

LIBERTY UNIVERSITY  
JOHN W. RAWLINGS SCHOOL OF DIVINITY

HOW PARENTS ESTABLISHED FOUNDATIONS FOR BIBLICAL WORLDVIEW  
DEVELOPMENT IN ELEMENTARY-AGE CHILDREN WHO  
GRADUATED FROM BW LEADERSHIP INSTITUTE

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Wendy Bernstein Griffin

Liberty University, Lynchburg, VA

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## ABSTRACT

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) so that a model of this process could be created. This study also examined the value of a parental organizational partnership. The participants in this study included evangelical Christian parents who possess a biblical worldview and their emerging adult children who are also evangelical Christians who maintain a biblical worldview and who graduated from Biblical Worldview Leadership Institute within the last 6 years. The theory guiding this study was Sire's (2015) three-dimensional concept of worldview. This study's results reveal the significance of the parental role in establishing foundations for biblical worldview development in elementary-age children (5-10), highlighting the strategies, resources, and support systems that contributed to parents' effectiveness. Additionally, this study's results affirm the value of select parental organizational partnerships.

*Keywords:* worldview, biblical worldview, biblical worldview development, evangelical Christian parents, emerging adults, elementary-age children

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## **Dedication**

This dissertation is dedicated to the fourteen selfless individuals, parents and their respective emerging adult children, who participated in this doctoral research study. Thank you for your gifts of time and attention. Your humility and passion for Christ are remarkable and inspiring. I have learned so much from each of you and will be eternally grateful for your investment in this study.

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### **List of Abbreviations**

Biblical Worldview Leadership Institute (BW Leadership Institute)

English Standard Version (ESV)

Institutional Review Board (IRB)

New International Version (NIV)

Three-Dimensional Worldview Survey (3D Worldview Survey)

United States (US)

## CHAPTER ONE: RESEARCH CONCERN

### Introduction

Can someone have faith in God and make decisions disregarding the precepts found in God's Word? Can evangelical Christian parents foster their children's faith without influencing them to apply biblical principles to their decision-making? Surprisingly, the answer to both questions is a resounding "yes." The explanation for this response is rooted in the concept of worldview. Everyone possesses a worldview (Barna, 2003a, 2003b, 2022b, 2020b, 2023b; Blackwell, 2019; Davis, 2020; Erdvig, 2016, 2020; Naugle, 2002; Sire, 2015, 2020; Pearcey, 2004; Phillips et al., 2008), and the significance of one's worldview is that it informs the thoughts and behavior of that individual (Barna, 2003a, 2003b, 2022b, 2023b; Bertrand, 2007; Davis, 2020; Erdvig, 2016, 2020; Naugle, 2002; Pearcey, 2004; Phillips et al., 2008). A worldview is a lens through which people make countless daily decisions based on their perceptions (Barna, 2003a; Bertrand, 2007; Pearcey, 2004; Phillips et al., 2008). Referencing Jim Clifton, Myers (2017) reveals that humans make thousands of daily decisions. Since one's worldview is the framework for making numerous daily decisions, it underscores Naugle's (n.d.) assertion that the most critical aspect of one's life is one's worldview. Its significance surpasses all areas of one's life, and its effects permeate each area (Naugle, 2002).

For more than two hundred years, several scholars, philosophers, and theologians have sought to define the concept of worldview, a term historically associated with one's perceptions of reality (Naugle, 2002). A deeper understanding of the idea and implications of worldview was provided by Naugle (2002), who explained that one's worldview directly correlates with one's heart and holds significance for individuals as they are image-bearers of God. Naugle's perspective regarding worldview later impacted Sire's (2015) understanding of worldview, who eventually modified his previous definition of worldview to encompass three dimensions:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality and that provides the foundation in which we live and move and have our being. (p. 141)

Phillips, Brown, and Stonestreet (2008) assert that various worldviews exist, and the most significant worldviews can be categorized into one of four groups: "naturalism, transcendentalism, theism, and postmodernism" (p. 23). According to Barna (2023b), most people's worldviews are a mixture of varied beliefs known as syncretism. Regardless of whether people identify as having a particular worldview, even a Christian worldview, only a small majority of individuals hold an unadulterated worldview (Barna, 2023c).

For evangelical Christians who desire to be disciples of Christ, developing a biblical worldview is essential (Erdvig, 2016, 2020; Prince, 2020). The call to Christianity does not stop with salvation and embodies more than maintaining a belief system (Erdvig, 2016, 2020; Prince, 2020). When asked to identify the greatest commandment, Jesus responded, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (English Standard Version, 2001/2016, Mark 12:28 & 30). This instruction reveals that being a disciple of Jesus is neither limited to a cognitive understanding of who He is nor a demonstration of obligatory behavior; moreover, this Scripture captures the essence of biblical worldview expression (ESV, Mark 12:30).

A biblical worldview is based on understanding and responding to the world through the lens of God's Word (Barna, 2003c). Moreover, the precursor for developing a comprehensive biblical worldview is recognizing that Scripture is the tool by which all other beliefs are measured (MacArthur, 2009). Sadly, the extensive worldview research conducted by Barna reveals that beliefs incongruent with Scripture exist among individuals with a biblical worldview (Barna, 2023b). Many people are unaware they possess a worldview even though they constantly



process thoughts and make decisions based on their worldview (Erdvig, 2016, as cited in Sire, 2015). Erdvig (2016) argues that individuals who do not realize they possess a worldview or understand how a worldview matures will not be intentional in developing a biblical worldview. Conversely, Erdvig intimates that an awareness of having a worldview that is continually maturing will presumably contribute to one's biblical worldview development. Similarly, this researcher concludes that if evangelical Christians are to fulfill their earthly callings successfully, they must commit to biblical literacy and understanding the importance of, and the development of, a biblical worldview perspective.

Barna (2003a, 2023b), Kidder and Campbell (2020), and Kidder and Weakley (2022) teach that the process of developing and exercising biblical living is established within the home. God gives parents a biblical mandate to "Train up a child in the way he should go; even when he is old he will not depart from it" (ESV, Prov 22:6). The Bible contains countless precepts that parents can implement in following this instruction; however, parents cannot assume that their children's salvation experience and regular church attendance are synonymous with possessing a biblical worldview (Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004).

There is a difference between fostering faith in children and facilitating their biblical worldview development (Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004). Furthermore, students can articulate a biblical worldview's tenets without committing to act upon those beliefs (Erdvig, 2016, 2020), suggesting that maintaining a biblical worldview is not limited to a cognitive understanding of its meaning (Erdvig, 2020; Naugle, 2002; Pearcey, 2004; Sire, 2009/2020, 2015). Evangelical Christian parents must understand the concepts of worldview and worldview development, as well as the importance of having a biblical worldview. Additionally, evangelical Christian parents must develop their biblical worldview

and have a model for establishing foundations for biblical worldview development in their elementary-age children (5-10).

Unfortunately, Barna's (2022b) research reveals that only a minuscule percentage of parents are making a concerted effort to facilitate their children's biblical worldview development. Parents' lack of intentionality in fostering their children's biblical worldview development is likely due to their lack of awareness of worldview or worldview development. Nevertheless, evangelical Christian parents need to understand the concept of worldview, the value of having a biblical worldview, and how it develops, recognizing their significant role in prioritizing and facilitating their children's biblical worldview development (Barna, 2013; 2023b). This process begins with parents being cognizant of the strategies that can enable them to establish foundations for biblical worldview development in their elementary-age children (5-10), along with strategies needed to successfully counter the cultural influences on their children. Finally, evangelical Christian parents must be aware of the resources and support systems that help to effectively establish foundations for biblical worldview development in their elementary-age children (5-10).

Parents are the leaders of their households (Barna, 2003a; Carney, 2019). Their intentional efforts today will increase the likelihood of the influence they desire to have on their children tomorrow (ESV, Gal 6:7-8). It is important to remember that being intentional requires planning with an end goal (Carney, 2019; Covey, 1989; Erdvig, 2020; Tripp, 1995; Ward et. al, 2019). Barna (2003a) recognizes the significance and urgency of developing a biblical worldview in children. He warns, "Once the worldview of children has been shaped and embraced, they unconsciously strive to make choices that are consistent with their perspective" (Barna, 2003, p. 72). Erdvig's (2016) passion for understanding biblical worldview formation in emerging adults inspired him to create a model for this process. His research reveals several

realities about biblical worldview development, one being the significant difference parents make in influencing the development of their children's worldview. Regretfully, Erdvig also suggests that research has neglected biblical worldview development spanning one's lifetime. The existing deficit in understanding how young children develop a biblical worldview compelled this researcher to seek the necessary data for creating a model for evangelical Christian parents to establish foundations for biblical worldview development in their elementary-age children (5-10).

### **Background to the Problem**

The significance of God designing the family before creating the institution of the Church suggests that in the family context, human beings first experience an awareness of God and His love for them (ESV, Gen 1-3; Strong, 2014). Anthony and Benson (2011) argue that since the beginning of time, parents have played a critical role in their children's lives, from providing for their children's basic needs to teaching them how to live. Throughout centuries, beliefs about children and the perception of parental responsibilities have changed (Anthony & Benson, 2011). In 2024, many parents know that their roles entail much more than custodial care. Citing Murphy (2014), Fields and Fields (2018) corroborate this concept, stating:

Parenting goes far beyond the requirements for meeting the basic survival needs of the child, and parents have a significant influence on how children turn out, including their personality, emotional development, and behavioral habits, as well as a host of other factors. It is important for the overall development of children that parents be present enough to support them, and this fosters confidence in many areas. (p. 18)

Fortunately, as theories of human development have been established, parents, in general, have become more conscientious of focusing on their children's holistic development.

Furthermore, while quality programming outside the home can benefit children, Kephart (2007) suggests that spending limited time in quality programming outside the home does not rival the potential impact parents can have on their children. Concerning spiritual development, “In a

study conducted by Fuller Youth Institute, it was found that ‘parents continue to be the single greatest on their children’s faith’” (Kidder & Campbell, 2020, as cited in McClure, 2019 & Kidder & Weakley, 2022, as mentioned in McClure, 2019). Barna (2022b) highlights the significance of the parental role by stating:

Children look to their parents to give them truth principles and behavioral examples of how to live appropriately. Unfortunately, many parents get caught up in the turbulence and demands of daily life and lose sight of how biblical principles should inform their choices. Most born-again parents regularly attend church services but do not receive the kind of systematic and biblical equipping they so desperately need to guide their own lives and to help them develop their children into dynamic disciples of Jesus. (p. 5)

## **Theological Background**

### ***The Parental Role***

Parents are the primary individuals God has entrusted to care for children (Strong, 2014; ESV, Deut 11:19). Both the Old and New Testaments contain instructions given to parents regarding child-rearing, specifically, faith formation and spiritual development (ESV, Deut 6:6-7; ESV, Prov 29:17; ESV, Prov 23:3-4; ESV, Col. 3:21; ESV, Eph 6:4). God's design for the family indicates that the investment made in children's lives during the formative years will produce a particular harvest during their adult years (ESV, Prov 22:6; ESV, Gal. 6:7). Based on her research, Hazel (2019) proclaims that parents play a significant role in affecting their children's development and in determining their children's achievement later in life.

### ***Key Concepts of Sire’s Three-Dimensional Concept of Worldview in the Context of Parenting***

Sire’s (2015) three-dimensional concept of worldview embodies the dimensions of one’s mind, heart, and behavior. The Bible is replete with Scriptures that emphasize the effects of one's thinking (ESV, Rom 12:2; ESV, Phil 4:8; ESV, Is 26:3; ESV, II Cor 10:3-6; ESV, Prov 23:7) and the importance of one’s heart (ESV, II Chron 12:14; II Chron 19:3; ESV, Luke 6:45; ESV, Prov 4:23; ESV, Ps 119:11; ESV, Prov 21:2) and behavior (ESV, I Cor. 16:13-14; ESV, Jos.

24:14-15; ESV, Mk 9:35; ESV, I Pet. 1:15; ESV, I Cor. 10:31). Additionally, the Bible addresses the concepts of planning, intentionality, and stewardship (ESV, Lk 14:28-30; ESV, Prov 15:22; ESV, Prov 3:6; ESV, Eph 5:15-17; ESV, Prov 21:5; ESV, I Pet 4:10; ESV, Col 3:23). The convergence of these concepts in the context of parenting suggests that parents make plans for the influence they want to have on their children, their thinking, their heart orientation, and their behavior. Moreover, they suggest that parents be intentional in facilitating their children's biblical worldview development and that they steward their season of parenthood well, being mindful that, as Barna (2020b, 2023b), Kidder and Campbell (2020) and Kidder and Weakley (2022) reveal, the most significant time to influence human development is during the early and elementary years.

### **Historical Background**

Throughout history, parents have been considered the key influencers in children's lives. Anthony and Benson (2011) posit that God put the onus on parents as primarily responsible for fostering their children's faith. In addition to forming their children's faith, parents have also been viewed as the primary educators of their children (Hiatt-Michael, 1994). Parents were expected to teach their children "by example (ESV, Deut 6:5-8; 31:12), oral communication (ESV, Deut 6:6-7; 11:18-19), informal discussions that occurred during the day (ESV, Deut 6:7; 11:19), while answering children's questions (ESV, Ex 12:26; 13:14; 6:20-21), through the use of visual aids and object lessons (ESV, Deut 6:9; 11:20), and while observing or participating in religious festivals and ceremonies during the year (ESV, Deut 16:16)" (Anthony & Benson, 2011, p. 26). Before the inception of formal education, children were homeschooled (Anthony & Benson, 2011). Since the end of the 20<sup>th</sup> century, many Christian parents have intentionally chosen to homeschool their children as they recognized the public school system's negative influence on families (Gaither, 2008). These parents wanted to push back on current cultural

norms (Gaither, 2008). In recent years, that trend has grown. Citing Eggleston and Fields (2021), Wooldridge (2022) reveals that "the number of homeschooling families doubled by the start of the 2021 school year, increasing to 11.1 percent compared to 5.4 percent of the prior year" (p. 35).

Even among the many children who attend public and private schools today, children assimilate a substantial amount of knowledge before taking their first steps in a formal classroom. Moreover, the value of the formative years has exponential implications (Martin et al., 2014). "What happens in the first years of life is directly related to children's long-term cognitive, emotional, and social outcomes through adulthood" (Martin et al., 2014, p. 1). Hazel (2019) holds a similar belief, contending that the degree to which children flourish as they get older is contingent upon the early contributions made by their parents. Many parents may not view themselves as educators or influencers in their children's lives, but that does not negate the reality that just as God teaches and influences His children, He expects parents to follow His example (ESV, Deut 6; Barna, 2023b; Goff et al., 2013). Doing so can create a legacy of faith and a greater likelihood of subsequent generations being committed to following Christ and fulfilling their divine destinies by having developed a biblical worldview.

### **Sociological Background**

The quality of relationships in children's lives matters and determines their developmental trajectory (Roehlkepartain et al., 2017). In fact, Kidder and Weakley (2022) contend that the closest relationships in a person's life have the greatest effect on one's worldview. Consequently, parents need to recognize their role as their children's greatest influencers (Strong, 2014). The importance of parents intentionally building relationships with their children cannot be overstated (Miller, 2020). Fortunately, parents are increasingly aware

that their role as their children's primary caregivers embodies much more than providing custodial care and getting children to comply with social norms (Miller, 2020).

Without question, parents' degree of intentionality affects every domain of a child's development, including their perception of God. According to Shaw (2016), "The influence of the child-parent relationship on the child's emerging understanding of God is profound" (p. 46). Children need to learn that they were made in God's image, that Jesus loves them and desires that they share His love with others; however, assimilating these truths may be difficult if children do not experience a deep, unconditional love from the adults closest to them (Comer & Comer, 2018; Ward et. al, 2019).

While this is true, evangelical Christian parents need support to foster their children's spiritual development (Barna Group, 2019a, 2019b). Parents have a strong desire to know how to navigate and facilitate their children's education and development, being aware that their children are being reared in a much more worldly society than what they experienced growing up (Barna Group, 2019b). As Barna (2003a, 2023b), Hazel (2019), and Shaw and Constantineanu (2016) assert, the Church must equip evangelical Christian parents to influence their children's faith formation. A precursor to this process is becoming biblically literate. Unfortunately, Barna (2023b) reveals the lack of biblical literacy in America, explaining that "We are unable to make the choices Jesus would make because we cannot think like Him" (p. 183). Since faith formation is not synonymous with biblical worldview development (ESV, Jms 1:22-25; 2:26; Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004), this researcher also believes that the Church has a responsibility to help evangelical Christian parents develop a biblical worldview and to equip them to influence the development of their children's biblical worldview.

### **Theoretical Background**

Numerous theories explain the process of children's growth and development among different domains. Bandura's (1977) social learning theory, Erikson's (1963) psychosocial theory, Fowler's (1981) faith theory, and Piaget's (1952) cognitive theory have collectively contributed to scholarly knowledge of how children learn and mature cognitively, emotionally, socially, and spiritually. According to Erikson (1963), Fowler (1981), and Piaget (1952), children's growth and development are described in pre-determined stages. Within each stage, be it based on cognitive, psychosocial, or faith development, the adults in children's lives can contribute to their children's growth and success. Each developmental theory suggests that the experiences during children's early years will directly impact their later years.

In light of various developmental domains, Barna (2003a, 2020b) insists that a parent's primary calling is to foster children's spiritual development. Barna's claim is supported by Scripture that states there are specific guidelines that parents should follow in discipling their children (ESV, Deut 4:9-10; ESV, Deut 6:4-9; ESV, Prov 22:6). While understanding of different areas of development has increased in the last several decades, Erdvig (2016) remarks that it has only been in recent years that "the concepts of biblical worldview" and "biblical worldview development" have received significant attention and discussion (p. 14).

What makes one's worldview so critically important is that it influences one's perceptions and behavior (Barna, 2003a, 2023b; Bertrand, 2007; Erdvig, 2016, 2020; Naugle, 2002; Pearcey, 2004; Phillip et al., 2008). Multiple worldviews exist, from secular humanism to Marxism (Barna, 2003b; Erdvig, 2020; Naugle, 2002; Pearcey, 2004; Phillip et al., 2008; Sire, 2015, 2009/2020). Even though there is awareness and understanding of the terms biblical worldview and biblical worldview development, Erdvig (2016) argues that there is little empirical evidence of how biblical worldview development occurs throughout one's lifetime. This research gap compelled Erdvig to investigate how emerging adults develop a biblical worldview.



Additionally, this gap prompted him to recommend that additional research be conducted for other age groups (Erdvig, 2016). This study intended to determine how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10).

Barna (2023a, 2023b) believes that one's worldview begins developing during infancy and is essentially formed by age thirteen, suggesting a small window of opportunity for a biblical worldview to be formed in children. Parents have the most significant influence on their children (Barna, 2022b, 2023b). Additionally, parental influence is paramount in forming children's faith (Johnson & Johnson, 2018; Parker, 1984; Strong, 2014). Furthermore, several individuals recognize that parents are the primary influencers of their children's worldview development (Davis, 2020, as cited in Barna, 2019; Boojamra, 1984; Dudley, 1999; Erdvig, 2016; Geisler & Watkins, 1989; Huffman, 2011; Natale, 1979; Powell & Argue, 35 2019; Powell & Clark, 2011; Regnerus, Smith, & Fritsch, 2003; Sire, 2004; Smith, Ritz, & Rotolo, 2020). While parents are their children's primary disciplers, they cannot give their children what they do not possess (Barna, 2022b, 2023b).

Unfortunately, a significant disconnect exists between parents' perceptions of themselves and reality (Barna, 2023b). Citing research conducted by Arizona Christian University, Barna (2023b) explains that "an overwhelming percentage of parents think of themselves as Christian (68%), but only 2% of them have a biblical worldview" (p. 39). This sobering statistic demands the attention of church leaders, Christian teachers, and, most importantly, Christian parents. If children are to possess a foundational faith and a perspective that the Bible is the inherent Word of God, the ultimate authority and source of truth, and the lens through which they should perceive themselves, the world, and others and the lens through which they should make decisions, then evangelical Christian parents must not only be cognizant of the importance of,

but intentional in, setting the stage for biblical worldview development in their elementary-age children (5-10). Consequently, this researcher determined the parenting strategies, resources, and support systems utilized by evangelical Christian parents to establish foundations for biblical worldview development in their elementary-age children (5-10). Additionally, this researcher examined the value of a parental organizational partnership.

### **Statement of the Problem**

Children depend on their parents to teach them how to perceive, process, and respond to the world around them (Barna, 2023b; Kidder & Weakley, 2022). If children are to develop a worldview based on the truth of Christ and His Word, then evangelical Christian parents must intentionally facilitate this process (Barna, 2003a; 2023b; Carney, 2019; Comer & Comer, 2018; Davis, 2020; Erdvig, 2016, 2020; Kidder & Weakley, 2022; Tripp, 2016). Sadly, the majority of evangelical Christian parents in America today are not prioritizing their children's biblical worldview development (Barna, 2023b). Annual research conducted by the American Culture and Faith Institute between 2016 and 2018 reveals that only 25% of evangelical Christian parents have purposefully focused on helping their children become disciples of Christ (Barna, 2023b).

Moreover, global hostility towards Christians is growing at an alarming rate. In America, this animosity seems to be at an all-time high. Strong (2014) argues there is no question that "Childhood innocence is under assault" (p. 6). He validates his point, citing Medved and Medved (1998), "The very idea of parental protectiveness has been overwhelmed by relentless pressure from a society that seems determined to expose its young to every perversion and peril in an effort to 'prepare' them for a harsh, dangerous future" (Strong, 2014, p. 6). Findings from Erdvig's (2016) research prove otherwise, as intentional efforts to protect children from negative influences actually helped parents establish foundations for biblical worldview development rather than hindered them.

While the hearts and minds of children are being targeted today, parents are also under attack. The Barna Group (2017) reveals that "Eight in ten parents say their job has never been harder," and "more than one-third (34%) [of parents] say time management is one of the most difficult things about family life and raising children" (pp. 101 & 83). Achieving and maintaining balance is nothing less than a daunting task for today's parents. Compounding this challenge for evangelical Christian parents is the reality that today's current American culture is promoting a value system that is antithetical to the Christian faith, demanding that evangelical Christian parents and other evangelical Christian leaders not only focus on the biblical worldview development of children but that they prioritize it (Barna, 2023b; Munsil, 2023). To support this belief, Kinnaman and Matlock (2019) remark:

We believe that many parents, educators, pastors, and other leaders are trying to prepare young Christians for Jerusalem, to keep them safe and well protected from a world they no longer live in. Cultivating faith for exiles means, by contrast, that we—young and old alike—trust that Jesus is Lord even in chaotic, pixelated, no-rules, digital Babylon. A Christian identity and a rarely engaged church community are not enough to make someone resistant to the Babylon virus. They never have been. (p. 28)

Anthony and Benson (2011) recognize this reality and argue that a proactive approach must be taken. They insist, "We are in a battle for the minds of our children and youth, and we must provide them with the resources they need to withstand the pressures of contemporary humanism" (Anthony & Benson, 2011, p. 70). Blake (2017) reinforces this belief by asserting that forces beyond parents' control are targeted toward children and their perception of themselves and the world. Inevitably, every child will develop a worldview (Barna, 2003a, 2020b, 2023b). The goal for evangelical Christian parents is to shape a biblical worldview in their children and to do so as early as possible (Barna, 2023b; Kidder & Weakley, 2022). The urgency and impetus for doing this have never seemed more significant than today. As Meltzer (2012) indicates:

Parents and children today stand at risk of strongholds through busyness, moral relativism, political correctness, sinful behavior, and an obsession with the occult that is so prevalent in contemporary society. The church has largely been asleep as a future generation drifts away from the truth. The time to wake up is now, before it is too late. (p. 11)

Evangelical Christian parents must steward their divine calling in helping their children develop a biblical worldview (ESV, Phil 2:5; ESV, Rom. 12:2; Barna, 2023b; Kidder & Weakley, 2022; Tripp, 2016). Interestingly, while Erdvig (2016) posits that a plethora of material exists addressing the principles of a biblical worldview, he identifies a deficiency regarding the understanding of biblical worldview development. This research gap led Erdvig to conduct a formal study that enabled him to create a model for biblical worldview development in emerging adults. While the results of Erdvig's research are informative and compelling, they only represent one period in a human being's life, from ages 18-23. Erdvig intimates that other age groups need to be studied to create a comprehensive understanding of the life-long process of biblical worldview development. Consequently, this study sought to develop a model that explains how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10).

### **Purpose Statement**

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from Biblical Worldview Leadership Institute so that a model of this process could be created. The theory guiding this study was Sire's (2015) three-dimensional concept of worldview.

### **Research Questions**

**RQ1.** To what extent did parental instruction influence the development of a child's biblical worldview?

**RQ2.** What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?

**RQ3.** What parenting strategies were utilized by evangelical Christian parents to effectively counter the cultural influences on their elementary-age children?

**RQ4.** What resources and support systems were used or were needed among evangelical Christian parents who established foundations for biblical worldview development in their children during their children's elementary years?

**RQ5.** What value, if any, exists in a parental organizational partnership?

### **Assumptions and Delimitations**

#### **Research Assumptions**

One assumption is that the aforementioned developmental theories that contribute to the framework of this research have been tested and proven reliable and valid. Additionally, similarities exist among parenting strategies, resources, and support systems utilized to facilitate biblical worldview development in children ages 5-10. While myriad factors contribute to an elementary-age child's (5-10) worldview, evangelical Christian parents can most effectively impact a child's worldview development during the elementary years (5-10). Similarly, while emerging adults make choices that influence their worldview, for those who continue to develop their biblical worldview, it is primarily because of the foundations their parents established during their elementary years (5-10). A parental organizational partnership may offer value to students who participate in a program designed for sixteen to twenty-five-year-olds that promotes biblical worldview development. Finally, the principles identified in this study have the potential to be transferable, because regardless of the cultural shifts that impact each generation, biblical precepts and the application of those precepts remain unchanged.

#### **Delimitations of the Research Design**

One delimitation of this study includes students who have participated in a national leadership program called BW Leadership Institute at least once within the last 6 years. Students who participate in this leadership program range from sixteen to twenty-five; however, none of the students in this study were younger than eighteen or older than twenty-five. Another delimitation of this study is that all participants are currently living in the United States (US). This study was also delimited to graduates of BW Leadership Institute who are evangelical Christians with a biblical worldview and whose respective evangelical Christian parents also have a biblical worldview. Lastly, this study was delimited to the role of evangelical Christian parents in establishing the foundations for biblical worldview development in their elementary-age children (5-10).

### **Definition of Terms**

1. *Evangelical Christians* are defined as individuals who have accepted Jesus Christ as their personal Lord and Savior, who believe in the supremacy of God's Holy Word, who acknowledge Christ's sacrifice on the cross as the only propitiation for humanity's sin, and who intentionally apply biblical precepts to their lives through their words and actions (What is An Evangelical Christian, 2021).
2. *Parents*, for the purpose of this study, are defined as individuals who were the primary caregivers of their children since birth (National Academies of Sciences, Engineering, & Medicine et al., 2016).
3. *Early Childhood* is defined as the developmental period between birth to five years of age (The First Five Years, 2018).
4. *Elementary Childhood* is defined as the developmental period between five to ten years of age (Children, 5-10 years, 2017).
5. *Middle Adolescence* is defined as the developmental period between fourteen to seventeen years of age (Allen, 2019).
6. *Emerging Adulthood* is defined as the developmental period between eighteen to twenty-five years of age (Hochberg & Konner, 2020).
7. *Worldview* is defined as one's perception of his or her life and the world at large that influences the choices he or she makes (Pearcey, 2004). For the purpose of this study, Sire's (2015) Three-Dimensional Concept of Worldview was used:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality and that provides the foundation in which we live and move and have our being. (p. 141)

8. *Biblical Worldview* is defined as a worldview that recognizes the supremacy of God's Holy Word and "involves both a mindset and willset" that are "active in changing the individual and society" as individuals understand, commit to, and apply biblical truths to their life (Phillips et al., 2008, p. 107).
9. *Biblical Worldview Development* is defined as a process that spans one's lifetime (Sire, 2015) and involves "submitting our entire self to God, in an act of devotion and service to Him" (Pearcey, 2004, p. 25).

### **Significance of the Study**

Extensive research has been conducted to examine concepts such as discipling children and the partnerships between parents and church leaders to foster children's faith. These studies include, but are not limited to, *Discipling Children and Youth: Helping the Church Enable Parents to Lead* by Angela Hazel, *Little Faith, Big Responsibility: Reimagining the Church's Partnership with Parents in a Child's Spiritual Formation* by Jennifer Blake, and *Epic Families: Equipping Parents to Reclaim Their Biblical Mandate While Inspiring Children to Know and Love the God Who Made Them* by Mary Beth Meltzer. While children's faith formation and the Church's role in supporting evangelical Christian parents to foster their children's spiritual development are both important, having a model depicting the process of biblical worldview development in children is a topic that has yet to be explored and offers implications of having a long-lasting effect into adulthood (Erdvig, 2016).

Creating a model for biblical worldview development will provide a blueprint for this process, one that will be helpful for evangelical Christian parents, early childhood educators, childcare providers, children's ministry leaders, and anyone who works directly with young children or who influences those who do (Erdvig, 2016). This topic's research coincides with

Davis' (2020) study, *Student and Parent Perceptions of Parental Influences on Christian Worldview Development*. Also, it complements Erdvig's (2016) study, *A Model for Biblical Worldview Development in Evangelical Christian Emerging Adults*, providing an additional developmental period, the elementary years (5-10), contributing to the birth-to-death model of biblical worldview development that Erdvig deems essential.

While parents bear the primary responsibility of rearing their children, when it comes to faith formation, a collective approach that includes the Church and the evangelical Christian community is outlined in Scripture (ESV, Matt 28:19-20; ESV, Matt 22:37-40). Sadly, citing Barna (2003), Hazel (2019) reveals that:

According to the research, parents typically have no plan for the spiritual development of their children; do not consider it a priority, have little or no training in how to nurture a child's faith, have no related standards or goals that they are seeking to satisfy, and experience no accountability for their efforts. (p. 50)

Furthermore, worldview development is inevitable, suggesting the dire need for evangelical Christian parents to make a concerted effort to foster a biblical worldview in their children (Barna, 2023b) and for the Church to support them in this process (Barna Group, 2019b).

Even if evangelical Christian parents and their respective faith-filled support systems aspire to impact children's spiritual development for Christ using the plethora of how-to books at their fingertips, the results of this study scientifically confirm the principles and practices of evangelical Christian parents who effectively established foundations for biblical worldview development in their elementary-age children (5-10). No prescribed formula guarantees that children will remain on the straight and narrow; however, this researcher resolved to identify the strategies, resources, and support systems used by evangelical Christian parents who successfully established foundations for biblical worldview development in their elementary-age children (5-10). The data presented in this study, based on the individual and collective efforts of these



parents, contribute to an increased understanding of how evangelical Christian parents can establish foundations for biblical worldview development during their children's elementary years (5-10). Van Niekerk and Breed (2018) believe that human beings are most vulnerable and impressionable during the early years, and if the adults who care for them desire to facilitate biblical worldview development, then having empirical data regarding how foundations for biblical worldview development are established during the elementary-age years (5-10) is most valuable.

