campus. Building rapport with school administrators was crucial to gain access to the campus and the teachers. Without the administrators' permission, this study would not have been possible. Once on the campus, interviews were conducted in various locations within the school to include classrooms, a board room, and school offices. Since interviews are complex, I gave special consideration to each interview questions far in advance. Each question was finely tuned, practiced, and included in the interview protocol (see Appendix G). The protocol allowed for the same questions to be presented to all participants as well as establishing the ability to replicate the study (Stake, 1995).

Both the interviewer and interviewee created meaning based on prior experiences and interpretation of verbal and non-verbal cues (Stake, 1995). Since interviews provided a bulk of the information for the study's foundation, the entire interview, from pre-interview to post-

interview, required special attention and thought to maximize the experience and ensure the interview data was not rendered invalid. The complexity of communication was important to understand, and I thought through expectations prior to meeting and visiting each teacher. Rapport and engagement in the interviews were achieved through careful consideration, as preparation was made and first contact initiated. I was keenly aware that if rapport was too informal, participants may not understand the seriousness of the study. On the other hand, if I was too formal and stoic, the participant may not feel comfortable in sharing personal experiences. Furthermore, I understood that my input and reactions impacted responses. To increase validity of the interview, I withheld from inserting too much of my responses or thoughts into the interview. Head nodding and non-verbal gestures were used, however, my verbal responses and input were minimal.

When I arrived at various schools, interviews were conducted face-to-face in the teacher's classroom or school office. Each interview was completed according to the interview protocol (see Appendix G) and recorded for transcription. To maximize the data collected, participants received the interview questions prior to the interview. Clarification of content or questions helped to increase the quality of the interview. I generated interview questions that were specifically designed to pull out in-depth information that provided answers to the CRQ and SQs.

Open-Ended Interview Questions

1. How would you describe your experience when you became a born-again Christian?

2. How do you define the term BW?

3. Studies indicate that individuals do not intentionally consider their worldview and how it impacts their lives, actions, and decisions. How cognizant are you of your worldview?

4. Describe your worldview as it applies to K-8 Christian education.

5. Ideally, parting of integrating a BW in the classroom involves the practice of reflecting on and examining one's worldview. What is the extent to which you have examined your worldview?

6. As a Christian school teacher, how is a BW important?

7. PD activities are any activity, formal and informal, that help to develop a person in his profession from pre-service to retirement. The Christian faith may be developed through experiences, intentional or unintentional. Explain times when your faith has grown during professional development activities whether the objective was faith development or not.

8. How did these PD activities differ from activities that did not develop your Christian faith?

9. How did these professional development activities develop your BW?

10. Considering head knowledge as a beginning stage of BW development, explain PD activities that have added to your factual knowledge of biblical principles and concepts.

11. How has this head knowledge impacted your BW?

12. Explain how biblical knowledge has affected your classroom teaching.

13. How would you explain PD activities that have caused conviction and obedience in the teaching profession?

14. What changes have occurred in your teaching practices as a result of PD that caused a conviction to obey the Bible?

15. How would you describe the difference between PD activities that helped gain factual knowledge, PD activities that spurred conviction, and PD activities that fostered heart motivation?

16. What PD activities have contributed to a change in your philosophy of education due to a heart motivation?

17. Reflecting on your time as a teacher and participating in PD that has developed your BW, what advice would you give K-8 Christian teachers who attend professional development and want to develop their BW?

18. Finally, please share anything that we have not discussed that you would like me to know about your experiences in professional activities and the fostering of a biblical worldview or a Christian faith development.

The first four questions were written to gain understanding of participants' personal knowledge, and their understanding of worldview and where they may be on the faith development continuum (Fowler, 1995). These questions helped build a basis for understanding how the teacher has come to understand BW and the role it plays in life (Sire, 2015). Since interpretation of the case is a tremendous component of case study, gathering a teacher's knowledge of BW is essential to provide a more complete interpretation for the remainder of data collection (Stake, 1995). The first question also solidifies the criterion placed on participants. A participant's testimony provided nuances that helped in the interpretation of the information he shared throughout the study. These first four questions also prompted the participant to engage in reflective thought. It is possible that a teacher has not reflected on one's BW or has not recently given BW reflective consideration, so these first questions warmed up the individuals and caused them to think about BW at a deeper level.

Questions five and six transitioned the discussion to the person's individual BW. These questions sought to find out more information about the teacher's BW and understanding of BW in light of one's profession and calling (Sire, 2015). Although these questions still prompted personal information, the circle of discourse grew as the participant explored the link between one's BW and one's practice. Again, interpretation is a large part of case study, learning more about the teacher's personal BW, and how important this is to the Christian school teacher aids in the ability to make as accurate interpretations as possible (Stake, 1995).

Questions seven through nine were designed for participants to share their experience with PD and how it has impacted their faith (Fowler, 1995). Tailored to incite reflection on effective PD, these questions also introduced the marrying of PD, faith development, and BW. These questions spurred the teachers to recollect experiences that have impacted their faith as well as their teaching practice. These questions served as an anticipatory set and presented the various definitions and progressions of BW in the questions that followed (Sire, 2015).

Questions 10 through 16 targeted PD experiences that impacted and developed various levels of BW as defined by Sire (2015). The start of BW development is head knowledge. From there, actions are changed due to conviction or obedience caused by knowing (heading knowledge). Lastly, actions are prompted out of a heart conviction as a person becomes more aligned with biblical principles (Sire, 2015). These six questions provided an opportunity for teachers to identify PD that helped build their BW. BW centers on the person, one's soul, and the beliefs that create one's framework of existence. If a BW does not guide and direct actions of a teacher, Christian leaders may argue that a BW has not developed according to the biblical understanding of faith development (James 2:17).

The final two questions allowed for the participants to recap and provide additional information pertinent to the study. Since worldview is a complex subject, it requires time to think and reflect upon how the complexities intertwine with a person's life (Sire, 2015). Various levels of worldview integration may have been experienced by participants and can be expressed through anecdotal stories and advice that add value to this study. Additionally, as the interviewees answers questions, they may have needed to provide further thoughts that developed after questions were asked. These last two questions allowed a summation of thoughts and final comments.

Journaling

The second phase of data collections used electronic journals. Journaling through electronic means allows for efficient collection of data (Nicholas et al., 2010). This method allowed participants to further think through the discourse initiated during the interview. Since this study sought to fully discover the participants' experiences, journaling allowed additional contemplation of the issue of the case. Upon completion of the face-to-face interview, participants were provided three separate journal prompts via email. The electronic journal prompts (see Appendix H) were provided in separate emails so participants could reflect on the prompt and reply. Although the journals were kept open for a month, a weekly reminder was sent to participants who had unanswered prompts. Journals were viewable only by the participant and the researcher, and provided interaction. I asked questions when additional information was needed to clarify the response. The following prompts were provided:

Week 1, Prompt 1: Biblical knowledge includes factual knowledge of the Bible. This type of knowledge does not prove BW, but it is a stepping stone of BW development. Share PD activities that were helpful in developing biblical knowledge (Sire, 2015).

Week 2, Prompt 2: After biblical knowledge is acquired, BW is further developed, and actions may change. For example, teachers may learn that the Bible asserts that teachers are held to a higher level of responsibility (James 3:1). Because of this reminder, teachers may change the classroom management plan because they knew it was unforgiving and harsh. View the image that illustrates a PD session that caused action due to obedience or conviction. Provide an explanation of why the image was selected and share any similar situations you have experienced.

Week 3, Prompt 3: For this week's prompt, you will create a metaphor that encapsulates how heart motivation causes change due to a BW. You are encouraged to write any additional information that may explain the metaphor created. An example of a metaphor may be, "A biblical worldview that creates a heart motivation is a bubbling well." This example would then

be further explained as to why it was selected.

Here is the metaphor prompt: "A biblical worldview that creates a heart motivation is a…(insert metaphor).

These prompts targeted the levels of BW development as defined by Sire (2015) and answered the research SQs. Each prompt allowed an opportunity for the participant to expound on ways in which a BW is developed according to Sire's (2015) defined components of worldview. For these prompts, three progressions of worldview were created and began with a basic depth of knowledge and progress to a deeper level of understanding. I refer to the first progression as the knowledge-only level. The next progression of worldview development is characterized by actions that change due to the acquisition of biblical knowledge. I refer to this progression as the knowledge-based action level. The third progression connotes actions influenced by a BW or actions that naturally flow out of heart convictions (Sire, 2015). I refer to this progression as the heart-inspired action level. Each progression is important and provided valuable information about teachers and what facilitated a BW in their professional growth and development.

Responses from the first prompt answered research SQ one. The prompt elucidated activities that developed the knowledge-only level of BW. Participants listed various experiences and methods that helped them gain knowledge of biblical facts and concepts. These activities did not equate to nor guarantee a BW in the classroom. Rather, these activities provided foundational knowledge that a teacher used to further develop a BW. Similar to the procedural knowledge Eraut (2011) discussed, the knowledge-only level is a part of the progressions that aids BW development.

Next, responses from the second prompt answer research SQ two. Participants shared

situations that caused their head knowledge to intersect with a decision of whether or not to apply factual knowledge and concepts. Images stimulate qualitative narrative data from teachers and contextualize complex ideas (Lawrence, Ching-Chiu, & Irwin, 2017). Therefore, the prompt provided an image to illustrate a PD session during which a teacher thinks about the changes one should make in the classroom and instruction. These changes are based on what was learned and feels convicted that these changes need to be a component of Christian education. By using the image, I engaged the participants in discourse as they reflected on the image and how it depicts PD activities that promote the knowledge-based action level (Sire, 2015).

The third and final prompt gathered data that answered research SQ three. It sought information regarding what PD develops the final progression BW development (Sire, 2015). Metaphors help in communicating complex ideas and situations such as BW. BW is extremely complex, because actions are not based merely on a requirement but rather spurred on by heart motivation. For example, the metaphor "I am the black sheep of the family" does not mean I am a sheep nor am I the color black. There is much meaning to this statement that requires further explanation. Metaphors helped teachers communicate their understanding of PD that inspired a heart motivation based on biblical principles. Since worldview is such a deeply-rooted, vast, and complex concept, using metaphors allowed participants the use of metaphoric and comparative figures of speech to communicate their BW experiences. Creating metaphors provided teachers the use of alternative forms of language that extended their perspectives (Guerin, 2016).

Focus Groups

Conducting focus groups was the last phase of data collection. Focus groups brought participants together to discuss and encourage engagement and collaboration (Creswell, 2013). This group interview extracted opinions and feelings that did not emerge through the one-on-one

interactions (Gall et al., 2010). Focus groups sessions were offered in a physical setting or online using web conferencing software. Since focus groups have various benefits and challenges, special consideration was made when scheduling the sessions (Krueger & Casey, 2009). When organizing focus groups, the composition of the groups helped to determine if specific members should be included within one group or not (Morgan, 1997). For this study, all participants served in Christian schools. No participants held a position of authority over other participants. Therefore, any participant was able take part in the group of his choice without the impact of the group composition being a factor.

Three focus groups were scheduled and provided a variety of attendance options to increase the likelihood of participation. Three online meeting options on varied times and days of the week were provided. One face-to-face meeting option was also offered. Participants selected to participate in two of the online options, while the face-to-face option received no interest. Seven participants selected the first focus group and three participants selected the second focus group. However, not all ten participants attended. A total of seven participants participated in the focus group via a video conference. A reminder email was sent the day prior to the meeting. The focus group discussion lasted 35 minutes.

Prior to the meeting, focus group discussion questions (see Appendix I) were created and received IRB approval (see appendix B). These questions were sent to participants a week prior to the focus group meeting. Group members were encouraged to participate during the discussion as additional reflections and experiences pertaining to the central phenomenon arose, and all participants were provided an equal chance to share a summary of their experiences. During the focus group, these questions were asked to generate discourse, and additional probing questions were utilized when necessary. The following questions were used as discourse

prompts:

1. How does PD culture play a role in your experiences, specifically the ones you have shared that helped in your worldview development (Fowler, 1995)?

2. What roles do emotions or mindset play during PD activities that you have identified as fostering a BW (Fowler, 1995)? How has this added or detracted from the experience?

3. Share any environmental factors that may have impacted your experience (Sire, 2015).

4. Explain your feelings on your responsibility to continually develop a BW.

5. How do previous factors (i.e. prior knowledge, experiences, biases) contribute to the fostering of BW during PD (Sire, 2015)?

6. As the final comment in this study's collection of information, share one last statement that you have arrived at regarding PD activities that foster a BW.

Document Analysis

Interviews, electronic journals, and focus groups were conducted in phases and took place in a specific order. However, information was collected throughout the data collection process and as needed. This final method of data collection required a thorough review of documents and information about each site (Stake, 1995). Each site's mission statement and statement of faith were examined. Documentation from training, conferences, or PD maps were requested. A review to verify that school leadership operates the school from a Christian perspective was conducted. Reviewing each site's website also established the expectation that teachers implement a Christian biblical worldview in their teaching. Administrators provided additional PD programs they utilized and answered any questions that helped me better understand the school's culture. These documents included handbooks, websites, admission

forms, and mission statements, providing details that further clarity the whole picture the school and teachers create.

Data Analysis

The process of analyzing PD activities required awareness that participants place different meaning on events (Stake, 1995). Because of this, data analysis was maximized to create a picture of participants' experiences and reduce misconceptions. As data was collected and transcribed, categorical aggregation and direct interpretation helped understand the cases (Stake, 1995). During and after interviews, I wrote down patterns and similarities that repeated themselves during the participant's responses. Four collection methods allowed the data to be triangulated and verified in order to expose any contradictions. Once the codes emerged and the themes developed, naturalistic generalizations were made and finalized.

As data was collected, it was transcribed, member checked, reviewed, and studied for various interpretations. Possible patterns were noticeable as the narrative was analyzed and considered. These patterns created a starting point from which codes were developed for aggregated sub-codes to be categorized. During this initial review phase, the data underwent preliminary interpretation. The reflective summaries (created before, during, and immediately after the interviews) were consulted to gain an understanding of each overall campus PD culture, overall experiences, and possible themes (Stake, 1995). In addition to interpreting the campus PD culture, this initial review allowed me to make initial interpretations of participant beliefs regarding PD and the importance it plays in their profession as a Christian school teacher.