### **Summary of the Design**

The specific design for this qualitative research was a grounded theory study that explored how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10). This researcher first conducted a literature review, compiling pertinent prior research and related facts that informed the framework of this study and constitute Chapter Two of this dissertation.

Following the literature review, Chapter Three consists of the methodology used to execute the research for this study. Components detailing the methodology include the research population, research sample, sampling technique, and proposed instrumentation. In essence, this researcher sought to glean information from evangelical Christian parents with a biblical worldview and their respective evangelical Christian emerging adult children with a biblical worldview to understand better how these parents effectively established foundations for biblical worldview development in their elementary-age children (5-10).

Chapter Four includes the data derived from this study, and Chapter Five contains an assessment and interpretation of the research results, along with recommendations for further research. Ultimately, the common denominators that may or may not have existed regarding beliefs, commitments, and practices among evangelical Christian parents who were successful in

facilitating their children's biblical worldview development were the primary focus of this study in an attempt to create a model for establishing foundations for biblical worldview development in elementary-age children (5-10).

## CHAPTER TWO: LITERATURE REVIEW

### Overview

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10). This chapter recognizes the most relevant academic literature regarding this topic. It includes a theological framework examining the family, its formation and function, as well as the role of parents. Additionally, this literature review consists of a theoretical framework that explores the concepts of worldview and biblical worldview, highlighting the significance of a biblical worldview and delineating its difference from spiritual formation. The theoretical framework also analyzes child development theories, specifically, Erikson's psychosocial theory of development, Piaget's cognitive theory of development, Vygotsky's sociocultural theory of development, Kohlberg's theory of moral development, and both Fowler's and Westerhoff's respective theories of faith development. Bandura's social learning theory is also discussed. Related literature, based on parenting styles, intentionality, stewardship, prioritizing what is important, the role of the Church regarding children's faith formation, and additional studies focused on biblical worldview development are addressed in the final section of this literature review. This chapter concludes with a rationale for the study, a gap in the literature, and a profile of the current study.

The challenge of conducting a literature review for a grounded theory study is that the theory is developed or grounded in the researcher's data (Corbin & Strauss, 2015). Yet, a gap in the literature must first be identified to justify the grounded theory study (Deering & Williams, 2020). Furthermore, institutional guidelines require a literature review within a prospectus before approval to submit an application to the Institutional Review Board for permission to conduct the study (Deering & Williams, 2020). While some of the scholarly content contained in this

literature review was written prior to this researcher's data collection and analysis, she completed this chapter once her grounded theory was developed so that she could minimize personal bias and substantiate the findings of her grounded theory study (Deering & Williams, 2020).

### **Theological Framework for the Study**

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in children during their elementary years (5-10). God's plan for the family, specifically the role of parents, is illustrated throughout Scripture (ESV, Gen 1:28; ESV, I Tim 3:4-5). Parents are mandated to recognize and fulfill their role as the primary disciplers of their children (ESV, Deut 6:4-7; ESV, Prov 22:6). This theological framework examines the family, its formation, and its function, as well as the role of parents.

### **The Family**

#### ***Family Formation***

Starting in Genesis, the significance of marriage is highlighted when "The Lord God said, 'It is not good for man to be alone. I will make a helper suitable for him'" (ESV, Gen 2:18). The relationship between Adam and Eve constitutes the first marriage ordained by God (Strong, 2014; ESV, Gen 1-3). Biblically speaking, families typically comprised of a husband, wife, and children (Strong, 2014, as cited in Richardson 1996, p.15; ESV, Gen 2:19-24). In addition to creating a physical family, God established a spiritual family through the Body of Christ (Strong, 2014; ESV, I Jn 3:1-2; ESV, Eph 2:19-22; ESV, Gal 6:10; ESV, I Cor 12:26; ESV, Rom 12:5). God is the Father of His children (ESV, Ps 103:13; ESV, II Cor 6:18). While He created all humanity, He adopts those who accept Him as personal Lord and Savior into the family of God (ESV, Gen 1:27; ESV, Rom 10:9; ESV, Jn 3:16; ESV, Act 2:38; ESV, Eph 1:5; ESV, Ps 68:5-6; ESV, Rom 8:14-17). God desires to be in relationship with His human creation (ESV, Ez 37:27).

“The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being” (The Baptist Faith and Message, 2000).

### ***Family Function***

Beginning in Genesis and continuing long after the birth, death, burial, and resurrection of Jesus, the family holds significance in being the primary system through which God works (Strong, 2014, as cited in Anderson, 2007; ESV, Gen 1-3; ESV, I Jn 3:1-2). As the world’s first family, Adam and Eve were instructed to “be fruitful and multiply” (Strong, 2014; ESV, Gen 1:28). Strong (2014) emphasizes that God designed the family before establishing His church (ESV, Gen 1-3). His statement suggests the primary role that parents play in discipling their children (ESV, Matt 28:18-20).

To evangelical Christians, God is known as their Heavenly Father (ESV, II Cor 6:18; ESV, Ps 103:13). Fellow believers in Christ relate to one another as brothers and sisters in Christ (ESV, Matt 12:46-50; ESV, I Jn 3:2). In the context of both the home and the local church, Christians are instructed to love one another through Christ, forgive one another, and serve one another (ESV, Col 3:13; ESV, Tit 2:7; ESV, I Jn 4:19). Additionally, Grudem (1984) emphasizes the critical importance of Christian fathers being leaders in their home as well as in the local church.

Grudem (1984) also reveals that in the context of marriage, husbands and wives have the opportunity to mirror God’s attributes to one another. As evangelical Christian parents demonstrate the characteristics of Christ to each other, they will inevitably be modeling these characteristics for their children (Anthony, 2010; Hull, 2015; ESV, Eph 6:4; ESV, I Cor 11:1; ESV, Tit 2:7-8). Strong (2014) explains that God’s primary passion for families is to experience intimacy, beginning with God and then with each other (ESV, Gen 4:9; ESV, Eccl 4:10; ESV, Jn

13:34-35; 15:12; ESV, Gal 6:1). The first of God's Ten Commandments is found in the English Standard Version (ESV) of Exodus 20:3. This commandment reveals that nothing should have greater priority in people's lives than God. Strong remarks that this is true for individuals as well as collective members of a family. He posits that the Bible outlines two precursors to creating a healthy family, "a strong family relationship and a strong relationship with God" (Strong, 2014, pp. 2-3).

### ***The Role of Parents***

Parents have the primary role of facilitating their children's development (ESV, Deut 11:19; Barna, 2003a, 2020b, 2023b; Johnson & Johnson, 2018; Moore & Walker, 2017; Pazmino, 2008). Furthermore, parents' relationship with their children and the environment they provide for them to grow up in have the most significant impact on their children's spirituality (Thomson, 2009, as cited in Bunge, 2011). Pazmino (2008) posits that whether or not they intentionally do so, parents determine what elements affect their children.

The Bible contains a plethora of precepts to guide Christian parents in raising their children to become disciples of Christ. In the New International Version (NIV), Deuteronomy 6, God speaks to His people through Moses:

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

In the NIV, Deuteronomy 4, Moses teaches another message from God:

Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the LORD your God at Horeb, when he said to me, 'Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.'

Pazmino (2008) indicates that the natural setting for Moses' instruction to the Israelites, outlined in ESV, Deuteronomy 6, is within the home, where children can learn to apply biblical principles to every aspect of their lives. Additionally, Pazmino explains that throughout the fifth book of the Bible, there is evidence that belief in God transcends every part of life. In the same vein, Richards and Bredfelt (1998) emphasize that the goal of using the Bible as an instructional tool is not merely to focus on the Bible's content but to teach how the Bible relates to daily living. Sadly, in today's culture, spiritual development is typically limited to Sunday morning worship services (Barna, 2023b; Pazmino, 2008).

The most significant responsibility of Christian parents is fostering their children's spiritual development beginning at an early age (Barna, 2003a, 2020b, 2023b; Kidder & Weakley, 2022; Tripp, 2016). Parents are instructed to "Train up a child in the way he should go: and when he is old, he will not depart from it" (King James Bible, 1769/2008, Prov 22:6). Implicit in this Scripture is the need for parents to begin this process when children are young. In his book, *Principle of the Path*, Stanley (2008) emphasizes the importance of parents following this instruction while their children are young.

Spiritual development operates like the principle of the harvest. You sow early and reap later. You can't cram for a harvest, like you cram for a test. Adolescence is when parents begin to reap what they have sown. It is not the time to begin sowing. Unfortunately, too many parents don't pay attention to this aspect of their children's lives until they have missed the opportunity to do it right. A good student ministry will not make up for years of spiritual neglect. Parental guidance is definitely required. (p. 151)

In addition to influencing children when they are young, Strong (2014), Kidder and Weakley (2022) suggests the imperative for Christian parents to recognize the role of the Holy Spirit regarding salvation and sanctification in their children's lives. Similarly, Melin (2019) states that:

Parents must guide and direct their children, but they must also leave room for the Holy

Spirit to work. The partnership requires trust and patience from the parents as they wait for the work to take place from the Holy Spirit in their child's life. (p. 36)

Anthony (2010) claims that another essential element of shaping children's spiritual development is for Christian parents to create optimal opportunities for their children's faith to thrive. Encouraging children to develop their divinely designed inclinations can contribute to this process as they fulfill God's unique purpose for their lives (Erdvig, 2020; Pazmino, 2008; ESV, Prov 22:6).

Research conducted by The Barna Group (2019a) indicates that common characteristics exist among spiritually fruitful families. Some of these similarities include practicing household and church liturgies, having meals together, demonstrating hospitality, prioritizing family time, and engaging in deep spiritual dialogue. Children who grow up in religious households experience greater "stability and a sense of security" (Hedrick, 2014, as cited in Dollahite et al., 2004). Moreover:

A substantial body of literature confirms a strong relationship between religious beliefs and practices of parents and those of their adult children, often identified as religious transmission. The strength of this transmission varies by family factors, such as parent-child closeness, parenting style, and family structure (e.g., Myers 1996; Smith and Snell 2009)" (Smith, 2020, p. 132).

It is important for evangelical Christian parents to understand that a child's perception of God is primarily affected by the quality of their relationship with their parents (Shaw, 2016). Hull (2015) explains that people often use the terms religion and spirituality synonymously. Yet, children will develop a negative perception of God in homes where parents focus on religion and legalism versus authentic Christianity (Bunnell, 2016, as cited in Boyatzis et al., 2006).

## **Summary**

Scripture outlines the role and function of families and biblical guidelines for parents to influence their children with kingdom values (ESV, Deut 6:4-7; ESV, I Cor 13:4-7). The Bible



also emphasizes the need to transform one's thinking so that it aligns with Christ's standards (ESV, Rom 12:2). This process correlates with the concepts of worldview and worldview development as the Bible provides more than precepts; its overarching story of Scripture gives a perspective of God, the world He created, and His purpose for creation (ESV, Col 1:16-17). It is important to note that while this researcher chose to address the concepts of worldview and worldview development in the context of a theoretical framework, the origins of this concept can be found in Scripture (ESV, Col 2:8; ESV, I Cor 2:12; ESV, Eph 2:1-2; ESV, Rom 12:2; ESV, Col 2:8; ESV, Rom 1:20-25). When Christians understand the concepts of worldview and worldview development, and more importantly, how a biblical worldview is formed, there is a greater propensity for those individuals to renew their minds and orient their hearts toward God, resulting in behavior that aligns with the Bible. Furthermore, focusing on biblical worldview development in elementary-age children (5-10) warrants a comprehensive look at the theories associated with this period of human development.

### **Theoretical Framework for the Study**

Since the purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in children during their elementary years (5-10), it was imperative to consider the concepts of worldview, biblical worldview, the significance of a biblical worldview, and the difference between biblical worldview development and spiritual formation. Theories of child development correlating to children's elementary years (5-10) that could potentially contribute to biblical worldview formation also warranted exploration. These theories describe children's psychosocial, cognitive, sociocultural, moral, and spiritual development. Additionally, this section assesses Bandura's social learning theory as it seems to be a critical component in shaping children's development and perhaps their worldview.

## Worldview as a Concept

The concept of worldview dates back to the late 1700s when Prussian philosopher Immanuel Kant first used the term *Weltanschauung* in his work *Critique of Judgement* (Naugle, 2002; Pearcey, 2004; Sire, 2015). While, according to Naugle (2002) and Sire (2015), Kant's use of the word was incidental, Naugle intimates:

From its coinage in Kant, who apparently used the term only once and for whom it was of minor significance, it evolved rather quickly to refer to an intellectual conception of the universe from the perspective of a human knower. (p. 59)

Orr (1908), a Scottish minister, struggled to find a corresponding English word for *Weltanschauung*. He later concluded that its interpretation meant “a view of the world” (Orr, 1908, p. 15). The original German term used by Kant embodied a comprehensive perspective of life, whereas its English interpretation seemed confined to materiality (Orr, 1908; Naugle, 2002). Even though the word *Weltanschauung* was initially used without a spiritual connotation, Orr conceptualized Christianity as a worldview, regarding it as “an ordered whole” (p. 16). Orr was the first individual to present this perspective and did so when he was afforded the opportunity to give the “first of the Kerr Lectures” (Naugle, 2002, p. 7). Two years later, these lectures became the basis of Orr's book, *The Christian View of God and the World*, the written contribution for which he is best known (Naugle, 2002, as cited in Orr, 1989).

Abraham Kuyper and Herman Dooyeweerd built upon Orr's work, advancing the concept of Christianity as a worldview (Naugle, 2002; Sire, 2015). Kuyper focused on Calvinism and the three components that he believed comprised worldview, “our relation to *God*, to *man* and to the *world*” (Sire, 2015, as cited in Kuyper, 1931, p. 31). As Dooyeweerd's perspective of worldview evolved, he eventually discerned that it included the element of the heart (Naugle, 2002; Sire, 2015). At the turn of the 20<sup>th</sup> century, Orr's pioneering efforts inspired many other philosophers and theologians who further advanced Orr's cause in conceptualizing Christianity as a worldview

(Naugle, 2002). Among these individuals was Francis A. Schaeffer, “an evangelist and popular Christian apologist” (Naugle, 2002, p. 30). Schaeffer insisted that everyone possesses a worldview (Naugle, 2002). Additionally, he provided tremendous awareness regarding the need to view Christianity and rival schools of thought in the context of worldview (Naugle, 2002, as cited in Nash, 1986). Schaeffer’s work also informed that “Christianity is not simply a religion that tells human beings how they may be forgiven. It is a total world and life view” (Naugle, 2002, as cited in Nash, 1986, p.68).

Since Kant’s first use of the word *Weltanschauung* in 1790, numerous philosophers, theologians, and scholars have examined this term in the context of several different disciplines (Naugle, 2002; Sire, 2015). Regarding evangelicalism, Naugle (2002) recognizes the collective impact created by “James Orr...Abraham Kuyper...Gordon Clark, Carl Henry, Herman Dooyeweerd, and Francis Schaeffer” to assimilate and promote Christianity as a worldview. Without question, their combined efforts have impacted evangelicalism exponentially (Naugle, 2002), laying the groundwork for the subsequent contributions made by scholars such as Sire (2009/2020, 2015), Pearcey (2004), and several others in deepening understanding of Christianity as a worldview.

While descriptions of the term worldview are plentiful, Phillips, Brown, and Stonestreet (2008) define worldview as “a framework of basic beliefs that forms a view of and a view for the world” (p. 21). Additionally, they posit that a plethora of worldviews exist and that myriad factors influence the formation of one’s worldview (Phillips et al., 2008). Without intentional examination, people cannot become aware of their worldviews (Sire, 2009/2020). Nevertheless, there is no guarantee that one will accurately identify one's worldview even after extensive reflection (Sire, 2009/2020). Sometimes, people are mistaken in thinking they possess a particular worldview when their behavior proves otherwise (Sire,

2015). Individuals who have never examined their worldviews may find it disconcerting to thoroughly evaluate them only to realize the myriad factors that influenced their worldviews conflict with biblical truths (Erdvig, 2020). When it comes to the process of assessing one's own worldview, Hiebert (2008) argues, "The problem with worldviews is that they are largely unnamed, unexamined, and unassailable. It is particularly difficult to examine our own worldview because it is hard to think about what we are thinking with" (p. 320). Despite Hiebert's (2008) claims, Bertrand (2007), Naugle (2002), Pearcey (2004), and Sire (2009/2020, 2015) submit that the significance of one's worldview cannot be overstated as each of these scholars suggest that one's worldview is both a product of and direct influence on their beliefs and behavior.

While myriad interpretations of worldview exist, Sire (2015) provides a comprehensive definition (Schultz & Swezey, 2013). To demonstrate that a worldview embodies more than just cognitive and behavioral elements, Sire created a three-dimensional model of worldview, revealing that a worldview encompasses one's beliefs, behaviors, and heart orientation and develops throughout one's life. He states:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being. (Sire, 2015, as cited in Sire, 2004)

Additionally, Sire (2015) indicates that a person's worldview is revealed through the responses given to the following questions:

1. What is prime reality—the really real?
2. What is the nature of external reality (that is, the world around us)?
3. What is a human being?
4. What happens to a person at death?
5. Why is it possible to know anything at all?
6. How do we know right and wrong?
7. What is the meaning of human history?

8. What personal, life-orienting commitments are consistent with this worldview?  
(pp. 8-9)

Similar lists of questions can be used as a guide for helping individuals identify the underlying assumptions associated with their worldview (Phillips et al., 2008). Regardless of the worldview that a person possesses, the primary significance of one's worldview is that it affects every area of one's life (Barna, 2020b; Bertrand, 2007; Naugle, 2002; Pearcey, 2004; Sartini and Ahimsa-putra, 2017; Sire, 2009/2020, 2015).

### **A Biblical Worldview**

Naugle (2002) contends that “conceiving Christianity as a worldview” has been a significant milestone within the Church in recent years (p. 4). This comprehensive worldview is based on the Bible as a meta-narrative, comprised of 4 primary themes: creation, fall, redemption, and restoration (Erdvig, 2020; Smith & Stonestreet, 2015). The overarching story of Scripture explains God's plan and provides a framework for Christians to understand their roles in the context of His plan (Erdvig, 2020; Smith & Stonestreet, 2015). Furthermore, a biblical worldview offers a perspective that “Through the promise of a new creation, all things are fully restored to Christ” (Erdvig, 2020, p. 51). People were designed to be God's governing representatives on earth (ESV, II Cor 5:20; Erdvig, 2020; Smith & Stonestreet, 2015). They are called to be living examples of Christ's redemptive and restorative power (ESV, Eph 1:7; ESV, Ez 36:26; Erdvig, 2020; Smith & Stonestreet, 2015). Joiner and Nieuwhof (2015) draw attention to the fact that “Churches are made up of broken people. Families are made up of broken people. Both exist for the same reason: to show a broken world God's message of restoration and redemption” (p. 54).

Bertrand (2007) and Pearcey (2004) posit that since Christ has called His children to be transformed, His followers must move beyond a moment of salvation to a life of sanctification

(ESV, Rom. 12:2). Bertrand (2007) explains that the process of becoming like Christ can naturally embody biblical worldview thinking. He concludes that “creation, order, rationality, and fear are the pillars that hold up the entire edifice of the Christian worldview” (Bertrand, 2007, p. 51). Bertrand references this shared belief found in the contributions of Daniel J. Estes’ book, “*Hear, My Son: Teaching and Learning in Proverbs 1- 9.*” Bertrand (2007) acknowledges:

Estes (1997) identifies the same four assumptions found in the passage from *Robinson Crusoe*:

- *Creation*: The universe is Yahweh’s creation.
- *Order*: Yahweh is sovereignly controlling the world.
- *Rationality*: Yahweh’s world is knowable but also mysterious.
- *Fear of Yahweh*: Humans must reverence Yahweh in their lives. (pp. 50-51)

Bertrand teaches that these concepts provide the basis for Christians’ beliefs, which should impact their behavior for God’s purpose. Likewise, Lockerbie (1989) compels Christians to ensure alignment between their words and their witness based on what the Bible teaches if they are to fulfill God’s purpose for their lives. A disheartening reality is that incongruency between Christians’ beliefs and behaviors is the primary contributing factor to global atheism (Barna & Myers, 2017, as cited in Yoars, 2013).

While the term worldview has become commonplace within Christian institutions in the last thirty years, Schultz & Swezey (2013) address the challenge of defining the term biblical worldview, noting that Scripture does not explicitly describe it. They conclude that a biblical worldview is “a framework of assumptions about reality, all of which are in submission to Christ” (Schultz & Swezey, 2013, as cited in Wilson, 1999, pp. 130-131). Just as Naugle (2002) notes that only in the last century and a half has “Christianity as a worldview” been popularized, Erdvig (2016) expresses that it has only been in recent years that attempts have been made to understand the development of a biblical worldview; consequently, few studies exist regarding biblical worldview development, especially regarding the influence of early, elementary, and

middle childhood (p. 4). While his research provides insight into how emerging adults who are evangelical Christians form a biblical worldview, the model Erdvig created only represents one developmental period in a person's lifespan. Carter (2012) researched how four-year-old children express a biblical worldview; however, her study was limited to a Christian preschool setting. Davis (2020) examined student and parent perceptions of parental influences on Christian worldview development; however, his research did not specifically focus on strategies, resources, and support systems that parents utilized during their children's elementary years (5-10).

Understanding biblical worldview development as a part of a continuum is imperative (Erdvig, 2016). Interestingly, Pearcey (2004) addresses the disconnect between the increasing number of individuals in America who indicate they believe in God or have had a conversion experience and the declining impact of biblical precepts in the public square. This reality seems to resonate with the argument made by Phillips, Brown, and Stonestreet (2008). They assert, "If a superficial knowledge of a biblical worldview continues to dominate the evangelical community, we cannot expect that community to stand unblemished against the onslaught of other worldview choices" (Phillips et al., 2008, p. 2). Without an in-depth understanding of biblical worldview and its developmental process, evangelical Christians will not only be tempted to succumb to the influence of other worldviews but also less likely to develop their biblical worldview and influence society for God's kingdom purpose (Barna, 2023b).

### **The Significance of a Biblical Worldview**

Referencing Mueller (2007), Strong (2014) warns that regardless of Christian parents' investment in their children, they cannot be assured that their children will have a strong faith. Correspondingly, even when children experience a traditional Christian upbringing, it is not enough to ensure that they will adopt the Christian faith as their own when they are adults

(Pearcey, 2004). To change this reality, parents must facilitate their children's biblical worldview development (Pearcey, 2004). Moreover, ensuring that children have a heart that loves others without developing their ability to defend their faith or discern and deconstruct the worldview of others is inadequate (Pearcey, 2004). Pearcey (2004) argues, "Training young people to develop a Christian mind is no longer an option; it is part of their necessary survival equipment" (p. 19). Similarly, Schultz and Swezey (2013) insist that having faith without a biblical worldview perspective is insufficient as one's worldview will potentially transcend every area of their life.

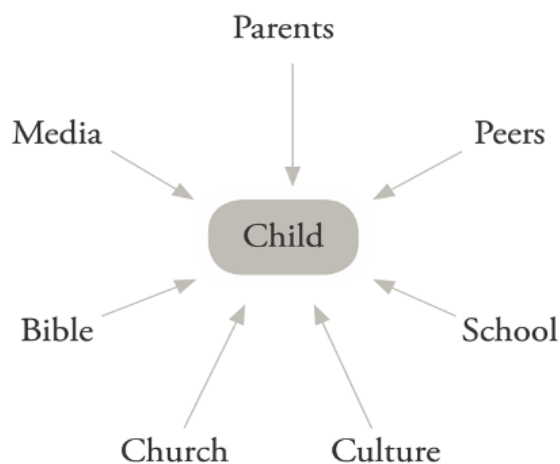
Forming a biblical worldview requires fully surrendering oneself to God in thought and action (Erdvig, 2020; Pearcey, 2004). A critical component in equipping children and youth is the intentionality of parents regarding their children's worldview development (Barna, 2003a, 2020b, 2023b; Comer & Comer, 2018; Davis, 2020; Erdvig, 2016; Goff et al., 2013; Kidder & Weakley, 2022; Tripp, 2016). Erdvig's (2016) research regarding biblical worldview development in emerging adults revealed that 85% of his study's participants identified their parents' intentionality as a contributing factor to their worldview development, proving that intentionality can make a difference.

Barna (2020b, 2023b), Fields and Fields (2018), Kidder and Campbell (2020), and Kidder and Weakley (2022) emphasize the importance of Christian parents recognizing the significance of their role in influencing their children. Kidder and Campbell created a model highlighting the earliest elements impacting children.



## Figure 1

*The Forces that Shape the Worldview of Your Child (Kidder & Campbell, 2020)*



*Note:* This figure was reprinted with permission (see Appendix A).

Kidder and Campbell (2020) posit that:

When a child is young, his or her parents will have the greatest amount of influence in that child's life. In time, as the child grows up, other factors will have greater influence. However, if the parents are intentional about teaching their child and setting their child down a good path at an early age, he or she will know how to navigate the other influential factors of life much better later on. During childhood it is crucial for parents to carefully consider what aspects of culture they want their children to engage with, and from which parts of culture they want to shelter them. (p. 82)

Christian parents must plan for the influence they desire to have on their children (Barna, 2003a, 2023b; Carney, 2019; McFarland & Jimenez, 2017; ESV, Lk 14:28). The war being waged against young children demands it (Anthony & Benson, 2011). Blake (2017) underscores this belief by insisting that there are “relentless outside influences that are working to shape a child's self-image and worldview,” illustrating the imperative for intentional parenting in fostering children's faith and facilitating their biblical worldview development (p. 117). Barna (2020b) argues that when it comes to developing a child's worldview, it will be the influence that first captures a child's heart, mind, and attention and does so for the longest duration that will be

most effective in shaping a child's worldview. Recognizing that worldview development begins during the formative years and understanding the magnitude that one's worldview holds in impacting every area of one's life should compel evangelical Christian parents to fully accept and embrace their divine calling to facilitate biblical worldview development in their children, starting while their children are young. By doing so, their children may learn to see themselves, the world, and others through a biblical lens, allowing the Holy Spirit to transform their beliefs, commitments, and behavior for God's glory.

From Genesis to Revelation, the Bible illustrates the reality of spiritual warfare (ESV, Gen 3; ESV, Rev 12). Specifically, Christians are told that their battle is not a physical one but one that takes place in the unseen world (ESV, Eph 6:12). To prepare for this battle, the Apostle Paul teaches Christ's followers how to suit up to secure spiritual victory (ESV, Eph 6:11-18). In addition, among the biblical precepts that parents can implement to help their children is to pray for them and teach their children how to pray (ESV, Jms 5:16; ESV, I Pet 3:12; ESV, Ps 34:15). Erdvig (2016) explains how several parents seem to experience unfounded fear regarding their role in minimizing the influences of "media and non-Christian friends," as though their children will later be harmed by a lack of exposure to them (p. 184). Conversely, Erdvig (2016) emphasizes that creating a healthy and safe environment for children will establish the foundation for later biblical worldview development.

### **Biblical Worldview Development Versus Spiritual Formation**

Just as some people mistakenly perceive the moment of spiritual conversion as synonymous with being a disciple (Barna, 2023a; Tripp & Tripp, 2008), others misconceive that being a Christian means possessing a biblical worldview (Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004). The aforementioned statistics cited by Barna (2023b), based on research conducted by Arizona Christian University, confirm this reality as "an overwhelming percentage

of parents think of themselves as Christian (68%) but only 2% of them have a biblical worldview” (p. 39). While an individual with a biblical worldview is most likely a disciple of Christ, not everyone who identifies as a Christian possesses a biblical worldview (Barna, 2023b). Schultz and Swezey (2013) explain how problematic this reality is in the context of education, “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 own life” (p. 231).

Traditional discipleship has focused on fostering faith in God as a process for spiritual development. On the other hand, biblical worldview development encompasses one’s growing ability to perceive all of life through the lens of Scripture (Erdvig, 2016, 2020; Naugle, 2002; Pearcey, 2004). Maintaining a biblical worldview means having a mind that thinks biblically, a heart that is oriented to God, and behavior that is aligned with Scripture (Erdvig, 2016, 2020; Naugle, 2002; Pearcey, 2004). Possessing a biblical worldview embodies the understanding and application of God’s Word to every area of one’s life (Naugle, 2002; Pearcey, 2004) in a way that brings Christ glory (Naugle, 2002; Myers, 2017; Pearcey, 2004).

Consequently, Christians must determine whether their beliefs align with God’s Word (Barna, 2023b; Schultz & Swezey, 2013). Realizing that “The Bible speaks concerning far more than our spiritual life. It governs our total life, because God is totally God, and there is no area of our life and thought outside His government” (Schultz & Swezey, 2013, as cited in Rushdoony, 1981, p. 128). To actualize their earthly callings, Christians must pursue their spiritual development and a biblical worldview perspective. Evangelical Christian parents must not solely focus on their children’s spirituality but instead be committed to developing a biblical worldview in their children (Barna, 2023b), and a precursor for doing that is maturing their own faith and biblical worldview development (Barna, 2023b).

Barna (2020b, 2023b) teaches that worldview development begins during early childhood and is essentially established by the time an individual becomes a teenager. Furthermore, Barna (2020b) and Sartini and Ahimsa-Putra (2017) claim that once one's worldview is established, it is nearly impossible to change. While Barna (2003a, 2023b) does not negate the possibility of divine intervention, his assertion is based on research that reveals the unlikelihood of a change in one's worldview after age thirteen. This reality begs the attention of understanding how a worldview, precisely a biblical worldview, is developed.

In the context of the academic classroom, Erdvig (2020) asserts that biblical worldview development must be an organic process. He encourages Christian teachers to abandon the traditional approach of integrating Scripture and biblical concepts into the curriculum and, instead, embrace the strategy of immersing their students in a biblical worldview by helping them “acquire the thoughts, desires, and habits they’ll need to develop their worldview throughout their entire lives” (Erdvig, 2020, p. 15). To illustrate his point, he refers to the guidelines given by Moses as outlined in Deuteronomy, chapters 6 and 11, revealing God's desire that parents be intentional not merely to incorporate His guidelines into their children's lives but that they ensure that every aspect of their children's lives is permeated with God's perspective (Erdvig, 2020). This process seems to suggest the need for understanding how children develop to maximize the opportunities to immerse children in a biblical worldview.

### **Child Development Theories**

Elementary childhood, also known as the school-age years, is characterized by several developmental theories. This period in human development is positioned between early childhood and middle childhood. Terrell (2020) states that the period delineating early childhood from elementary childhood seems fluid. For the purpose of this study, elementary age will be defined as the developmental window from ages 5 to 10. Wilhoit (2000) explains the concept of

“age-appropriate” as it relates to children, emphasizing that children are not miniature “adults” (Vygotsky, 1962, as cited in Gosizdat, 1932; Wilhoit, 2000, pp. 145-146).

Their world is not the same as that of adults, and their concerns are not to be summarily dismissed as being immature. Rather, their world and outlook must be the starting point for challenging these young disciples to a more complete understanding of their faith and its responsibilities. (Wilhoit, 2000, p. 146)

Some theories that characterize elementary childhood include Erikson’s psychosocial theory of development, Piaget’s cognitive theory of development, Vygotsky’s sociocultural theory of development, Kohlberg’s moral theory of development, and Fowler’s and Westerhoff’s respective theories of faith development. In addition, Bandura’s social learning theory applies to children’s development during the elementary years.