After the initial review and participants completed a member check of the transcript, the transcribed data was uploaded into NVivo (QSR International, n.d.), a qualitative data analysis software program that aids in coding the interviews, journals responses, and focus groups

discussions (Blaney, Filer, & Lyon, 2014). Before analyzing the data, understanding NVivo was crucial. Since NVivo is a tool and not a method, I approached the data with the mindset that somewhere in the data, the answers to the research questions exist. Using the reflective notes and initial interpretations, I read through each transcript and created codes that were categorized by BW progressions. While reading through each transcript, significant statements were placed into codes. Some statements fit into more than one code or were placed into a sub-code. NVivo created references for each statement. Some statements were placed in more than one code or sub-code. NVivo tracked the number of references, or instances that the concept was mentioned in a statement. It is important to note that the sub-codes do not create the total number of references in a code. Instead, the sub-codes are stand-alone. Therefore, there are some statements that I placed in a code, but they did not fit into a sub-code. Therefore, to calculate the total number of references in a category, all codes and sub-codes were added. These sub-codes and codes were further analyzed for patterns and condensed into categories that provided answers to the research and SQs (see Appendix J).

<div align="center">**Trustworthiness**</div>

Trustworthiness increases rigor in qualitative studies. Qualitative research uses credibility, dependability, and transferability to increase trustworthiness (Rockinson-Szapkiw & Spaulding, 2014). These three rigor-building mechanisms are discussed in the following sections.

Credibility

The credibility of a case study is the degree to which the phenomenon of the participants' reality describes overall reality (Rockinson-Szapkiw & Spaulding, 2014). Credibility was built by conducting interviews on each participant's campus and in the real-world setting. Gathering

descriptive information of each participant helped me understand one's professional context and strengthened credibility. Member checking was implemented to verify that the interviews were transcribed correctly (Creswell, 2013). Prior to final submission and publication, participants received a copy of the draft dissertation for their review and validation of interview, journal, and focus group input.

Dependability and Confirmability

Dependability in research ensures that the data collected is reliable and will remain consistent over time (Rockinson-Szapkiw & Spaulding, 2014). Confirmability of qualitative research is the extent to which the data can be affirmed by individuals other than the researcher (Rockinson-Szapkiw & Spaulding, 2014). Dependability and confirmability were developed with a record of documents and data collected. These records build an audit trail that verify the findings of the report (Rockinson-Szapkiw & Spaulding, 2014). The documents created for this study include transcription records from the interviews, a reflective summary, electronic journals, transcription records from the focus groups, and other documents provided by the school. Each of these documents are saved on an external hard drive and password protected. The documents used to gain site permission (see Appendix C), recruit participants (see Appendix D), conduct interviews (see Appendix G) and focus groups (see Appendix I) are provided in the appendixes. The data used to create the categories, codes, and sub-codes are provided in Appendix J.

Transferability

Transferability of findings allow other individuals to apply the findings to their own contexts (Rockinson-Szapkiw & Spaulding, 2014). Findings may be used across some, most, or all the areas the study and various strategies were implemented to maximize transferability. One

strategy I used provided rich, descriptive information regarding the schools, participants, and experiences. The details provided may help other individuals to gauge whether the context of this study is relevant to their context. It is assumed that the closer the contexts align, the more likely the data is transferable (Stake, 1995).

Ethical Considerations

Ethical considerations were regarded through the entire process of this study to include the planning phase, the research phase, and the presentation phase. Liberty IRB approval was pursued to protect participants from any undue harm. Data collection did not take place until approval was received from the Liberty IRB (see Appendix B). Prior to interviews, participants were provided an informed consent (see Appendix E) to establish a clear understanding of the expectations and requirements of the study. Individuals were not pressured to participate, and participants agreed to be a part of the study on their own volition. Since the phenomenon is personal in nature, participants understood that their supervisors and or principals would not be provided any information from the interviews other than what is published in the final findings. Upon conclusion of the interviews, participants were allowed to read the transcripts for accuracy. Changes were made according to the feedback and corrections of the participants. In addition, the draft dissertation was provided to each participant to verify the message conveyed the correct intent of participants. Misrepresentations were corrected. Pseudonyms were used for all participants, and school sites were identified by a number for anonymity. Descriptive data for sites are provided in Table 1, and participants' descriptive data, including pseudonyms, are provided in Table 2. All electronic data, including interviews, journals, and focus group discussions, are stored electronically on a password protected external hard drive. This hard drive will be stored in a secure location for five years.

Summary

Methods to conduct this study have been outlined in this chapter. Careful consideration was given to select the collective case study research design to discover PD activities that foster a BW in K-8 Christian school teachers. Data collection was conducted using Stake's (1995) approach to case study design to provide rigor and quality in the overall research. Careful, thorough, and detailed methods were implemented throughout this study to increase its usefulness and transferability. The BW development in K-8 Christian school teachers is a neglected area of research and through this empirical study, readers may gain a better understanding of how to maximize BW development using PD activities.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this collective case study was to explore PD activities that foster the development of a BW in K-8 Christian school teachers. In this chapter, I present the findings from the interview data, electronic journal responses, focus group discussion, and document review. In the first part of the chapter, I provide participant profiles that create rich, descriptive information about participants. Next, I explain the themes that emerged from the data. I used the CRQ and SQs to guide theme development. In addition, I share narrative support to answer the CRQ and SQs. Lastly, I render a summation of findings that creates a clear picture of PD experiences that develop a BW in K-8 Christian school teachers.

Focus Participants

This collective case study examined data collected from 12 participants. A pseudonym for each participant was created to protect his or her identity, and a profile was created for each participant to provide insight to the uniqueness of each interview. Providing this detailed description increased transferability. As I visited with each participant, it was evident that all participants viewed Christian education as a calling rather than a career. The interviews lasted from 35 minutes to one hour and 25 minutes. The average length of an interview was approximately 45 minutes. The interview questions were provided to the participants as soon as an interview was scheduled. Some participants received the interview questions a week in advance while others received it 24 hours prior. During the interview, participants' experiences and expertise were communicated with humility and loving respect towards their schools and leadership. Participant profiles display a small snapshot of each participant and offer a small context of PD experiences and journey of BW development they encountered.

Alice

Alice is a second-grade teacher with 11 years of experience in Christian education. Alice prepared for the interview by reflecting upon the interview questions prior to the interview. When I arrived, she referred to handwritten notes. During our 35-minute discussion, her thoughtfulness and commitment to Christian education was evident during our time together. Her classroom included collaborative group seating and visual cues for students. She had a warm and welcoming classroom. While somewhat initially reserved, Alice warmed up to the discussion and provided valuable information in all the study's activities. Alice also participated in the focus group.

Frank

Frank is the administrator at a K-12 Christian school. As a previous public-school educator, he demonstrated a passion for BW and providing excellence in all his education efforts. Specifically, Frank desires that all students develop a BW with the help of the teachers in his school. He understands that the programs the school offers and the teachers the school employs are the foundation BW development and spiritual formation in students. During our 37 minutes together, Frank demonstrated humble leadership as he interacted with and directed those on his staff. Serving in a rural community, Frank understands the needs of his families and creates a campus culture that supports families and learning.

Gale

Gale is currently a first-year administrator at a K-8 Christian school and previously taught third grade at the same school. She attributed most of her BW development as a result of being a Christian school teacher. Although she stated that she was a Christian her whole life, the intentional development of a BW began when she started teaching at a Christian school. At the

same time, she began attending a strong Bible-believing church and experienced ownership of her faith development. During our discussion, Gale demonstrated excitement and passion for touching the lives of her students, and learning with the students, not just talking at them. Our interview lasted 38 minutes and during this time, Gale affirmed her belief that teaching and leading the school are God's specific purpose for her life. Gale also participated in the focus group.

Jeff

Jeff works in Christian education and has taught various levels of learners over the past 11 years. He has worked with preschool through eighth grade students. During our discussions, Jeff was humble, thoughtful, and reflective. Before responding to questions, he paused and selected his words carefully. He wasted few words and cut to the quick of the message in a clear, concise, yet gentle manner. He was never curt, but rather, was well-spoken and contributed when he had important information to add. He remembered attending vacation Bible school and helping out at the church as a very young child. Jeff contemplated if these experiences played a role in his love for teaching. His initial interview responses were written, followed by a 35-minute discussion in his office. Jeff also participated in the focus group.

John

John is a lively man who has lived through many experiences and possesses the gift of storytelling. He shared numerous anecdotes during our 85 minutes together. Each story he shared culminated with a life lesson and provided priceless examples of how a BW was woven throughout his experiences, both in and out of the classroom. He currently serves as a junior high teacher in a Christian school; however, he has served in other areas of leadership to include

administration and the pastorate. With 27 years of experience in Christian education, humility and wisdom emanate from John, and I was blessed to learn so much from him.

Laura

Laura has served in Christian education for 11 years. She has taught in various third through eighth grade classrooms. Her personality and humor added laughter to the interview and provided insight into the interactions and relationships she builds with her students. She displayed a positive attitude and demonstrated a desire to become more like Jesus during our 42 minutes together. At the same time, she openly admitted her mistakes and short-comings. Laura is self-driven and seeks to improve her skills and knowledge as a Christian, Christian mother, and Christian teacher. She views students in a special way—stamped with the image of God— and admits that gaining this view tremendously impacted her perspective of students and BW in the classroom.

Lorraine

Lorraine has ministered in Christian education for 13 years, both as a teacher and in leadership. Her teaching experience includes the fifth through 11th grades. Lorraine is bubbly and humorous, but her experiences convey a serious message. She holds a passion for students with disabilities, and advocates for those who learn differently. As a born-again Christian who was a prior Catholic, Lorraine shared the influence that Catholicism has on her worldview. Throughout the 58-minute interview, she expressed a keen awareness of various obstacles created by this worldview and articulated the shift from a Catholic worldview to a BW. Lorraine also participated in the focus group.

Michelle

Michelle teaches kindergarten in a Christian school. Most of Michelle's 15 years of teaching took place overseas. She taught all grade levels and went to Christian schools as a youth. Michelle possessed a quiet strength as she shared her experiences, even if they were painful to recall. During the 39-minute interview, it became evident that her prior experiences influenced her BW in the classroom in both positive and negative ways. Although school was out for the summer, Michelle's classroom was orderly, colorful, and designed to engage young learners. Michelle was highly aware of her BW, and feels that there is so much more to learn in order to align her instruction with Scripture more. One of the factors that caused her to contemplate BW in the curriculum pertains to adults who frequently visit her classroom for extended periods of time. She hopes that she can reach them for Christ. Michelle also participated in the focus group.

Mike

Mike is the administrator of a K-8 Christian school and previously taught seventh and eighth grades in a different Christian school. Growing up, he attended both a Christian school and a Christian college. During his school years, his parents taught at Christian schools and brought him to church. However, he confessed he was a pharisee in high school, knowing the Bible, but not living the Bible. However, he has taken ownership of his faith and now has a heart and head knowledge that are guided by the Lord. Mike is enthusiastic about leadership and is specifically interested in professional development. During the interview, which lasted 48 minutes, Mike avowed his love of learning and attending PD. He desires that all his staff would share in this love of PD. During the discussions, Mike's enthusiasm and concerns demonstrated his dedication and loyalty to serving in Christian education.

Penny

Penny has taught specials in Christian education; courses offered to all grades such as art, computers, etc. Teaching all grade levels in a school year provide her with a unique perspective. In addition, Penny served in various leadership roles at the school, at her church, and as a parent volunteers during times when she was not teaching. Throughout the interview, Penny was lighthearted and talkative, yet meditative of her experiences. Her children cause her to reflect and apply a BW in the classroom and in parenting. She also credited attending a Christian university and specific courses she took as tremendous factors in her personal BW development. During our 40-minute interview, it was evident that Penny has a servant's heart and leads by example.

Sharon

Sharon had a wealth of knowledge and wisdom from her experiences teaching all elementary grades except kindergarten and third grade. Throughout the interview, Sharon displayed an acute awareness of the journey of her faith development. During our 50 minutes together, she shared times when her faith developed as a young married woman and as a mom of adult children. Using different scenarios, Sharon was skilled at identifying how PD experiences and BW development translated to her students and their learning in the classroom. She uses examples from her own life to teach students life lessons that are rich in application. Like Penny, Sharon attributes parenting as a part of her continued BW development and walks alongside her adult children in making career and life decisions. Sharon also participated in the focus group.

Wanda

Wanda has served in Christian education for 21 years. Throughout the 46-minute interview, her attitude and heart displayed a desire to do what is right and honor the role God has placed her in as a Christian teacher. She was eager to implement BW in her classroom, yet admitted that she only learned about BW over the last few years. She passionately seeks strategies, methods, and resources to learn how to her apply a BW to the classroom. She is energetic and enthusiastic about what she has learned and implemented and looks forward to future school years as her BW develops across all content areas of her instruction. Wanda also participated in the focus group.

Results

The results were produced as data was analyzed. I conducted a document analysis by analyzing each school's website, mission statement, and statement of faith and verified that the school operated as a Christian school rather than being a Christian school in name only. Documents provided by administrators and school websites were analyzed to verify a school's stated Christian culture. These documents were not analyzed to discover PD that fosters BW, however, they were examined and helped to make interpretations.

After I reviewed the school websites and documents, I uploaded transcripts from interviews and focus groups into NVivo. In similar fashion, electronic journal prompts were converted to a Word document and uploaded into NVivo. The interview statements were coded as each transcript was read line by line and placed into a category. Focus group discussions and electronic journal statements were coded using the same method. All statements were coded and aggregated according to the categories, or progressions of BW development. Saturating the data was achieved by allowing statements to be placed across multiple codes and categories as

appropriate. This coding process yielded 51 codes and sub-codes that were placed in various categories (see Appendix J).

Prior to developing themes, codes and categories were analyzed. The process of organizing and making sense of the data took time and required careful contemplation. At the onset of the study, data was analyzed and evaluated using query-based methods that calculated frequencies. This initial analysis created results that did not provide categorizable findings or helpful information. Therefore, further uses of NVivo were explored. It was important to understand that NVivo is not a method. Instead, it is a technology tool used to manage and navigate qualitative data. Based on this understanding, I used NVivo to highlight statements throughout the data (interviews, focus group discussions, and journal responses) and place them into codes or sub-codes. I used NVivo to organize participant statements and created folders that collected similar statements in one place. This provided a way to track references for the codes.