### ***Erikson’s Psychosocial Theory of Development***

According to Erikson (1963), there are 8 stages of psychosocial development, referred to as the “eight ages of man” (p. 247). While the elementary years are only represented by stage 4, the first 3 stages of psychosocial development precede and impact the fourth stage.

- Trust versus mistrust: Birth to 12-18 months
- Autonomy versus shame and doubt: eighteen months to 3 years old
- Initiative versus guilt: 3-5 years old
- Industry versus inferiority: 5-12 years old

Each stage represents a conflict that, when successfully resolved, results in one’s psychosocial growth (Erikson, 1963).

**Trust versus mistrust: Birth to 12-18 months.** The first stage of psychosocial development is an opportunity for infants to develop a sense of trust in those who care for them and trust in themselves (Erikson, 1963; Yount, 2010). The consistency and nurturing with which

parents respond to their children's needs will lay the foundation for their potential faith development.

**Autonomy versus shame and doubt: eighteen months to 3 years old.** The second stage of psychosocial development is an opportunity for young children to develop a sense of independence (Erikson, 1963; Yount, 2010). Parents should encourage age-appropriate autonomy and respond to their children with grace, guidance, and acceptance so that their children become autonomous with the ability to self-regulate (Yount, 2010).

**Initiative versus guilt: 3-5 years old.** The third stage of psychosocial development is an opportunity for young children to develop a sense of initiative (Erikson, 1963; Yount, 2010). Parents can capitalize on this stage of development by modeling behavior that demonstrates initiative, and in doing so, they will enable children to aspire to take initiative in meaningful endeavors later (Erikson, 1963). Additionally, parents should respect their children's inquisitiveness. They should be encouraged and supported in trying new tasks (Yount, 2010). When parents nurture their children by teaching them tasks and showing them how to navigate situations, they can help their children avoid being fearful or feeling incompetent as they become adults (Yount, 2010).

**Industry versus inferiority: 5-12 years old.** The fourth stage of psychosocial development is an opportunity for young children to develop a sense of industry (Erikson, 1963; Yount, 2010). Encouraging children to develop various skillsets and offering positive reinforcement during this stage are essential (Erikson, 1963; Yount, 2010). Yount (2010) teaches that the primary purpose of this stage of psychosocial development is to help children become competent in every developmental domain. When this happens, it will enable children to become productive adults versus adults who lack confidence to begin or complete tasks. Erikson's (1963) theory of psychosocial development correlates with biblical worldview development as it

provides insight into how children can acquire a healthy view of themselves and others while developing their personalities. Moreover, Yount identifies the positive outcomes of the first 4 stages of psychosocial development with concepts that correlate with biblical worldview development, revealing that stage 1 produces “hope” (p. 69), stage 2 produces “will” (p. 79), stage 3 produces “purpose” (p. 71), and stage 4 produces “competence” (p. 72). When evangelical Christian parents successfully facilitate their children’s psychosocial development, their children’s character traits can be channeled so that they contribute to biblical worldview development.

### ***Piaget’s Theory of Cognitive Development***

Wilhoit (2000) asserts that every human desires to continually conceptualize one’s surroundings to make meaning and progress. As described by both Erikson’s (1963) psychosocial theory of development and Piaget’s (1952) theory of cognitive development, this process demonstrates that children’s growth is contingent upon their engagement with their surroundings (Yount, 2010). Child Psychologist Jean Piaget transformed human understanding of children’s mental processes and the relationship between communication and cognition (Vygotsky, 1962). Referring to Piaget, Wilhoit explains that he believed that people are innately wired to achieve a cognitive equilibrium. In his book, *The Origins of Intelligence in Children*, Piaget (1952) presents information regarding the extensive studies he conducted with young children to understand the process of their intellectual growth. Piaget categorizes his observations into 6 predetermined stages. Piaget (1962) later classifies his findings regarding children’s intellectual growth into 4 stages of cognitive development. According to Piaget (1952), the second and third stages of intellectual development apply to the elementary years:

**Pre-operational stage: ages 2 to 7.** During this stage of development, children draw

conclusions based on visual representations versus reality (Piaget, 1962). Piaget makes this point by providing the example of transferring a substance from one container to another. The child in the pre-operational stage will falsely conclude that the amount of a substance has changed because it merely appears that way, being in a different-sized container (Piaget, 1962). This behavior represents an inability to conserve as children cannot reason at this stage of cognitive development without intervention (Piaget, 1962). The pre-operational stage is primarily characterized by language development, symbolism, and limited logical thinking (Yount, 2010). Children tend to maintain an egocentric perspective during this stage of development (Yount, 2010). Adults can capitalize on this learning period by assessing and building on children's knowledge and assuring that they have assimilated concepts and ideas on an age-appropriate level through the use of questions (Wilhoit & Dettoni, 1995; Yount, 2010).

**Concrete operational stage: ages 7 to 11.** This stage of cognitive development includes the abilities of classification and seriation (Piaget, 1962). Children can also assimilate concepts in the context of the part to whole during this period of growth (Kidder & Weakley, 2022; Piaget, 1962). Additionally, during this stage of development, children begin to problem-solve (Kidder & Weakley, 2022; Yount, 2010). Parents can maximize children's cognitive development during this developmental timeframe by engaging children in their environments and through meaningful conversations (Yount, 2010). Piaget's theory of cognitive development provides insight into the intellectual process that elementary children experience as they develop their worldviews. His theory emphasizes children's active role in constructing their understanding of the world, and it reveals that parents should engage children through dialogue, building on their children's knowledge base and ensuring that their children's understanding of Scripture is accurate (Kidder & Weakley, 2022; Yount, 2010). Comprehension of Scripture is vital, because a precursor for applying God's Word is clearly understanding it (Yount, 2010).



Furthermore, Scripture gives warning to those who alter God's Word for their own benefit (Rev. 22:18-19; Yount, 2010).

Yount (2010) explains that while Jean Piaget was not considered religious, his theory outlines how individuals grow intellectually. For evangelical Christians, that means interacting with God's Word and other believers. By modeling, facilitating, and encouraging Bible study and engaging children in meaningful discussions about life through the lens of Scripture, evangelical Christian parents can build a bridge to biblical worldview development. Parents should also facilitate discussions that encourage critical thinking and challenge children to explain and defend their reasoning so that children are not merely regurgitating what they have been taught but are developing higher-order thinking skills that will contribute to their biblical worldview development (Kidder & Weakley, 2022; Yount, 2010). Finally, parents must create an atmosphere conducive for children to experience the Holy Spirit so that they are not merely informed by God's Word but transformed by His Spirit (Yount, 2010). Moreover, parents must yield to God's will and His ways in their children's lives versus imposing their agenda on their children's development (Goff et al., 2013; Yount, 2010).

### ***Vygotsky's Theory of Sociocultural Development***

Vygotsky (1962, 1978) proposes that language and social interactions play a significant role in children's development. He also contends that language is a critical component of cognitive development (Vygotsky, 1962, 1978). Moreover, he cites the contributions of Piaget and Stern regarding intellectual development, highlighting their value and recognizing the limitations of their respective theories (Vygotsky, 1962). In the research of these two theorists, Vygotsky builds his beliefs, extending them to include the elements of language and social interactions (Vygotsky, 1962, 1978). Additionally, Vygotsky (1962) explores the concept of inner speech, recognizing that it results from external speech with others. The speech

development process suggests the importance of adults' intentionality in influencing children's self-talk (Vygotsky, 1962). Vygotsky's (1978) theory of sociocultural development reveals how adults can capitalize on the "zone of proximal development" through the process of scaffolding in helping children develop a biblical worldview (p. 86). According to Yount (2010), the scaffolding process should include three primary strategies: adults providing examples for children, adults verbalizing their thoughts as they complete a task so that children can hear what adults are thinking, and adults making inquiries of children so that they become active participants in their learning and become skilled at asking questions. Fostering children's ability to think critically and reflectively is essential to biblical worldview development.

### ***Kohlberg's Theory of Moral Development***

Everyone needs a moral compass to navigate life. One demonstrates moral reasoning by assimilating an understanding of the boundaries within any environment (Cassidy, 1996). Kohlberg utilized the same template as Piaget to understand how children of varying developmental stages think about morality (Yount, 2010). Through stories and questions, Kohlberg was able to determine how children develop moral reasoning (Yount, 2010). While Kohlberg (1981) describes moral development in 6 stages, only 2 stages occur during the elementary years. The first stage occurs before the elementary years and is the basis for the subsequent stages. The first 2 stages take place during what Kohlberg (1981) calls the "preconventional level" (p. 17).

**Stage 1. The Punishment and Obedience Orientation.** Children determine the worthiness of an action based on its consequence (Kohlberg, 1981). There is typically an "avoidance of punishment" based on one's self-interest but "not in terms of respect for an underlying moral order supported by punishment and authority" (Kohlberg, 1981, p. 17).

**Stage 2. The Instrumental Relativist Orientation.** Children continue to focus on self-interests during this stage of development; however, “reciprocity” is characteristic of this stage and is a matter of “you scratch my back and I’ll scratch yours, not of loyalty, gratitude of justice” (Kohlberg, 1981, p. 91). “Fairness” and “equal sharing” are also associated with this period (Kohlberg, 1981, p. 91). The second level in Kohlberg’s (1981) Theory of Moral Development is called the “conventional level” and includes stage 3 (p. 18).

**Stage 3. Interpersonal Concordance of “Good Boy-Nice Girl” Orientation.** During this stage, children tend to be preoccupied with “conformity” (Kohlberg, 1981, p. 18). Specifically, children often behave in ways that seek the acceptance of others, and “Behavior is frequently judged by intention” (Wilson et al., 1980, p. 92).

Fowler (1981) explains that Kohlberg’s Theory of Moral Development provides a blueprint for faith development, even though it extends beyond the concept of faith development, as “it is possible to have a moral education which has a foundation independent of religion” (Wilson et al., 1980, as cited in Rosen, 1978). Fowler asserts that Kohlberg’s Theory of moral development must be positioned in a “faith context” (Wilson et al., 1980, p. 139). Evangelical Christian parents can successfully guide their children through the various stages of moral development by consistently demonstrating ethical behavior and creating a healthy environment where they regularly discuss moral issues and dilemmas with their children, ensuring they feel emotionally safe to respond truthfully (Yount, 2010). Children need to understand and experience the balance between boundaries and freedom. Yount (2010) explains that this happens when people experience God’s Truth firsthand as they interact with the Holy Spirit. It is paramount that evangelical Christian parents help their children understand that God’s Word is Truth. It is equally as important that they help their children internalize His Truth, orienting their children’s hearts to God as they facilitate their children’s biblical worldview development.

### *Theories of Faith Development*

Both Fowler (1981) and Westerhoff (2012) studied spiritual development, and each created his own theory of faith development. As Erdvig (2016) indicates, “Fowler’s (1981) theory is based on Erikson (1963), Piaget (1952), and Kohlberg (1981)” (p. 49). These theoretical underpinnings help substantiate Fowler’s theory of faith development. Westerhoff (2012) approaches faith development based on the premise that the critical adults in children’s lives abdicate their responsibility to foster their children’s spiritual development by relinquishing it to the Church. He highlights the perspective of Dewey, who taught that learning constantly takes place and is not confined to formal instruction (Westerhoff, 2012). The same is true of fostering children’s faith (Westerhoff, 2012). Westerhoff’s conviction in bridging the gap between belief and behavior validates his theory of faith as it provides practical application. Numerous common denominators exist between Fowler’s stages of faith and Westerhoff’s styles of faith.

**Fowler’s stages of faith.** Fowler (1981) believes there are 7 stages of faith development, with one stage being a precursory development period. Only 3 stages relate to or influence the elementary years in Fowler’s faith development template. Fowler maintains that God designed humans to naturally develop faith. The degree to which one’s faith develops is contingent upon “how we are welcomed into the world and what kinds of environments we grow in” (Fowler, 1981, p. xiii).

***Pre-stage is called Undifferentiated Faith.*** Fowler (1981) describes this foundational period of development by stating, “The emergent strength of faith in this stage is the fund of basic trust and the relational experience of mutuality with the one(s) providing primary love and care” (p. 121). Fowler explains that “the infant unconsciously forms a disposition toward its world” during this time of development (Wilson et al., 1980, p. 144). His beliefs suggest the

quality of parents' interactions with their children during their formative years will set the stage for their children's faith formation (Fowler, 1981).

***Stage 1. Intuitive-Projective Faith.*** The uniqueness of this stage of development, which usually takes place between ages "3 to 7," is children's ability to assimilate pictures that they will associate with faith and the beliefs of those closest to them (Fowler, 1981, p. 133). This stage of faith is characterized by a child's "self-awareness" (Fowler, 1981, p. 133). Children's imagination is also instrumental in connecting with emotions that will create enduring impressions (Fowler, 1981). Fowler (1981) insists that children can be "powerfully and permanently influenced by the examples, moods, actions, and language of the visible faith of primal adults" (Wilson et al., 1980, p. 144).

***Stage 2. Mythic-Literal Faith.*** Children are in this stage of faith development until age ten and start to adopt the "stories, beliefs, and observances that symbolize belonging to his or her community" as their own (Fowler, 1981, p. 149). Elements of "reciprocal fairness and an immanent justice based on reciprocity" are also present during this stage of faith (Fowler, 1981, p. 149). This period of faith formation can potentially persuade children toward either religiosity or authentic faith (Fowler, 1981). Fowler's (1981) faith development theory reveals how parents can lay the groundwork for biblical worldview development in elementary-age children (5-10).

**Westerhoff's styles of faith.** Just as Erdvig (2020) intimated, Westerhoff (2012) understood that individuals could know biblical precepts without applying these scriptural truths to their lives. As Van Niekerk and Breed (2018) mention, Westerhoff (2012) asks in his book, "Will our children have faith?" not "Will our children believe?" (p. 11). Westerhoff explains that even though it is an insufficient word picture, he can most effectively describe faith development with the image of a tree. This analogy depicts the spiritual growth of an individual as rings are

added (Westerhoff, 2012). While Westerhoff believes that there are 4 styles of faith, only the first 2 styles correspond to the elementary years.

***Experienced faith.*** This style of faith takes place during the formative years (Westerhoff, 2012). Since children learn by mimicking others, during this stage of faith, they may recall information through rote learning without having assimilated its meaning (Westerhoff, 2012; Van Niekerk and Breed, 2018). As Westerhoff (2012) explains:

Experience is foundational to faith. A person first learns Christ not as theological affirmation but as an affective experience. For children and adults, it is not so much the words we hear spoken that matter most but the experiences we have which are connected with those words. (p. 92)

***Affiliative faith.*** This style of faith occurs during the older elementary and middle adolescent years. As Westerhoff (2012) claims, it appeals to people's need to connect with "community" as part of their "identity" (p. 94). Additionally, he asserts that affiliative faith embodies an emphasis on the "heart" and not just the head, suggesting that "far greater attention needs to be given to the heart and those actions that encourage the development of religious affections" (Westerhoff, 2012, p. 94). Lastly, he suggests the need for children in this stage of development to adopt the faith story shared among believers as their own (Westerhoff, 2012). The tenets of Westerhoff's styles of faith seem to coincide with Sire's (2015) three-dimensional conception of worldview, thus contributing to the model of biblical worldview formation in elementary-age children (5-10).

### ***Bandura's Social Development Theory***

Crain (2010) contends that Bandura recognized the process of shaping human behavior transcended the ideas of popular behaviorists, including Skinner. Bandura (1977) argues that behavior is learned; it is not innate, except for involuntary responses. The components of learned behavior include modeling, observation, and imitation (Bandura, 1977). Children understand the

world based on what they see and when reinforcement is given (McCormick and Scherer, 2018, as cited in Bandura, 1986). Not only should parents be conscious and intentional of the behaviors and attitudes they are modeling for their children, but they should also be purposeful in providing age-appropriate reinforcement when children emulate pro-social attitudes and behaviors.

Adults respond differentially to children's behaviors, and this differential responsiveness is one kind of information children take into account when formulating personal standards or ideas about which behaviors are worthy of self-blame or self-praise. Children observe that people prescribe self-evaluative standards for themselves as well, and this behavior is also considered when formulating personal standards. In addition to imitating the evaluative behavior of others, children are also reinforced by agents of socialization for engaging in self-regulation. In the end, self-regulation depends, then, on external forces. (McCormick and Scherer, 2018, as cited in Bandura, 1986)

Bandura's (2003) social learning theory has several implications for fostering children's development in many areas, including spirituality. Moreover, "social learning theory is increasingly cited as an essential component of sustainable natural resource management and the promotion of desirable behavioral change" (Nabavi, 2012, as cited in Muro and Jeffrey, 2008, p. 5). Just as parents who desire their children to eat vegetables or use proper manners should make a concerted effort to model these behaviors, parents who want their children to develop spiritual disciplines and, more importantly, a comprehensive view of Christianity must authentically model these behaviors. Van Niekerk and Breed (2018) argue that parents' daily behavior impacts children's spiritual growth. Since children learn through repetition, it is critical that parents consistently model their faith in practical ways. The most significant models in children's lives are their parents (Yount, 2010, as cited in Sprinthall, 1994, p. 259). Modeling embodies every aspect of life, including faith. A sobering reality is that "How you [parents] express and live your faith will have, all things being equal, a greater impact on your child's life than any other factor" (Davis, 2020, as cited in Powell & Clark, p. 184).

## **Summary**

Understanding worldview and worldview development can acclimate evangelical Christian parents to the awareness of strategies, resources, and support systems they can utilize to influence their children's faith formation and, more importantly, develop their children's framework for living. This worldview encompasses beliefs, commitment, and behavior based on God's Word. Furthermore, numerous theories exist regarding child development during the elementary years (5-10). Understanding how children ages 5-10 develop socially, emotionally, cognitively, morally, and spiritually can give one greater insight into how foundations for biblical worldview development may be established during the elementary years (5-10). Both a theological and theoretical framework are necessary to understand how biblical worldview development takes place in elementary children; however, there is related literature that must also be considered, which includes parenting styles, the formative years, intentionality, stewardship, prioritizing what is important, the role of the Church regarding children's faith formation, and additional studies based on biblical worldview development.

### **Related Literature**

In addition to understanding the theological and theoretical contexts for this study, one must consider the subtopics related to the role of evangelical Christian parents in establishing foundations for biblical worldview development in their elementary-age children (5-10). These subtopics include, but are not limited to, parenting styles, intentionality, the parents' role, stewardship, prioritizing what is important, the role of the Church regarding children's faith formation, and additional studies regarding biblical worldview development.

### **Parenting Styles**

Not all parents parent their children the same way. Several commonalities characterize parenting styles. The beliefs, dispositions, and actions associated with parenting children constitute parenting styles (Levin, 2011). Extensive research reveals that there exist 4 basic



parenting styles that correlate with children's socio-emotional development (Sheh, 2013, as cited in McWayne, Owsianik, Green, and Fantuzzo, 2008).

Maccoby and Martin (1983) address the evolution of parenting styles, citing the contributions of Baumrind (1966, 1971, 1991), who created the initial template regarding parenting (Maccoby & Martin, 1983). Baumrind classified parenting styles into three groups: Authoritarian, Permissive, and Authoritative (Maccoby & Martin, 1983). After examining Baumrind's model, Maccoby and Martin added a fourth parenting style: Neglecting or Uninvolved. Parenting styles directly correlate with children's growth and development (Shears et al., 2018). How parents respond to and govern children's behavior dramatically affects their mental wellness and sense of accomplishment (Baumrind, 2012). Because of their importance and profound impact, parenting styles should be considered a key component in establishing foundations for biblical worldview development in elementary-age children (5-10).

### ***Authoritative Parenting***

The majority of Baumrind's (1971, 1989) research was based on two components of parenting: "authority and affection" (Levin, 2011). This balance appears to align with God's Word and the tension between truth and grace (ESV, Jn 1:14 & 16-18). The authoritative parenting style enables parents to "exercise significant authority over their children's behavior but at the same time they do this with warmth and affection" (Levin, 2011, p. 213). This type of parenting style is defined by "reasonable demands" and parents who are "consistent and sensitive" (Levin, 2011, p. 213). Levin (2011) explains:

The authoritative parenting style is seen as the most effective approach to child-rearing. This style of parenting leads to socially responsible, competent children. In addition, children reared in this way become achievement oriented and cooperative with both adults and peers. Children are given autonomy appropriate to their age and ability but ultimately it is the parents who are in charge. This is the optimal approach to ensure good decision making ability in the children. This approach leads to greater compliance by the

child, when compliance is critical. Children are not only more likely to comply with authoritative parenting; they are most likely to want to be like their parents. (p. 214)

The authoritative parenting style seems to best resonate with Jesus' leadership as He provides guidelines for His children in the context of love, emphasizing expectations and consequences (ESV, Ex 20:2-17; ESV, Heb 10:23; ESV, Gal 2:20; ESV, Eph 4:29-32; ESV, Rom 6:23; ESV, Gal 6:7-8). He gives His children free will as well as grace, even though grace is not a license to sin (ESV, I Cor 10:13; ESV, Gal 5:13; ESV, Jn 7:17; ESV, Josh 24:15; ESV, II Tim 1:9; ESV, Eph 4:7; ESV, Eph 1:7; ESV, II Cor. 12:9; ESV, Jms. 4:6; ESV, Rom. 6:15).

### *Authoritarian Parenting*

Conversely, the authoritarian parenting style includes a strong component of control, just like the authoritative parenting style; however, Levin (2011) reveals that it lacks the necessary nurturing. She also explains that authoritarian parents maintain stringent guidelines in rearing their children to control their behavior (Levin, 2011). Obedience may be achieved temporarily; however, when exposed to this parenting style for an extended time, children are not prepared to make choices or assume ownership of their actions (Levin, 2011). Afsheen (2017) argues that not only is the authoritarian parenting style not beneficial to children, but its effects can also be highly damaging. Baumrind (2012) explains that "authoritarian and authoritative parenting styles, both highly power-assertive, have markedly different effects on the competence and well-being of children" (p. 48). Furthermore, she argues that authoritarian parenting can potentially harm a child's development (Baumrind, 2012).

When the kind of power parents assert is qualified by the use of reason, open to negotiation and outcome-oriented (that is, confrontive), it is an essential part of the socialization process by which youth acquire the habits, values, and knowledge they need to function effectively in their social community. By contrast, when the kind of power parents assert is arbitrary, peremptory, domineering and status-oriented (that is, coercive), its intended effect is to curb self-will, to inculcate dispositional compliance, and to support hierarchical subordination of children to adult authority. (Baumrind, 2012, p. 49)

**Discipline Versus Punishment.** Discipline teaches a person to self-regulate and follow the rules (Longman, n.d.). Hubbard (2003) explains that “While society relates discipline to an uncontrolled use of physical punishment, Biblical discipline involves love, the heart, and God’s Word” (p. 26). She posits that many parents avoid disciplining altogether because of the negative connotation associated with the word discipline. She also argues that parents would prefer to deal with inappropriate behavior rather than make the necessary investment to positively change it (Hubbard, 2003). When parents try to discipline their children, it is often only to get children to comply with their parents’ expectations but, not to shape their children’s hearts (Hubbard, 2003). Helping children understand the motives for their behavior is essential for appealing to their conscience (Tripp, 1995, p. 173). Bailey (2014) believes that discipline has a dual focus, “the health of the relationship and the skill set of those involved” (p. 13). Bailey also asserts that, as a society, adults typically focus on controlling children’s behavior. “We tend to treat their symptoms with rewards, punishments and removal instead of meeting their needs with a culture of inclusion, healing, and connection that builds resiliency” (p. 9). Like Hubbard, Tripp (1995) provides a biblical perspective of discipline; he explains:

God provides the understanding of what discipline is. Its function is not primarily punitive. It is corrective. The primary thrust of discipline is not to take revenge, but to correct. The discipline of a child is a parent refusing to be a willing party to this child’s death (Prov. 19:18). p. 54

Sadly, authoritarian parents frequently use punishment instead of disciplining their children (Afsheen, 2017, as cited in Dwairy, 2005).

### ***Permissive Parenting***

Parents who employ a permissive parenting style tend to be nurturing, but it is to a fault that they fail to recognize the need to set boundaries for their children (Levin, 2011). Suresh and Drisya (2021) submit that permissive parenting results in a lack of boundaries, resulting in

children having too much liberty to decide what they will do. Levin (2011) laments that permissive parents forfeit the opportunity to help their children navigate life, resulting in children being socially irresponsible and unable to self-regulate.

### ***Neglecting or Uninvolved Parenting Style***

Parents who utilize a neglecting or uninvolved parenting style are indifferent toward their children. Suresh and Drisya (2021) indicate that neglectful parents lack sensitivity to their children's needs. Hardy, White, Zhang, and Ruchty (2011) propose that the neglectful parenting style is characterized by a sense of detachment where parents do not engage with their children positively or negatively. This parenting style hinders the development of a healthy relationship between children and their parents (Smith et al., 2020, as cited in Alegre, 2011). Another potential consequence of this parenting style is the suppression of emotions within children (Smith et al., 2020, as cited in Buckholdt, Parra, & Jobe-Shields, 2014). Beyond the potential effects of parenting styles and their possible influence on children's biblical worldview development, the significance of the early years must also be considered.

### **The Formative Years**

The early years are the most influential regarding human development (Martin et al., 2014). There is no question that "ideas, thoughts, morality, and beliefs are established at a young age" (Mooney, 2018, as cited in Swanson & Corbin, 2009). Several studies confirm this, including *Starting Points: Meeting the Needs of Our Youngest Children* (Carnegie Corporation of New York, 1994) and the Search Institute's Developmental Assets Research (1990). Moreover, extensive research has been conducted in the Western world, revealing the relationship between children's formative years and their effect on later development (Onyango et al., 2021). Children's skillsets developed during their early childhood years directly

correspond to their later educational success (Escolano-Perez et al., 2020; Onyango et al., 2021, as cited in Frick and Mohring, 2015; Pitchford et al., 2016; Rey-Guerra et al., 2022).

Barna (2003a) states that “From the time a child is born until he or she is in the early primary grades, the child is voraciously consuming cues and lessons related to each of the developmental dimensions” (p. 62). Because of the growth potential represented by the formative years, it is vitally important that parents recognize the value of intentionally influencing their children’s development during this period (Search Institute, n.d.; Starting Points, 1994). The elementary years follow the early childhood years, another impressionable stage in children’s development. Eccles (1999) explains that “The developmental and social changes that occur between ages 6 and 14 are dramatic” (p. 30). Besides being dramatic, the elementary and early childhood years are likely crucial regarding worldview development (Barna, 2020a, 2023b). When one aspires to make fruit jello, one must be mindful of the importance of timing to capitalize on the moment when the fruit must be added before it is too late. Similarly, adults must seize opportunities to impact children’s growth during an optimal time in their development. Since children’s hearts and minds are most malleable at a young age, an investment in intentional parenting can yield significant dividends regarding children’s development, including their spiritual formation and biblical worldview development.

### **Intentionality**

God is intentional (Geiger et al., 2012; ESV, Psalm 139:13-16). Likewise, evangelical Christian parents should be intentional. “If we want our faith to endure for all generations, we must become increasingly confident and focused about the kind of faith we are trying to pass on to our children” (Anthony, 2010, p. 27). Evangelical Christian parents must recognize the significance of their role in influencing their children (Fields & Fields, 2018). Additionally, evangelical Christian parents must plan for the influence that they desire to have on their

children (Carney, 2019; McFarland & Jimenez, 2017; ESV, Lk 14:28). As part of this process, Carney (2019) insists that it is essential for parents to determine and document their family's beliefs and goals. Carney claims, "Building a strong family and raising a strong adult are both cultivated by a purposeful leader who takes the time and makes an effort to turn vision into reality through intentional action" (p. 8). This practice enables them to focus and be proactive versus reactive in their parenting efforts.

The English Standard Version of Habakkuk 2:2 states, "And the Lord answered me. Write the vision and make it plain on tablets that he may run who reads it." The instruction found in this verse resonates with Carney's (2019) advice, suggesting the significance of reflection and planning. As important as it is to have a vision, Carney also emphasizes the need to lead with values. In addition, she believes that parents must model these values (Carney, 2019). Since parents are the leaders of their homes, she recommends refining their leadership skills to maximize their effectiveness (Carney, 2019).

Similarly, Cloud (2006) compels readers to consider the importance of character regarding leadership. He argues that integrity is more than honesty, as he associates integrity with character (Cloud, 2006). He emphasizes that "Character is the ability to meet the demands of reality" (Cloud, 2006, p. 24). As leaders of their households, evangelical Christian parents must know how their character influences their children, as children often emulate the behavior modeled for them (Bandura, 1977). Covey (1989) advises parents:

If you want to raise responsible, self-disciplined children, you have to keep that end clearly in mind as you interact with your children on a daily basis. You can't behave toward them in ways that undermine their self-discipline or self-esteem. (p. 47)

Furthermore, giving children the competence and confidence to relate to others is critical (Clarkson, 2003). Yet, children need first to recognize their value and then how to honor others (Clarkson, 2003; ESV, Matt 22:39).

While parents may be concerned, even afraid of factors potentially harming their sons and daughters, they should focus less on external influences and more on their incredible capacity to impact their children's development (Fields & Fields, 2018). This statement reinforces that intentional parenting is essential, especially when fostering children's spiritual development (Barna, 2003a; 2023b; Carney, 2019; Comer & Comer, 2018; Davis, 2020; Erdvig, 2016, 2020; Kidder & Weakley, 2022; Tripp, 2016). Nevertheless, Christian parents must not be oblivious to the effects of media and entertainment as Barna (2003a) argues they will "either strengthen or weaken our worldview" (p. 60). Consequently, evangelical Christian parents can capitalize on the opportunities to engage in meaningful discussions with their children after watching films and television shows so that their children's biblical worldviews can be solidified rather than sabotaged (Barna, 2003a; 2023b; Dobson, 2011).

Research by Kinnaman and Matlock (2019) revealed a 5% increase in the church dropout rate in America among young adults from 2011 to 2019. Rather than question why these individuals stopped attending church, the authors determined what common denominators contributed to the young adults remaining in their faith. After studying the spiritually strong individuals, they "coined the term 'resilient disciples'" to describe them (Kinnaman & Matlock, 2019, p. 40). Their findings showed that the qualities that constitute being a resilient disciple were "frequently" but "not exclusively" produced in faith-filled homes (Kinnaman & Matlock, 2019, p. 55). This researcher believes that it is highly likely that parents' intentionality created these environments.

### **Stewardship**

To emphasize the significance of stewardship regarding the role of Christian parenting, Lynum (2018) describes an experience she had when she and her husband dedicated their son at church. While standing on stage, their pastor gave them a jar of nine hundred thirty-six pennies

and explained that the pennies represented the number of weeks they would be raising their son (Lynum, 2018). He instructed them to move a penny from the filled jar to the other jar each week so they would be aware of the time they had left to influence their child before he became an adult (Lynum, 2018). Lynum mentions that these jars symbolize a truth found in ESV, Psalm 90:12, which states, “So teach us to number our days that we may gain a heart of wisdom.” This wisdom, she suggests, is what is needed most for parents to spend their time wisely (Lynum, 2018). Similarly, a critical point is made by Joiner and Ivy (2016), who assert that from the time children enter the world to the time they leave their parents’ home, on average, there are only nine hundred thirty-six weeks (Joiner & Ivy, 2016). When children are born, the countdown begins (Joiner and Ivy, 2016).

Lynum (2018) explains that the nature of parenting is multi-faceted, demanding, and exhausting. Nevertheless, she shares that ESV, James 3:18 teaches, “And a harvest of righteousness is sown in peace by those who make peace.” A peaceful heart and a peaceful environment must be intentionally created. As Lynum asserts, when parents intentionally create an atmosphere of peace and model peace to their children, children can sense it and reap its benefits. She recommends creating a Peace Plan, a specific strategy for optimal living, which means unplugging from the world and plugging into the Creator of the world (Lynum, 2018).

Lynum’s (2018) book effectively argues that to make optimal investments in children’s lives, parents must look at the big picture, re-evaluate and rearrange their priorities, and use practical strategies for making every week count. Given the limited number of pennies in her jar, her parenting advice makes perfect sense (Lynum, 2018). Joiner and Ivy (2016) share a similar sentiment, “What you do as a parent every week matters. When you count your weeks, you tend to make your weeks count. If you want to influence your child’s future, get to know who they are today” (p.78). Their advice emphasizes the importance of relationships. God created humanity to



be in a relationship with Him and to enable His love to work in and through humanity so that others would be drawn to Him. (ESV, Ps 54:4; ESV, Ps 30:10; ESV, Gen 2:18; ESV, I Pet 4:8; ESV, Col 3:19; ESV, Eph 4:1-3; ESV, Prov 18:24; ESV, Jms 1:19-20). These relationships represent organizations and teams (Temple, 2018a; Van Engen, 2018). Addressing one aspect of team leadership, Temple (2019b) teaches that “You get what you honor,” meaning that valuing, recognizing, and rewarding the contributions of others will not only affirm them but will encourage them to continue to excel (9:42). This is true in any context, be it a church, business, or home. Children need reinforcement to demonstrate desired behavior (Bandura, 1977). Remembering, Christian parents’ ultimate goal is not to control children’s behavior but to cultivate their children’s hearts for Christ (Tripp, 1995).

### **Prioritizing What is Important**

While one’s decision to accept Christ does not ensure a commitment to following Him (Barna, 2023b; Erdvig, 2016, 2020; Tripp & Tripp, 2008; Westerhoff, 2012), Brewster (1997) cites a statistic from Myers (1994) stating, “nearly 85% of people who make a decision for Christ do so between the ages of four and fourteen” (p. 18). He later explains that his research indicated “a somewhat lower figure than Dr. Myers’—generally about 60 percent to his 85 percent” (Brewster, 1997, p. 18). Children's salvation is critically important; however, it is paramount that this spiritual marker takes place in the context of biblical worldview development. Citing Thompson (1996), Blake (2017) remarks:

It seems reasonable to conclude that the family of origin is the first place of spiritual formation. For better or worse, whether intentionally or haphazardly, it is within these ‘given’ families that, as children, our hearts and minds are fundamentally formed. Here we develop a sense of identity and heritage; here we learn patterns of relating intimately with others; here we hammer out our values, ideals and habits day by day and year by year. (p. 11)

To this end, Comer and Comer (2018) encourage parents to be single-minded in fostering their children's spiritual formation. They posit that parents have one objective: to help their children become dedicated disciples of Jesus (Comer & Comer, 2018). Ideally, this process warrants a collective approach of the Church and parents partnering for the same purpose: establishing foundations for biblical worldview development in elementary-age children.

### **The Role of the Church in Supporting Children's Faith Formation**

This section examines the role of the Church in supporting children's faith formation by exploring the current perspective of the Church. Next, the Church's current practices regarding children's faith formation are discussed. Lastly, the purpose of the Church as it relates to children's faith formation is addressed.

#### ***Current Perspective of the Church Regarding Children's Faith Formation***

Most church leaders agree that parents are primarily responsible for fostering their children's faith (Barna, 2019). They state that "99% of Protestant pastors, along with 96% of Catholic priests, ranked parents #1" as being the significant influencers regarding children's spiritual development (Barna, 2019, para. 2). Similarly, their research indicates that the Church is second in command in establishing and cultivating children's faith. Specifically, "92% of Protestant leaders rank [the Church] #2, and 77% of Catholic leaders" gave the Church the same ranking (Barna, 2019, para. 2). According to this research, both Protestant and Catholic leaders believe that "the Christian community," "schools," and "the government" also play an integral role in children's spiritual development; however, the percentages placed on the other 3 entities varies between Protestant and Catholic leaders (Barna, 2019, para. 2).

Hazel (2019) researched discipling youth. Her "survey received eighty-nine of the desired one hundred responses" (p. 47). Nearly one hundred percent of the "parents, grandparents, and guardians that were currently raising children between the ages of five and eighteen" who

participated in the survey indicated that parents are primarily responsible for children's faith (Hazel, 2019, p. 47). The research of the Barna Group (2019b) and Hazel (2019) suggests that parents and church leaders recognize parents as being the primary disciplers of their children. Yet, Hazel's (2019) research also reveals that parents need support for fostering their children's faith. Similarly, parents may need help establishing foundations for biblical worldview development in their elementary-age children.

### ***Current Practices of the Church Regarding Children's Faith Formation***

Blake (2017) intimates that "Since the birth of the Sunday school movement in the late 1700s, the Church has gradually taken on the role of educating children in the fundamentals of the Christian faith" (p. 12). Close examination of this current practice indicates that "When church leaders were asked to cite the main ways in which they prioritized children's spiritual formation, nearly three-quarters of Protestant pastors (73%) say they address children's spiritual formation by providing Sunday school and classes for youth" (Barna, 2019, para. 2). This statistic points to the stark reality that the Christian community is sorely lacking in its effort to impact the spiritual formation and biblical worldview development of children. Based on a sixty-minute Sunday school lesson, in an ideal situation, an elementary-age child (5-10) would receive only fifty-two hours of spiritual training within a year. Parents typically spend thousands of hours each year with their children, reinforcing that parents have a much larger and more significant opportunity to influence their children's faith and facilitate a biblical worldview in their elementary-age children (Schoelles, 2009). Another alarming reality is research from the Cultural Research Center indicates "that only one out of every eight children ministers—just 12%--has a biblical worldview" (Barna, 2023b, p. 185).

Furthermore, children's ministry has recently prioritized "increasing the entertainment factor rather than focusing on long-term spiritual formation" (Blake, 2017, p. 12). This grievous

change seems to align with Hazel's (2019) assertion that parents and children tend to perceive their church experience with a perspective of consumerism. This perspective is unhealthy and unbiblical and a barrier to creating a providential partnership needed to facilitate spiritual development and a biblical worldview in elementary-age children (ESV, Act 20:35; ESV, Eph 1:11-12). The Church's role is not to entertain but to equip.

Deficiencies in the biblical worldview of Christian parents were recently discovered by The American Worldview Inventory 2022. For example, "The biblical worldview teaches that human life is sacred. This viewpoint is held by just one-third (35%) of born-again parents" (Barna, 2022a, p. 2). Churches must help evangelical Christian parents and families develop their biblical worldview. Not only are the majority of children's pastors lacking a biblical worldview, but less than 50% of lead pastors have a biblical worldview, and among these senior pastors exist discrepancies between their beliefs and the truth outlined in Scripture (Munsil, 2022). Churches cannot equip parents if they do not have qualified leaders to train them.

### ***Current Purpose of the Church Regarding Children's Faith Formation***

One of the primary purposes of the Church is to fulfill the Great Commission (ESV, Matt 28:16-20). Referring to "Robbin's ministry model," Anderson and Skinner (2019) explain how "disciples make disciples" (p. 70). The purpose of making disciples is not only fulfilled within the physical walls of a building, referred to as a church, but wherever the spirit of God is leading (ESV, Rom 8:14; ESV, Jn 16:13; ESV, Matt 18:20). Estes (2018) insists that discipleship starts at home where children can authentically and actively participate in their faith development with the help of their parents. While this may be true, evangelical Christian parents who do not recognize this reality will not be intentional in capitalizing on it. Citing Strommen and Hardel (2000), Bunge (2008) reported that "One study of 8,000 adolescents whose parents were members of congregations in eleven different Protestant and Catholic denominations found, for

example, that only 10% of these families discussed faith with any degree of regularity, and in 43% of the families, faith was never discussed.”

These sobering statistics demand the attention of church leaders and Christian community members. While research suggests that parents are primarily responsible for their children’s faith development, it does not indicate that parents innately know how to navigate this process. Referring to Strommen and Hardel (2000), Bunge (2008) reveals that much programming in the last few years has proven that a collaborative effort between the Church and the home solidifies faith development. This point is reinforced by Shaw and Constantineanu (2016), who contend that collective action is needed to foster children’s faith and facilitate children’s spiritual development. Furthermore, a similar effort is necessary to promote biblical worldview development in elementary-age children (5-10). Mohamed (1996) states, “It takes a whole village to raise a child” (p. 57). Conversely, Barna (2003a) argues against this adage, insisting that, according to Scripture, the responsibility belongs to the parent. Nevertheless, Barna acknowledges that authentic Christian support systems can be of great value to Christian families in fostering their children’s faith.

Similarly, such support systems can greatly benefit children’s biblical worldview development (Barna, 2003a). Parents and the Church are given imperatives regarding the role of spiritual formation in children. The primary role of the local church is to equip parents to fulfill their biblical mandate (Barna, 2003a). A shortfall in either of their roles will prevent the creation of an ideal environment conducive to fostering children’s faith and biblical worldview development. Barna’s (2003a) remarks reinforce this point; he insists:

It is imperative that we understand God’s expectations of how children should be nurtured. The local church is crucial in this process, but a child’s family is central. Gaining a proper perspective on the partnership between parents and the church in the mutual effort to raise God-loving and God-fearing children is paramount. (p. 16)

Sadly, Blake (2017) describes the current disconnect that seems to exist between the local church and Christian families:

While children learn the basics of biblical concepts, ideas, and moral teachings within the context of the church, the application of faith into how it is lived out in the real world is often missing. A deficit exists in the way the church provides opportunities for family spiritual formation. Ultimately, parents are lacking the tools they need to reinforce what their children are being taught at church, while at the same time churches are missing the opportunity to equip them for this task. (p. 14)

Christians are called to be good stewards (ESV, Prov 14:23; ESV, Prov. 21:20; ESV, I Cor 4:2; ESV, I Pet 4:10). When churches practice stewardship concerning families, there is a high probability that it will have a positive effect on families. Blake (2017) argues the Church should support the spiritual development of parents whom God calls to facilitate their children's spiritual development. Shaw and Constantineanu (2016) insist that successful Christian ministry will nurture and equip parents to provide a Godly model to their children. Blake's (2017) agreement with this belief is conveyed in her comments:

The church's role in the spiritual formation of children is to teach the what of faith. In the classroom children are taught the fundamentals of what the Bible says, what our theological traditions, teach, and even what it means to be a Christian. However, it is the continued spiritual formation that occurs outside of the walls of the institution in the context of the family that teaches children the how and why of faith. As a family goes through life together, members work out how to incorporate what they have learned at church into their daily lives. Through this process of living out their faith as a family, children begin to learn why faith matters, how faith can make a difference in their lives, and even how to practice their faith. (p. 15)

The importance of the Church supporting parents as their children's primary disciplers cannot be overstated.

### **Additional Studies Regarding Biblical Worldview Development**

The following 4 studies are based on the concept of biblical worldview development. The first study explores the idea of a biblical worldview among K-12 Christian school educators. The second study examines the perceptions of the influences of Christian worldview development in

a homeschool environment. The third study discusses the biblical worldview of twelfth-grade students from Christian and public high schools, and the fourth study provides insight into biblical worldview formation in evangelical Christian emerging adults (18-23).

### ***Biblical Worldview Development of K-12 Christian School Educators***

Wood (2008) studied the biblical worldview of K-12 Christian school educators. “141 Christian educators” participated in his study (p. 191). The sample included “school administrators and Christian teachers,” using “the PEERS worldview assessment” (Wood, 2008, p. 91 & 79). The findings from his study reveal that there were no discrepancies between the worldviews of Christian school educators who attended a Christian university versus a non-Christian university, attended a Christian high school versus a public high school, and who were reared in a Christian home versus not reared in a Christian home (Wood, 2008). Additionally, no discrepancies existed among the worldviews of Christian educators who taught at the elementary level versus the high school level or who taught in a Christian school for more or less than a decade (Wood, 2008).

Wood (2008) noted “a statistically significant finding was evident in the area of school accreditation, implicating a variable existed that positively impacted the results of Christian educators employed at schools “accredited by ACCS” (p. 117). Furthermore, he states, “Research indicates that an intentional, focused, and specific biblical Christian worldview course of study conducted by a teacher produces positive results in increasing the biblical Christian worldview of students” (Wood, 2008, as cited in Davis, 2004; Fyock, 2008; Johnson, 2004; Olson, 2003). Wood emphasizes that if teachers do not maintain a biblical worldview, they cannot transfer that information to their students. Similarly, parents cannot influence their children’s perspectives with a different view.

### ***Influences of Christian Worldview Development in A Homeschool Environment***

Bowens (2020) conducted a grounded theory exploration of the influences of Christian worldview development in a homeschool environment, which “consisted of nine adult homeschool graduates who lived in the US and were educated in a Christian homeschool environment for at least 7 years to include secondary education” (p. 59). His research included interviews, and his findings revealed that there are specific strategies that homeschooling parents can utilize to foster biblical worldview development in their children:

1. Provide the student a safe Christian environment to learn.
2. Foster a positive relationship with the student through demonstrating the Christian worldview to include love and sacrifice.
3. Offer a customized learning experience with curriculum and learning activities that are Christian worldview and tailored to the student.
4. Encourage the student to own their faith and determine their beliefs based on the evidence parents provide and students discover through research.
5. Provide leadership and other opportunities for the student to demonstrate the Christian worldview. (Bowens, 2020, pp. 110-111)

Bowens (2020) did not specifically focus on the elementary years during his research but on the entire homeschooling experience of former homeschooled students. Furthermore, Bowens’ study concluded with some suggestions for homeschooling students to cultivate their biblical worldview development. These action steps include:

1. Study the Christian worldview through curriculum and learning activities provided by your parents and you discover yourself through research.
2. Observe the Christian worldview in parents, siblings (if any), and others.
3. Practice the Christian worldview through leadership and other opportunities. (Bowens, 2020, p. 111)

### ***Biblical Worldview of Twelfth-Grade Students from Christian and Public High Schools***

Taylor (2009) conducted a non-experimental, quantitative study, comparing high school seniors’ performance on worldview assessments. His sample population included students who participated in church youth ministry, some of whom attended Christian schools and were recipients of biblical worldview training and others who attended public schools and did not receive biblical worldview training (Taylor, 2009). Taylor’s research reveals that students who



participated in church youth groups, attended a Christian high school, and received additional biblical worldview training at school scored higher than the twelfth graders who participated in church youth groups, attended public school, and did not receive additional biblical worldview training (Taylor, 2009). His research also reveals that the time enrolled in a Christian school, with an emphasis of 7 years or more, positively impacted students' scores (Taylor, 2009). Similarly, the length of time students participated in a church youth group positively impacted students' performance on the worldview assessments when their participation was at least 4 years (Taylor, 2009). Taylor's research suggests that intentionality in training students with a biblical worldview and multiple entities working together for the common goal of biblical worldview development, such as the Christian school, church, and home, had the greatest impact on students' worldview assessment scores.

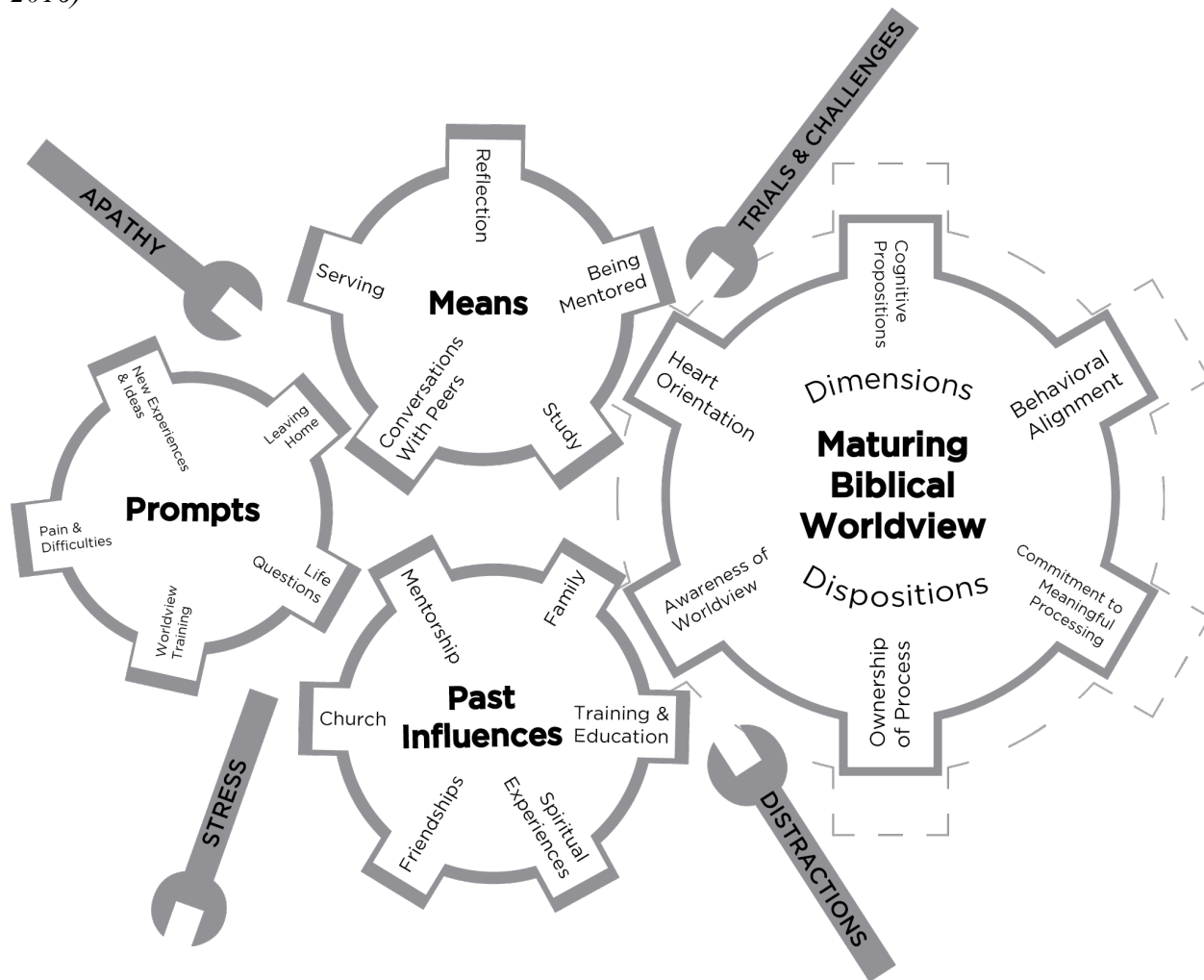
### ***Biblical Worldview Development in Emerging Adults***

Erdvig (2016) launched a grounded theory study to explore biblical worldview development in evangelical Christian emerging adults (18-23). The twenty participants in his research study completed a Worldview Development Timeline and participated in one-on-one interviews. Select participants were invited to attend a Focus Group Session. Erdvig used the data from his research to create a visual representation, illustrating the process of biblical worldview development in evangelical Christian emerging adults (18-23) (see Figure 2). As conveyed in his diagram, Erdvig concludes that it is more appropriate to describe an emerging adult's biblical worldview as maturing rather than to suggest an emerging adult possesses a biblical worldview based on Sire's (2015) three-dimensional concept of worldview. Erdvig's model also depicts the relationship between the emerging adults' past influences, the prompts that can serve as additional catalysts for biblical worldview development, and how emerging

adults can assimilate their understanding of a biblical worldview perspective. In addition, his model identifies the challenges in this process (Erdvig, 2016).

**Figure 2**

*Model of Biblical Worldview Development in Evangelical Christian Emerging Adults (Erdvig, 2016)*



Note: This figure was reprinted with permission (see Appendix B).

Erdvig's (2016) research reveals some significant findings. Concerning their respective childhoods, most participants in Erdvig's study explained the pivotal role their parents played in fostering their biblical worldview. These parents were intentional when it came to shielding their children from what they perceived to be negative cultural influences (Erdvig, 2016). Erdvig indicated:

Many parents are concerned about the supposed negative repercussions of raising their children with limited or carefully managed exposure to media and non-Christian friends, as if sheltering them from negative outside influences will somehow prove to be a handicap in the future (p. 184).

His research proved otherwise, and he concluded, “Providing a wholesome and protected environment in which to grow up is actually part of preparing children to continue to develop a Biblical worldview in their emerging adult years” (Erdvig, 2016, p. 184).

Foundations established prior to emerging adulthood provided the basis for biblical worldview development in emerging evangelical Christian adults (Erdvig, 2016). Based on his research, Erdvig (2016) recommends that Christian parents be “intentional and consistent” (p. 184). Christian parents should also afford their children experiential and academic learning opportunities that promote biblical worldview development (Erdvig, 2016). Encouraging long-term friendships with those who share a biblical worldview perspective and providing Christian adult mentors can also contribute to laying a solid foundation for biblical worldview development in children (Erdvig, 2016). Being instrumental in fostering and nurturing children’s faith at a young age is important, encouraging them to develop a personal relationship with the Lord (Erdvig, 2016).

The significance of Erdvig’s (2016) study in relationship to this study is three-fold. First, both studies utilized grounded theory approaches. Secondly, each study was focused on the process of biblical worldview development, using Sire’s (2015) three-dimensional concept of worldview as the theory guiding each study. While Erdvig’s research focused on emerging adults (18-23), this study concentrated on elementary-age children (5-10), enabling both studies to contribute to a comprehensive understanding of biblical worldview development within a lifespan. Moreover, the results from Erdvig’s study showcased the significant impact that Christian parents had on their children’s biblical worldview development. This key finding

inspired the direction of this researcher's study as she committed to understanding how evangelical Christian parents establish foundations for biblical worldview development in elementary-age children (5-10). Finally, the participants in Erdvig's study were emerging adults (18-23), whereas this study included both evangelical Christian parents and their respective evangelical Christian emerging adult children (18-25).

### **Rationale for the Study**

Parents have been given a biblical mandate to “train up [their children] in the way [they] should go,” and the fact that parents spend the most time with their children seems to qualify them as being best suited to influence their children's growth, specifically, their spiritual development (ESV, Prov 22:6; Barna, 2003a; 2023b; Blake, 2017; Kidder & Weakley, 2022). It is in the context of their family that children will most likely internalize their dispositions toward religion (Bao et al., 1999, as cited in Hyde, 1990). The majority of research indicates that parents have the most significant potential for shaping their children's spiritual development (Bao et al., 1999, as cited in Aldous, 1983; Ozorak, 1989 Van Niekerk and Breed, 2018). Similarly, Shaw and Constantineanu (2016) contend that nothing rivals the influence of the home in shaping children's development. They explain that the family is their initial encounter with life outside the womb, and they also assert that the families' leading influence on children remains as children become adults (Shaw & Constantineanu, 2016). Schoelles (2009) insists that regarding children's faith formation, there are 4 primary determining factors: the words of mothers, the words of fathers, the actions of mothers, and the actions of fathers. The degree of this influence should be capitalized on during the formative years as this period of development is foundational in a person's life (Mooney, 2018)

In addition to parents being recognized as primarily responsible for their children's growth and development, it is “through various means such as formal teaching, informal

discussions, role modeling, and co-participation in religious activities (e.g., prayer, scripture study, and worship service attendance), parents explicitly and implicitly convey religious and spiritual beliefs and practices to their children” (Hardy et al., 2011, as cited in Dollahite and Marks, 2005). Regrettably, Barna (2023b) reveals that while many evangelical Christian parents are focused on religious practices, very few intentionally facilitate their children’s biblical worldview development. He metaphorically illustrates the significance of a worldview by explaining its similarities to a computer’s operating system, which enables the computer to function according to its design (Barna, 2020b). In advocating for biblical worldview development, Barna (2023b) argues that it is no longer sufficient for evangelical Christian parents to take their children to church or teach them about Jesus, as being a Christian is not synonymous with having a biblical worldview (Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004).

While Sire (2015) indicates that the topic of worldview is almost three hundred years old, Erdvig (2016) reveals that only in the last four decades has a concerted effort been made to closely examine the concept of “Biblical worldview” (p. 33). During this time, the term biblical worldview has become part of the vernacular of the evangelical Christian community, as contemporary evangelical Christian authors have written extensively about this topic (Erdvig, 2016, 2020; Pearcey, 2004). Nevertheless, the literature lacks empirical evidence of how a biblical worldview develops throughout one’s lifetime (Erdvig, 2016).

### **The Literature Gap**

Several studies have specifically addressed spiritual development within the home, school, and local church. Likewise, extensive research has been conducted based on the Church’s role in equipping parents to be the primary caregivers of their children. The most prevalent perspective in literature is that the parents are primarily responsible for fostering their children’s

faith (Barna, 2003a; Blake, 2017; Erdvig, 2016; Hazel, 2019). Blake (2017) believes that a parent's responsibility is invaluable when it comes to children's development. Furthermore, speaking in the context of the point of salvation, Bruner (2010) states children's spiritual development within the home is a gradual, continual process; it is not confined to a conversion experience. Similarly, salvation is merely the starting point for surrendering one's life to Jesus Christ, establishing one's faith, and the sanctification process (Bertrand, 2007; Pearcey, 2004).

While understanding the concept of biblical worldview is increasing, insight into biblical worldview development is nearly nonexistent (Erdvig, 2016). Erdvig's (2016) pioneering efforts provide a model of biblical worldview development in evangelical Christian emerging adults. Yet, Erdvig argues the "need for a birth to death model of Biblical worldview development for people of Christian faith" (p. 196). Carter (2012) examined the worldview development of children, but her research was limited to four-year-old children in a preschool setting. Davis (2020) studied student and parent perceptions of parental influences on Christian worldview development; however, he focused on high school seniors. While additional research exists based on worldview development, no model in the literature explains the role of evangelical Christian parents in establishing foundations for biblical worldview development in their elementary-age children (5-10).

Current cultural realities demand the intentionality of evangelical Christian parents to not only form their children's faith but to facilitate their children's biblical worldview development (Barna, 2003a; 2023b; Comer & Comer, 2018; Erdvig, 2016, 2020; Kidder & Weakley, 2022; Pearcey, 2004). Carney (2019) states that it is the responsibility of parents to intentionally help their children develop competence daily so that they will have the essential skills for successfully navigating life once they become adults. It would seem, for evangelical Christian parents, that equipping their children with such skills is of the utmost importance for their children, especially

in light of the overwhelming opposition to Christianity present in today's society (Barna & Myers, 2017). Citing Strommen and Hardel (2000), Schoelles (2009) states, "Our culture, in contrast to former generations, no longer supports and encourages religious faith. Rather, it undermines it." If evangelical Christian parents desire that their children thrive versus merely survive as believers in Christ, then they must be purposeful in establishing foundations for biblical worldview development in their elementary children (5-10). Parental efforts will not only increase the likelihood of their children having a framework for living based on God's Word, to glorify Him in all they say and do, but will better ensure that their children are effectively equipped to win the war that is being waged against them (Barna, 2023b; ESV, II Cor 10:4-5; ESV, II Thes 3:3; ESV, Eph 6:10-11).

### **Profile of the Current Study**

This qualitative research study sought nominations from the leaders of BW Leadership Institute for prospective participants who met pre-determined criteria. These individuals were graduates of BW Leadership Institute who were evangelical Christians with a biblical worldview and their respective evangelical Christian parents who possessed a biblical worldview. Once this researcher received the contact information for the nominees, she communicated with these individuals electronically and via phone. After consent forms were signed and returned and a sufficient sample was obtained, this researcher began distributing instruments, one at a time, to the graduates and their parents. The initial instruments given to graduates and their parents were the same: a Demographic Survey and an online 3D Worldview Survey. Graduates then completed a Worldview Development Timeline and a Family Influence Journal and participated in a one-on-one interview with the researcher. Their respective parents completed a Parental Influence Questionnaire, and select parents were invited to participate in a Focus Group Session. Using a grounded theory approach, this researcher prayerfully immersed herself in the data from

all of the instruments, wrote memos, and analyzed and coded data as an iterative process. A total of 5 graduates and 9 parents participated in this study, completing all of the instruments. This research aimed to create a model depicting how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10). The theory guiding this study was Sire's (2015) three-dimensional concept of worldview.



## **CHAPTER THREE: RESEARCH METHODOLOGY**

This chapter provides an overview of the methodology used to research and create a model of how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10). This overview comprises a research design synopsis, including the problem, purpose statement, research questions, research design and methodology, setting, participants, the role of the researcher, and ethical considerations. This chapter also discusses data collection methods and instruments and data analysis, addressing analysis methods and trustworthiness. A summary is included at the end of this chapter.

### **Research Design Synopsis**

#### **The Problem**

Everyone has a worldview that influences their view of the world (Barna, 2003a, 2020b, 2023b; Blackwell, 2019; Davis, 2020; Erdvig, 2016, 2020; Pearcey, 2004; Phillips et al., 2008; Sire, 2015, 2009/2020). Sire (2015) asserts:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality and that provides the foundation in which we live and move and have our being. (p. 141)

Humans are not born with a worldview; however, Sire (2015) explains people's presuppositions are developed through their experiences and environmental influences, thus forming the foundations for their worldviews. Barna (2023b) insists worldview development begins during infancy and is essentially formed by age thirteen. His belief reinforces the importance of the formative years and the urgency of influencing children's worldview development at a young age. His comment is also implicit in the need for intentionality in shaping a child's worldview (Barna, 2003a; 2023b). He concludes that children will constantly make decisions based on their worldview after it has been formed (Barna, 2003a). Furthermore, Barna (2020b) and Sartini and

Ahimsa-Putra (2017) claim that once an individual's worldview is established, it is nearly impossible to change.

Conversely, Erdvig (2016) and Sire (2015) assert that worldview development happens on a continuum, extending beyond the teenage years and lasting throughout one's lifetime. Nevertheless, the primetime for establishing foundations for biblical worldview development is during the formative years (Barna, 2003a, 2020b, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022). While diverse worldviews exist, it seems that Christ-followers would desire to develop and maintain a biblical worldview framed by the truth found in God's Word (Barna, 2003a, 2023b; Naugle, 2002; Pearcey, 2004; Phillip et al., 2008; Sire, 2009/2020, 2015). Based on his research, Erdvig recognizes the necessity of understanding and depicting biblical worldview development as a lifelong process for evangelical Christians, as such a model does not currently exist.