After all the data were coded, I created categories based on the study's research and SQs, placing all the codes in their corresponding category. The four categories described PD that develops BW at various progressions and align with the CRQ and SQs. These categories included the following: (a) characteristics of BW PD, (b) PD that develops head knowledge, (c) PD that causes conviction to obey, and (d) PD that inspires a heart motivation. I utilized NVivo to place the codes, along with their sub-codes, into these four categories (see Appendix J). Once the codes and categories were in place, I developed themes. The dominants descriptors in each category were used to make a generalized theme. While considering the descriptive codes, I noticed codes that did not correlate with the research questions or study. Regardless, I included discussion on these anomalies because they may be areas for further study.

This study focused on PD that develops BW. Participants were not asked the effectiveness of BW PD, yet four of 12 participants affirmed the same message: PD that develops BW is either lacking or ineffective. Gale believed BW PD is lacking and reported in the interview, "There's not a lot out there." Wanda also spoke to the quality of PD and felt it can be improved. During the interview she noted:

> It never feels like there's . . . they're just choppy. There's one for six traits writing, or there's one for you know, whatever . . . and I feel like some of them focus on the academic part of it and then there's no biblical references.

Wanda experienced PD but expressed that the BW is dismissed because leadership assumes that teachers already know they are to apply a BW. Sharon believed this type of PD may not be offered because it is not productive. During the interview, Sharon shared:

> I think it's one [BW PD] that sometimes we skip over in professional development because we feel like oh, that's just people sitting there talking and that's a waste of time when we could be working on the ACSI accreditation. You know, which we also need to do, but I think that sometimes we dismiss those times a little more readily than we should. Just giving people time to really say, ok, you have this time to sit and discuss the Scripture or sit and discuss how this biblical principle has applied in your classroom.

In Lorraine's interview, she mentioned that Christian education does not do a good job of providing PD and developing a BW in teachers. She said, "I think that in Christian education, how to develop a Christian worldview in education is woefully lacking. I don't think we do a good job in PD with helping Christian schools do that."

These statements contradicted the outlook of other participants. Other participants felt that a tremendous amount of BW PD exists, but it is personally pursued. Teachers must dedicate time to develop as a Christian professional. During the interview, Frank said:

There are a lot of great resources. This is my sixth year in Christian education, so I feel like I'm still learning about a lot of them. I just think there are so many resources out there. It's easy to get lost in, but there are things if teachers, or administrators want tools, they can customize, make their own. There are a lot of things out there.

In addition, John considered daily living activities as opportunities for teachers to develop their BW. During the interview, he stated:

Watch TV, watch commercials, listen to the news, and everything that comes up, you look at it from a BW. "American Family," "In the Middle," I mean, you look at cartoons, listen to the news, this world leader, that world leader . . . I mean, it's jam packed, everything around them is jam packed.

Another concept that was briefly mentioned in the interviews and focus groups was the perspective that leadership has a tremendous responsibility in teachers' BW development. During the focus group, Jeff stated, "Administration should always capitalize on opportunities to foster and model the BW." Since BW is so complex and broad, Wanda asserted that administrators may be able to help teachers by providing expectations for the teacher that explain the desired depth of BW integration. During the interview, Wanda offered:

I think each school has to develop its policy and expectations for teachers and what they want to see in our classrooms. Then I know, ok, this is how much they want. I think that the administration should teach the teachers constantly about it [BW] instead of just thinking they got it down.

Lastly, teachers communicated that parents play a role in learning. Teachers believe that their purpose is serving and ministering to students and families, even if families are not aware of the ministry Christian education provides. During the interview, Sharon stated:

A biblical worldview is vital because I don't think you are doing your job as a Christian school teacher if you don't understand biblical worldview. Through the subjects, whatever it is, how to impart that to kids. It's not the reason parents necessarily send their kids here, but it's the reason we exist. We exist to pass that on to our students.

As we talked in the interview, John also provided insight into parents and shared, "A lot of parents do not know the Word, a lot of parents aren't Christians, so where do we go?" John voiced concern about parents stepping up and parenting their children. In one anecdote, a father admitted to not having the time to spend time with his son. John recalled:

I had one guy on a basketball team and the dad came to me and, it was parent teacher conference. He said, "You know I'm really busy with my business and I travel a lot. I'm not really there for my son very much, do you think you could take him out for a Coke or a hamburger sometime?"

Michelle stated in the interview, "I think I see a lot of parents who view Christian education as a substitute for church, and it's not. It's in addition and it's a partnership with the church and with the family."

Wanda believed that she must be a role model for the students since some parents may not be. She said in the interview, "I do believe that I am the ultimate example for these kids of Christ. So, maybe their parents are, or maybe their parents aren't, but while I'm here, I have to be that example and were supposed to have the mind of Christ." In another interview discussion, John shared the impact his dad had on his life and purpose for teaching. He stated:

He looked me in the eyes and said, 'Son, there is a right, and there is a wrong.' He set a

moral compass in my life for the rest of my life. And I'm so grateful for that, and that's

what I want to be for these kids.

In another interview, Alice reflected on the responsibility of parents and said, "As time goes on, I

get more and more convicted about the responsibility that a parent has to teach their children in

the ways of the LORD."

However, Gale experienced something a bit different than other participants. In her

school, she experienced a Christian setting with two Christian parents. She stated, "They are

usually around believers for the majority, you know, the kids all come from families that are

strong believing families. It's not one parent, both parents."

Theme Development

After the data was coded and categories created, the next step of data analysis required

generalizations based on commonalities of the codes within each category. To do this, I

considered the codes and reflected on the messages conveyed throughout interviews. As shown

in Table 3, an overarching theme was created to summarize each category. Furthermore, Table 3

provides some of the dominant codes that emerged within categories. Each theme represents the

experiences teachers shared and creates a description of PD that fosters BW in K-8 Christian

school teachers. PD that develops a BW are described in the following overarching themes:

intentionally designed, personal responsibility, opportunities to apply BW, and intrinsically

developed. The specific themes are answered in the following sections. In addition, the research

questions are answered within the theme explanation because each theme aligns with a research

question.

Table 3

Theme Development by Research and Sub-Questions

Research Question	Theme	Category and Dominant Codes
Central Research Question		
	Intentional Design	
		Characteristics of BW PD
		Collaborative & Interactive
		Personal Responsibility
		BW is intentional, All Content
		Safe, Open, & Time Set Aside
Sub-Question One		
	Personal Responsibility	
		Head Knowledge
		Personally Driven
		Bible-based, Scripture Aligned
		Question Asking or Inquiry
		Mentorship or Discipleship
Sub-Question Two		
	Opportunities for Application	
		Conviction to Obey
		Situation-Based
		Uncomfortable, Unpleasant
		Submission to Authority
		Have to do, Not Want to do
Sub-Question Three		
	Intrinsically Developed	

Heart Motivation

    Internal Feelings or Mindset

    Holy Spirit, God Working

    Learner Seeking

    Natural Flow or Rhythm

    Personal Relationship with Jesus

Intentional design. From the very beginning interview to the final electronic journal response, it was evident that a myriad of modes of PD are used to develop a BW. Even though a plethora of delivery methods were listed, they were not noted as main factors that developed BW. Rather, components other than delivery method spurred BW development. PD activities that developed a BW in K-8 Christian teachers were intentionally designed to support, grow, and provide practice for BW.

Participants overwhelmingly agreed: PD experiences that develop a PD are intentionally designed. One of the design elements of PD included collaboration and building a sense of community. During the focus group, Alice shared, "When you are able to share with your other teachers, you feel like family." In addition to building a sense of community through collaboration, being accountable is another benefit that emerged. During the interview, Frank explained, "Smaller groups can provide accountability to each other as well." In Mike's interview, he shared about a collaborative small group that allows him to develop with others who work in similar roles across various schools. He said,

> We talk about things that we are going through, experiences, we have lunch together, and
> it's just that fellowship. It's talking about where we've been, what we do, and how we do

our job, you know, that honors Christ…how we respond to discipline in a Godly way. It's just really sharing ideas and growing.

Participants explained that the PD experience must be designed on the premise that teachers are fulfilling a calling. Penny touched on this in her interview as she explained that PD provided should be "looking at teaching as the ministry and just bringing that over [to PD]." During the focus group, Wanda further shared, "I'm working for God, and I know that He's watching me and He's put me here to use me, and I want to serve Him well." Laura also affirmed, throughout her interview, the need for teachers to understand that Christian education is a calling in order to develop a BW. This will be how students learn about a BW in action. She explained:

> When you become a Christian, and especially when you work in a Christian school, every day is a reminder that you are working for a higher purpose. What you are teaching the children, content-wise, is not as important as what you are teaching them spiritually.

When PD design is approached from the perspective that Christian education is a calling, a respectful, supportive environment is created that encourages teachers to share ideas and learn from one another. The focus group setting was a great example of an environment that allowed participants to share their experiences. During the focus group, Sharon shared:

> I think professional development activities that foster a biblical worldview need to give teachers time and space to think and interact with one another and to allow for conversation. I think of, even as we have seen through this very short activity today, how important it is to be able to share ideas and hear other people's views and that's really important for professional development activities . . . to allow the time and space for

teachers to really explore and understand and discuss and develop their biblical worldview.

This comment touched on the next component of PD design, the time factor. PD should also be designed with time in mind. In the focus group, Jeff shared PD experiences that built his BW as times "where you're free and open to talk about things." The time of day is important as well. Michelle added to the focus group discussion and stated, "I love it when our professional development times are a full day. They start in the morning, so you are fresh and energized when you come, and we start with prayer." In addition to the time of day, a rigid structure and time schedule can impede PD. During the interview, John said, "It was so structured and so organized. We're going to open in prayer. We're going to read a Scripture. We are going to get a little devotion out of *Daily Bread*, and then we're going to close in prayer. It went nowhere."

Lastly, PD should be intentionally designed to provide a model of what it looks like to have a BW woven throughout all content areas. Wanda, in her journal response, identified the ACSI ConNexus Bible training videos as extremely helpful in developing her biblical knowledge. During the focus group, Michelle commented, "I just want to say that there is incredible value to having a biblical worldview with your professional development times." During the interview, Wanda appreciated PD that intentionally weaves in a BW and stated, "Any professional development that is administered needs to have the BW element woven into it so that, as the teachers are learning different methods and activities, they are looking at each part of it with the Bible in mind." During the interview, Frank emphasized that teachers work hard to integrate BW. He explained,

> We really make the point to integrate Scripture and tie subjects into the act of while you are teaching math; the reason we learn math is to explain the world around us and

understand the patterns and relationships and Creation and God, who has put all that together, and so really math helps us discover that.

Other teachers noted the same intent, that teachers work to integrate Scripture in all subjects. During the focus group, Jeff stated, "The biblical worldview determines how I interpret everything from math to science to language. Without integrating the biblical worldview, my classroom is not distinctly Christian and potentially not Christian at all." During the interview, John noted that his goal is for all students to leave with a Christian worldview. He commented, "We want to teach that [biblical worldview], whether it is in home ec., sports, whether it is in academics, it can be history or literature. we read something and then we examine it." Laura teaches mainly math, but stressed that a BW is needed throughout all content. In the interview, she stated,

> All my lessons, I just teach math right now, but all my lessons have to change and so trying to implement Christ, help them see that even in math, that God is a God of order, that He started with counting.

Teachers did not naturally learn how to integrate a BW across all content areas, they needed to learn and gain a biblical perspective as a foundation.

Christian education is distinctly Christian when the Bible and its truths are taught. This is another reason why a BW must be present in aspects of teaching. In the interview, Michelle supported this and said, "I feel all education should be taught through a BW." Mike shared in his interview:

> Biblical worldview, as it applies to K-8 education, has to be that we are teaching kids that God created all things, God, and really giving them the Gospel, that's the big thing,

giving them the big picture of Redemption. We have a God, He created all things, who knows us, who loves us.

This first theme paints a picture of PD that fosters a BW in K-8 Christian school teachers. These PD activities are intentionally designed to provide collaborative, interactive learning activities. The format is planned so participants have protected time and the format to open up and share experiences. In addition, these sessions model and implement a BW in the training session so that the teachers can see the natural integration of truth with content, so they can gather new ideas. Teachers develop a BW when all subjects are included in PD offerings, so they can build a BW across their professional scope. While an overall intentional design helps to build a BW, the next theme will shift the responsibility from the PD design and place it on the teacher.

Personal responsibility. While the design elements of PD are important, participants reported that they are ultimately responsible for developing a BW and gaining factual biblical knowledge during PD. Participants shared various activities they are personally responsible for and those included discernment, prayer, reflection, journaling, and placing value on the PD. Each teacher viewed teaching as a calling or life purpose and therefore, took ownership of the need to not only attend PD sessions, but also seek out PD. When mandated to attend a PD, teachers must arrive with the mindset that God has something to teach them. Therefore, PD experiences that develop biblical knowledge central to a BW are sought out by teachers as they assume a personal responsibility for learning the Bible and what it teaches.

Participants also reported that examination and reflection are something they do to remember and consider how the learning may be used. In the interview session, Laura said, "Examining was big for me. Being able to look back and reflect, and I think having to write it,

having to research it, having to think about the different things was a great idea." Taking the time to reflect on a PD session is crucial. During Mike's interview, he stated,

> I really value PD, I really see how important it is and I think the most valuable part of it is not sitting and listening to the instructions, the head knowledge. It's the discussion with the other people, it's the fellowship, it's the debriefing afterwards, you know, I think reflective time, find reflective time.

During the focus group, Sharon further supported the need to carve out time and reflect. She added, "I think it is important to have those times where you do just put that time aside, you know, and go DO IT, even if you are tired." Alice further supported the need to examine her teaching. In her journal response, Alice stated:

> I must trust that I have been called to be a teacher and that I can hear from God. I take this verse [James 3:1] very seriously and I am constantly examining my heart to make sure I am honoring God in my classroom.

Much of this reflection is for a specific purpose. This purpose is to align personal thoughts and beliefs with Scripture. Teachers admitted that if they develop a worldview that does not align with the Bible, it is not a BW. During the interview, Lorraine said, "You have to constantly take your underpinnings and make sure that they are aligning [with the Bible]. You know, having that mirror to go, ok, here's God's word, do your beliefs line up?" Most participants felt that a teacher needs to know the Bible in order to teach it and apply it. To develop BW in students, teachers must have a BW. Alice, during the interview session, articulated, "If I don't believe what I'm teaching, I'm not very powerful. I'm not very successful in what I'm trying to teach, and I think kids can sense whether you believe what you talk about."