If worldview development happens primarily during the first decade of life, then evangelical Christian parents must be proactive in establishing foundations for their children's biblical worldview development (Barna's, 2003a, 2020b, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022). Several sources cite parents as having the most significant potential for impacting their children's worldview development (Barna, 2003a; Davis, 2020, as cited in Barna, 2019; Erdvig, 2016; Geisler & Watkins, 1989; Huffman, 2011; Powell & Argue, 2019; Powell & Clark, 2011; Sire, 2004; Kidder & Campbell, 2020; Kidder & Weakley, 2022). Since empirical evidence explaining how evangelical Christian parents establish foundations for biblical worldview development in elementary-age children (5-10) seems to be lacking, a grounded theory study is warranted to construct a model that exemplifies this phenomenon.

Further justification for creating a model of biblical worldview development in elementary-age children (5-10) is that whether or not parents realize it, much less understand its

magnitude, there is a progressive, Godless agenda that is intentionally targeted toward the hearts and minds of psychologically defenseless children (Barna, 2003a, 2020b, 2023b). To confirm this reality, one only has to look at children's television programming, advertisements, and ideologies that have infiltrated America's public schools, including Critical Race Theory and transgenderism (Elbaum, 2023).

Since kindergartners in seven states are now being taught that they can choose their gender (Meckler, 2022), and some parents are using gender-neutral pronouns with their young children (Blount, 2019), the need for children to know their identity in Christ has never been more apparent or essential. Knowing one's identity in Christ results in rejecting cultural bait and fulfilling one's kingdom purpose (Geiger et al., 2012). Parents must demonstrate authentic faith, especially in a culture that rejects Christianity (Schoelles, 2009). Children need to know how to live biblically if they are to internalize their parents' faith (Schoelles, 2009). This responsibility is one that evangelical Christian parents must fulfill rather than abdicate to the Church (Barna, 2003a, 2023b).

Jesus taught His disciples that "the enemy comes to kill, steal and destroy" (ESV, Jn 10:10). Believers are admonished to "Be sober, be vigilant; because your adversary the devil, walks about like a roaring lion, seeking whom he may devour" (ESV, I Pet 5:8). The enemy attacked the first family in the Garden of Eden, and he has been attacking families ever since (ESV, Gen 3:1; ESV, Jn. 10:10). Johnson and Johnson (2018) insist that "The devil loves to have influence in the home. If he wins there, he wins everywhere" (p. 135).

Either we teach our children intentionally about God, about life, about values, about individual responsibility and God's purpose and destiny for us, or our silence will teach them. Being unintentional in these things teaches them about complacency, indifference, a divided heart, cowardly living and living for the temporal over the eternal. It is vital that we rise up and teach our children. We are the ones God has gifted to accomplish the impossible through the generation put into our charge. (Johnson and Johnson, 2018, pp. 136-137)

Current cultural realities demand the intentionality of evangelical Christian parents to not only form their children's faith but also facilitate their children's biblical worldview development. Consequently, parents and church leaders must realize that rote memorization of biblical facts is insufficient to foster children's spiritual formation, much less facilitate biblical worldview development. Deuteronomy 6 provides parents with biblical guidelines that, when followed, can enable them to help their children bridge the gap between theory and practice or belief and behavior as children's hearts are oriented toward God. It is a passage of Scripture that suggests that children be enveloped in a biblical worldview (Erdvig, 2020). Wilhoit (2000) contends that "Christians must not just learn about the Bible, but must learn to use the Bible, both in ordering their own lives and in ministering to others" (p. 170). Furthermore, Richards and Bredfeldt (1998) emphasize that the goal of using the Bible as an instructional tool is not merely to focus on the Bible's content but to teach how the Bible relates to daily living. Additionally, Barna and Myers (2017) insist that to successfully navigate today's culture war, it is not sufficient for children to maintain an understanding of Scripture without understanding why they believe it.

Applying biblical precepts is especially critical in current American culture as today's world seems saturated with messages that glorify sinfulness. Unless parents intentionally guide their children and do their best to ensure that they are grounded in God's Word and an understanding of the overarching biblical narrative, children will be susceptible to developing a lukewarm faith at best, one that will not serve them well in navigating their future or conforming their lives to Christ (Barna, 2023b). It is paramount that parents recognize the war being waged against them and their children so that they can make the necessary mental and practical adjustments to intentionally facilitate their children's spiritual transformation (Barna, 2003a;

2020b; 2023b; Tripp, 2016). There is too much at stake for evangelical Christian parents not to be deliberate and prayerful in fostering their children's spiritual development, giving them a framework for perceiving the world, themselves, and others and for making decisions based on the Bible (ESV, II Cor 10:4; ESV, Eph 6:12; ESV, Phil 3:12-14; ESV, Matt 21:22; ESV, Mk 11:24; ESV, Phil 4:13; ESV, Eph 5:15-17; ESV Col 3:23; ESV, Col 1:16; ESV, Phil 2:3-5; ESV, Prov 3:5-6). The demand for evangelical Christian parents to establish foundations for biblical worldview development in their elementary-age children (5-10) is unequivocally critical.

### **Purpose Statement**

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from BW Leadership Institute so that a model of this process could be created. The theory that guided this study was Sire's (2015) three-dimensional concept of worldview.

### **Research Questions**

This researcher began her study by asking, "How do evangelical Christian parents establish foundations for biblical worldview development in their elementary-age children (5-10)?" Since empirical data regarding this topic seemed to be inadequate, this researcher conducted research that aspired to answer the following five research questions and provide insight into her initial inquiry:

**RQ1.** To what extent did parental instruction influence the development of a child's biblical worldview?

**RQ2.** What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?

**RQ3.** What parenting strategies were used by evangelical Christian parents to effectively counter the cultural influences on their elementary-age children?

**RQ4.** What resources and support systems were used or were needed among evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their elementary years?

**RQ5.** What value, if any, exists in a parental organizational partnership?

### **Research Design and Methodology**

This qualitative study used a grounded research design. Qualitative research is warranted when the purpose of an empirical study is to seek insight into a human phenomenon. (Corbin & Strauss, 2015; Creswell & Creswell, 2018; Leedy & Ormond, 2016). Conducting qualitative research involves obtaining data from individuals who share their ideas, feelings, experiences, and perspectives through interviews and documents, often encouraging open-ended expression (Corbin & Strauss, 2015; Creswell & Creswell, 2018; Leedy & Ormond, 2016). This researcher needed to collect this type of data to understand the process of biblical worldview development in children (Creswell & Creswell, 2018). Qualitative research can be appealing as it allows for fluidity in gathering data (Corbin & Strauss, 2015; Creswell & Creswell, 2018; Leedy & Ormond, 2016).

Numerous designs can be used for qualitative research depending on the study's objective (Corbin & Strauss, 2015; Creswell & Creswell, 2018; Leedy & Ormond, 2016). Since this researcher aspired to create a model depicting how evangelical Christian parents establish foundations for biblical worldview development in their elementary-age children (5-10), she chose to use a grounded theory design. According to Creswell and Creswell (2018), grounded theory is defined as “a qualitative strategy in which the researcher derives a general, abstract theory of a process, action or interaction grounded in the views of participants in a study” (p. 248). This approach is frequently used when a theory or explanation of a phenomenon is lacking in the literature (Corbin & Strauss, 2015; Creswell & Creswell, 2018; Leedy & Ormond, 2016).

Barney Glaser and Anselm Strauss are credited for creating grounded theory methodology (Charmaz & Thornburg, 2021). Additionally, these American sociologists led the charge in advocating that qualitative research be viewed as a viable and valid approach to scientific study (Charmaz & Thornburg, 2021). The concept of grounded theory study was birthed in the mid-twentieth century when Strauss, a college professor, received funding for research “to study death and dying using fieldwork methods” (Corbin & Strauss, 2015, p. 6). Having just earned his doctorate, Glaser accompanied Strauss in this effort (Corbin & Strauss, 2015). While Glaser was inexperienced in conducting qualitative research, they “worked out a methodology that combined their mutual sociological backgrounds with their diverse but complementary approaches to doing research” (Corbin & Strauss, 2015, p. 6). Their combined efforts forged a path for a new qualitative research methodology (Corbin & Strauss, 2015).

There are two distinguishing features of grounded theory methodology from other qualitative research designs (Corbin & Strauss, 2015). As its name suggests, theory is grounded in the data derived from the research (Charmaz & Thornberg, 2021; Corbin & Strauss, 2015). Other types of qualitative research begin their studies with theories in mind (Corbin & Strauss, 2015). Secondly, grounded theory methodology embodies an iterative process of collecting and analyzing data (Charmaz & Thornberg, 2021; Corbin & Strauss, 2015). By executing a grounded theory study, this researcher gathered and analyzed data from evangelical Christian parents and their respective emerging adult children in an iterative process, enabling her to develop a model, grounded in the data provided by this study’s participants, that illustrates the process of how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10).

## **Setting**

The setting for this grounded theory study was the US. More specifically, this study occurred among evangelical Christian parents whose emerging adult children graduated from BW Leadership Institute and are also evangelical Christians with a biblical worldview. This organization is a pseudonym to protect the organization's privacy as well as the privacy of its participants. BW Leadership Institute is a national leadership intensive for students ages sixteen to twenty-five. While being an evangelical Christian is not a prerequisite to participating in this program, many students who attend BW Leadership Institute are not only evangelical Christians but seem to possess some degree of a biblical worldview.

Since the participants represent various regions throughout the US, it was not feasible to interview all, if any, of these individuals in person. It is important in qualitative research that interviews be conducted in settings where participants feel most comfortable (Corbin & Strauss, 2015; Leedy & Ormond, 2016). This researcher conducted interviews and the Focus Group Session via Zoom so that the participants in this study could communicate in environments that were most comfortable and familiar to them. The other instruments used in this study could be completed in settings the participants preferred.

## **Participants**

The initial sampling strategy used in this grounded theory study was purposive sampling. This sampling method involves selecting participants whose qualities predispose them to provide the type of data desired for a study (Galvan & Galvan, 2017; Leedy & Ormond, 2016). Since this researcher sought insight into how foundations are established for biblical worldview development in elementary-age children (5-10), her sample needed to include evangelical Christian parents who maintain a biblical worldview and their emerging adult children who are evangelical Christians with a biblical worldview. The research



population for this grounded theory included both evangelical Christian parents who maintain a biblical worldview as well as their emerging adult children who are also evangelical Christians who have a biblical worldview and are graduates of BW Leadership Institute, having graduated within the last 6 years and are between the ages of 18-25.

This sampling method provided the necessary data regarding parental efforts and patterns among those efforts that informed the process of establishing foundations for biblical worldview development in elementary-age children (5-10). Additionally, this researcher used theoretical sampling. Leedy and Ormond (2016) define theoretical sampling as “a strategy of choosing data sources that are most likely to help a researcher develop a theory of the phenomenon under investigation” (p. 420). One of the values of theoretical sampling is that it yields optimal insight needed to create a theory where none previously existed (Strauss & Corbin, 1998). Consequently, this researcher focused on identifying the individuals deemed most successful in establishing foundations for biblical worldview development in their elementary-age children (5-10). These parents constituted the Focus Group participants that provided the essential data related to this study’s research questions.

For a grounded theory study, Creswell and Creswell (2018) suggest a sample size of “20-30” (p. 186). In addition, they explain the concept of “saturation,” citing that according to Charmaz (2006), “One stops collecting data when the categories (or themes) are saturated: when gathering fresh data no longer sparks new insights or reveals new properties. This is when you have an adequate sample” (Creswell & Creswell, 2018, p. 186). This researcher aimed to include 20-30 participants in her sample. Ideally, 10 of these participants would have been graduates of BW Leadership Institute who are emerging adults, ages 18-25, who self-identify as evangelical Christians and have a biblical worldview. The other 10-20 participants would have consisted of the evangelical Christian parents of these emerging

adults who also maintain a biblical worldview. The criteria for each type of participant are listed in Tables 1 and 2. Permission has been granted to adapt Erdvig's (2016) Criteria for Participation (see Appendix B).

**Table 1**

*Criteria for Participation (Graduates of BW Leadership Institute)*

- 
1. Self-identify as evangelical Christians living in the US
  2. Graduates of BW Leadership Institute within the last six years and are at least 18 years old but not older than 25
  3. Identified by the nominee as having a well-developed biblical worldview
  4. Has either one or two parents who are also US citizens who are self-identified evangelical Christians and are identified by the nominee as having a well-developed biblical worldview
  5. Willing and able to participate in distance-based or in-person interviews

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*Note.* Adapted from "A Model for Biblical Worldview Development in Evangelical Christian Emerging Adults," by R. C. Erdvig, Doctoral Dissertation, Copyright 2016 by R. C. S. Erdvig. Adapted with permission (see Appendix B).

**Table 2**

*Criteria for Participation (Evangelical Christian Parents)*

- 
1. Self-identify as evangelical Christians living in the US
  2. Identified by the nominee as having a well-developed biblical worldview
  3. Has an adult child who is at least 18 years old but not older than 25 and who graduated from BW Leadership Institute within the last six years
  4. Willing and able to participate in distance-based or in-person focus group session

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*Note.* Adapted from "A Model for Biblical Worldview Development in Evangelical Christian Emerging Adults," by R. C. Erdvig, Doctoral Dissertation, Copyright 2016 by R. C. S. Erdvig. Adapted with permission (see Appendix B).

The participants were selected from nominations provided by BW Leadership Institute leaders, individuals who possess and teach a biblical worldview perspective. This researcher contacted the leaders of BW Leadership Institute and electronically sent them an explanation of her proposed research. She requested that twenty potential participants

(graduates from their program who met the aforementioned criteria) and at least one of their respective parents be nominated for this study (see Appendix C). She received twenty-one nominations for graduates, 9 of them had at least one sibling nominated, and sixteen nominations for parents. Afterward, she contacted the prospective participants via email or phone (using a script) if an email address was not given to her (see Appendix D). She informed them of this study, fully disclosing its purpose and participation commitment (see Appendix E). Citing Sarantakos (2005), Creswell and Creswell (2018) emphasize the need to fully disclose a study's purpose to the participants. For some of the prospective participants, she did not receive an email response and could not reach these individuals by phone.

This researcher followed up with electronic communication with individuals interested in participating in this study. This process constituted part of the sampling procedure as not everyone nominated agreed to participate in this study. Once initial commitments to participate in the study were made, those individuals were asked to sign a consent form, which indicates that participants can remove themselves from the study at any time (see Appendix F). This protocol was followed with the evangelical Christian parents and their emerging adult children who are also evangelical Christians. Leedy and Ormond (2016) state that obtaining participant consent applies to most studies involving people. Additionally, they highlight that participation in a study is optional and insist that participants should be informed that they can choose to remove themselves from the study at any point (Leedy & Ormond, 2016).

This researcher was challenged to obtain a sufficient sample for what she believes to be two primary reasons. First, the commitment required to participate in this grounded theory study was substantial. Graduates would be expected to complete a demographic survey, an online 3D Worldview Survey, a Worldview Development Timeline, and a Family Influence

Journal. They would also be required to participate in a one-on-one interview and review an interview transcript for accuracy. Their respective parents would be asked to complete a demographic survey, an online 3D Worldview Survey, and a Parental Influence Questionnaire. Select parents would be invited to participate in an online Focus Group Session and would also be asked to review a transcript of the Focus Group session for accuracy. Most of the nominees who chose not to participate in this study explained their lack of availability in light of their current commitments: school, building a house, moving, etc.

The second barrier to obtaining a sufficient sample was based on the fact that it was essential for this researcher to have sets of individuals participate in this study, meaning that there needed to be at least one parent per graduate of BW Leadership Institute and vice versa. Unfortunately, there were instances when a graduate was available and willing to participate in the study, but neither of their parents committed to participating. When this happened, this researcher expressed gratitude to the graduate and explained that, unfortunately, they could not participate. Such was the case when a parent was available and willing to participate in the study, but their emerging adult child was not. By having both a parent and their emerging adult child participate in this study, this researcher was able to capture the perspectives of both members of the parent/adult relationship as a means of triangulation and to determine the degree of congruency in the data each family participant provided (Creswell & Creswell, 2018; Leedy & Ormond, 2016).

Of the twenty-one graduates and sixteen parents who were nominated, 8 graduates and 4 parents returned their signed consent forms, initially agreeing to participate in this study. When this researcher realized that she needed to recruit more participants for her research, she was permitted to contact another leader associated with BW Leadership Institute, located

in a different region of the US. After explaining her research study to the leader, this researcher electronically sent her an explanation of her proposed research and requested that this leader nominate potential participants (graduates from their program who met the aforementioned criteria) and at least one of their respective parents for this study. This leader nominated eleven graduates and their respective parents. Six of the graduates had at least one sibling nominated. Because this researcher knew most of these graduates and their respective parents, she first contacted these individuals by phone to inform them of her study. Then, she emailed the nominees an explanation of this study and a consent to participate form.

There were two families among these nominees whom this researcher did not contact. One family included a parent who could possibly be consulted to assist this researcher in reviewing data, so this researcher wanted to avoid a situation that would pose a potential conflict of interest for the prospective participant (Creswell & Creswell, 2018; Leedy & Ormond, 2016). The other family that was not contacted is one whom this researcher has known for several years and whose participation in this study would have created a challenge for this researcher to maintain objectivity (Creswell & Creswell, 2018; Leedy & Ormond, 2016).

From the first sampling, of the 8 graduates and 4 parents who returned their signed consent forms, only 2 graduates and 3 parents committed to participating in this study until its completion. From the second sample, 3 graduates and 6 parents agreed to participate in the study. Eighty percent of the BW Leadership Institute graduates who decided to participate in this study had both parents agree to participate in this study as well, resulting in this study's sample consisting of 9 parents who self-identify as evangelical Christians with a biblical worldview and 5 of their emerging adult children who also self-identify as evangelical Christians with a biblical worldview.

This researcher ensured her commitment to confidentiality from the first correspondence with prospective participants. Roberts (2010) reveals that one of the researcher's highest priorities should be maintaining confidentiality. After receiving the signed consent forms from each participant, this researcher emailed a demographic survey to each participant to be completed and returned via email. (see Appendix G). Permission was granted to adapt Davis's (2020) Demographic Survey (see Appendix H). The participants' geographic locations, ethnicities, genders, and religious affiliations were documented in the study once all participants were determined.

### **Role of the Researcher**

In qualitative studies, the researcher is the primary instrument (Creswell & Creswell, 2018; Leedy & Ormond, 2016). This researcher's role in the setting was to observe and document data while striving to maintain objectivity as she facilitated interviews and a Focus Group Session via Zoom. She was also cognizant of the challenge to avoid bias (Corbin & Strauss, 2015; Leedy & Ormond, 2016). Leedy and Ormond (2016) argue that "True objectivity probably isn't possible in qualitative research (if, in fact, it's ever possible in *any* research project)" (p. 356). Nevertheless, they propose that competent researchers can proactively increase the "trustworthiness and credibility of their findings" (Leedy & Ormond, 2016, p. 356).

To accomplish this, this researcher employed the assistance of an expert panel to review instruments and coding (Leedy & Ormond, 2016). The panel consisted of a qualitative research methodologist and 2 biblical worldview experts. All 3 experts teach at a Christian University committed to biblical worldview development, and both of the biblical worldview experts have published books about biblical worldview. She also immersed herself extensively and prayerfully in her study's data to achieve objectivity in developing theory. Additionally, she utilized triangulation (Leedy & Ormond, 2016) and frequently engaged in the process of "constant

comparisons” to consider the absence of data as well as the presence of data (Corbin & Strauss, 2015; Leedy & Ormond, 2016). She also sought “consistency” among her interpretations and the patterns within the data (Corbin & Strauss, 2015). A commitment to objectivity in analyzing and reporting data is paramount for producing an authentic theory. Strauss and Corbin (1998) conclude that “Theory derived from data is more likely to resemble the ‘reality’ than is theory derived by putting together a series of concepts based on experience or solely through speculation “how one thinks things ought to work” (p. 12).

### **Ethical Considerations**

It is essential that researchers be aware of ethical issues throughout every stage of the research process. It is equally important that researchers demonstrate a commitment to integrity while conducting each research phase. Creswell and Creswell (2018) emphasize ensuring that ethical considerations are included in a study proposal. Their argument originates from Punch’s (2014) point that “Research involves collecting data from people, about people” (Creswell & Creswell, 2018, p. 88). Citing Israel and Hay (2006), Creswell and Creswell (2018) contend that “Researchers need to protect their research participants; develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organization or institutions; and cope with new challenging problems” (p. 88).

While the national organization from which this researcher gleaned her sample accepts applicants from individuals ages sixteen to twenty-five, as previously stated, this researcher limited her sample to graduates of this organization, ages eighteen to twenty-five, so that obtaining parental consent for the participation of a minor and protecting that minor from harm was not necessary to conduct her research. Leedy and Ormrod (2016) argue that:

Under no circumstances should a research report, either oral or written, be presented in such a way that other people become aware of how a particular participant has responded

or behaved—unless, of course, the participant has specifically granted permission in writing for this to happen. (p. 114)

Consequently, this researcher explained her commitment to confidentiality in her letter to prospective participants. She also used a coding system to identify participants' responses in her spreadsheet. Additionally, she used pseudonyms for her participants and the organization from which they were nominated (Creswell & Creswell, 2018; Leedy and Ormond, 2016).

This researcher ensured that a high standard of ethics was maintained throughout her research. Moreover, she did not begin conducting her research until she received full approval from Liberty University's Institutional Review Board (IRB) (see Appendix I). Her attempt to obtain this approval started with confirming that the IRB's Application Checklist had been completed and that her IRB Application and supplemental documents were submitted in Cayuse.

### **Data Collection Methods and Instruments**

Once this researcher received IRB approval to conduct her study, she began the recruiting and sampling processes. She formally executed her grounded theory study after obtaining a sufficient sample with each participant's consent form signed and returned. Corbin and Strauss (2015) explain the intention of grounded theory "is to construct theory grounded in data" (p. 3). While grounded theory can be conducted using one of three different genres, including traditional or classic, symbolic interactionism, and constructivist (Chun et al., 2017), this researcher utilized constructivist grounded theory as she intended to "focus on how participants' construct meaning in relation to the area of inquiry" (Chun et al., 2017 as cited in Charmaz, 2006). A wide variety of instruments were used in this grounded theory study for collecting data that enabled this researcher to construct theory regarding biblical worldview development in elementary-age children (5-10).

### **Collection Methods**



This researcher first distributed instruments to BW Leadership Institute graduates and their respective parents via email. The first instrument was a demographic survey, and the second was a link to the online 3D Worldview Survey. All participants were asked to complete each of these instruments. The demographic survey was used to capture the demographic characteristics of the study's participants (Creswell & Creswell, 2018). The online 3D Worldview Survey provided insight into each participant's three-dimensional worldview (Sire, 2015) and was a means of triangulating data (Creswell & Creswell, 2018; Leedy & Ormond).

The graduates in this study also completed a Worldview Development Timeline (Patterson et al., 2012) and Family Influence Journal (Giraud, 1999). Additionally, they participated in individual interviews (Bowen, 2009, as cited in Glaser & Strauss, 1967). Parents in this study completed a Parental Influence Questionnaire (Leedy & Ormond, 2016). The data from these four instruments enabled this researcher to use theoretical sampling in selecting the parents who would be invited to participate in the Focus Group Session (Creswell & Creswell, 2018). Regarding data collection, "The only restriction is that the data collected *must* include the perspectives and voices of the people being studied" (Leedy & Ormrod, 2016, as cited in Charmaz, 2002, 2014; Corbin & Strauss, 2008). This researcher's data collection methods ensured this as she desired to accurately and completely capture the essence of the process she was studying (Corbin & Strauss, 1998; Leedy & Ormrod, 2016, as cited in Charmaz, 2002, 2014).

The data collection methods of any study must correspond with the research questions being asked (Creswell & Creswell, 2018). The following table identifies the correlation between this grounded theory study's research questions and the data collection methods used.

**Table 3***Research Questions and Corresponding Data Collection*

<b>Research Question</b>	<b>Data Collection Methods</b>
<b>RQ1.</b> To what extent did parental instruction influence the development of a child's biblical worldview?	<b>Graduate Participants:</b> Worldview Development Timeline, Family Influence Journal, Interview <b>Parent Participants:</b> Parental Influence Questionnaire and Focus Group Session
<b>RQ2.</b> What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?	<b>Graduate Participants:</b> Worldview Development Timeline, Family Influence Journal, Interview <b>Parent Participants:</b> Parental Influence Questionnaire and Focus Group Session
<b>RQ3.</b> What parenting strategies were used by evangelical Christian parents to effectively counter the cultural influences on their children?	<b>Graduates Participants:</b> Worldview Development Timeline, Family Influence Journal, Interview <b>Parent Participants:</b> Parental Influence Questionnaire and Focus Group Session
<b>RQ4.</b> What resources and support systems were used or were needed among evangelical Christian parents who successfully established foundations or biblical worldview development in their children during their children's elementary years?	<b>Graduate Participants:</b> Worldview Development Timeline, Family Influence Journal, Interview <b>Parent Participants:</b> Parental Influence Questionnaire and Focus Group Session
<b>RQ5.</b> What value, if any, exists in a parental organizational partnership?	<b>Graduate Participants:</b> Interviews <b>Parent Participants:</b> Focus Group Session

**Instruments and Protocols**

The researcher is the primary instrument for data collection in qualitative research (Creswell & Creswell, 2018; Leedy & Ormrod, 2016). Creswell and Creswell (2018) reveal that: Qualitative researchers collect data themselves through examining documents, observing

behavior, or interviewing participants. They may use a protocol—an instrument for recording data—but the researchers are the ones who actually gather the information and interpret it. They do not tend to use or rely on questionnaires or instruments developed by other researchers. (p. 181)

Triangulation is an effective data collection method used in qualitative research (Creswell & Creswell, 2018; Leedy & Ormrod, 2016). This process involves “Collection and comparison of multiple kinds of data, with the goal of finding consistencies or inconsistencies among them” (Leedy & Ormrod, 2016, p. 421). This researcher intentionally used triangulation to substantiate her study’s results.

### ***Worldview Development Timeline***

Patterson, Markey, and Somers (2012) submit that timelines are a valuable data source for executing qualitative research. The BW Leadership Institute graduate participants created a Worldview Development Timeline (see Appendix J), allowing the emerging adult participants to reflect on the development of their worldviews and providing them with a substantial amount of time to consider the influences of their worldview development before being asked questions about these influences during an interview.

### ***Family Influence Journal***

Giraud (1999) recognizes the substantive data that can be gleaned from using journals while conducting qualitative research. Consequently, the adult child participants were asked to complete Family Influence Journals (see Appendix K). Similar to the Worldview Development Timelines they created, the Family Influence Journals enabled them to reflect on the factors that influenced the development of their worldview; however, the journals provided the participants an opportunity to write in narrative form. By creating a Family Influence Journal, student participants had additional time to mentally prepare themselves for being interviewed about their worldview development.

## *Interviews*

Interviews are valuable for gleaning information in a grounded research study (Bowen, 2009, as cited in Glaser & Strauss, 1967). Charmaz and Thornberg (2021) reveal that most grounded theory research is based on interviews, and Leedy and Ormrod (2016) argue that it is paramount that researchers who are conducting a grounded theory study, utilize interviews as a primary means for gathering data as the data produced by the interviews will inform theory development.

This researcher utilized semi-structured interviews with all 5 graduates in this study. This approach allowed this researcher to ask pre-determined questions and additional questions that were customized based on the responses given by the participants (Leedy & Ormrod, 2016). After she received, extensively reviewed, and coded both artifacts (the Worldview Development Timelines and the Family Influence Journals) from the BW Leadership Institute graduate participants, making memoes simultaneously, she conducted web-based interviews via Zoom with these individuals, using an interview guide (see Appendix L). While this study focuses on the elementary years, this researcher recognized the influence of continued lived experience on the participants' responses to these interview questions.

As indicated in the Consent to Participate Form, the interviews were recorded. The researcher recorded the interviews on her computer and smartphone as a precautionary measure. The transcripts were initially provided by Zoom and reviewed and edited by the researcher before being sent to the participants for review for accuracy and trustworthiness (Leedy & Ormond, 2016). While the researcher cannot explain what prevented one of the interviews from being recorded on her computer, she was most grateful that she had used her smartphone as a secondary device for recording. For the one interview that was only recorded on the researcher's phone, she uploaded the audio file to rev.com, a website for Rev Transcription Services, which

provides confidential transcription services in a timely manner for a nominal fee. Once transcripts of these interviews were produced and reviewed by the emerging adult children with appropriate feedback regarding minimal or no changes warranted, this researcher examined the transcripts again. After closely analyzing the data produced by the BW Leadership Institute graduate participants, this researcher modified the questions she planned to ask the evangelical Christian parents during the web-based Focus Group Session conducted via Zoom.

### *Surveys/Questionnaires*

The surveys used to conduct this study were given to both the BW Leadership Institute graduates and adult parents. The first instrument was a demographic survey used to capture some of the characteristics of the participants in this qualitative study (Creswell & Creswell, 2018). The second survey was a 3-Dimensional Worldview Survey (Schultz, 2010). This instrument has been described as having “undergone statistical validity, and reliability review, and principle component analysis” (3-Dimensional Worldview Survey, n.d.). This researcher participated in a phone conference with Dr. Katherine Schultz to discuss the possibility of using the 3D Worldview Survey she created. Dr. Schultz provided written permission to use her survey for this study (see Appendix M). She also permitted this researcher to report the results in her dissertation. Monetary compensation was given to Dr. Schultz for her services in creating a final report of the participants’ results.

Evangelical Christian parents completed the Parental Influence Questionnaire, providing data regarding parental influence on the development of a biblical worldview in their elementary-age children (5-10) (Leedy & Ormond, 2016) (see Appendix N). Similar to giving the graduates an opportunity to mentally prepare for their one-on-one interviews by having them complete a Worldview Development Timeline and Family Influence Journal ahead of time,

having the evangelical Christian parents complete a Parental Influence Questionnaire prepared the select individuals for participating in the Focus Group Session.

### ***Focus Groups***

A focus group is when a researcher interviews more than one individual at a time (Creswell & Creswell, 2018). For the purpose of this study, the evangelical Christian parents identified as most successful in establishing foundations for biblical worldview development in their elementary-age children (5-10) constituted the Focus Group members. Eight parents were invited to participate in the Focus Group. These parents were contacted by phone and invited to participate in a Focus Group Session. A phone script was used (see Appendix O). All 8 parents accepted this researcher's invitation. Questions were asked of the Focus Group participants to enhance this researcher's understanding of how evangelical Christian parents establish foundations for biblical worldview in their elementary-age children (5-10) using a Focus Group Guide (see Appendix P). Upon attending the Focus Group, 6 of the 8 participants recognized each other and frequently commented on their connections with one another, referencing different organizations in which 4 or 6 of them had participated simultaneously. Comments made by these 6 participants about each other seemed to provide additional triangulation in substantiating data provided throughout the study concerning character and consistency in behavior (Creswell & Creswell, 2018; Leedy & Ormond, 2016).

Transcripts were provided to the evangelical Christian parents for their review to ensure the accuracy of the data documented. Only 7 of the 8 participants responded to the researcher regarding the transcripts; however, the parent who did not respond shares an email with his spouse, who indicated her approval of the transcript. Only minor changes were made, except for two parents who seemed to have Internet issues, so one of the two parents filled in the gaps in the few places where the transcript indicated he was inaudible. Another parent reviewed the

transcript and elaborated on specific questions in her attempt to fully explain her thoughts that she did not share during the Focus Group Meeting. The additional data she provided was included in this study.

### ***Document Analysis***

Bowen (2009) defines document analysis as “a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material” (p. 27). The purpose of document analysis is to glean insight that leads to the “develop[ment] of empirical knowledge” (Bowen, 2009 as cited Corbin & Strauss, 2008; see also Rapley, 2007). In seeking an understanding of the resources and support systems that were used or were needed among evangelical Christian parents who established foundations for biblical worldview development in their children during their children’s elementary years (5-10), this researcher used the feedback provided by evangelical Christian parents in their Parental Influence Questionnaires and the Focus Group data as a basis to explore and analyze documents (see Appendix Q). Additionally, the Worldview Development Timelines, Family Influence Journals, and interviews with their respective adult children provided valuable insight (see Appendix R; see Appendix S).

### **Procedures**

The researcher began by seeking approval from the IRB. Once permission was granted to conduct her qualitative study, she electronically sent a letter to nominators, the leaders associated with BW Leadership Institute. The criteria for participation were explained in the letter. After receiving responses from these nominators, she sent an electronic correspondence to the prospective participants, who are evangelical Christian parents, explaining what the study entailed, including the commitment from the prospective participants and consent to participate form. The initial email was followed up with a phone call to provide a personal introduction and

invitation to the study, beginning with the evangelical Christian parents. During the phone call, this researcher confirmed that the evangelical Christian parent understood all aspects of the study; a script was used for this phone call. Participating evangelical Christian parents were asked to complete a Demographic Survey, an online 3D Worldview Survey, and a Parental Influence Questionnaire.

A similar protocol was followed with the prospective participants who are graduates of BW Leadership Institute. The BW Leadership Institute graduates who gave consent to participate were asked to complete the Demographic Survey, an online 3D Worldview Survey, a Worldview Development Timeline, and a Family Influence Journal. Once data was collected, analyzed, and coded with memos being written throughout this process, semi-structured interviews were scheduled with the BW Leadership Institute graduates and conducted one-on-one using Zoom. After transcripts were provided to the BW Leadership Institute graduates for their review, and the transcripts were returned with the necessary revisions, albeit minimal, this researcher immersed herself in the data, using the same initial codes applied to the data of the Worldview Development Timelines, Family Influence Journals, and Parental Influence Questionnaires.

Strauss and Corbin (1998) confirm that coding is critical for analyzing qualitative data. They explain that grounded research involves “Data collection and analysis occur in alternating sequences” (Strauss & Corbin, 1998, p. 42). Corbin and Strauss (1990) assert that it is an iterative process that requires the researcher to simultaneously develop theory, create additional questions, and seek other input from participants to shape and solidify emerging theory. This process includes memoing, and Strauss and Corbin (1998) define memos as “Written records of analysis that may vary in type and form” (p. 217) (see Appendix T). They intimate that memoing is the term used to describe the process by which the researcher documents ideas while collecting and analyzing data, explaining that, as a theory evolves and increases in length, the memos will



become more complex and lengthier (Corbin & Strauss, 1990). This researcher utilized memoing throughout the process of collecting and analyzing data.

Based on the insight provided by her codes and memos, this researcher could recognize patterns and emerging themes in the data provided by each instrument. Additionally, she identified the parents who seemed to be most successful in establishing foundations for biblical worldview development in their elementary-age children (5-10). These parents were invited to participate in a Focus Group Session. This determination was made based on data from the Worldview Development Timelines, Family Influence Journals, Parental Influence Questionnaires, and one-on-one interviews with graduates.

## **Data Analysis**

### **Analysis Methods**

Leedy and Ormrod (2016) emphasize the role of the researcher as an instrument:

requires the researcher to make significant decisions and judgments throughout the data analysis process, not only about what strategies to use in general but also about which data are most likely to be noteworthy and how they evaluate and code specific pieces of data. (p. 356)

Creswell and Creswell (2018) reveal the significance of this strategy regarding the researcher's ability to organize and code the data collected. As the researcher collected data, she utilized qualitative data analysis software, specifically ATLAS.ti 23.2.1 for Mac, to increase her efficiency in organizing and analyzing data (Creswell & Creswell, 2018). Regarding the Worldview Development Timelines, Family Influence Journals, interviews, Parental Influence Questionnaires, and Focus Group Session, data gleaned from these instruments was stored in a password-protected computer. This researcher used three types of coding, open coding, axial coding, and selective coding, to analyze the data she collected (Corbin & Strauss, 2015; Leedy & Ormrod, 2016).

This researcher began the analysis process by reviewing data and assigning codes that correlate to general concepts; this preliminary process is known as open coding and is the initial step toward identifying and understanding data (Corbin & Strauss, 2015) (see Appendix U). One facet of this process is memoing, a strategy that this researcher used to track her ideas and questions as she analyzed data. Citing Birks and Mills (2015), Chun Tie, Birks, and Francis (2019) insist that a necessary element of data analysis in grounded theory research is memoing, as this practice ensures the integrity of the study.

This researcher spent excessive time completing the open coding process, partially due to the number of instruments collected but also in her attempt to utilize coding that best captured and described the data. Once the open coding process was completed, this researcher analyzed the data gleaned from her research to make connections, identifying similarities and patterns within the data. Corbin and Strauss (2015) define this type of coding as axial coding; it is also birthed out of the iterative process of analyzing data and memoing (see Appendix V). The third type of coding this researcher used is selective coding, where she chose the data needed to develop the grounded theory for this study (Corbin & Strauss, 2014). By coding, memoing, and continually reviewing data, themes emerged that ultimately resulted in the development of the grounded theory and model (Creswell & Creswell, 2018) (see Appendix W).

#### **Table 4**

##### *Data Collection Methods and Corresponding Methods for Analysis*

<b>Data Collection Method</b>	<b>Method of Analysis</b>
<b>Worldview Development Timeline</b>	This data was read and coded (open) with the researcher's memoing happening simultaneously.
<b>Family Influence Journal</b>	This data was read and coded (open) with the researcher's memoing happening simultaneously.

### **Interviews with BW Leadership Institute Graduates**

Interviews were recorded, and the data was transcribed. Participants were asked to verify the integrity of the transcripts. Afterward, data from the transcripts was read and coded (open) with the researcher's memoing happening simultaneously.

### **Parental Influence Questionnaire**

This data was read and coded (open) with the researcher's memoing happening simultaneously. In conjunction with the graduates' instruments, initial axial coding was conducted

### **Focus Group Session with Parents**

Interviews were recorded, and the data was transcribed. Participants were asked to verify the integrity of the transcripts. Afterward, data from the transcripts was read and coded (open) with the researcher's memoing. The processes of axial coding and selective coding followed while memoing happened simultaneously.

## **Trustworthiness**

The importance of trustworthiness in research cannot be overstated. Citing Shenton (2004), Leedy and Ormrod (2016) explain that:

Qualitative researchers don't necessarily *measure* things—at least not in the numerical sense of the word—but they need to ensure that their research is trustworthy, that data are collected ethically and accurately, and that findings are credible, plausible, and well-substantiated. (p. 239)

If research is not trustworthy, a researcher's efforts are in vain. Moreover, Williams and Morrow (2009) cite Choudhuri, Glauser, and Peregoy (2004) and posit that:

In any research endeavor, researchers are obligated to justify to the research community that they have done due diligence: that they have established a rationale for the study, a clear description of the data collection procedures and data analytic methods, and a clear description and interpretation of the data. (p. 576)

Because ensuring data accuracy in qualitative research is essential, this researcher asked the participants in her study to review the transcripts from the individual interviews and the

transcript from the Focus Group Session. In addition, this researcher asked a qualitative research methodologist and biblical worldview expert to review the coding she applied to the data derived from her study and the models that emerged from that data. The qualitative research methodologist expressed, “Your research process has been clear and trustworthy.” This researcher also emailed a copy of the model to the fourteen participants in her study and invited them to give her feedback.

### ***Credibility***

Referencing Merriam (1988), Creswell and Creswell (2018) contend that the researcher increases the study’s validity by using triangulation to collect and analyze data in a qualitative study. Credibility was achieved by the wide selection of instruments in this study and the consistent congruency among data provided by parents and their respective emerging adult children. Leedy and Ormrod (2016) emphasize the importance of “clearly distinguishing between data and reflections/memos,” meaning that the researcher will intentionally delineate the differences between “actual observations” versus “interpretations” from the onset of the data collection process (p. 240). This researcher made provisions as she recorded the “descriptive data” she observed from her “interpretations and reflections” (Leedy & Ormrod, 2016, p. 240).

### ***Dependability***

Leedy and Ormrod (2016) distinguish one of the differences between quantitative and qualitative researchers, revealing that the regularity of results in a quantitative study is evidence of “reliability,” whereas, in qualitative research, the regularity of results is referred to as being “dependable” (p. 239). Similarly, Golafshani (2003) asserts that Lincoln and Guba (1985) “use ‘dependability,’ in qualitative research, which closely corresponds to the notion of ‘reliability’ in quantitative research” (p. 601). Ultimately, the onus is on the qualitative researcher to be transparent about the data collection process and to ensure the dependability of the results (Leedy

& Ormrod, 2016). The method this researcher used was the creation of an “audit trail,” as evidenced in her appendices (Leedy & Ormrod, 2016, p. 241). Additionally, this researcher employed “member checking” (Leedy & Ormrod, 2016 p. 241) by having participants review data from interview and Focus Group Session transcripts to ensure its integrity.

### ***Confirmability***

Leedy and Ormrod (2016) and Creswell and Creswell (2018) indicate that the researcher is the primary instrument in a qualitative study. Consequently, Leedy and Ormrod (2016) argue that “biases can adversely affect the quality of the data obtained” (p. 239). They also submit that since ensuring 100% objectivity in “data collection” is highly improbable:

Qualitative researchers adhere to the standard of confirmability; that is, they make a concerted effort to base their conclusions on their *actual data* as much as possible—and to describe their data collection and data analysis processes in considerable detail—such that other researchers might draw similar conclusions from similarly collected and analyzed data. (p. 240)

This researcher provided the 5 graduates in this study with an opportunity to review the transcripts from the interviews. Participants could delete, add, or alter information to ensure the integrity of the data. She also provided the 8 parents who participated in the Focus Group Session with an opportunity to review the transcript from this online meeting. Once again, participants could delete, add, or alter information to ensure the integrity of the data. Additionally, two expert panelists reviewed her data collection and data analysis processes. Once a model was created and finalized with positive feedback from a qualitative research methodologist and a biblical worldview expert, this model was emailed to the fourteen participants in this study to solicit their input. Only one of the fourteen participants responded. A parent expressed that this researcher’s assessment of the process by which evangelical Christian parents establish foundations for biblical worldview development in their elementary-age children (5-10) was accurate and would greatly benefit parents.

### ***Transferability***

Transferability is a term frequently used in qualitative research (Leedy & Ormrod, 2016). Furthermore, due to the question of rigor regarding qualitative research, the concepts of “transferability” and “credibility” are used in place of “the terms validity and reliability” (Leedy & Ormrod, 2016, as cited in Lincoln & Guba, 1985; Shenton, 2004). Similarly, Slevin and Sines (2000) submit that according to Lincoln and Guba (1985), qualitative researchers should utilize the “term transferability” versus “generalizability” as the former term holds potential for application to other sites or situations (p. 91). The intrinsic value of a qualitative study seems to be in its transferability. This researcher desired that the results of her grounded theory study be transferable to benefit the evangelical Christian community. She ensured the transferability of the model she created, depicting how evangelical Christian parents establish foundations for biblical worldview development in their elementary-age children (5-10) by consulting with a qualitative research methodologist who served as an expert panelist for the duration of this study. This expert panelist specifically stated that this researcher’s model is transferable.

### **Chapter Summary**

The proposed research methodology for conducting this qualitative study was focused on the role evangelical Christian parents played in influencing the biblical worldview development of their elementary-age children (5-10). Selecting an appropriate sample of BW Leadership Institute graduates who were emerging adults who self-identified as evangelical Christians with a biblical worldview and their respective parents who also self-identified as evangelical Christians with a biblical worldview produced the necessary data for this grounded theory study. This sample also contributed to the development of a model that illustrates how evangelical Christian parents establish foundations for biblical world development in elementary-age children (5-10). Chapter Three explained the process of how this research methodology was executed, including

such details as the importance of adhering to IRB guidelines and ethical considerations, as well as this researcher's role, how data was collected and analyzed, and how trustworthiness and transferability were confirmed in this grounded theory research. The results of this study are included in the next chapter.

## CHAPTER FOUR: ANALYSIS OF FINDINGS

### Overview

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from BW Leadership Institute so that a model of this process could be created. Chapter One introduced the concepts of worldview and worldview development and their significance. Additionally, Chapter One identified parents as being primarily responsible for influencing their children, as outlined in Scripture, suggesting that parents have the most significant potential for impacting their children's worldview development.

Chapter Two explored relevant literature that provided theological and theoretical frameworks for this study. Chapter Two also revealed the difference between fostering faith in children and facilitating their biblical worldview development. Other pertinent topics, such as parenting styles and intentionality, were discussed in Chapter Two. Most importantly, Chapter Two identified the gap in research regarding worldview development as it relates to elementary-age children (5-10). Chapter Three explained the methodology used to conduct this grounded theory study, including descriptions of the setting and participants and an explanation of data collection and analysis methods.

Chapter Four presents the findings of this grounded theory study, beginning with an explanation of the protocol and measures, followed by a description of this study's participants. Since this study included both graduates of BW Leadership Institute and their respective parents, participants are described in this chapter in the context of their families through pseudonyms. Answers to the research questions that framed this grounded theory study are also included in Chapter Four. Additionally, this researcher presents a model for establishing foundations for



biblical worldview development in elementary-age children (5-10) who graduated from BW Leadership Institute. This model is grounded in the data gleaned from the Worldview Development Timelines, Family Influence Journals, Interviews, Parental Influence Questionnaires, and the Focus Group Session. Chapter Four concludes with an evaluation of the research design and a summary.

### **Compilation Protocol and Measures**

This grounded theory study sought to determine how evangelical Christian parents established foundations for biblical worldview development in elementary-age children (5-10) so that a model of this process could be created. The literature indicates the need for such a model, revealing a lack of understanding of how biblical worldview development occurs in children (Erdvig, 2016). Additionally, this study aspired to determine whether any value exists in a parental organizational partnership. Once IRB approval was granted for this study, this researcher contacted one of the leaders of BW Leadership Institute, requesting that he provide nominations (BW Leadership Institute graduates and at least one of their respective parents) for this study. After being given a list of twenty-one graduates and sixteen parents, this researcher attempted to contact these prospective participants via email and phone, informing them of the study and inviting them to participate. Since an insufficient sample was secured at that point, another leader associated with BW Leadership Institute who is located in a different region of the US was contacted, informed of this study, and asked to nominate BW Leadership Institute graduates and their respective parents who met the pre-determined criteria. 11 graduates and 14 parents were nominated. Initially, the sum of both samples was ten parents and eleven BW Leadership Institute graduates who agreed to participate in this study, submitting their consent forms, and some of whom completed the demographic survey and online 3D Worldview Survey;

however, a total of 9 parents and 5 of their respective emerging adult children who are BW Leadership graduates committed to and completed this study.

Once consent forms were signed and returned, parents and their emerging adult children were emailed the demographic surveys. Demographic results are listed in Table 5. After this instrument was completed and returned, participants were sent a link to complete the online 3D Worldview Survey. When graduates finished this task, they were emailed instructions for creating a Worldview Development Timeline. Once the parents completed the online 3D Worldview Survey, they were electronically sent a copy of the Parental Influence Questionnaire. When this researcher received the Worldview Development Timelines, she emailed the graduates instructions for creating a Family Influence Journal. Upon completion of this instrument, one-on-one interviews were scheduled via Zoom. The final instrument to be completed was a Focus Group Session consisting of select parents deemed most successful in establishing foundations for biblical worldview development in their elementary-age children (5-10).

### Demographic and Sample Data

**Table 5**

*Demographic Results*

<b>Participant</b>	<b>Sex</b>	<b>Age</b>	<b>Ethnicity</b>	<b>Region</b> *	<b>Church Affiliation</b>	<b>Education of graduate (ages 5-10)</b>
Mr. Atlas	M	70	Caucasian	S	Non-Denominational	
Mrs. Atlas	F	63	Caucasian	S	Non-Denominational	
Amanda Atlas	F	22	Caucasian	S	Baptist/ Non-Denominational	Homeschool
Mr. Bishop	M	56	Caucasian	W	None	
Bill Bishop	M	23	Caucasian	S	Non-Denominational	Homeschool
Mr. Carter	M	55	Caucasian	S	Reformed Baptist	
Mrs. Carter	F	54	Filipino/Asian	S	Reformed Baptist	

Canaan Carter	M	24	Half-Scots-Irish and Half-Filipino	S	Reformed Baptist	Homeschool
Mr. Davis	M	52	Caucasian	S	Reformed Baptist	
Mrs. Davis	F	48	Caucasian	S	Reformed Baptist	
Daniel Davis	M	18	Caucasian	S	Reformed Baptist	Homeschool
Mr. Evans	M	45	Caucasian	S	Non- Denominational	
Mrs. Evans	F	44	Caucasian	S	Non- Denominational	
Emily Evans	F	21	Caucasian	S	Non- Denominational	Homeschool

\*Regions of the US are those used by the US Census Bureau

## Family Descriptions

### *The Atlas Family*

Amanda Atlas is a twenty-two-year-old Caucasian female living in the West South Central region of the US. She stated, “I go to a Baptist Church, but I don’t consider myself a part of a specific denomination.” Her dad and mom are ages seventy and sixty-three, respectively. They also reside in the West South Central region of the US and are affiliated with a home church. As Mrs. Atlas clarified, “We attend a fellowship with like-minded families—no particular church affiliation.”

### *The Bishop Family*

Bill Bishop is a twenty-three-year-old Caucasian male living in the West South Central region of the US. His church affiliation is non-denominational. His father is a fifty-six-year-old Caucasian male living in the Mountain region of the US. When asked about his church affiliation, Mr. Bishop indicated, “None.”

### *The Carter Family*

Canaan Carter is a twenty-four-year-old, “Half-Scots-Irish and Half-Filipino” male living in the South Atlantic region of the US. His church affiliation is Reformed Baptist. Canaan’s father and mother are ages fifty-five and fifty-four, respectively. Mr. Carter is Caucasian, and his

wife is “Filipino/Asian.” They also reside in the South Atlantic region of the US and are affiliated with, as Mr. Carter responded, “Reformed Baptist in Doctrine.”

### ***The Davis Family***

Daniel Davis is an eighteen-year-old Caucasian male living in the South Atlantic region of the US. His church affiliation is Reformed Baptist. Daniel’s father and mother are ages fifty-two and forty-eight, respectively. Like Daniel, they are also Caucasian, live in the South Atlantic region of the US, and are affiliated with a Reformed Baptist church.

### ***The Evans Family***

Emily Evans is a twenty-one-year-old Caucasian female living in the South Atlantic region of the US and attends a non-denominational church. Emily’s father and mother are ages forty-five and forty-four, respectively. Like Emily, they are also Caucasian, live in the South Atlantic region of the US, and are affiliated with a non-denominational church.

## **Data Analysis and Findings**

The study’s participants disclosed either the age or general developmental timeframe of their spiritual conversion or re-dedication to Christ, as presented in Table 6.

**Table 6**

### *Age of Spiritual Conversion*

<b>Name of Participant</b>	<b>Age</b>
Mr. Atlas	Approximately 13
Mrs. Atlas Amanda Atlas	5
Mr. Bishop Bill Bishop	28
Mr. Carter Mrs. Carter Canaan Carter	Re-dedicated life at age 17
Mr. Davis	24
	16
	Teenage years
	30

Mrs. Davis	26
Daniel Davis	14
Mr. Evans	Approximately 25
Mrs. Evans	Re-dedicated life at age 23
Emily Evans	Teenage years

A common denominator among every participant in this study was the expression of humility and reverence for God and His sovereignty, as evidenced through their body language and written and verbal statements. In his interview, Canaan explained: “At the end of the day, my parents could have been absolutely perfect parents, and if it weren’t for the grace of God, I still would have strayed.” Other participants expressed parallel beliefs. Mr. Bishop indicated in his Parental Influence Questionnaire, “We did our best to hear from the Lord, and I’m sure never acted perfectly. But God has been at work in and through these children from their birth.” Mrs. Atlas advised, “Live the time you have with your children to the fullest and trust God with the results!” Similarly, Mrs. Carter stated, “All we need to do is just be faithful, and really the results are up to Him.”

Even though there was an acknowledgment of God’s presence, activity, and grace as they relate to parental efforts in establishing foundations for biblical worldview development in elementary-age children (5-10), the results of this study are presented below.

**RQ1.** To what extent did parental instruction influence the development of a child’s biblical worldview?

The evangelical Christian parents in this study provided numerous methods of instruction to influence the development of their children’s biblical worldview. As Mr. Davis expressed during the Focus Group Session:

You have active learning where we’re sitting down with the Word of God and going over specifics. And that’s duties as parents. But we also have passive learning where we’re living out life. And we’re making decisions based on precepts and statutes and sometimes

commandments. And when our children see that, that's a passive learning in the developing of a worldview.

Concerning biblical worldview instruction provided through parental modeling, the 5 graduates in this study cited one-hundred-fourteen examples of their parents modeling a biblical worldview as reflected in parents' biblical thinking, having a heart oriented to God, and behavior that aligned with the Bible. Evidence of the parents' biblical worldview is conveyed throughout the data included in Chapter Four and is confirmed in the axial coding. Emily expressed in her Worldview Development Timeline, "Living for Jesus is my parents' way of life and it is something they have infused into each of their children." Daniel shared a similar sentiment in his Worldview Development Timeline, "In total my parents taught me from the Bible what a Christian should be and were role models for what they taught as well."

Furthermore, when graduates were asked about the pivotal influences on their worldview formation during their elementary-age years (5-10), their responses included several similarities. They mentioned growing up in a Christian home immersed in a biblical worldview, having a homeschooling curriculum based on the authority of the Word of God, being immersed in Scripture, and being taught there was no conflict between faith and science or faith and history. Other formative factors included parents providing experiential learning opportunities, parents teaching them that their purpose is to live a life that brings glory to God, parents asking questions that required critical thinking, parents teaching them to guard their hearts and minds, parents teaching them that the Bible was God's truth, the ultimate authority, and parents teaching them that the Bible was not just a book of facts but a tool for everyday living. In his Worldview Development Timeline, Canaan commented about his mother's efforts in homeschooling him:

She did an amazing job instilling a love for learning, wonder at God's creation, and both ability and desire to communicate articulately. God's Word was always integrated in learning at home, and Mom adopted a classical education approach that was truly beneficial in my younger years. Later on, I was encouraged to question ideas and develop

opinions of my own through a logical and Biblical framework that was vital to developing the worldview I have today.

Additionally, graduates cited the significance of their family's devotional time and Bible study time, during which questions were asked, and stories of God's activity in people's lives were shared and discussed. Emily stated during her interview:

We've got a lot out of those family devotional nights just from reading the Word together and taking turns reading it, you know, and just them, my parents asking us questions, you know, how do we think about this? What do we think that means? What do you think God is trying to tell you. What do we learn about God through this passage? What does it tell us about us about how He made us? And how are we reflecting the like...How are we created in His image? And how is the gospel being told here, and just all the questions they would ask or just, a lot of really good conversation. And just, they're always, they're always just teaching us how to think, think critically and think for ourselves but most importantly and always impressing that, you know, if God's Word is truth and you know, differentiating that it's not our truth, not anyone else's truth, it's God's truth. So then, again, thinking about how thinking new things, and then just how it points back to the Lord and if it brings glory to Him or not.

When describing her parents' intentional efforts, Amanda, speaking on behalf of her and her sibling, explained, "We watched their example, and we wanted that." Referring to her parents, Emily concluded in her interview, "They've always just, throughout my entire life, they've been some...just my greatest influences."

The biblical worldview of the 5 graduates and 9 parents was evidenced in the high level of groundedness in their central propositions, heart orientation, and behavioral expressions, as demonstrated in the final coding and 3D Worldview Survey (see Appendix X). Each graduate in this study has established their own church liturgy as emerging adults. For instance, Canaan stated in his Worldview Development Timeline, "My parents were diligent to ensure that I was hearing the Word of God faithfully taught and preached every week, and as I grew into adulthood I maintained that priority." Two of the graduates are currently involved in church plants. While some graduates work in full-time ministry, each expressed a strong sense of purpose in their current context as they live out their respective roles in God's overarching

narrative, serving others. Interestingly, data provided by all 5 graduates revealed that the intentionality and consistency of their respective parents and the experiential learning they provided, the stories they shared about God's activity in others' lives, and the discussions that facilitated understanding of God's overarching narrative are either directly or indirectly connected to each of their respective current contexts. For example, in her Worldview Development Timeline, Amanda revealed:

During my younger years, Mom would read missionary stories from YWAM to us. I told my grandma when I was young that I wanted to be a missionary. These books were crucial in that dream and how God is fulfilling that dream now.

Similarly, in his Worldview Development Timeline, Bill expressed:

We also had access to a lot of historical sites, especially Civil War battlefields. Having a hands-on approach to my historical education really helped make our nation's heritage come alive to me in a very personal and powerful way, and I understood the price and value of freedom from a very young age. I would say that the saturation in scripture and ability to experience American History were some of the greatest influences on forging my worldview during my elementary years.

In his Worldview Development Timeline, he later explained, "As I moved into young adulthood, I had a lot of intense passion for protecting life, preserving freedom, and defending the authority of God's Word." Bill's current context allows him to channel his passions professionally.

**RQ2.** What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?

There were several strategies that the evangelical Christian parents in this study utilized to successfully establish foundations for biblical worldview development in their children during their children's elementary years (5-10). The overarching strategy used by these parents was their demonstration of maintaining a high level of intentionality. When asked to describe their level of intentionality in establishing foundations for biblical worldview development in their



child on the Parental Influence Questionnaire, all 9 parents expressed a high level of intentionality and, in some cases, an extremely high level of intentionality. Descriptions of their high level of intentionality included words like “determined” and “committed” and examples of areas that reflected intentionality. When Mr. Evans was asked about his level of intentionality in establishing foundations for biblical worldview development in his child, he responded, “Very high, rooted in my wife and I conviction to homeschool our children as opposed to secular education.” Mrs. Evans explained that she was very intentional about “Daily talking about the Lord, worshipping, and reading His Word.” Mr. Davis indicated that the areas where he and his wife were intentional included “Family studies, homeschool, consistent church attendance, conversations, family meals, and prayer.” Mrs. Davis revealed:

I have always tried to be intentional in giving my child a biblical worldview. That was the most important focus in homeschooling them. Not math, science, history, etc., but rather that they know the God who created them, what His word says, and how that is the most important thing in their lives. I tried to do Bible study time with them each day, all curriculum was Biblically based and solid doctrinally.

Mr. Carter stated, “We (my wife and I) were very intentional in teaching both the truth of Scripture, and the secular, pagan and quasi-Christian arguments that our kids would find themselves confronted with as they grew older.” Mrs. Carter shared:

By God’s grace, the Word of God has always been an integral part of the lives of our children. From day one, my husband and I were committed to giving the kids a solid biblical worldview. It was integrated into their schooling, (we homeschooled) our family devotions and our everyday lives. I would say it was very intentional on our part from day one.

Mr. Bishop expressed, “Before we had children, and largely as a result of the horrible worldly experiences we had both encountered in ‘Christian’ schools, we were determined never to send our children to a school for others to raise.” Mr. Atlas responded:

The term “biblical worldview” is not a term I use. It seems to be a buzzword in the Christian circle over the past years. My focus was to teach our children to love God, receive Jesus and follow Him and to build their lives around Biblical thinking. That

probably defines what the term “biblical worldview” encompasses. Our means of doing this was to keep them out of the public schools, which I believe now, more than ever, have a spirit of antichrist, and to teach them at home. That, in and of itself, probably best defines our level of intentionality. My wife made it her priority to delight in our children and to teach them to love God and delight in Him. Her children were her “career”. We were happy to make the financial “sacrifices” necessary to accomplish these goals for our children.

Mrs. Atlas described her level of intentionality this way:

We were extremely intentional in establishing foundations for a biblical worldview with both our children. In fact, it was a priority! Our children are gifts from God, and we believe that He gave us the responsibility to raise them to love, honor and serve Him and others. We are the ones who are ultimately accountable to Him for what we do with the years He has given them to us to raise for His glory. One of my favorite illustrations is of the apple. You can look at the apple as a single piece of fruit to be enjoyed or you can cut it open and wonder at the potential of the trees and abundant fruit that can result when the apple seeds inside are planted. With each of our children I focused not only on each of their beautiful lives, but also on the potential of the impact of their lives on future generations. God can use them to bless countless others during their lifetime, but also to produce fruit that can be multiplied for God’s kingdom. Raising children is kingdom work! Those little saplings that begin to grow from the seeds in their lives need to be nurtured, fertilized, and carefully pruned from the very beginning in order that they will be the most healthy and productive. Even though this study is focusing on the elementary ages of 5-10, the groundwork for laying a foundation for a biblical worldview begins at birth. My husband and I made many decisions about how we wanted to raise our children even before they were born.

During the Focus Group Session, Mr. Evans asserted, “*Everything we do is intentional.*”

Parents provided several examples of their high level of intentionality, such as driving ninety minutes one way to go to a biblically solid church, ensuring that their children spent time with other Christian families, or having conversations that helped children view current events through the lens of Scripture. Similarly, their respective adult children also provided a plethora of examples of their parents’ intentionality without being prompted. For instance, in his Family Influence Journal, Bill stated:

There were a number of things that my parents did to be intentional about our worldview development. As soon as we could read, the first book they bought us was a Bible. I learned to read and write by memorizing scripture. We would have family Bible reading time nearly every morning and many nights. All of our curricula for science, history, and civics were Biblically based.

In his Family Influence Journal, Canaan indicated, “For one thing, my parents were always consistent in weaving Biblical principles into everything we did. They would have intentional conversations with us and would apply the Word of God even when they corrected or disciplined us.” Amanda shared in her Worldview Development Timeline, “I appreciate that my parents didn’t just stick us in front of a tv to let us watch whatever we wanted. They were intentional. They wanted the content we consumed to add value to our lives, and it did.”

During his interview, Daniel described an impactful experience where he observed his dad refusing to compromise his Christian values even amid significant opposition when he held a leadership role within the community. Daniel prefaced this memory by emphasizing, “My parents were very, very. They were very, very intentional about the things that they did,” and after sharing this impactful account, he recalled:

My dad didn’t back down, right, and that was, that’s something that I still remember very well to this day. It definitely has shaped me to the person I am today, because I look back, and I see what he did was right, and that inspires me to act in the same way, to be just, even when it’s difficult.