Jeff's comment during the focus group supported this. He said, "You can't make connections with what you don't know."

While a BW is being developed, several participants spoke about the importance of aligning teaching with Scripture so that a BW is accurately conveyed. During Gale's interview, she stated, "You have to know this is what the Bible says about this and so I really feel like I had to dig in to my biblical knowledge to feel comfortable to make sure that I was teaching it correctly." Importance was placed on having an accurate BW throughout the interviews, electronic journal responses, and discussions. Teachers develop BW, so they do not misrepresent the Bible. Lorraine expressed in her interview, "I feel like it's really important. If my BW is skewed, that then I'm going to skew it to the kids."

Opportunities for application. The next theme describes PD that caused conviction and prompted a choice to obey or disobey. These PD experiences provided opportunities to either apply or not apply a biblical principle or concept, and were not simply learning activities that required recall of factual information. These experiences are deeper than that. They are typically situation based and cause some discomfort for the teacher. At the same time, a decision to obey often, but not always, resulted in submission to authority.

Opportunities that prompted change and growth were typically situations that naturally occurred throughout the school day. Alice explained, "I think that's the conviction thing. Have I handled this situation the best that I could have . . . just knowing this way of applying something better—I like to think that I'm learning, still learning." Jeff viewed PD as an opportunity to apply Scripture to his profession and asserted, "For me, each time I see my profession in light of Scripture, I feel convicted to work more diligently for a Kingdom purpose, reaching the hearts and souls of students, more than drilling in academic concepts." Penny also shared how biblical

wisdom helps her work with various situations. She stated, "There's wisdom in the biblical principles that we have that can be pulled out and applied in that situation." John shared another way that BW applied to his classroom interactions:

Going through that training really helped me because I tend to be a little hard-nosed and I can be sometimes a little too strong for some students, and I have to back off. It helped me, you know, it talked through Ephesians 4 about speaking the truth in love and it is really saying truthing it, ok, in love. I was thinking, there's a lot of truth here but there's not enough love. I found that I needed to change the way that I approach certain kinds of students and be a little gentler, a little more patient, a little more understanding, and you know, give the kid a break, you know.

Laura explained how conviction helped her when she worked with other teachers:

And as middle school teachers, we're all coming from different backgrounds, different takes on discipline, and honestly, I'm always really quick with my mouth. And I've hurt feelings in these PD activities. I feel like that's caused conviction and caused me to realize that my ideas are not always what's best. Being able to go into a PD activity and be a good listener and not always somebody speaking. Being willing to chew on somebody else's idea for a time because maybe their idea is better.

Mike also disclosed how conviction spurred his development through situations. He explained:

When you get into the spurning of conviction, I think that's where you are beginning to put situational opportunities in there where people and educators are thinking of, ok, we've all been there, Johnny acts up, what do you do? And that allows us to say, oh man, ya, I've fallen short there and you get convicted.

In addition to growing in conviction through situations, participants reported that change was prompted based on the fact that they should submit to authority. They viewed these times as valuable learning opportunities. Lorraine said, "Learning has really always inspired obedience because I figure if God has brought me this piece of knowledge, it's going to help me with this kiddo." Michelle shared a painful situation that caused her to change. She stated, "I said something to my principal that wasn't appropriate, and he came in and really was very convicting and showing, pointing out my disobedience. And that was horrible, but it really redirected me." Sharon shared her experience during a study that focused on God's authority. She said, "It was one of those things that, at first, I really bucked against it . . . I don't want someone telling me, but I have to obey and be under someone else's authority, even though I know you are my boss."

Similar to submitting to authority, accountability is another component that has caused teachers to change more towards a BW. Frank added to the discussion and brought up the perspective that conviction can come from other people in the form of answerability. Frank stated,

> The ones that cause conviction are the ones that we really internalize . . .external pressure
> to do what we know is right. I think sometimes the sense of conviction can come from
> students, come from families, or other staff, other administrators. That's been helpful.

Lastly, most of the participants connected a discomfort when they experienced conviction. Alice admitted times when she did not submit to conviction and said, "I shouldn't go back and kick myself. I'm known for that." Frank connected obedience and motivation when attending a mandated training out of duty rather than a desire to learn. He said, "I'm guilty of attending events to be able to check the box and get the certificate, where I just really wasn't

engaged." Jeff, when describing PD that caused conviction, explained, "Conviction is usually based on guilt of what I haven't done and just makes me feel like a failure." In a journal prompt, Laura wrote, "The PD experience sometimes becomes overwhelming as we contemplate what the changes will entail. Then, the decision has to be made to obey or move forward in disobedience." Sharon added, "If you see it [PD] as just another thing you have to check off your list, then it's probably not a welcome change to your day." Mike shared a PD session that challenged him to consider whether or not his school had a culture of grace. He shared,

> It really cut to the heart because it's a scenario and questions that all teachers face. When Johnny comes to you and Johnny is doing something wrong, do you get angry at Johnny? …and are you getting angry at Johnny because he broke your law or because he broke God's law?"

Overall, biblical knowledge and principles are learned in PD sessions. However, teachers reported that they must be faced with situations that required them to apply the concept. When situations arise, teachers were developed through discomfort and humbling of self to learn from other people's perspectives. Sometimes this learning is developed through accountability, submission to authority, or the conviction of knowing right from wrong based on biblical teachings. While head knowledge of the Bible is needed to develop a BW, situations to apply the knowledge are another building block of BW development. The next theme explains how PD activities impacted participants from the perspective of an internal heart change.

Intrinsic development. The last theme speaks to PD that develops a heart motivation. Many mentions were made to the internal workings of the Holy Spirit, a personal relationship with Jesus, and the internal mindset needed for BW development. Therefore, teachers explained PD activities that caused a change in heart motivation as those that influenced and encouraged

internal development. While this development could not be observed outwardly, the

development was evidenced through changes in teachers' actions, decisions, and classrooms.

Teachers explained that a BW is not developed for the purpose of keeping it in their head.

The purpose of developing a BW is to pour it out onto students. Gale said:

> It [BW] can allow you to lead with your heart—using the knowledge in your head—to
>
> reach all people for Jesus. Matthew 28:19 tells us to 'Go and make disciples of all
>
> nations.' Thinking of our biblical worldview as a flashlight in this dark world reminds
>
> me that I need to seek out others—those that may be very different from me and share
>
> Jesus with love and truth.

A BW cannot be gained by passing an exam after the head knowledge is gained. A BW is not

bestowed from another person. It must be considered, examined, thought upon, and prayed over.

When considering how cognizant she is of BW, Penny stated, "I think on a day-to-day basis, I

don't think about it. But, if I stop and think about it, then I would say very aware." BW is

developed over time and as God reveals his truths through study of Scripture, prayer, and the

work of the Holy Spirit. Gale shared how the Lord continues to teach her something new,

regardless of how much she thought her BW was developed. She explained:

> I still learn something new every year. That's the amazing thing about the Bible; you are
>
> never going to know it all. God doesn't write it that way. He leaves it open ended so you
>
> have to…the older you get or the more you grow in your faith, it's growing, but
>
> something new is going to pop out at you all the time.

John provided insight into the internal workings of the Holy Spirit. He expressed,

"There's a revelation, a spiritual revelation that comes about spiritual things, and it changes the

head and the emotions and the heart." Sharon extended this by sharing the need to have a

relationship with Jesus in order to practice His precepts. She stated, "If I'm not where I should be in my relationship with Christ, it's unlikely that I'm going to be demonstrating that in my classroom. I think that's one of the biggest pieces that we sometimes ignore."

In addition to the workings of God, it was reported that prayer is a valuable component of PD. During a focus group discussion, Michelle shared:

> This last year we've done a lot of prayer walks and a lot of times. Being in groups and sharing and praying together has been a wonderful way to start our professional development because it gets our hearts and minds in the right place to begin. Intentionally focusing professional development on Christ and on the Bible to start out really helps to foster that biblical worldview and tie them together.

PD that developed BW primed the heart, but the heart is changed by the Lord. Teachers overwhelmingly reported that, while a PD design is important, and they are personally responsible to grow professionally. They relied on God's guidance and direction to help them develop a BW. God's guidance is needed in the teacher's school day and in the teacher's life. When discussing how she approached PD, so the Holy Spirit could impact her understanding of what she should learn, Gale stated, "Letting the Holy Spirit lead and how He is going to use this in my life, this is my focus, and this is what I'm going to get out of it [PD]."

> This BW is integrated into all areas of the school and classroom. Lorraine explained, I mean, that to me was the Holy Spirit working. Just to see that truth, three things that I could go through and see how I'm sitting there with this bundle of factual knowledge, and then you overlay that with God. He has brought me to such a time as this, to help these kids.

As God worked on the heart of teachers, the actions and thoughts of teachers naturally flowed out of a BW. Teachers reported that PD that fosters BW influenced a heart through which actions are in rhythm with God's will. Penny said, "Just making sure that first, I had to kind of write it in and make sure that it was there because it wasn't as naturally. And then it just became more natural." Jeff wrote, "Biblical worldview should flow naturally in the lesson. Biblical worldview should not be forced but should flow out of the teacher's own experiences and knowledge." Sharon added, "Know the Bible, know your content, and BW and integration kind of comes naturally." Michelle explained, "I have to adjust my worldview, not that I've ever put it in those words before, adjusting my worldview, but it just happens naturally as you are studying God's word."

Undoubtedly, the heart motivation level of learning in BW PD is desired. During the interview, Wanda explained:

I mean, it has to come out of your heart. You need PD activities that will foster your heart motivation first, and then you will be convicted to do your best and then you'll want to get more factual knowledge because you'll want to teach better, so it all has to come from the heart!

In Frank's interview, he said, "The heart motivation, ultimately, that's where we want to be, where it's internal, we are driven to do the right thing and inspired." When talking about the various PD activities that incite head knowledge, conviction, and heart motivation, Laura explained:

They are all useful. However, we know the one that's going to make the biggest difference to me…heart motivation because you're not going to care about the conviction or the factual knowledge if your heads not in the game. We say that all the time, get your

head in the game, get your head in the game…well, get your heart in the game or else all

of it is just meaningless.

Lastly, the need to keep PD simple and based on personal growth was emphasized. With

all the materials and resources available, a teacher may get lost in the information overload.

Frank advised:

Sometimes, it's the small, consistent steps that are formational in our faith as it relates to

worldview. If we are not engaged individually, personally, if we are not plugged in, if we

are not growing in our faith, then that will fog the lens that we look through. All the

professional development, and all the skills that we can do when it comes down to the

essentials, if we're not growing individually, we're missing the point.

Research Question Responses

Data was collected to find the answers to the central research questions and the sub-

questions. The following sections provide narrative taken from the focus groups, interviews, and

electronic journals. As participants shared their experiences, the research question answers

emerged.

Central research question. The CRQ was, "How do K-8 Christian school teachers

describe PD activities that develop their BW?" Teachers explained characteristics and

components of PD experiences that built their BW. First, PD that intentionally integrated a BW

and provided a model for teachers to see in action was helpful when developing BW. During the

focus group, Michelle stated, "I just want to say that there is incredible value to having a biblical

worldview with your professional development times." Wanda agreed during the focus group

and affirmed, "Any professional development that is administered needs to have the BW element

woven into it."

Participants also described PD as collaborative and allow participants to share and learn from one another. During the interview, Mike stated, "The most successful times are when either the teacher, or whoever is leading the PD, reveals something new to me that I hadn't thought of or really shares their story, shares their experience." Penny extended the concept that taking in content does not build a worldview, but that teachers share how they are applying the content. While spending time with Penny in the interview, she shared, "And just finding that book and reading it and then implementing it…that's not what they need." During the focus group, Jeff said, "Just listening to everybody in a conversation-like atmosphere, where you're free and open to talk about things, has been very helpful building the worldview."

Opportunities to share may come during the school day when conversations naturally occur. Lorraine explained in the interview, "It's also important, those casual conversations with those people in the Bible department, casual conversations with one of our teachers who's getting his PhD in Old Testament." In addition to natural conversation, PD that intentionally creates time to reflect and share is key. Laura described this type of PD as time "when we were in an intimate setting with people that you care about, love and know." While talking with Mike during the interview, he admitted, "If you don't have time to reflect and to get away and think about it, then so much of it is lost because you don't reflect on it." Michelle posited another reason that specific time for PD is created and protected. She said, "They start in the morning, so you are fresh and energized." Sharon recalled times of BW development and explained,

> I think professional development activities that foster a worldview need to give teachers
>
> time and space to think and interact with one another and to allow for conversation . . .
>
> how important it is to be able to share ideas and hear other people's views and that's
>
> really important for professional development activities . . . to allow the time and space

for teachers to really explore and understand and discuss and develop their biblical worldview.

*Sub-question on*e. The first SQ asked, "How do K-8 Christian school teachers describe PD activities that develop a biblical knowledge central to BW development?" Gaining factual biblical knowledge is accomplished in various ways. Teachers selected modes of delivery based off their schedules, their needs, and their interests. Once a teacher found a quality PD product, he sought out products by the same author or through recommendations of his peers. Alice, in her electronic journal response, noted, "My favorite books are by Cynthia Ulrich Tobias … actually bought her books many years earlier at a PD and was surprised to hear her speak at a recent ACSI conference."

It is important to provide biblical knowledge during PD sessions, even if the temptation is to omit common biblical knowledge. PD leaders cannot assume that teachers have mastered all the information in the Bible, so PD must include biblical content in additional to the hard skills learned during PD. Biblical facts and concepts can be integrated or the information can be explicitly taught while also using the information to providing training on how to use new technology. Michelle journal provided insight into how this is accomplished:

Testing them [new websites, apps, and programs] out in a PD environment not only broadens the teachers' perspectives as to what is available and how you can use it in the classroom, but if you use Bible questions then you're getting the improved biblical knowledge as well…especially if you were to use some harder questions that not everyone might know the answers to off the top of their heads.

While many modes of delivery exist, teachers reported, time and again, the personal responsibility they held to seek out and complete BW PD. Gale said, "When it comes to biblical

worldview, that's really our responsibility, to grow in Christ…the biblical worldview is at the heart of what we do every day." She later added, "I really feel like most of my PD really has come through me seeking out learning, that desire to learn more about the Lord through the Bible." Frank shared, "Essentially, we continue to grow individually in our own faith."