Emily concluded in her Family Influence Journal:

It all comes back to intentionality, but intentionality is not easy. In fact, it can be incredibly hard. It takes discipline and work to go out of your way even in the little things to be intentional, to make a lasting impact. I am so grateful to the Lord for the gift he has given to my parents. What a blessing it has been to my life.

In her Worldview Development Timeline, Emily stated, “The intentionality put on display by both my dad and my mom is what I would consider the largest factor in the shaping of my worldview and lifestyle today.”

Along with intentionality, other concepts that emerged from the data that either impacted or described parents’ behavior included commitment, consistency, goal-setting, starting before their children’s birth or when their children were young, development of their own biblical

worldview, parental awareness, self-awareness, and self-reflection. The parents in this study were committed to Christ and living for Him daily. Areas of consistency included but were not limited to living out their faith, home and church liturgies, loving discipline, family meals, parental modeling, parental discipleship, communicating with and validating their children, using the Bible as the basis for all learning and a framework for living. Parents were also intentional in setting goals in myriad areas, some of which included building a biblical foundation, glorifying God in their marriage and family and the way they parented, spending time with children as much as possible, especially during church liturgies, expressing love to their children in word and action, leading by example, cultivating a desire in children to have a personal relationship with Christ, and teaching children to guard their hearts and minds and to be discerning. Another area of goal-setting involved finding “the right” church. Mr. Carter asserted, “We always place a premium on finding churches that are strong in doctrine and committed to living evangelically God-honoring lives individually, corporately, and as families.” As part of being goal-minded, Mrs. Evans explained that she created a mission statement for her family and homeschooling, indicating they were very similar.

Parents who were Christians before their children were born set goals before their children’s birth. Once the other parents either came to Christ or re-dedicated their lives to Christ, they became very intentional in establishing foundations for biblical worldview development. Parents used numerous strategies to achieve this goal, starting when their children were young. Among them were growing in understanding of how to raise children according to Scripture, establishing solid spiritual and intellectual foundations, engaging children in home and church liturgies, focusing on shaping children’s hearts, being communicative with them, and praying for them. Parents were also intentional in maturing their own faith and developing their biblical worldview. This process embodied many practices such as Bible study, Christian apologetics,

biblical exegesis, being disciplined by pastors and other Christians, biblical worldview training, fellowshiping with other believers, getting involved in ministry, prayer, revelation from the Holy Spirit, and curriculum used to teach children.

One of the most highly grounded codes in this study was parental awareness. Parents knew they were partners with God and that raising children is kingdom work. They were also aware of child development, children's psychological needs, the importance of parental modeling and discipleship, the threat of cultural influences, the reality of spiritual warfare, and the importance of disciplining with love and having open communication between them and their children. Additionally, parental awareness embodied other areas, such as the importance of parents developing their own biblical worldview and helping their children do the same. Self-awareness in parents was prompted through revelation from the Holy Spirit, which helped parents recognize their human tendencies to compare themselves with others, become preoccupied with performance, or have unrealistic expectations of themselves. By being self-aware, parents could realign their priorities and give themselves grace as needed. The practice of self-reflection enabled parents to not only develop their own biblical worldview but also assist them in remaining focused on developing their children's biblical worldview. Additionally, this practice empowered parents to examine their choices and evaluate their priorities.

The practices of being intentional and consistent, maturing their own faith and biblical worldview development, goal-setting, starting when their children were young or before their birth, and decision-making worked in conjunction with one another and manifested themselves in two primary strategies: managing the microculture and governing influences.

Managing the microculture involved parental modeling, parental discipleship, parental mentoring, close family relationships, household liturgies, a healthy family culture, a nurturing and responsive environment, an authoritative style of parenting, loving discipline,

communication with children that was open, two-way, included listening to, validating, and engaging children and biblical worldview immersion. Here are some descriptions of the microculture management provided by parents based on the biblical mandate given to them:

During the Focus Group Session, Deuteronomy 6 was referenced and quoted numerous times as parents emphasized the importance of living and prioritizing this passage. Mrs. Carter expressed her understanding of the biblical mandate given to parents:

I think it's, it's really more of immersion...like it's not just something that you tack on to your life, but it is every day constantly in everything. You know you teach the kids through really immersing them in biblical worldview, because that's really how you can only make things make sense in a way. If you teach them from a young age, if you immerse them in that worldview in a young age, as they progress, it just keeps making more and more sense to them.

Addressing the same topic, Mr. Davis commented on the framework used to foster their children's worldview:

I think there's a lot of absolutes that we start with as Christians and that the children understand that there is nothing in our world that our God is not sovereign over. And so then they view everything from that perspective, and they start developing a worldview even when they're brushing their teeth. They're taking care of their body for the glory of God.

Mr. Evans mentioned in his Parental Influence Questionnaire that "Being intentional" had the most significant effect on his child's biblical worldview, along with "Being sincere and taking advantage of teachable moments. He also acknowledged a fourth factor having the greatest influence on his child's biblical worldview, "immersing ourselves (wife & I) in a biblical worldview with a focus on presuppositions, but our children as well."

Parents were mindful of the importance of parental modeling and were committed to modeling the biblical worldview they wanted their children to emulate. As previously mentioned in addressing Research Question 1, the 5 graduates in this study cited one-hundred-fourteen examples of their parents modeling a biblical worldview as reflected in parents' biblical thinking,

commitment to Christ, and behavior that aligned with the Bible. Parental discipleship was another prevalent component in managing the microculture. Formal times of parental discipleship took place during home liturgies. Often, parental discipleship happened spontaneously, and parents recognized teachable moments and capitalized on them. Home liturgies included family worship, Bible reading, Bible study, and prayer time. The frequency of household liturgies ranged from one to two times a day (morning and night) to regularly, meaning parents were intentional about them even though they may not have happened daily. Three families engaged in daily household liturgies, family devotions, and Bible study.

In describing the atmosphere of their home, Mr. Atlas explained, “Open expressions of love was also given a prominent place in our family.” Mr. Carter credited his wife with creating “an atmosphere of tangible affection from us to them and from them to each other, ” emphasizing that it was important for their children to understand “that family had priority over all other relationships except for their relationship with God.” Mrs. Atlas described their home environment as one of “peace, joy, and fun.” All fourteen participants referenced doing things together as a family and intimated that there was closeness among their family members; when Bill was asked about sibling relationships, he replied, “We were a very close family at that time.”

Concerning parenting styles, all 9 parents intimated their parenting style was authoritative. Mrs. Carter explained in her Parental Influence Questionnaire, “We do try to be nurturing, responsive, and supportive, yet set firm limits for the kids. If they break rules, loving discipline would certainly be a consequence.” Mr. Carter similarly expressed, “Discipline was, as much as possible, carried out with a spirit of love and correction, not anger or frustration.” He also shared, “There were lapses and sin on our part sometimes as well, but we tried to ask forgiveness from the kids if discipline was carried out in a way that didn’t point them to Christ and repentance.”

Interestingly, during his interview, Mr. and Mrs. Carter's son Canaan explained the significance of his parents modeling the truths taught in church. He cited one of the examples of his father asking for his forgiveness when he was around 5 years old, stating, "That was really impactful to me. And it's like, okay, this is really real to him. You know, he really does believe these things that I'm hearing week in, week out." Mr. Atlas indicated that he and his wife maintain a similar approach to discipline, with expectations and consequences conveyed in a spirit of love. Additionally, Mr. Atlas' awareness of human nature and child development was evident when he stated, "All children push the boundaries, but when they learn that those boundaries are established consistently, they then yield and function securely within those boundaries."

Communication with children was another recurring theme expressed by both parents and graduates. Data revealed that communication between parents and children was open and two-way, including listening to, validating, and engaging children. Mr. Evans stated, "I encourage active dialogue with my children and ask hard questions." His wife indicated, "We always talked about our world/country/societal issues in light of God." In addition, she stressed the importance of discussing everyday issues and how to handle them in a way that brings Him glory. In her Family Influence Journal, their daughter Emily said, "My parents have always been so incredibly communicative with us and are so intentional in the way they check in on us, physically, emotionally, and spiritually."

Governing influences included maximizing positive influences that contribute to biblical worldview development, minimizing negative influences that threaten biblical worldview development, engaging in church liturgies, offering experiential learning and serving opportunities, being selective about formal education, utilizing resources and support systems that contribute to biblical worldview development, having discussions with children that



facilitate biblical worldview development, and avoiding and navigating barriers to biblical worldview development.

Concerning maximizing positive influences, Mr. Atlas explained in his Parental Influence Questionnaire that he and his wife ensured that all of the media in their home “supported the core values of the family and life with a God-given purpose.” In her Family Influence Journal, his daughter Amanda remarked, “The content we consumed more than anything was character-based.”

Amanda also described her parents’ efforts to maximize experiential learning:

She and Dad made sure I had outlets like music, volunteering at local nonprofits, soccer, and a homeschool band to get me away from the grammar books and give me hands-on practical life experiences. I have always been a huge people person, and those opportunities helped me develop people skills with all different ages, not just with my peers.

Bill mentioned in his Family Influence Journal, “When I was young, my siblings and I were very restricted in our use of media.” Similarly, every family expressed limitations with regard to the content or volume of media. The practice of parents previewing media before allowing children to be exposed to it was also mentioned. Additionally, limits were established regarding the friends with whom the graduates were allowed to spend time. Parents were also intentional in monitoring friendships. Most parents expressed the importance of continually dialoguing with their children and intentionally engaging children in thoughtful discussions that encouraged critical thinking, reflection, and the application of a biblical worldview perspective.

Mrs. Davis emphasized during the Focus Group Session:

There were a lot of conversations and discussions about what we saw happening in the world, about what we saw happening all around us. So that they understood how to respond and what was right, what was wrong. And so I think it’s very important that there’s an ongoing conversation with your children

Mr. Carter informed, “Discussions about politics, morality, ethics and philosophy (obviously in age appropriate terms) were all measured by Scripture, from a young age amongst our kids.

Parents’ intentionality also encompassed avoiding and navigating negative barriers to biblical worldview development. Because all 9 parents understood the biblical mandate given to them to be their children’s primary disciplers, every parent avoided abdicating that responsibility to a local church. Some additional examples of what parents avoided include being legalistic, forcing their faith on their children, hypocrisy, idolizing their children and neglecting their marriage, idolizing their marriage and neglecting their children, strife among children, and assuming that Christian programs in and outside the Church, and leaders of those programs, shared the same commitment to Christ as they did, knowing that their children would be influenced by them. The parents in the study used discernment and due diligence before unquestioningly allowing these programs to influence their children. Mr. Carter emphasized during the Focus Group Session the importance of avoiding children becoming “little Pharisees.” Mrs. Atlas explained the reasoning for what she and her husband avoided, stating, “We felt it was our responsibility from God to protect them and to keep them from having any unwanted, unpleasant baggage that would plague them for years.” Some responses relating to navigating barriers were reflected in these remarks. Mrs. Evans mentioned, “They would hear truth spoken by others and sometimes wrong view and that would be a time to talk about it.” In the same vein, Mr. Carter shared, “We don’t tend to shelter our kids, maybe as much as some would think we should from some of the influences of the world. But we tried to teach our way through them, but we’re not opening up the door to everything by any means.”

The effects of parents' intentional management of their microculture in conjunction with governing influences were overwhelmingly evident in the data provided by the graduates. Daniel indicated in his Family Journal, “We would regularly study the Bible and pray as a family. All

this taught me from a young age that a Christian shouldn't be a "weekend Christian" but rather bring glory to God with every moment." During his interview, Canaan emphasized how his church and home experiences worked in tandem to reinforce his biblical worldview development:

That was the thing that made it so effective is that when I would go to church, and I would hear a pastor preaching on whatever was. And I saw those same truths reflected at home. Then that's I guess those two coming together is, is what made it so effective.

When asked what additional insight parents would like to offer regarding how evangelical Christian parents establish foundations for Biblical world development in their elementary-age children (5-10), Mrs. Davis stated:

Focus on having your children's hearts. I think that's absolutely pivotal. If you do not...If your children do not know that you love them and that you care for them, they're not gonna hear you. I just think that is pivotal, absolutely so important, you know and being like...I think it was, Mr. Carter who said this earlier, not being a hypocrite, because your children are going to see the truth. So be humble. Humility is huge. And live consistently...the life, I mean...be aware of how you're living. Be aware that your children are watching you constantly. Everything you do matters. So it's not just what you're teaching and the curriculum you use. Those are important. But I think it's more important that your children know that you love them, that you truly love the Lord, that you're humble, ask for forgiveness, you know, are ready to repent and just be real. I just think that's absolutely huge.

**RQ3.** What parenting strategies were utilized by evangelical Christian parents to effectively counter the cultural influences on their elementary-age children?

The evangelical Christian parents in this study demonstrated the same intentionality and commitment in effectively countering cultural influences as they did in establishing foundations for biblical worldview development in their elementary-age children (5-10). This high level of intentionality and commitment was evident in managing their respective microcultures and their efforts to govern the influences that would affect their children, either positively or negatively.

Mrs. Atlas described their microculture by stating, "Without a doubt what we allowed in the home affected the girls' worldview positively. It was a big part of the foundation for their

belief system today. It is something we made a conscious decision about from the beginning.” A further description of their microculture was given by Mr. Atlas, who shared, “Our home was also a place of protection. We were diligent to protect our children from all sources that were dangerous or even questionable, even the influence of other Christian children who might not have the same values.” Regarding her family’s microculture, their daughter Amanda shared in her Family Influence Journal, “We had a blast as kids, but my parents didn’t see the need to entertain us in the way the world said was best, and I respect and appreciate them for that.”

As previously mentioned, many of the parents in this study were intentional about teaching their children to guard their hearts and minds. Mrs. Atlas stated in her Parental Influence

Questionnaire:

It was our goal to protect their hearts, minds and souls through what entered in through their ears and eyes. It was also our desire to teach them discernment so that as they have grown they can make the decision for themselves as to what would be advantageous to watch and read. Would the Lord be pleased?

During her interview, Emily explained that her parents were intentional in the same way:

Teaching us how to guard our hearts, and especially when it relates to media and the things we allow ourselves to see, the things we allow ourselves to listen to, and things like that. I’m just asking you, asking us questions and just encouraging us to know what...what brings glory to the Lord, and why would you want to see that? Or why would you want to listen to that? And that kind of thing and so that was definitely a big one, and just really encouraging us to guard our hearts.

Similarly, parents intentionally conversed with their children about current events and everyday activities, teaching children to view the world through the lens of God’s Word. Mr. Carter commented:

Like teaching bank tellers to recognize counterfeit money by exposing them to the real thing over and over, we tried to do the same with exposing our kids to truth so much that they would recognize error when it came along.

On their Parental Influence Questionnaire, parents were asked to identify and describe challenges they may have encountered in establishing foundations for biblical worldview development. Mrs. Carter answered:

The challenges we have encountered in establishing the foundations for a biblical worldview quite honestly were minimal. I say this because we homeschooled them until high school. Obviously the world tries to encroach any way it can, but we were in control of what they learned and as mentioned, were constantly instilling worldview thought and warning them about deceptive worldviews as a regular part of their upbringing.

Mrs. Davis responded, “Not sure how to answer this one... other than the world itself and them being confronted when they join the workforce. That is by far the biggest challenge!” Other answers included busyness preventing devotions from being prioritized, cultural influences, false beliefs purported by evolution, the influence of neighborhood friends, the Internet, secularism, sports activity, television, and video games. While graduates were not asked about barriers to biblical worldview development, one graduate indicated that being sheltered affected his ability to socialize during later years. He stated, “Because I grew up in relative isolation, I was a bit out of touch with the challenges of the real world.” On another occasion, he expressed, “I had been given a lot of spiritual teaching from my parents, but I was not very well equipped socially or practically. This caused a bit of a disconnect from my parents’ teaching and the real world.” He respectfully concluded on his Worldview Development Timeline, “If I could give any constructive feedback based on my experience, it would be that isolation is nobly intended, but I don’t think it works.”

**RQ4.** What resources and support systems were used or were needed among evangelical Christian parents who established foundations for biblical worldview development in their children during their children’s elementary years?

The high level of intentionality expressed by the evangelical Christian parents in this study included their selection of resources to assist them in achieving their goals. These resources are listed in Table 7.

**Table 7**

*Frequency of Responses Regarding Resources Used to Establish Foundations for Biblical Worldview Development in Elementary-Age Children (5-10)*

<b>Resource</b>	<b>Frequency</b>
Homeschooling curriculum was biblically based and Christ-centered	8
Answers in Genesis	4
Material provided by Ken Swanson	3
Generations curriculum	3
Media that supported the core values of family & life with a God-given purpose	2
WallBuilders	2
Homeschooling curricula with a biblical worldview	2
Master Books	1
Solid Christian authors and literature (classic Christian)	1
The Principles of Mathematics Curriculum	1
Abeka	1
<i>Age of Opportunity</i> by Paul Tripp	1
Apologia	1
Becoming involved in politics & using experience as a tool to teach children a biblical worldview	1
Christian Liberty Press	1
<i>Don't Make Me Count to Three</i> by Ginger Hubbard	1
Growing Kids God's Way	1
<i>How Not to Foul Up the Training of Your Children</i> by Pastor Albert N. Martin	1
People who knew the Lord & espoused solid doctrine	1
Institute for Excellence in Writing	1
Moody Bible Institute's "Sermons in Science" series	1
No Greater Joy Ministries	1
Online classical course that discussed worldviews	1
Robinson Curriculum	1
Saxon Math	1
<i>Shepherding A Child's Heart</i> by Paul Tripp	1
Other	1

Similarly, the evangelical Christian parents in this study maintained a high level of intentionality concerning their selection of support systems, as revealed in Table 8.

**Table 8**

*Frequency of Responses Regarding Support Systems Used to Establish Foundations for Biblical Worldview Development in Elementary-Age Children (5-10)*

<b>Support Systems</b>	<b>Frequency</b>
------------------------	------------------

Other Christian families	29
Grandparents	10
Grandmother	8
Other homeschooling families	6
Church	5
Extended family	2
Church program for children & families that forms & strengthens biblical worldview	1

One of the questions on the Parental Influence Questionnaire was based on a Likert Scale and asked about the degree to which the local church played a role in helping establish foundations for biblical worldview development. The results are revealed in Table 9.

**Table 9**

*Frequency of Responses Regarding Parental Responses Regarding the Role of the Local Church in Helping Establish Foundations for Biblical Worldview Development in Their Child*

<b>Parents' Responses</b>	<b>Frequency</b>
Strongly agree	3
Agree	2
Neither agree nor disagree	0
Disagree	3
Strongly disagree	1

**RQ5.** What value, if any, exists in a parental organizational partnership?

Data provided during one-on-one interviews with the emerging adult children who graduated from BW Leadership Institute indicates significant value exists in a parental organizational partnership, as identified in Table 10.

**Table 10**

*Frequency of Responses Regarding Values of Attending BW Leadership Institute as Perceived by Graduates*

<b>Value</b>	<b>Frequency</b>
Reinforced biblical worldview foundation established by parents	13
Challenged them to step out of their comfort zone	5

Allowed them to be part of a larger community with shared beliefs, encouraging participants to feel connected & not isolated	4
Confirmed the validity of the graduate's belief system	4
Equipped them with practical life skills	4
Provided an informative, insightful, & inspiring experience	4
Challenged them to critically reflect on their own worldview & critically consider other worldviews	2
Challenged them to question how they were impacting the culture for Christ	2
Empowered them in the area of public speaking	2
Fostered understanding of the relationship between a biblical foundation & politics	2
Produced humility	2
Provided a very encouraging, constructive, and affirming experience being with committed believers who inspired one another in their personal walks with Christ	2
Provided opportunities for participants to form meaningful, lasting friendships	2
Provided opportunities for participating in leadership roles	2
Provided opportunities to debate and discuss beliefs in a safe environment	2
Provided a safe and challenging setting for expressing viewpoints	2
Taught graduate how to handle being wrong	2
Was a tool for the Holy Spirit to speak about overcoming fear & being obedient	2
"I greatly grew in my communication, debate, & leadership skills" (Canaan)	1
Provided opportunities to discuss worldviews with other people close in age	1
Facilitated an understanding of God's design for Christians impacting the culture	1
Facilitated by leadership that has an intense, genuine love for Christ	1
Fostered courage & confidence to live out faith in practical ways	1
Fostered critical thinking skills	1
Gleaned a lot of wisdom	1
Happened at a pivotal time, shifting from homeschooling to a Christian school environment	1
Increased graduate's knowledge of American history	1
Instilled confidence	1
It was like the Body of Christ working together; people helped one another in healthy ways.	1
Learned to expound upon principles previously taught	1
Provided opportunities to meet different people & hear stories of God's activity in their lives	1
Parents laid foundation & BW Leadership Institute "equipped & encouraged & inspired" graduate to "go & share that with other people." (Emily)	1
Provided a great learning experience	1



Provided a supportive environment that encouraged faith walk	1
Provided opportunities for growth	1
Provided opportunities to apply principles & skills in practical ways	1
Provided opportunities to exercise faith in practical ways	1
Provided opportunities to make presentations based on their convictions	1
Provided opportunities to reflect on, work through, and articulate ideas in a respectful manner	1
Provided the benefit of an environment that was less controlled than home but controlled nonetheless	1
Showed how the Bible is the foundation for politics/government	1
Significantly influenced professional career path	1
Speakers were very encouraging	1
Taught graduate how to communicate effectively, how to navigate ideas, & how to debate respectfully	1
Taught graduate the importance of being tenacious	1
Taught graduate the importance of influencing all areas of culture with their faith	1
Taught principles that were very reformative in worldview	1
Was an instrumental part in personal development	1

Similarly, data gleaned from the evangelical Christian parents during the Focus Group Session indicates significant value exists in a parental organizational partnership, as identified in Table 11.

**Table 11**

*Frequency of Responses Regarding Values of Attending BW Leadership Institute as Perceived by Parents*

<b>Value</b>	<b>Frequency</b>
Built on the biblical worldview foundation established by parents	5
Graduate was able to apply what they had learned at home from their parents	4
Helped them develop critical thinking skills	2
Was a very valuable opportunity, a meaningful experience that yielded long-standing benefits	2
Allowed them to be part of a larger community with shared beliefs, encouraging participants to feel connected & not isolated	1
Developed valuable friendships	1
Emphasized that God is in everything & that Christians should be involved in government in a God-honoring way	1
Enabled them to discuss & defend their worldviews face-to-face with like-minded peers	1
Helped their children become more connected & unified with the Body of Christ	1

Helped them develop discernment	1
Helped them navigate ideas so they can identify faulty thinking and make adjustments according to the truth found in Scripture	1
It was a stretching experience to get to know people from different backgrounds and with different beliefs	1
Provided an encouraging learning environment which included other children in the same age group who shared similar values	1
Provided guidance in accurately applying God's Word	1
Provided opportunities for them to take ownership of their beliefs and articulate them	1
Provided opportunities to test ideas and learn from their errors	1
Provided opportunities for graduates to be encouraged by other committed Christians	1
Provided reinforcement for examining presuppositions in the context of a biblical worldview	1
Taught that Christians should be salt & light in the world & explained practical ways of doing that	1

Parents also expressed that while their emerging adult children greatly benefitted from attending BW Leadership Institute, other parental organizational partnerships significantly impacted their emerging adult children when they were younger. When this researcher asked the parents in the Focus Group Session what criteria they would use to determine whether or not they would encourage their child to participate in a particular organization, parents identified two primary factors: the first being if they trusted the individuals sponsoring or supporting the organization and secondly, whether or not the organization's values were aligned with their family's values. Results are listed in Table 12.

**Table 12**

*Frequency of Responses Regarding Criteria Used by Parents in Selecting Organizations in Which Their Children Would Participate*

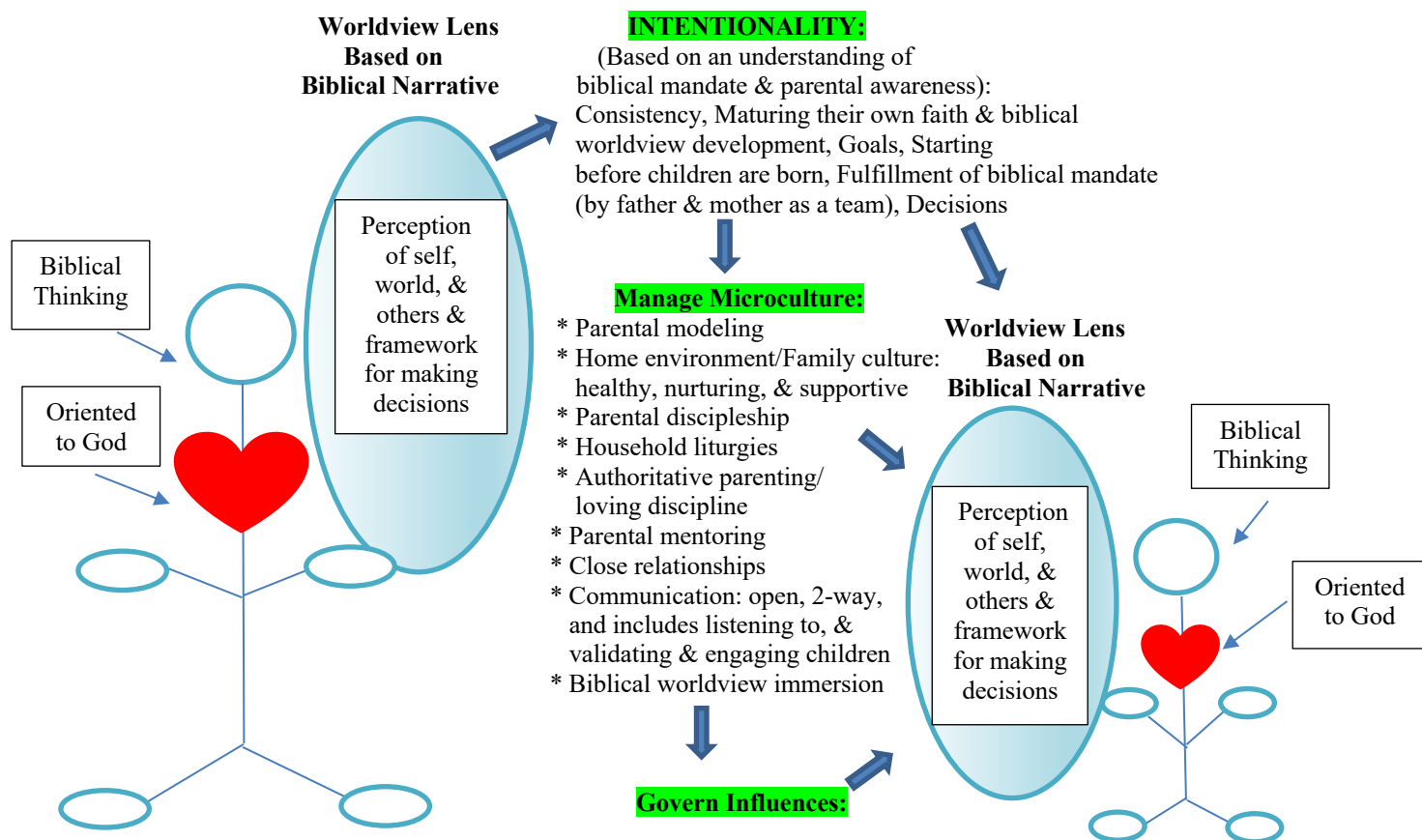
<b>Criteria</b>	<b>Frequency</b>
Knew & trusted the person/people recommending it	4
Considered the (worldview) of the people recommending the organization	3
Chose it because the founder of the organization gave a presentation, and parents determined that the organization's values coincided with family's values	2
Determined if the organization's values coincided with the family's values	1

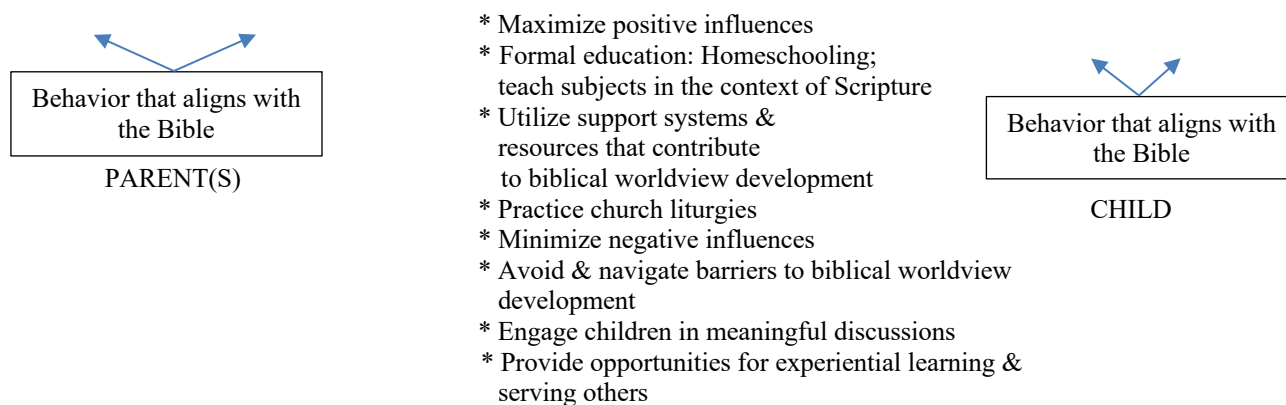
Discerned “their gospel presentation” & “their pursuit of holiness & righteousness & truth.” (Mr. Davis)	1
Discerned the fruitfulness of specific programs	1
Considered an organization that provided an opportunity for parents to be present & observe	1
Provided hands-on training opportunities to further develop their biblical worldview	1
Used discernment based on the uniqueness of each child & in determining their readiness	1
Timeframe for participation was brief	1
Valued a program that provided support that prepared youth for adulthood	1
Safe	1
Parental discernment	1

A summation of the data derived from this study of how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) is depicted in the model below. This model will be further explained in Chapter Five.

**Figure 3**

*Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10)*





### **Evaluation of the Research Design**

This qualitative grounded theory study aimed to examine how evangelical Christian parents established foundations for biblical worldview development during their children's elementary-age years (5-10) so that a model of this process could be created. Five questions directed this study; four focused on the elementary years, and the fifth question examined whether or not any value exists in a parental organizational partnership.

Initially, this researcher contacted a governing official of BW Leadership Institute. She emailed this individual an explanation of her proposed research, requesting that he nominate twenty potential participants, graduates from their program who met the criteria described in chapter three and at least one of their respective parents for this study. Once she received twenty nominations of graduates, 9 of them had at least one sibling nominated, and sixteen parents, she contacted the prospective participants via email or by phone if an email address was not given to her, to inform them of this study, fully disclosing its purpose and commitment to participate. This researcher followed up with electronic communication with individuals interested in participating in this study. Once initial commitments to participate in the study were made, those individuals were asked to sign and return a consent form.