   Sub-question two. SQ2 asked, "How do K-8 Christian school teachers explain PD activities that cause an extrinsic decision to change instruction based on biblical principles?" These type of PD activities are not necessarily formally taught in the classroom. Rather, this type of PD was viewed as on-the-job training and occurred when teachers were faced with a situation that required the application of biblical concepts. Teachers can change instructional methods on paper, but, unless they are put into action, these changes are not realized. However, PD sessions should speak to biblical concepts and challenge teachers to implement these principles. Gale wrote in her journal, "PDs also in the Christian realm need to spark obedience to our craft and the Lord as well as conviction. Conviction to add, change or grown in areas of our spiritual life as well as in our classroom teaching."

   PD that helped teachers make changes in their teaching included sharing of ideas and allowing peers to see how other classrooms and activities are managed. By providing the time to visit other classrooms and learn through experience, teachers were encouraged and motivated to change. Change was less threatening when a concept or principle was observed in another classroom. Sharon wrote:

   For one PD, we took a walk through each other's classrooms. Seeing how other teachers

   had incorporated Bible activities and learning into their classroom décor inspired me to

   create a space for prayer requests and praises. This sharing of ideas sparks creativity for

taking the acquired knowledge and growth in worldview and demonstrating it practically in the classroom.

Sub-question three. The last sub-question asked, "How do K-8 Christian school teachers explicate PD activities that contribute to a change in instructional decisions due to a heart motivation?" BW development occurred during PD activities. However, the main contributing factor to a teacher's heart motivation came from internal influence and not from external forces. Teachers indicated they must arrive with the mindset to hear from God and mesh the learning, regardless of whether it explicitly teaches a BW or not, with biblical concepts. In a journal response, Wanda shared, "We should be thinking about biblical integration during any training even if it is not focused on that aspect."

Regardless of the delivery mode or content, Christian teachers heart motivation was impacted as they were encouraged to remove the debris from their worldview and create a clearer lens to allow biblical truth through. Jeff described PD that impacts a heart motivation using a metaphor. In his electronic journal response, he described a BW PD experience as one that "creates a heart motivation is a clean windshield. One must look through it, not at it, to arrive at their desired destination." As the teacher seeks God's direction in the training, the content filters through and the teacher experiences BW development that would not occur if they were not preparing his mind and heart. When not prepared, teachers focus on the PD activity rather than the message God desired to impart and spur their hearts.

Summary

This chapter reported the findings of the data collected in this collective case study. Each participant contributed valuable insight by sharing one's PD experiences. Each research question was answered with a corresponding theme. In general, it was found that PD activities

that develop a BW are intentionally designed with a BW in mind. Intentionally designed PD activities are also described as supportive, collaborative, and used as building blocks to create a foundation that builds upon one another. Furthermore, the results indicated that BW development in PD is a personal responsibility, and teachers must seek out experiences with a mindset of applying biblical principles to professional learning. BW PD allowed teachers to examine the learning and reflect upon what God would have them do with the lessons learned. Next, BW was developed when opportunities to apply a BW were presented. Teachers reported that PD spurred conviction when faced with decision whether or not to apply a biblical principal. Without having the opportunity to apply and practice the learning, a BW is not further developed. Lastly, PD that contributed to a heart change resulted in a BW that naturally flows out of the teacher as the Holy Spirit guided and directed teaching and interactions.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this collective case study was to explore PD activities that foster the development of a BW in K-8 Christian school teachers. In this chapter, I provide a summary of the collective case study's findings. A discussion follows as I analyze various connections and relationships between the study and the literature, both theoretical and empirical. Next, I discuss implications this study has on PD in Christian schools. After this, I present the delimitations that refine and define the study as well as limitations that may cause challenges to the study. I also provide recommendations for further study and ways to extend and deepen the understanding of BW PD. Finally, I summarize this study and provide overall lessons I learned from the experience.

Summary of Findings

The findings resulted in four themes that describe PD activities that fostered a BW in participants. These four themes are as follows: intentional design, personal responsibility, opportunities for application, and intrinsic. Each theme provided answers to the CRQ and SQs. Responses to the CRQ and SQs are reexamined and are reflected upon to ensure participants' thoughts and experiences are consistently captured throughout the study.

Central Research Question

The CRQ asked, "How do K-8 Christian school teachers describe PD activities that develop their BW?" Overall, findings indicated PD activities that fostered a BW were intentionally designed with a BW in mind. Other design elements included collaborative and interactive activities and provided an opportunity for teachers to share how they integrated a BW into their classrooms. Participants also reported the importance of carving out space and time for

teachers to engage in PD without feeling rushed, feeling fatigued, or having the mindset of attending to merely fulfill PD requirements.

Sub-Question One

The first SQ asked, "How do K-8 Christian school teachers describe PD activities that develop a biblical knowledge central to BW development?" Participants strongly indicated that it is the teacher's personal responsibility to seek out biblical knowledge as the foundation of a BW. PD experiences that built head knowledge were not reported as a single mode, nor were they solely formal and prescribed by administration. Instead, teachers took ownership of building knowledge by selecting PD activities that were Bible-based and aligned with Scripture. Participants reported that they gained knowledge as they sought out mentorship or discipleship from godly colleagues. Mentors greatly helped in the process of gaining knowledge by asking questions to incite critical analysis. Teachers attributed tremendous learning during the process by being allowed to verbalize what they know to be true and explain how their beliefs align with Scripture.

Sub-Question Two

The next SQ asked, "How do K-8 Christian school teachers explain PD activities that cause an extrinsic decision to change instruction based on biblical principles?" Participants reported that once factual knowledge was gained, BW was further developed during situations that allowed them to put the learning into practice. Participants provided various situations that caused conviction and consideration of how to respond. While many shared that the situations were somewhat uncomfortable and unpleasant, they also attributed great growth during these situations. Ultimately, participants recognized the need to submit to authority, either to God or to their administrator, during times when they did not want to obey. By submitting to authority,

teachers reported that they fulfilled the calling of a Christian teacher, and relied on the wisdom of leadership. Submitting to God's authority was even more convicting as teachers reported situations where they had to apply grace with students and discipline in truth and love.

Sub-Question Three

Lastly, the findings answered the third SQ. It stated, "How do K-8 Christian school teachers explicate PD activities that contribute to a change in instructional decisions due to a heart motivation?" A heart motivation was gained through a personal relationship with Jesus. This relationship guided participants' mindsets and attitudes during PD because they believed God had something specific to teaching them in various PD activities. During PD, the Holy Spirit moved within participants so that a BW natural flowed from their instruction. Participants understood the various distractions of the multitudinous teaching responsibilities and admitted that it is hard to carve out time for personal study. Without God's direction and help, they would not be able to implement a BW.

Discussion

PD that develops a BW in K-8 Christian school teachers lacks empirical studies. However, other studies connected to BW PD, such as applicable theories and topics, have been conducted. As teachers shared their experiences, it was evident that more study is needed in this area and many can benefit. This study emphasized the need to continue to understand and uncover how to develop BW in Christian school teachers. This section discusses the relationships between the study, FDT (Fowler, 1995), and existing literature.

Theoretical Relevance

The theory guiding this study was Fowler's (1995) FDT. Fowler (1995) essentially equated faith development to worldview development and posited that faith is the element that

brings meaning and purpose to a person's life. Fowler (1995) described faith by stating, "Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives" (p. 4). Faith is the purpose or reason to get up in the morning and live. Without faith, a person simply awakes each morning and goes through the motions of living. The process of faith development occurs in stages across the span of a person's lifetime through experiences and situations (Fowler, 1995).

Similarly, Christian school teachers develop a BW through a process of maturity and faith development. Some teachers do not consider their BW until becoming a Christian school teacher, and they are faced with the challenge of implementing a BW throughout the curriculum. As they are made aware of BW and how it applies to education, they take on the responsibility of seeking out biblical knowledge and wrestling to make connections of how to convey biblical truths to their students. This awareness also contributes to the understanding that they are Christian teachers and must teach with a purpose. Christian teachers believe God designed them specifically to teach, and that they are called to teach through a BW that touches the lives of their students. Without a BW, students are being cheated of the concepts and principles which are foundational to becoming what God has designed for their lives. Ultimately, the hope is that students will come to develop a BW and become born-again Christians who live lives that serve God.

Furthermore, Christian teachers develop their faith through a personal relationship with Jesus. As teachers' faith develops, they better understand BW and rely on God's help to better understand how to increasingly teach from a BW. Faith development and BW work hand in hand. Christian school teachers have only one foundation upon which they align their actions

and instruction: the Bible. Personal beliefs and biases that do not align with the Bible must be

set aside. If a worldview does not align with the Bible, it is not a BW. A personal responsibility

exists to study the Bible and pray, and, as teachers take ownership of this responsibility, they

find that content no longer is obtained at a factual level. Rather, they rely on God to breathe life

into biblical content and make it come alive through situations that occur throughout the day.

This supports Fowler's (1995) consideration that not all learning can be placed into a specific

stage of development. Fowler (1995) stated, "In the faith development theory, while we have

tried to describe the expectable and predictable stages of growth in faith, we have also sought to

acknowledge this more mysterious and unpredictable vector of extraordinary grace" (p. 303).

Teachers were fully aware of and relied on extraordinary grace as God provided wisdom

and knowledge when they were presented with students who desperately needed more than a

factual answer. They felt that students need to witness how a biblical lifestyle plays out and how

to use discernment regarding popular ideals and base opinions on a biblical premise. As teachers

modeled a BW, students were encouraged to seek out a BW in their lives and the purpose God

created them to fulfill. Fowler (1995) affirmed that each student is born with unique gifts and

potential. Teachers are aware of this and rely on God's direction to develop these gifts in

children and help them understand their design. This wisdom cannot be taught, but rather flows

out of an internal well that is created by God through faith in Him.

As faith grows, a BW develops and becomes the primary focus and concern of teachers.

Fowler (1995) further contended that faith is the object of a person's "ultimate concern" (p. 4).

This is far greater than a stated belief or doctrinal statements. Faith "shapes the ways we invest

our deepest loves and our most costly loyalties" (Fowler, 1995, p. 5). Christian school teachers'

faith, according to FDT, is sustained by a relationship with Jesus. The ultimate concern of

Christian school teachers is that their actions, lessons, and beliefs increasingly align with the Bible. This concern is the responsibility of the teacher who needs to reflect upon and develop. While no other person deposits a BW into a teacher, others are part of BW development. Shared experiences and situations help teachers connect with a community of Christian teachers and move together towards BW development. Similar to a flywheel, the momentum created in a school's faculty body can either support BW development or erode BW development.

During the interviews, teachers repeatedly spoke of their faith development in conjunction with their BW development. Growing in the Christian faith was acknowledged as an important component of building a BW to implement in the classroom. As biblical head knowledge was gained, and the ownership of BW was personally realized, teachers also experienced a journey of faith development and growth. The findings support Fowler's (1995) FDT in that teachers noted their BW does not grow simply from learning more about the Bible. Teachers must take ownership of the learning and focus it, internalize it, and apply it. Head knowledge is only a building block upon which action must be taken. Even actions based on knowing the right thing to do are not the ultimate goal in BW development. Teachers reported that they may implement actions simply because they know they are to submit to authority, but their hearts are not in it. Developing and applying a BW ebbed and flowed in correlation to their personal connection, daily walk with Jesus, and time spent in prayer and Bible study. BW development in teachers followed a set stage of building blocks starting with biblical knowledge, then moving to the ability to apply the concepts, and ultimately embracing biblical principles to the point that these principles create the fabric of the teacher's being. From this, BW emerges and spills out into the classroom.

Empirical Relevance

This study was conducted to learn more about K-8 Christian schools, BW, and PD. A gap exists in the literature, as there is little to no research or empirical evidence that explains how PD plays a role in the growth of a BW. While a gap remains, the following sections discuss the relevance of this study with the existing empirical research and add to the field of knowledge of BW PD in Christian schools.

K-8 Christian school. During the document review, school's mission statements were analyzed to determine if the school functioned with the Christian distinctive. Piper (2017) warned that if a school is Christian in only name and marketing, the teachings will eventually slide away from biblical truth and create students who are offended by truth rather than standing in truth. Not only were school's mission statements affirmative of a Christian school distinctive, the distinctive was also verified when visiting with teachers. During the interviews and focus group, teachers affirmed their walk with Jesus, and consistently voiced the need to stay connected with God's word. Teachers cannot teach students what teachers do not know. Therefore, schools' leadership required teachers to affirm that they are Christians through hiring procedures and mission statements. In all schools visited, school websites communicated a Christian distinctive, mission statements placed God as priority, and hiring procedures ensured the schools employed born-again Christian teachers who strive to implement a BW in all they teach. This study supports the concept that school leaders establish a Christian distinctive and set the momentum towards a BW culture (Frost, 2007). The leaders at the schools in this study all created a Christian culture throughout published documents, mission statements, and websites. The participants in this study aligned with their schools' Christian cultures.

However, differences emerged between participants and sites. Some participants desired Christian texts and materials, while others did not. Some teachers viewed the need to use varied textbooks, secular and biblically-based, in order to prepare students for the real world. For example, they shared the fact that students will encounter newspapers, advertisement, and other training manuals that do not have a BW. Because of this, teachers felt it important to implement textbooks that do not have a BW. Teachers can create learning activities that guide students to identify worldviews other than a BW and explain how the non-BW text does not align with Scripture. This supports VanBrummelen's (2002) position that curriculum is comprised of more than textbooks; it is everything a student encounters in a school. Therefore, this study also affirmed the notion that teachers are the most important factor in learning (Gutierrez et al., 2016; Marzano, 2003). When learning a BW, teachers are the most important factor in pulling the worldview out of a text and designing instruction that teaches students how to do the same. Having a Bible-based curriculum does not guarantee that students observe a BW and learn how to live one out.

Teachers who felt it important to adopt a BW curriculum were concerned about time. They contended that curriculum that integrates a BW is beneficial to the teacher when time is limited and allows a teacher more time to develop a BW in other areas of their profession. Another benefit of a biblically-based curriculum is that it can serve as PD, informing the teacher's BW. Teachers learned as they taught the curriculum. It was evident that limited time exists in the school day, and multiple roles and responsibilities drain the ability to develop lesson plans that are robust in BW and academic content. A curriculum that has a BW written into it may help save teachers time in lesson planning.

Regardless of whether teachers believe curriculum should or should not be written with a BW, it is important to remember that teachers bear the responsibility of building and developing a BW. The responsibility of BW development does not belong to textbook publishers, but rather to teachers. While it may be helpful and time efficient to have a BW woven throughout textbooks, there is no guarantee that teachers integrate a BW unless they know what a BW is, develop a personal BW, and intentionally plan instruction that is permeated with biblical truths. Regardless of curriculum preference, this study supports Frost's (2007) position that teachers support and provide key components within the school's function. Specifically, teachers create the Christian distinctive through interactions with parents and students. They also implement the academic programming, and they take the responsibility of being a part of their students' spiritual formation. Throughout the interviews, teachers placed more importance on student spiritual development than academic rigor.

This study also confirmed that parents influence their child's learning and development of value and belief systems. Tobin (2017) indicated that parents influence their child's learning in both positive and negative ways. Parental involvement is a positive experience when parental beliefs and values align with the school's values and beliefs. However, this study affirmed that parental involvement can have a negative impact on learning. When teachers approach parents regarding discipline problems, rather than supporting the teacher and asking how they can support the teacher, parents defend their child's behaviors and blame the teacher for the misbehavior. When considering young people in the country, Piper (2017) stated, "We have eased their guilt by telling them it is always someone else's fault. The government. The coach. The teacher. The principal. Everything and everyone is to blame, but not our kids" (p. 176). During the interviews, it was evident that teachers desire a relationship with parents who support

Christian values and view teachers as individuals who exist to support and educate their children instead of viewing teachers as someone who is out to find fault and victimize their children.

Teachers desire parents' involvement within the school to create community. However, teachers shared that parents may be seeking for something other than community. This supports the research that indicated Christian parents may hold more concern about the school's academic performance and programs offered than the Christian distinctive (Prichard & Swezey, 2016). This study provided emerging evidence that parents may be more concerned with how they are being served rather than how they can serve. Several teachers reported situations in which parents asked them to take their child out to activities outside of school hours or events. These parents admitted they were too busy to spend time with their child in the evening or on weekends and that they needed help raising their child. Instead of building community, parents may look to schools to provide day care and entertainment.

However, the value of community cannot be ignored, and it must be established. When community is established between the school and home, the child receives support at home of biblical concepts and principles. The converse is that the child's home life may diminish the BW a teacher works hard to instill when parents are not Christians. Non-Christian families are ill-equipped to provide aligned support if parents do not hold the Bible in esteem. Teachers reported that their schools enroll students from various backgrounds. Some families are strong Christian families and provide tremendous support, while other families are not Christian families. Teachers understand that the child living in a non-Christian home needs to hear the Gospel, and feel the Christian school is best environment for them. Yet, they are frustrated with situations that arise from parents who are not Christian. Conflicts arise as parents do not understand decisions grounded in a BW, nor do they care resolve issues. Children are impacted

by the conflict and build a perspective based on what parents say about the teacher. This extends the concept that parental involvement may have a positive or negative influence on a child's learning (Tobin, 2017).

      Biblical worldview. The K-8 Christian school's foundation is the BW of teachers. Etherington (2011) posited that a teacher's actions and attitude is shaped by a worldview. Throughout this study, Christian school teachers reflected and examined their BWs. They continually pursued how to grow their understanding of what BW means and how it impacted their lives and their profession. Empirical study resulted in various words that were used to describe BW and include a loom (Harris, 2004) and a lens (Bertrand, 2007). This study affirmed the literature because most participants also used various related words to describe BW. These words are helpful in describing BW through the use of metaphoric language and help individuals understand complex concepts through simple metaphors. One participant described BW as a windshield that can get dirty; the cleaner it is, the more clearly biblical principles are seen and implemented. Regardless of the word used to identify BW, teachers must continually examine their worldviews to determine alignment with Scripture. This examination is ongoing and guided by prayer, discernment, and reflection. More study on using metaphors as a way to understand and develop BW in Christian teachers is recommended.

      This study affirmed Sire's (2015) various dimensions of worldview. Teachers are aware of the process of BW development as it grows and matures. At the onset of being made aware of BW, teachers first identify the biblical knowledge they possess and seek to add to this knowledge base. Teachers described a process of BW development that starts with awareness. This awareness infiltrates situations and lessons that develop. They experience a conviction to change practices that do not align with the developing BW. As maturity progresses, teachers recognize

that their actions and teaching being to naturally flow and emerge. Teaching from a BW no longer becomes a cognitive process of gaining knowledge and applying it, but rather an instinctive response from Spirit-led heart.

Since teachers shared the perspective that they are responsible for developing BW, participants did not place tremendous emphasis on the role of administrators. Rieckoff (2014) discussed the role administrators play in developing teachers' BW. While teachers feel their administrators set the PD tone and PD culture of the school through their actions, teachers did not consider administrators as responsible for BW development. Teachers did feel it important that administrators support BW PD by creating time to engage in PD. This study extends the concept that administrators and principals play a role in BW development (Rieckoff, 2014). School leaders have the influence to create environments that encourage teachers to share their experiences and ideas. When this occurs, teachers reap benefits and learn through other teachers' experiences. It is recommended that administrators develop a culture of BW PD by setting aside specific days for PD, allowing teachers to arrive fresh and focused rather than show up harried at the end of a day.

While administrators play a role in providing opportunities that support PD, teachers are ultimately responsible, as professionals and Christians, to take ownership and learn from PD activities. This study affirmed the three disciplines of Christian educators (Hetzel & Costillo, 2013/ 2014). Participants reported that fellowship, prayer, and Bible study were foundational activities they engaged in to develop their faith and BW. These activities, when embedded in PD, can support teachers as they develop their BW for their profession and daily living. However, teachers claimed responsibility to seek out and engage in these disciplines.

Furthermore, teachers desired to touch the lives of their students with the love of Jesus Christ. They often see children who desperately need this love and to be touched by grace. Teachers are concerned about the external influences that students must face in the modern world. Christian schools enroll foster children, homeless children, and children with various emotional and learning disabilities. Teachers view this as an opportunity to minister and serve the children, while praying that the child asks Jesus to be their Savior. However, to better understand the desired spiritual outcome for students, Christian school leaders must create and communicate what this looks like (Barke, 2014). This message became evident during the study and as participants communicated a desire for leaders to continually communicate and discuss BW and what BW looks like at their school. Since BW is connected to the spiritual development of students, administrators should also discuss ESOs and the indicators that can be observed to help teachers assess whether or not students are developing spiritually.

Professional development. PD in Christian schools is important and warrants further study and research (Montoro, 2013; Swaner, 2017b). This study affirms the need for additional research to help teachers become aware of BW and further develop BW. While PD sessions, such as ACSI training sessions, are a significant part of PD mandated by the school leadership, more emphasis needs to be placed on educating teachers about BW and how it applies to the classroom. Throughout this study, teachers expressed a desire to have PD that intentionally integrates a BW across all content areas. Rich, productive discourse cannot be dismissed from PD as a waste of time. Development and growth occur during times that teachers share perspectives, struggle with opposing viewpoints, and debate controversial topics all through a BW.

The literature reported that Christian school teachers often do not experience effective PD (Finn et al., 2010). This study adds to the existing literature and challenges teachers to consider whose responsibility it is to determine effectiveness. This study indicates that teachers are responsible for their own mindsets before, during, and after PD. Effectiveness is connected to mindset and personal responsibility. The more aware a teacher is of one's personal learning goals, the more likely one is to achieve learning goals. For example, a teacher who views an upcoming PD as an opportunity to learn and asks God's direction to show him truth in the session is more likely to experience BW development than a teacher who views an upcoming PD as a mandatory requirement and dreads the time they must spend in the session.

Furthermore, BW development is a process that progresses to an intrinsic heart motivation. Because BW is a personal, intrinsic concept, the effectiveness of BW PD cannot rely solely on the delivery of information. Rather, teachers ought to be challenged to take ownership of professional learning and not sit back and approach PD as a mandatory requirement. It is reasonable to contend that teachers may gain a tremendous amount of learning, regardless of delivery and content, due to their mindset and approach to learning. Teachers must put forth the effort to learn.

While it is the teacher's responsibility to learn, it is important to remember that not all teachers approach learning from the perspective that learning is their responsibility. For this reason, PD leaders must implement sessions that are interactive and collaborative. Teachers find tremendous value in learning from their own experiences as well as the experiences of others. Christian school teachers vary in their BW journey, and consideration for this must be made. Supporting all teachers, regardless of their level of development, is important. To do this, PD providers should design PD with a BW in mind, and set aside time that allows discussions

regarding BW to take place. This time of sharing experiences is a valuable component of developing a BW.

PD providers respect teachers when they provide content that is usable and extends into the classroom. As adult learners, teachers learn best when they have the time to reflect on how the learning will play out in their classrooms (Knowles et al., 2015). Teachers reported that they know when a PD session was a waste of time—these PD sessions provide materials that are filed away and never used. Teachers have a passion to interact and learn about concepts that directly apply to their day-to-day jobs. Teachers want ownership and the respect of being trusted to drive their own learning. This does not mean that PD should not be provided. Nothing could be farther from true. Rather, teachers appreciate PD that is designed to respect them as professionals and allows them to self-select what they learn and take away from the session. PD programs that teach various BW components allow teachers to select how it is used in their classroom. PD coordinators must understand that the Holy Spirit works on the teacher's heart and guides learning tailored for each attendee.

Effective PD is a continual state of mind that extends from the training room into daily practices and teacher conversations. Similar to Barron (2015/2016), who suggested that relevant PD must extend past the training session and impact the teacher's daily needs, this study affirmed the need to create PD objectives that reach into the classroom and extend the learning. As content is acquired, opportunities to apply a BW extend the learning into day-to-day school life. A majority of these situations revolve around classroom management and student behaviors and, as teachers grow in biblical knowledge, they are convicted to apply God's direction to the scenario. Situations arise, and teachers may be tempted to respond with frustration and discipline. However, BW PD extends to the classroom, and teachers practice how to filter the

situation through the heart of God. As teachers rely more and more on applying God's heart to situations, responses shift from becoming intentional, cognitive choices to choices that flow naturally out of a BW. Effective BW PD supports all three of these building blocks: head knowledge, a conviction to obey, and a heart change.

Another factor of effective PD is to consider the delivery method. This study contradicts the Killion and Hirsch's (2013) finding that the primary format of PD is the large, conference style session. While many teachers attend conventions, they are aware of and implement various modes of delivery to meet various schedules and needs. Christian teachers utilize church-sponsored small groups, Bible studies, online courses, videos, college courses, sermons, podcasts, and various other modes of PD to develop their BW. For some, the large group format is considered effective if it allows for interaction and reflection. Others appreciate the expertise of keynote speakers and feel a sense of solidarity when they join other Christian teachers in a large audience. The delivery mode is not a factor when engaging in effective PD. Instead, the teacher is the one who has control to make the PD effective in developing their BW. As stated earlier, teachers do this by focusing their mindset on what God has to teach them, regardless of delivery mode or environment.

PD coordinators must also approach the design of PD with a BW. While teachers want ownership of their learning and BW development, they also gain great benefits from attending well-designed PD sessions. This connects with Jang's (2011) study that demonstrated a substantial difference between educators who attending PD sessions that explicitly focused on BW integration and educators who did not attend the PD sessions. PLCs can be utilized and allow teachers to collaborate and problem-solve various issues such as classroom management plans and instructional methods. PLC sessions allow participants to learn academic content but

through the perspective of other Christian teachers. Intentional design sets the guidelines and framework for approaching PLC session with a BW. As teachers collaborate in PLCs, their BW impacts others in the group who need BW development in a given area. Through fellowship, collaboration, and listening to various teachers' views, PD fosters the development of a BW.

However, teachers experience several challenges while attending PD sessions. One of the biggest challenges is limited time and/or the timing of PD. While Finn et al. (2010) reported that Christian school teachers spend less time participating in PD than public school teachers, Christian school teachers attend or completed PD to gain the CEUs required for state certification; these are the same requirements of public school teachers. Additional study may be needed to further compare the amount of time public school teachers spend in PD versus Christian school teachers.

In regard to the timing of PD, teachers face obstacles when PD is placed at the beginning or end of a school day. Distractions, such as the day's schedule or a tired and fatigued mind at the end of the day, take a toll on the impact of PD. Another challenge is the mental state and mindset of teachers when they arrive a training session. Hetzel and Costillo (2013/2014) reported the various spiritual attacks—frustration, pride, and personal bias—impact Christian teachers. Frustration is piqued when the room is too cold or hot and annoying sounds are disrupting the discussions, pride swells when a teacher believes his ideas supersede a newly proposed way of accomplishing a task, and personal bias is evident when a teacher holds his denominational doctrine over the Bible. Challenges and obstacles exist, and teachers must anticipate these obstacles. Teachers can focus their mindsets and attitudes, allowing God to touch their understanding before, during, and after the session.

A lack of research exists regarding PD activities that intentionally develop a BW. This may be due to the fact there is a lack of BW PD. PD can be improved to help teachers develop a BW. Furthermore, this type of training should be the main focus and goal of a Christian school's PD program. Further exploration to understand PD in Christian schools and, more specifically, how PD can help develop a BW in teachers is needed. While several participants mentioned a lack of BW, it is important to note that those statements were provided voluntarily. The interview questions and focus group questions did not ask participants about the quantity of PD available. This issue must be considered since a lack of research exists, and reports indicated that PD is lacking. Much can be done to help understand, develop, and provide PD in Christian schools to develop BW.

Implications

Throughout the course of this study, several implications developed. In this section, I make several recommendations based on these implications to help stakeholders understand PD that develops a BW. The implications and recommendations may help PD coordinators, PD designers, Christian school leaders, school boards, and teachers as they seek to develop a BW through PD.

Theoretical Implications

This study suggests that BW development in teachers is a building block process. As factual knowledge and principles of the Bible are gained, knowledge then moves to action. Actions are built upon head knowledge. Situations provide opportunities for teachers to either apply the concepts or not apply them. During these times of conviction, teachers make changes because they know the right thing to do (according to the Bible) or because they submit to authority. There are even times that they do not apply concepts they have learned, even though

they feel the conviction to do so. However, as further development occurs, an internal change takes place and teachers find themselves responding naturally in ways that align with biblical principles and concepts. Similar to FDT (Fowler, 1995), BW development in teachers is a process and journey through which personal steps are taken for individual growth. Biblical knowledge, opportunities to take action, and faith development are several building blocks in BW development. However, it cannot be assumed that teachers master biblical knowledge and no longer have need for developing this foundational block. At the same time, it cannot be assumed that teachers master the application of BW in all content areas and no longer have need for developing a BW. All the building blocks are in constant need of strengthening and growing and should not be neglected nor left out. School leaders must understand the need for continual development and growth and take every opportunity possible to weave in BW through meetings, announcements, and all interactions so as to provide a model and constant reminder of the Christian school distinctive.

Furthermore, this information is useful for individuals who seek to create PD programs. When creating PD experiences, both biblical knowledge and BW integration should be explicitly included in the design. Since biblical knowledge is a building block of BW, this type of knowledge cannot be underestimated nor left out of the PD program. By consistently and intentionally providing biblical knowledge and BW integration during PD, teachers are given opportunities to build and grow rather than given stand-alone sessions that are forgotten when they leave the training. This study affirms the need for PD framework that approaches BW development as a process. PD must provide biblical knowledge, situational application, and model BW integration.

Empirical Implications

The results of this study have empirical implications for Christian school teachers as they participate in PD activities. Teachers desire effective PD that provides valuable applicable to the classroom. They further understand that their BW development is crucial to the school's Christian distinctive. However, teachers admit they need help and support to develop their BWs because, although they may continually work to better align instruction with the Bible, time is pressing. Administrators must provide time for teachers to collaborate with peers, and share how various concepts are integrated into other teachers' classrooms.

Administrators can support teachers and provide explicit, stated expectations. BW is a complex concept, and it is difficult for teachers to interpret what an administrator expects regarding biblical integration. Rubrics or indicators can help communicate explicit expectations. As teachers gain clear understanding of their administrator's expectations, they feel supported, and their BW is strengthened. In the end, students benefit by being in the care of teachers who have a distinct BW, because this provides a model to students as they develop their own BW.

Lastly, the results provide teachers with an overall description of PD that has helped other teachers develop their BW. Teachers who have not experienced PD can start with the understanding that BW is a personal responsibility, and going into a PD with a mindset to hear from the Lord is needed. Teachers can also go into PD with the mindset that their experiences, as well as the experiences of their peers, are valuable. Having a closed mind or poor attitude towards PD will not maximize the potential of learning, especially BW learning. Instead, teachers can approach all opportunities and situations as opportunities that the Lord allowed for their development. Learning situations, even those not specifically designed with a BW, can

provide opportunities to reflect on and consider how a BW can be applied to situations in the future.

Practical Implications

Teachers develop their BWs whether PD is intentionally aimed at developing a BW or not. Teachers may be motivated to develop a BW at the beginning of the school year and then lose motivation as the chaotic pace of the school year and day-to-day responsibilities of teaching grow. Self-discipline to consistently integrate a BW into the classroom rests on teachers' shoulders, but they are faced with many challenges. Teachers are aware of ways to study the Bible, and they have unlimited access to devotions, online videos, books, and other resources. At times, the quantity of resources is overwhelming, and teachers struggle to find materials that fit their needs. Other constraints, such as time and mindset, cause obstacles to teachers' personal development plans.

Thus, the practical implications of this study suggest a renovation of current strategies by adding BW PD to existing programs. If programs are non-existent, they must be created. Many of the PD experiences teachers described that develop a BW were gained through trial and error. Little to no experiences were obtained through an intentionally-designed PD program that sought to foster a BW in teachers. Valuable information was learned, and this knowledge can now be applied to further study and investigate PD. This information makes it clear: PD programs that are intentional about building a BW in participants is greatly needed. Therefore, it is recommended that Christian school professional development coordinators design PD programs with BW development as the main objective. Coordinators and leaders must guide teachers to identify and set personal growth plans at the beginning of each year. This activity sets a clear path so the teacher can refine what learning is needed to meet his needs and goals, both skill-

based and BW-based. It is highly recommended that teachers set goals to develop their BW throughout the school year, just as they set goals for pedagogical improvements. The format of PD sessions must allow teachers to engage in activities that best fit their needs. PD sessions should include time to discuss goals, share ideas, and reflect on and examine how a previous concept (from a previous PD session) either developed or did not develop. By tying the PD sessions together through discussions and reflections, the concepts are extended across the span of the school year rather than left at a single session. This creates an ongoing discussion of BW development and sets a culture of BW through PD.

The last recommendation is that Christian school board members and administrators need to create a PD calendar and set aside dedicated days for PD sessions. By devoting days in the school year to PD, value in PD is established. The school board communicates the importance of PD to the school community when PD days are published in the school calendar. Parents will see that PD is important and that their child's teachers are well-prepared and trained. Teachers feel supported and valued when they are provided a day to focus on PD instead of cramming in a session during a busy school day. Teachers will arrive at PD with a fresh outlook on that day and will readily engage in developing professionally.

Delimitations and Limitations

In conducting this study, I made deliberate delimitations and identified possible limitations. These delimitations made an impact on the study and helped to stay within the scope and purpose of the study. Without them, the study may have become too large or may have provided data that did not pertain specifically to the topic studied. The delimitations were as follows: (a) participants were recommended by school administration, (b) participants were born-again Christians, and (c) the collective case study design was used. The limitations are slightly

different. These are factors that were out of my control due to various reasons. The limitations of the study were as follows: (a) assuming participants understood BW, (b) restricting the study to K-8 Christian schools in Arizona, and (c) the ability to make accurate interpretations.

At the onset of the developing the research design, it was important to select participants who understood BW and applied it to the classroom. If participants were randomly selected, chances were that not all selected would meet this requirement. Administrators were used as an initial screening to help determine, through their observations and interactions, if participants met this preliminary condition. Even though administrators recommended participants as those who have a BW, I could not assume that the teacher was a born-again Christian. Some teachers' actions, as observed by an administrator, may appear to resemble a BW and Christian lifestyle, but observing a behavior does not affirm a BW. Therefore, I added an affirmation that participants used to affirm they are born-again believers based on a definition. Even though a person states one has a BW and that one is a born-again Christian, such a statement does not guarantee either. However, the scope of this study was not to prove either, but rather rely on administrator recommendations and self-affirmations to meet the study's criteria. The last delimitation was choosing a collective case study for the research design. This design fit the topic studied and allowed me to identify specific cases, or teachers, to study and explore the experiences they shared. This helped to define the study and enabled me to gather a broad understanding of PD that builds a BW through the use of various teachers.

While these delimitations helped to control and refine the study, other limitations existed that may create weaknesses that impact the study. As previously mentioned, it was assumed that participants understood what BW is and how it is applied in the classroom. Limited information was provided to teachers to assure that they understood the concept of BW in the classroom.

Next, restricting the study to Arizona K-8 Christians schools was a delimitation and a limitation. Funding and resources are required to travel to other states and conduct face-to-face interviews. It would have been too expensive and time consuming to travel to other states and conduct face-to-fact interviews. Therefore, it could be considered a delimitation. However, since all schools are in the same state, I noted that many teachers attended the same ACSI conferences. This is a possible weakness. Also, the study was limited to K-8 schools and excluded high school and college level campuses; this restricts potential transferability to K-8 schools. A final limitation was interpretations. Reading the responses and studying the statements helped me to make the interpretations. However, it is considered a limitation since every researcher holds biases and prior experiences that impact how information is interpreted (Stake, 1995).

Recommendations for Future Research

Existing research is lacking and limited. Therefore, further studies will help to add to the knowledge base of PD that develops BW. In this section, I provide several recommendations for further study. These suggestions will extend this study by using various design methods to dig deeper into how BW is developed in Christian teachers. By understanding this phenomenon, Christian schools, teachers, boards, and Christian school students benefit as BW development aligns more and more with biblical principles and concepts.

My first recommendation is to conduct quasi-experimental quantitative research that would analyze the effect of existing PD programs on teachers' BW. Additional quantitative research, such as descriptive research, is recommended to determine the perceived effectiveness of PD as well as the attitudes of Christian school teachers towards PD. By using a pre-test/post-test survey to determine the perceived effectiveness of PD and attitudes towards PD that

develops BW, quantitative data can be established. This may provide insight into the effects of BW PD and improve BW PD design.

Another potential type of study became evident during the interviews. Teachers have experienced many situations and freely share stories about their experiences. These stories are full of life lessons and rich descriptions that help better understand what they learned and how it impacted their lives. Because of this, conducting narrative research, specifically an oral history, is suggested to capture and share the situations that impacted teachers' development (Creswell, 2013). A collection of stories may encourage Christian school teachers and provide a valuable resource to teachers who seek to better grasp how to develop their BW. Differences in BW development exist between male and female teachers (Barna Group, Inc., 2001). Therefore, further research regarding differences in BW development between genders may be beneficial through the use of an ethnography study.

Another area for additional research may include a correlational study to explore the relationship between a teacher's BW and their Christian education upbringing. While the impact of a BW and spiritual formation in K-8 Christian school students was not the focus of this discussion, it is important to remember that Christian education is a continuum and continues far beyond the K-8 school years. These very students become our future educators. Teachers graduating from Christian teacher preparation programs will need to apply a BW in the Christian school classroom. It may appear logical to think that new teachers who have been educated through the Christian school system possess a BW. However, this cannot be assumed. Because of this, it is recommended to conduct a correlational study that gauges how Christian education is related to the BW of Christian teachers.

A final recommendation for future research is not necessarily in design but in scope. This study can be extended to include Christian high schools and institutions of higher learning. By studying a broader spectrum of teachers and education levels, the data will be more complete. While the current study fits the experiences of elementary teachers, it may not be useful for other grade levels. Therefore, conducting further research will help better understand differences and similarities in higher grade levels and may increase transferability for a larger population of teachers. However, it is important to note that each K-8 Christian school and its employees and teachers are unique. Since they all hold individual worldviews, results may not apply to other K-8 Christian school.

Summary

Aristotle, the Greek philosopher, is accredited with the concept that by the age of seven, a child has already gained the foundation of who he will become as an adult. Ideas, thoughts, morality, and beliefs are established at a young age (Swanson & Corbin, 2009). The Christian school's distinctive is to intentionally impact the lives of students with the Gospel of Jesus Christ. This is achieved as teachers are walking demonstrations of the Gospel. Teachers also teach students the Gospel through implementing a BW. Teachers cannot implement a BW if they do not have a BW. Therefore, this study explored PD activities that fostered the development of a BW in K-8 Christian school teachers.

PD that aims to foster a BW in teachers must understand that BW development is like building blocks. These building blocks (biblical knowledge, biblical application, and internal development) do not have a final ending point but are in a continual state of growth, change, and increased alignment with the Bible. Christian school leaders must persist and create PD programs that develop BW. While teachers often develop a BW on their own, intentional PD

programs can maximize teachers' efforts while providing a BW foundation to teachers who do not know where to begin the BW journey. As a PD program is created, time must also be set aside to effectively implement the learning activities in meaningful ways. School leadership and administrators send a message when PD days are dedicated to teacher development and set aside from the busy teaching day.

Finally, this study calls Christians to action. This call to action does not intend to undermine or disrespect the many who sacrificially seek and dedicate time to personal growth and faith development. Rather, this call to action urges Christian educators, parents, leaders, and staff to examine and reflect upon their BWs and how they align with Scripture. Furthermore, how does it impact their daily decisions? Daily decisions include words spoken, movies viewed, music selected, and thoughts halted. Every choice a Christian makes an impact either by encouraging others towards Christ or away from Him. K-8 students will be moving out of our elementary schools and into high schools, colleges, and beyond. Christian leaders, educators, and parents must consider how well they are preparing students for tumultuous times. Unfortunately, current culture may seem bleak when considering the choices our students will make (Piper, 2017).

To prepare our students in Christian schools, a deep understanding of God's Word and the power it holds must be instilled. The results of this study affirmed the mindset of Christian teachers and their willingness and dedication to grow their BW. Students need strong leaders and teachers who do not waiver with trendy ideas or popular culture. Strong schools should be based on the need for Christ and the supremacy of Scripture. Strong schools need strong Christian teachers, parents, and leaders who understand the importance of BW. It is important to remember that being a Christian is not synonymous with having a BW (Barna Group, Inc.,

2009). To be Christians with BWs, our thoughts and actions must align with the Bible. If we do not know the Bible, how do we know our choices align with the Bible? Developing a BW is essential, and we must model how this plays out in day-to-day interactions to help our children learn. These same children will be tomorrow's teachers who pass on a BW to future generations.

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APPENDICES

Appendix A: Criteria Affirmation Screening

Professional Development Activities That Foster a

BW in K-8 Christian School Teachers

Tanya R. Mooney

Liberty University

School of Education

Criteria Affirmation: Three criteria are essential to this study. Please affirm by selecting yes or no.

1. I am a K-8 Christian school teacher.

   a) Yes

   b) No

2. I am a born-again Christian because I (a) committed my life to Jesus Christ, (b) believe this commitment remains important in my daily living, and (c) believe I am going to heaven because I confessed my sins and accepted Jesus Christ as my Savior.

   a) Yes

   b) No

3. I have participated in a professional development activity, regardless of type of activity, which fostered a biblical worldview in my teaching practice.

   a) Yes

   b) No

Appendix B: IRB Approval Letter

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

June 1, 2018

Tanya Mooney
IRB Approval 3263.060118: Professional Development Activities That Foster a Biblical
Worldview in K-8 Christian School Teachers

Dear Tanya Mooney,

We are pleased to inform you that your study has been approved by the Liberty University IRB.
This approval is extended to you for one year from the date provided above with your protocol
number. If data collection proceeds past one year, or if you make changes in the methodology as
it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms
for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

The Graduate School

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Appendix C: Site Permission

Dear Christian School Administrator,

As a graduate student in the School of Education at Liberty University, I am conducting

research as a part of the requirements for a Doctor of Education degree. The title of my research

project is A Case Study of Professional Development Activities That Foster a Biblical

Worldview in K-8 Christian School Teachers and the purpose of my research is to explore PD

activities that foster the development of a BW in K-8 Christian school teachers.

With your permission, I am writing to ask you to recommend several teachers to participate in

my study. Since you know your teachers best, I ask for your recommendations of teachers who

meet three criteria: 1) teach at a Christian school, 2) be a born-again Christian, and 3) have

participated in professional development activities that fostered a biblical worldview.

Teachers you recommend will be provided information about the study and asked to sign a

consent form. Once all participants have been identified at your school, they will be asked to

participate in three activities—an interview, an electronic journal, and a focus group. Participants

will be allowed to check their interview transcripts for accuracy. The interviews will be

conducted during a time that does not interfere with their classroom instruction. Interviews may

take place before school, after school, during a lunch break, or during any professional

development time you may allow. In addition to the interview, the teacher will be asked to

participate in a focus group scheduled outside of school hours. The electronic journaling takes

place via email. All of these are designed to have the least amount of impact on your school and its daily operation.

In addition, I am asking for any professional development documentation used at your school that may further help this study. This may include documentation that lists your annual professional development activities, or it may include websites for conventions your teachers attend. These are only two examples and any other documents you may feel are appropriate would be warmly welcomed.

Please be assured, taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please respond by email to ███████████████ indicating your approval and the teachers recommended for this study.

Sincerely,

Tanya R. Mooney

Doctoral Candidate, Liberty University

Appendix D: Recruitment Email

Dear [K-8 Christian School Teacher],

As a graduate student in the School of Education at Liberty University, I am conducting research as part of the requirements for a doctor of education (Ed. D) degree. The purpose of my research is to identify professional development (PD) activities that foster a biblical worldview, and I am writing to invite you to participate in my study.

If you are a born-again K-8 Christian school teacher who experienced PD activities that nurtured your biblical worldview, and are willing to participate, you will be asked to complete four activities to include (a) a face-to-face interview, (b) three electronic journal prompts, (c) one focus group, and (d) member checking the interview transcript. It should take approximately three to four hours for you to complete the procedures listed. Your name will be requested as part of your participation, but the information will remain confidential and pseudonyms will be used in the final report.

Since participants must meet three criteria (born-again, K-8 Christian school teacher, and experienced PD activities that nurtured your biblical worldview), please click on this link and complete the criteria affirmation. After this has been completed, I will contact you to schedule the interview.

A consent form is attached to this email and contains additional information about my research. Please print it out, sign, and provide it to me when we meet for our face-to-face interview.

If you choose to participate, you will receive a $20.00 gift card upon completion of the three activities (interview, journal prompts, focus group).

Sincerely,

Tanya R. Mooney
Doctoral Candidate, Liberty University

Appendix E: Informed Consent

CONSENT FORM

Professional Development Activities That Foster a

BW in K-8 Christian School Teachers

Tanya R. Mooney

Liberty University

School of Education

You are invited to be in a research study of the experiences teachers have in professional development activities that build a biblical worldview. You were selected as a possible participant because of your administrator's recommendation based on understanding that you are (1) a teacher at a K-8 Christian school, (2) a born-again Christian, and (3) have experienced professional development activities that fostered your biblical worldview. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Tanya R. Mooney, a doctoral candidate in the School of Education at Liberty University, is conducting this study.

Background Information: The purpose of this case study is to discover professional development activities that foster the development of a biblical worldview in K-8 Christian school teachers.

Procedures: If you agree to be in this study, I will ask you to do the following things:

1. Participate in an interview at your school. The interview will remain confidential and take between 45-60 minutes. The interview will be recorded for transcription and analysis purposes.

2. Respond to three electronic journal prompts via email. The journal responses will take between 15-20 minutes each.

3. Participate in one focus group with other K-8 Christian school teachers. The focus group will take place online, through video conferencing software, or in-person and last between 45-60 minutes. Various dates and modes of attendance will be provided for your convenience. The focus group will be recorded for transcription and analysis purposes.

4. Review the transcript and journal coding of your interview for accuracy. This will take approximately 45-60 minutes. Your feedback is required to ensure accuracy and quality. If changes are needed to clarify the interview, the feedback will be implemented, and the process will be repeated until the information is accurate. Each revision submitted will be returned to you within a week.

Risks and Benefits of being in the Study: The risks involved in this study are minimal, no more than you would encounter in everyday life. There are no direct benefits to participating in this study, but there may be a benefit to society.

Compensation: Upon completion of the face-to-face interview, electronic journal prompt responses, and focus group, participants will be provided a $20 gift card.

Confidentiality: The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. I may share the data I collect from you for use in future research studies or with other researchers; if I share the data that I collect about you, I will remove any information that could identify you, if applicable, before I share the data. Participants will be assigned a pseudonym. I will conduct the interviews in a location where others will not easily overhear the conversation. Interviews will be recorded for analysis. Recordings will be stored on an external hard drive and stored in a locked cabinet for three years and then erased. Only the researcher will have access to these recordings. I cannot assure participants that other members of the focus group will not share what was discussed with persons outside of the group.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision, whether or not to participate, will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Contacts and Questions: The researcher conducting this study is Tanya R. Mooney. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at ███████████████. You may also contact the researcher's faculty chair, Dr. James Swezey, at ███████████████

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall Suite 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

The researcher has my permission to audio-record me as part of my participation in this study.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

_____

Signature of Participant   Date

Appendix F: Pre-Interview Questions and Information

Dear Christian School Teacher,

Thank you for being a part of my research project. I look forward to meeting at your school on (DATE) at (TIME). To help you prepare for the interview, I am providing the interview questions ahead of time. If you would like any clarification regarding the questions, please email me at ▮▮▮▮▮▮▮▮▮▮▮▮▮▮

I am also providing the definition of professional development activities to help you think through your experiences. For the purposes of this study, professional development includes all activities, formal and informal, intentional and unintentional, that help to grow and advance a teacher and his profession throughout his entire career. Professional learning communities (PLCs), online coursework, Bible studies, and even devotional time may be a part of a Christian teacher's professional development!

Interview Questions

1. How would you describe your experience when you became a born-again Christian?
2. How do you define the term BW?
3. Studies indicate that individuals do not intentionally consider their worldview and how it impacts their lives, actions, and decisions. How cognizant are you of your worldview?
4. Describe your worldview as it applies to K-8 Christian education.

5. Ideally, parting of integrating a BW in the classroom involves the practice of reflecting on and examining one's worldview. What is the extent to which you have exampled your worldview?

6. As a Christian school teacher, how is a BW important?

7. PD activities are any activity, formal and informal, that help to develop a person in his profession from pre-service to retirement. The Christian faith may be developed through experiences, intentional or unintentional. Explain times when your faith has grown during professional development activities whether the objective was faith development or not.

8. How did these PD activities differ from activities that did not develop your Christian faith?

9. How did these professional development activities develop your BW?

10. Considering head knowledge as a beginning stage of BW development, explain PD activities that have added to your factual knowledge of biblical principles and concepts.

11. How has this head knowledge impacted your BW?

12. Explain how biblical knowledge has affected your classroom teaching.

13. How would you explain PD activities that have caused conviction and obedience in the teaching profession?

14. What changes have occurred in your teaching practices as a result of PD that caused a conviction to obey the Bible?

15. How would you describe the difference between PD activities that helped gain factual knowledge, PD activities that spurred conviction, and PD activities that fostered heart motivation?

16. What PD activities have contributed to a change in your philosophy of education due to a heart motivation?

17. Reflecting on your time as a teacher and participating in PD that has developed your BW, what advice would you give K-8 Christian teachers who attend professional development and want to develop their BW?

18. Finally, please share anything that we have not discussed that you would like me to know about your experiences in professional activities and the fostering of a biblical worldview or a Christian faith development.

You can expect our interview to take between *45-60 minutes*, depending on how much information you would like to share and how many of the questions pertain to your situation. Thank you, once again, for being a part of my study!

Sincerely,

Tanya R. Mooney

Doctoral Candidate, Liberty University

Appendix G: Interview Protocol

PD Activities That Foster a BW

Date: Place:

Interviewer: Interviewer's Position:

Interviewee: Interviewee's Position:

Time Started: Time Ended:

Grade Level Taught: Years in Christian Education:

AZ State Licensed: Yes   No   ACSI Licensed: Yes No

Criterion Met (Circle One)   Yes   No   *(If no, do not continue interview.)*

Step 1: Five to 7 days before the scheduled interview, provide the teacher with the "Pre-Interview Questions and Information" document.

Step 2: Ice Breaker and Start of Interview Session. During the onset of meeting, provide an introduction to self and gather the descriptive information. Naturally transition to opening with prayer and then the interview questions.

Step 2. Questions. Do not interrupt and allow the participant to share his experiences. Use probing questions when needed to pull out a concept that may be vague or limited.

1. How would you describe your experience when you became a born-again Christian?

2. How do you define the term BW?

3. Studies indicate that individuals do not intentionally consider their worldview and how it impacts their lives, actions, and decisions. How cognizant are you of your worldview?

4. Describe your worldview as it applies to K-8 Christian education.

5. Ideally, part of integrating a BW in the classroom involves the practice of reflecting on and examining one's worldview. What is the extent to which you have exampled your worldview?

6. As a Christian school teacher, how is a BW important?

7. PD activities are any activity, formal and informal, that help to develop a person in his profession from pre-service to retirement. The Christian faith may be developed through experiences, intentional or unintentional. Explain times when your faith has grown during professional development activities whether the objective was faith development or not.

8. How did these PD activities differ from activities that did not develop your Christian faith?

9. How did these professional development activities develop your BW?

10. Considering head knowledge as a beginning stage of BW development, explain PD activities that have added to your factual knowledge of biblical principles and concepts.

11. How has this head knowledge impacted your BW?

12. Explain how biblical knowledge has affected your classroom teaching.

13. How would you explain PD activities that have caused conviction and obedience in the teaching profession?

14. What changes have occurred in your teaching practices as a result of PD that caused a conviction to obey the Bible?

15. How would you describe the difference between PD activities that helped gain factual knowledge, PD activities that spurred conviction, and PD activities that fostered heart motivation?

16. What PD activities have contributed to a change in your philosophy of education due to a heart motivation?

17. Reflecting on your time as a teacher and participating in PD that has developed your BW, what advice would you give K-8 Christian teachers who attend professional development and want to develop their BW?

18. Finally, please share anything that we have not discussed that you would like me to know about your experiences in professional activities and the fostering of a biblical worldview or a Christian faith development.

Appendix H: Electronic Journal Prompts

Week 1, Prompt 1: Biblical knowledge includes factual knowledge of the Bible. This type of knowledge does not prove BW but it is a stepping stone of BW development. Share PD activities which were helpful in developing biblical knowledge.

Week 2, Prompt 2: After biblical knowledge is acquired, biblical worldview (BW) is further developed, and actions may change. For example, teachers may learn that the Bible asserts that teachers are held to a higher level of responsibility (James 3:1). Because of this reminder, teachers may change the classroom management plan because they knew it was unforgiving and harsh. View the image that illustrates a professional development (PD) session that caused action due to obedience or conviction. Provide an explanation of why the image was selected and share any similar situations you have experienced.

The image link is accessible at this site:

https://www.fizzicseducation.com.au/site/fizzicseducation/images/school%20images/teacher%20PD%20640%20x%20480px.jpg

https://www.fizzicseducation.com.au/site/fizzicseducation/images/school%20images/teacher%20PD%20640%20x%20480px.jpg

Week 3, Prompt 3: For this week's prompt, you will create a metaphor that encapsulates how your heart motivation causes change in your life due to a BW. You are encouraged to write any additional information that may explain the metaphor created. An example of a metaphor may be, "A biblical worldview that creates a heart motivation is a bubbling well." This example would then be further explained as to why it was selected.

Here is the metaphor prompt: "A biblical worldview that creates a heart motivation is . . .

(insert metaphor)."

Appendix I: Focus Group Discussion Questions

Date: Place:

Interviewer:

Time Started: Time Ended:

Number of Participants:

Step 1: Ice Breaker, Prayer and Introductions. During the onset of meeting, welcome

participants to the group and open in prayer. Allow each participant to introduce themselves to

the other participants. Naturally transition to opening with prayer and then the interview

questions.

Step 2: Discussion Questions. Ask the following questions and allow all to respond, using

probing questions when appropriate.

1. How does PD culture play a role in your experiences, specifically the ones you have

    shared that helped in your worldview development?

2. What roles do emotions or mindset play during PD activities that you have identified as

    fostering a BW? How has this added or detracted from the experience?

3. Share any environmental factors that may have impacted your experience?

4. Explain your feelings on your responsibility to continually develop a BW.

5. How do previous factors (i.e., prior knowledge, experiences, biases) contribute to the

    fostering of BW during PD.

6. As the final comment in this study's collection of information, share one last statement

    that you have arrived at regarding PD activities that foster a BW. (Each participant shares

    one statement.)

Appendix J: Categories, Codes, and Sub-Codes

Category - Codes – *Sub-codes*		References	Category - Codes – *Sub-codes*		References
Characteristics of BW PD		**426**	**Head Knowledge**		**212**
Awareness of BW		18	ACSI Offerings		18
Building Blocks		18	Bible Based, Bible Study		46
BW PD is Lacking		8	Biblical CEU Requirement		6
BW is intentional, All Content		25	Books		13
Collaborative & Interactive		88	BW Courses		1
Opportunity to Apply	*21*		College Courses		7
Conversation	*22*		Devotions (Staff or Personal)		8
Other's Perspectives	*15*		Expert Speaker		11
Safe, Open, & Time Set Aside		30	From Teaching Curriculum		3
Intentional BW Perspective		24	Mentorship/Asking Questions		21
Personal Responsibility		55	Online, Web-Based		3
Calling or Purpose	*17*		Other Christian Organizations		6
Discernment	*7*		Personally Driven		18
Place Value on PD	*6*		*Bible Verse Memorization*	*3*	
Prayer	*9*		*Research*	*5*	
Reflection	*25*		*Study of Scripture/Devotions*	*13*	
Writing it Out	*9*		Secular Training		3
Responsibility of Leadership		9	Sermons or Church		14
Role of Relationships		8	Small Groups		5
Simple and Personalized		12	Sunday School		1

Videos or Movies 7

Heart Motivation **101**

Fellowship-Relationship Based 11

Holy Spirit, God Working 17

Internal Feelings or Mindset 42

Learning Seeking 15

Natural Flow or Rhythm 11

Personal Relationship with Jesus 5

Conviction to Obey **85**

Have to do, Not Want to do 11

Situation-Based 33

Submission to Authority 14

Uncomfortable, Unpleasant 27