This researcher was challenged to obtain a sufficient sample for two primary reasons. First, the commitment required to participate in this grounded theory study was substantial,

as explained in Chapter Three. Graduates would be asked to complete a demographic survey, an online 3D Worldview Survey, a Worldview Development Timeline, and a Family Influence Journal. They would also be expected to participate in a one-on-one interview and review an interview transcript for accuracy. Their respective parents would be asked to complete a demographic survey, an online 3D Worldview Survey, and a Parental Influence Questionnaire. Select parents would be invited to participate in an online Focus Group Session and would also be asked to review a transcript of the Focus Group Session for accuracy. Most of the nominees who chose not to participate in this study explained their lack of availability in light of their current commitments: school, building a house, moving, etc. It is not uncommon for researchers conducting qualitative research studies to encounter barriers in the recruitment process (Perez et al., 2022). Although prospective participants were informed about the researcher's commitment to maintaining confidentiality, it is possible that some individuals invited to participate in this study were concerned about disclosing personal information (Perez et al., 2022).

The second barrier to obtaining a sufficient sample was the need for this researcher to have sets of individuals participate in this study, meaning that there needed to be at least one parent per graduate of BW Leadership Institute and vice versa. Unfortunately, when a graduate was available and willing to participate but neither of their parents committed to participating in this study, this researcher expressed gratitude to the graduate and explained that, unfortunately, they would not be able to participate. The same scenario existed when a parent was available and willing to participate in the study, but their emerging adult child was not. By having both a parent and their emerging adult child participate in this study, this researcher was able to capture the perspectives of both members of the parent/adult relationship to determine the degree of congruency in the data each participant provided

(Creswell & Creswell, 2018; Leedy & Ormond, 2016).

When this researcher realized she needed to recruit more participants for her study, she contacted another leader associated with BW Leadership Institute, located in a different region of the United States. After explaining her research study to the leader over the phone, this researcher emailed an explanation of her proposed research and requested that this leader nominate potential participants, graduates from their program who met the aforementioned criteria, and at least one of their respective parents for this study. This leader nominated 11 graduates and their respective parents. Six of the graduates had at least one sibling nominated. Because this researcher knew most of these graduates and their respective parents, she first contacted these individuals by phone to inform them of her study. She emailed the nominees an explanation of this study and a consent to participate form.

The study's participants included 9 parents (4 of whom were married to each other and one parent whose spouse did not participate in the study) who self-identify as evangelical Christians with a biblical worldview and 5 of their emerging adult children who also self-identify as evangelical Christians with a biblical worldview and who graduated from BW Leadership Institute within the last 6 years. While the significant time commitment required to participate in this study seems to be a primary factor in obtaining a sufficient sample, the fact that 80% of the BW Leadership Institute graduates who agreed to participate in this study had both parents participate as well seemed to reflect the evangelical Christian parents' passion for Jesus and willingness to enhance understanding of biblical worldview development in elementary-age children (5-10). Their joint effort also seemed to symbolize the team approach with which these parents effectively established foundations for biblical worldview development in their elementary-age children (5-10). This inference does not imply that the parent whose spouse did not participate in this study did not use a team

approach to parenting.

Prior to distributing the instruments to participants, this researcher invited a qualitative research methodologist to serve on her expert panel. This individual agreed to do so and requested guidelines for this process. A formal invitation was developed, which included guidelines intended to ensure the instruments used in this study were neither leading nor biased and that the semi-structured questions contained in the instruments would provide pertinent information that directly relates to the purpose of this research. This invitation was also sent to a biblical worldview expert (see Appendix Y). Both expert panelists confirmed the non-biased nature of the semi-structured questions included in each instrument. Additionally, they provided positive and constructive feedback to enhance the Parental Influence Questionnaire, Interview Guide, and Focus Group Guide.

Once the Worldview Development Timelines, Family Influence Journals, and Parental Influence Questionnaires were distributed, completed, and collected, this researcher prayerfully immersed herself in the data, reading each instrument multiple times. She then analyzed and coded the data with initial codes, creating memos to document her thinking as she examined the data, looking for patterns. Afterward, this researcher sought input from a qualitative research methodologist who agreed to serve on this researcher's expert panel. Once the expert panelist responded with positive feedback, this researcher continued collecting data by conducting one-on-one interviews with graduates, transcribing the interviews, and asking graduates to review their interview transcripts for accuracy. Once all of the transcripts were received, this researcher followed the same protocol of immersing herself in the data, analyzing it, and coding it with initial codes, creating additional memos while noticing several patterns emerging from the study. A review of the instruments' data enabled this researcher to determine which parents should be invited to participate in a Focus Group Session. All eight

invitees accepted this researcher's invitation and contributed to the Focus Group discussion.

Each Focus Group participant was given a copy of the Focus Group Session's transcript to review for accuracy. After these transcripts were reviewed and returned, this researcher immersed herself in the data, analyzing it and coding it with initial codes, creating more memos and noticing that the patterns that emerged from the other instruments were now solidified and suggestive of a saturation point. This researcher then completed the axial and selective coding processes, creating a model depicting how parents established foundations for biblical worldview development in elementary-age children (5-10) (see Appendix Z). She then invited a qualitative research methodologist and a biblical worldview expert to review her initial codes from the Worldview Development Timelines, Family Influence Journals, Parental Influence Questionnaires, one-on-one interview transcripts, and the Focus Group Session transcript, along with her axial codes and model.

Feedback from the biblical worldview expert was affirming and constructive, inspiring this researcher to modify her model to depict her research's results with greater clarity. Upon prayerfully making changes to her model, she shared two more iterations, with slight changes among them, with the biblical worldview expert and qualitative research methodologist, who once again provided positive responses based on the modified models, along with a challenge to display further clarity and fluidity among concepts (see Appendix AA; see Appendix BB). Prayerful consideration of this feedback resulted in a fourth iteration (see Appendix CC). Upon review of this iteration, the qualitative research methodologist advised this researcher to begin writing Chapters Four and Five, suggesting that a model would naturally emerge from this process. As this researcher prayerfully documented the results of her study in her final 2 chapters, a fifth iteration emerged (see Appendix DD). The fifth iteration became the final graphical representation, illustrating how evangelical Christian parents establish foundations



for biblical worldview development in elementary-age children (5-10). Furthermore, this study fulfilled the expectations of Liberty University's Institutional Review Board.

### **Chapter Summary**

This chapter presented an overview of the grounded theory study, an explanation of the protocols and measures, a demographic description of the participants, and the principal findings from careful examination of the Worldview Development Timelines, Family Influence Journals, and interviews that graduates of BW Leadership Institute completed, as well as the Parental Influence Questionnaires completed by their respective parents and data provided by parents during the Focus Group Session. These significant outcomes are depicted in a model included in this chapter. Answers to the five research questions used to guide this study were also presented in this chapter. An evaluation of the research design is included in this study as well. Chapter Five will address the research conclusions, implications, and applications, in addition to acknowledging the limitations of this research study. Finally, recommendations for further research will be presented.

## **CHAPTER FIVE: CONCLUSIONS**

### **Overview**

This qualitative grounded theory study examined how evangelical Christian parents effectively established foundations for biblical worldview development in their elementary-age children (5-10). In addition, this study aspired to determine whether or not any value exists in a parental organizational partnership. Chapter One identified the research problem, providing the background of the problem within theological, historical, sociological, and theoretical frameworks. Chapter One also included the research purpose, research questions, and the significance of this study. Chapter Two was a literature review containing both theological and theoretical contexts and a gap in the literature. Chapter Three discussed the research methodology, which embodied the research design synopsis, data collection methods and instruments, and data analysis. Chapter Four revealed the study's results, including compilation protocol and measures, demographic and sample data, family descriptions, data analysis, and findings, along with an evaluation of the research design. Chapter Five will provide the research purpose, research questions, research conclusions, implications, and applications, as well as research limitations, recommendations for future research, and a final summary.

### **Research Purpose**

The purpose of this qualitative grounded theory study was to explore how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from BW Leadership Institute so that a model of this process could be created. The participants in this study included evangelical Christian parents who possess a biblical worldview and their emerging adult children (18-25) who are also evangelical Christians who maintain a biblical worldview and who graduated from BW

Leadership Institute within the last 6 years. The theory guiding this study is Sire's (2015) three-dimensional concept of worldview.

### **Research Questions**

**RQ1.** To what extent did parental instruction influence the development of a child's biblical worldview?

**RQ2.** What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?

**RQ3.** What parenting strategies were utilized by evangelical Christian parents to effectively counter the cultural influences on their elementary-age children?

**RQ4.** What resources and support systems were used or were needed among evangelical Christian parents who established foundations for biblical worldview development in their children during their children's elementary years?

**RQ5.** What value, if any, exists in a parental organizational partnership?

### **Research Conclusions, Implications, and Applications**

**RQ1.** To what extent did parental instruction influence the development of a child's biblical worldview?

This study focused on children's development during the elementary-age years (5-10), a time when parents are typically their children's primary caregivers and the ones who have the greatest potential for having the most significant impact on their children (Barna, 2003a, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022). Without question, the parental instruction provided by the evangelical Christian parents in this study is immeasurable and contributed significantly to their children's biblical worldview development, as data provided by all 5 graduates through the Worldview Development Timelines, Family Influence Journals, and one-on-one interviews confirmed this. Three concepts with significant groundedness in this study were the terms associated with Sire's 3-dimensional concept of worldview: central propositions, heart orientation, and behavioral expressions (Sire, 2015). This data and the results in the 3D

Worldview Survey affirm Sire's (2015) worldview definition and are evidence that both parents and graduates maintain a biblical worldview. The only concept that emerged from this study's data with a more significant amount of groundedness was parents' intentionality, a manifestation of their biblical worldview. As indicated by Barna (2023b) and Tripp and Tripp (2008), parents must first commit to their own biblical worldview development before facilitating the biblical worldview development of their children.

It was likely because of the intentionality that the parents in this study demonstrated that they successfully established foundations for biblical worldview development in their children (Barna, 2003a; 2023b; Carney, 2019; Comer & Comer, 2018; Davis, 2020; Erdvig, 2016, 2020; Kidder & Weakley, 2022; Tripp, 2016). The instruction provided by parents was both passive and active and was based on the authority of God's Word (Kidder & Weakley, 2022; Tripp & Tripp, 2008). The Bible was also the primary text used for homeschooling children and was referenced as the source of truth for parents' discussions with their children. Household liturgies centered around Scripture and were the primary means of discipleship. The families in this study engaged in regular family prayer, worship, Bible reading, and Bible study (Barna, 2007; Barna Group, 2019a; Tripp & Tripp, 2008). Additionally, the parents in this study capitalized on daily opportunities to disciple their children, teaching them that God is their Creator, Who wants to have a personal relationship with them, Who hears and answers their prayers, Who has provided His Holy Word to guide them, Who loves them, and has a unique purpose for their lives (Barna, 2023b; Blount, 2019; Tripp & Tripp, 2008).

Among all of the parents in this study, a strong sense of resolve seemed to result from each parent's commitment to Christ. In recognizing the radical cultural changes that have evolved over the last twenty years, Blount (2019) challenges Christian parents to not succumb to fear. She asks, "Since when is it OK for children of God to base their actions on the devastating

circumstances that surround us? When did we start believing that the darkness might be able to overcome the light?" (p. 6). How encouraging it was to read Emily's remarks from her Family Influence Journal that seemed to capture the sentiments of most, if not all, of the other graduates:

My parents have always wanted the best for me. They wish to see me learn and grow. They help me persevere when things are tough. They allow me to think for myself and push me to do my best in all that I do. But above all things they are both grounded in their faith. It is their love for Christ Jesus that gives them the courage to live life to the fullest, and the audacity to believe in the light no matter the darkness that surrounds them.

**RQ2.** What parenting strategies were utilized by evangelical Christian parents who successfully established foundations for biblical worldview development in their children during their children's elementary years?

In the context of this study, parental instruction embodied myriad strategies evangelical Christian parents utilized to successfully establish foundations for biblical worldview development in their children during their children's elementary years (5-10). These strategies included maturing their own biblical worldview and maintaining a high level of intentionality based on parental awareness, self-awareness, and self-reflection (Goff et al., 2013). They established goals to protect their children and prepare them to develop a biblical worldview (Barna, 2023b; Carney, 2019). They also sought to glorify God in their parenting. Additionally, these parents made decisions based on the Bible, child development, and an eternal and big-picture focus (Tripp & Tripp, 2008). They established foundations for biblical worldview development before their children were born or shortly after that. They maintained consistency in every area of life (Barna, 2023b; Joiner & Ivy, 2016; Tripp & Tripp, 2008). These parents also managed their respective microcultures so that children were immersed in a biblical worldview, reflected primarily in their home environment and family culture (Erdvig, 2020; Kidder & Campbell, 2020; Kidder & Weakley, 2022; Tripp & Tripp, 2008). They met children's psychological needs so that their children knew they were loved, protected, nurtured, and valued

by parents they could trust (Barna, 2023b; Tripp & Tripp, 2008). Parents modeled a biblical worldview (Barna, 2023b; Kidder & Weakley, 2022; Tripp & Tripp, 2008). They mentored their children and established household liturgies, which was a primary time for discipleship (Barna, 2007, 2023b; Tripp & Tripp, 2008). They motivated their children to develop a personal relationship with Christ and made the most of opportunities to foster their children's spiritual development (Barna, 2007, 2023b; Tripp & Tripp, 2008). Additionally, parents monitored children's well-being through observation and open & ongoing communication in the context of a healthy relationship (Barna, 2023b; Tripp & Tripp, 2008). These parents also governed influences and stewarded opportunities, maximizing positive influences that contribute to biblical worldview development and minimizing negative influences that are antithetical to a biblical worldview (Barna, 2023b; Kidder & Weakley, 2022).

**RQ3.** What parenting strategies were utilized by evangelical Christian parents to effectively counter the cultural influences on their elementary-age children?

Many of the same parenting strategies utilized by evangelical Christian parents to establish foundations for biblical worldview development in their children during their elementary years (5-10) also functioned to effectively counter the cultural influences on their elementary-age children. For example, the overarching strategy was being very intentional (Barna, 2003a; 2023b; Carney, 2019; Comer & Comer, 2018; Davis, 2020; Erdvig, 2016, 2020; Kidder & Weakley, 2022; Tripp, 2016). These parents were aware of the biblical mandate given to them. They were also very aware of cultural influences that had the potential to impact their children negatively. Consequently, they set goals and made decisions to minimize, navigate, and sometimes avoid altogether the impact of cultural influences (Barna, 2003a, 2023b; Blount, 2019).

Regarding governing influences, parents intentionally maximized positive influences, including experiential learning, value-based media, fellowship experiences with like-minded believers of varying ages, homeschooling curricula, and supplemental resources to augment the curriculum. Parents were also intentional about minimizing negative influences (Barna, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022; Tripp & Tripp, 2008). This commitment involved limiting and closely monitoring media concerning the content and the volume, limiting and closely monitoring friendships, and being selective about programs in which their children might participate outside the home. On the occasions when parents were unable to filter negative influences, they used them as opportunities to intentionally have conversations with their children to discuss those influences in light of God's Word (ESV, Deut. 6; Barna, 2023b; Tripp & Tripp, 2008).

**RQ4.** What resources and support systems were used or were needed among evangelical Christian parents who established foundations for biblical worldview development in their children during their children's elementary years?

The parents in this study intentionally used God's Word as the foundation for their children's learning. They also chose homeschooling curricula based on Scripture and, in many cases, because it reflected a biblical worldview (Erdvig, 2020). Parents were intentional regarding the resources they used to augment their homeschooling curriculum (Erdvig, 2020). They also recognized the value of support systems (Barna, 2003a, Barna 2023b). These support systems included other Christian families as well as homeschooling families. The role of family members who live outside their home was also important, as grandparents, grandmothers, and extended family were also cited as support systems. In addition, the local church and a particular program for children and families that forms and strengthens biblical worldview were also mentioned by parents as support systems.

**RQ5.** What value, if any, exists in a parental organizational partnership?

Data from parents and their respective emerging adult children who graduated from BW Leadership Institute indicate significant value exists in a parental organizational partnership. Parents asserted that attending BW Leadership Institute while their children were middle adolescents or emerging adults benefited them. Parents also expressed that while their children greatly benefitted from attending BW Leadership Institute, other parental organizational partnerships significantly impacted them during their middle adolescent and emerging adult years. When this researcher asked the parents during the Focus Group Session what criteria they would use to determine whether or not they would encourage their child to participate in a particular organization, parents identified two primary factors: the first being if they trusted the individuals sponsoring or supporting the organization and secondly, whether or not the organization's values were aligned with their family's values.

As previously stated, this qualitative grounded theory study explored how evangelical Christian parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from BW Leadership Institute so that a model of this process could be created. Consequently, the first four research questions in this qualitative grounded theory study were intended for that purpose. While the fifth research question did not directly impact creating a model for biblical worldview development in elementary-age children (5-10), its findings were intended to determine, "What value, if any, exists in a parental organizational partnership?" Responses from BW Leadership Institute graduates and their respective parents reveal that significant value exists in a parental organizational partnership. Both graduates and parents were explicitly asked about the value of the parental organizational partnership with BW Leadership Institute. Reinforcement of each graduate's biblical worldview was the concept with the highest groundedness among graduates and parents. On numerous occasions, graduates mentioned that their experience at BW Leadership Institute was a review of



the strong foundation their parents had established, galvanizing their biblical worldview. This benefit of attending BW Leadership Institute is especially significant knowing that during middle adolescence teenagers tend to question their current worldviews (Barna, 2003a). Additionally, during emerging adulthood, 2 of the means by which worldview development happens is through conversations with peers and reflection (Erdvig, 2016), outcomes of attending BW Leadership Institute identified by the 5 graduates.

Data from the graduates also described the unique opportunities this organization afforded them that could not be provided at home. Such opportunities further fostered their cognitive, social, and spiritual development in what Canaan described as “a less controlled environment than the home but still a controlled environment.” Several graduates expressed an awareness of the primary role of parents in discipling their children and their belief that organizations should also recognize that role. The parents in this study were aware that evangelical Christian parents should avoid making assumptions that, just because an organization is identified as being “Christian,” its values align with those of evangelical Christian parents. Recognizing their parental role as outlined in Scripture, these parents were very intentional and discerning in selecting the organizations in which their children participated. Both graduates and parents indicated that organizations other than BW Leadership Institute offer tremendous value; however, the importance of evaluating these organizations before children participate in them cannot be overstated.

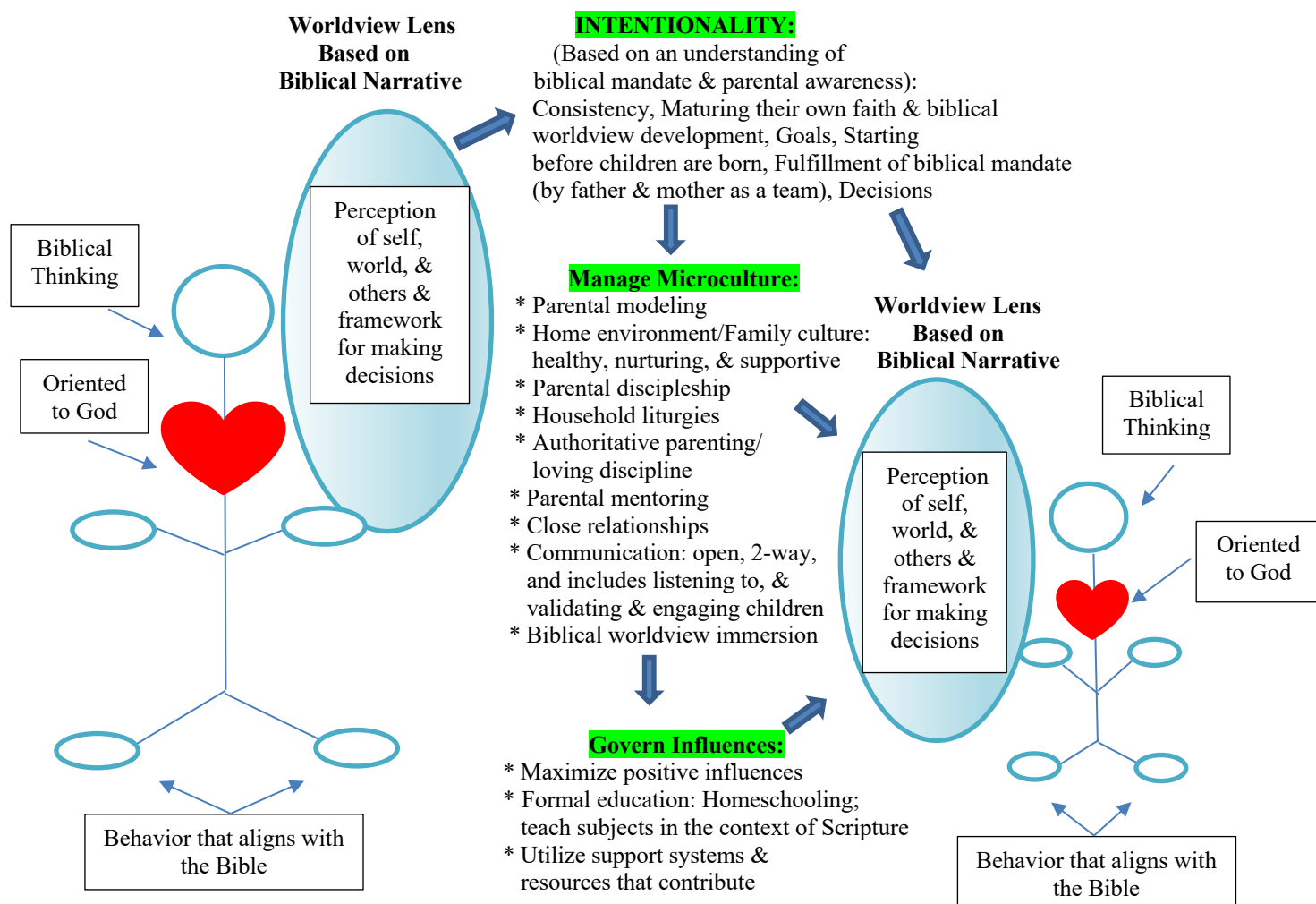
### **Establishing Foundations for Biblical Worldview Development**

Scripture reveals that God’s intention is for parents to be the primary disciplers of their children (ESV, Deut. 6:1-9). During the formative years, parents have the most incredible capacity for influencing their children, especially their worldview (Barna, 2003a, 2023b; Campbell & Campbell, 2012; Kidder & Campbell, 2020; Kidder & Weakley, 2022; Tripp &

Tripp, 2008;). According to Barna (2003a, 2020b, 2023b), Kidder and Campbell (2020), and Kidder and Weakley (2022), it is during early childhood that one's worldview begins to develop. While this study focused on the subsequent stage of development, the elementary years (5-10), children are also very impressionable during this period of human development (Barna, 2003a, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022). Based on this grounded theory study, the model below is a graphical representation illustrating how evangelical Christian parents establish foundations for biblical worldview development.

**Figure 3**

*Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10)*



PARENT(S)	to biblical worldview development * Practice church liturgies * Minimize negative influences * Avoid & navigate barriers to biblical worldview development * Engage children in meaningful discussions * Provide opportunities for experiential learning & serving others	CHILD
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*Note:* This model can also be found in the appendices (see Appendix DD).

### ***Sire's Three-Dimensional Concept of a Biblical Worldview***

The graphical representation includes 2 stick figures, the one on the left representing the parent(s) and the one on the right, the elementary-age (5-10) child. Both the parent's and child's biblical worldviews reflect Sire's (2015) three-dimensional concept of worldview. The parent's mind thinks biblically, their heart is oriented to God, and their behavior is aligned with the Bible (Erdvig, 2016, 2020). The parents' efforts create the biblical worldview lens of the child. Except for the concept of intentionality, components of the parents' biblical worldview revealed the most significant amount of groundedness.

### ***Concepts Related to Biblical Worldview Expressions of Parents***

This researcher believes that the three-dimensional worldview held by each parent in this study became the catalyst for how they chose to parent. The following section describes the concepts that seemed to be a manifestation of their biblical worldview. These concepts also worked in conjunction with their biblical worldview to achieve their desired outcome of establishing foundations for biblical worldview development in their elementary-age children (5-10).

**Intentionality.** The concept of intentionality had the highest groundedness in this study. The parents in this study were highly intentional in myriad areas of their lives, starting with prioritizing their children's biblical worldview development (Barna, 2023b). Their high level of intentionality, working in tandem with their parental awareness, resulted in maintaining

consistency, maturing their own faith and biblical worldview, setting goals, starting before their children were born or at an early age, fulfilling their biblical mandate (both fathers and mothers as a team), and decision-making.

***Parental awareness.*** The concept of parental awareness encompasses several topics. First and foremost, the parents in this study were aware of the importance of being intentional. They were also mindful of the importance of having a biblical worldview and prioritizing and fostering their children's biblical worldview development (Barna, 2023b). In addition, they were cognizant of the importance of living an authentic faith, parental modeling, parental discipleship, parental mentoring, child development, the psychological needs of children, spiritual warfare, the potential influence of media and friends, loving their children through words and actions, the importance of establishing and maintaining open communication with their children and having discussions about daily events and current events based on the Bible. These parents were also aware of their responsibilities in managing their microculture and governing influences in ways that would establish foundations for biblical worldview development, recognizing that a piecemeal approach would not suffice in shaping their children's minds, hearts, and behavior. Instead, they understood that their children's lives needed to be saturated with the perspective of the Bible's overarching narrative (Erdvig, 2020).

***Maintaining consistency.*** The parents in this study demonstrated consistency in several areas (Barna & Myers, 2017), including family meal times, home and church liturgies, application of biblical principles, being intentional, listening to and validating their children, acting in their children's best interest, daily conversations about the Lord, ensuring their children spent time with their grandparents and fellowshiped with other Christians, parental modeling, parental mentoring, spending quality time as a family, seeking the Lord's wisdom for making decisions, seizing opportunities to apply Deuteronomy 6 to any situation, being communicative

with children, disciplining their children with love, instilling biblical worldview thought in their children, and praying over and for their children. Expressing gratitude for her husband, Mrs. Davis shared, “I have a very good relationship with all my kids and am thankful to have a husband that was very consistent in discipline!”

***Maturing faith and biblical worldview development.*** The parents in this study used multiple methods for maturing their faith and biblical worldview development, including revelation from the Holy Spirit, reading the Bible and studying Scripture, being disciplined by other Christians, prayer, books, Answers in Genesis, awareness of the evolving process, Christian apologetics, regular church attendance in a biblically solid church, being disciplined by their pastor, biblical worldview training, fellowshiping with other believers, participating in Bible studies, Biblical exegesis, biblical worldview immersion, Christian television programming, curriculum used to teach children, deconstructing secular arguments, getting involved in ministry, hearing about and witnessing God’s activity in others’ lives, the Internet, missionaries, and navigating challenges. Based on her personal experience, Mrs. Evans advised evangelical Christian parents to “Learn more about Him together.”

***Setting goals.*** There were numerous goals that the parents in this study established, starting with teaching their children discernment and helping their children internalize their own faith. They resolved to be persistent in establishing a solid spiritual and intellectual foundation during the early years and in shaping their children’s hearts so that their children would focus on God and desire to develop a personal relationship with Him. They also set goals related to their children developing a perspective of life based on the Bible. Parents aspired to build a solid biblical worldview, encouraging their children to love the Lord and His Word, teaching them the truth of God’s Word and how to apply it to their lives (Barna, 2023b; Erdvig, 2020). To this end, parents set goals to attend biblically solid churches, regardless of the travel time required. These

parents worked toward helping their children love God with all their beings and serve others out of that love.

They also aspired to lead by example, glorifying God in their marriage, parenting, and family and teaching children to prioritize their family over all other relationships except their relationship with God. Additionally, these parents set goals regarding healthy communication within their family and among their children's relationships with their siblings, desiring that their children be close, if not, best friends. Spending time with their children, especially during church liturgies, was a goal among these parents. The parents in this study also set goals for managing their microcultures and governing influences in their children's lives. It was important to them to foster their children's holistic development and to prepare them for eternity and function as separate individuals who would become healthy adults with a biblical worldview perspective (Tripp, 1985). Goals were also set to provide children with various opportunities for skill development to increase their competence and confidence (Blount, 2019). As mentioned, Mrs. Evans indicated that she created a mission statement for her family and homeschooling (Lynum, 2018). Finally, parents determined they would not send their children to public school. Echoing the sentiment of several parents, Mrs. Carter emphasized the importance of "Goal-setting as a couple when the kids were young."

***Starting at an early age.*** Beginning before children were born or shortly after parents committed their lives to Christ, parents demonstrated intentionality in facilitating their children's biblical worldview development (Barna, 2003b). Their efforts combined multiple strategies, including maturing their own biblical worldview, praying for their children, homeschooling their children, participating in church liturgies and household liturgies, equipping their children with life skills at age-appropriate levels, establishing open communication with their children, and managing their microcultures and governing influences in ways that established solid spiritual

and intellectual foundations, contributing to biblical worldview development. These parents seemed very mindful of the concept of stewardship. They expressed their desire and intentionality to influence their children for Christ, starting as early as possible. One mother explained that she and her husband read the Bible out loud while their children were still in the womb. As Barna (2003b) warns, “The longer you wait to pursue influence, the more difficult it is to counteract the influence of other parties that have been imprinting their values upon children” (p. 109).

***Fulfilling their biblical mandate (by father & mother as a team).*** In addition to understanding the biblical mandate given to them as parents, the fathers and mothers in this study worked as a team in fulfilling it (Barna, 2023a). This researcher’s sample population needed one evangelical Christian parent with a biblical worldview for every emerging adult child who was an evangelical Christian with a biblical worldview who graduated from BW Leadership Institute within the last 6 years and was between the ages of (18-25). Yet, when invited to participate in this study, 4 out of 5 graduates’ fathers and mothers expressed a desire, willingness, or both to participate. Each parent completed the Parental Influence Questionnaires. While there were similarities among responses between husbands and wives, their perspectives varied, providing rich and additional insight for this study. The 8 parents invited to participate in the Focus Group Session accepted the invitation. The commitment of these 8 participants to contribute to this research study seems to reflect the passion with which they worked together as a team to establish foundations for biblical worldview development in their children. Both fathers and mothers lived an authentic faith every day, never pretending to be perfect but always purposefully pointing their children to Christ. The need for parents to work together as a team is vitally important in fostering children’s faith and spiritual development (Barna, 2003a). Single

parents can network with other Christian parents, either single or married, as a means of garnering support to influence their children's spiritual development (Barna, 2003a).

These parents lived and prioritized the instruction Moses provided in Deuteronomy 6. They understood their God-given responsibility as the primary disciplers of their children and taught their children that God is sovereign, that they should depend on God, and that they should love God and love others (ESV, Prov. 22:6; ESV, Eph 1:11; ESV, Ps 62:7-8; ESV, Matt 22:37-39). These parents also disciplined their children, teaching Scripture in the context of love. Additionally, they taught them that everything they do should be for God's glory.

***Decision-making.*** The decisions made by parents were primarily based on Scripture and methods that parents could utilize to immerse their children in a biblical worldview (Erdvig, 2020). Decisions were frequently bathed in prayer and based on an eternal and big-picture focus. They were also used to manage their microcultures and govern influences, including media, homeschooling curricula, and extra-curricular activities their children participated in, ensuring they were not involved in too many of them. Also, parents made decisions about the churches they attended and about worshipping together as a family so that parents could model the church liturgy experience.

Some parents decided never to choose sides when their children were arguing with one another. They also refused to accept the concept of sibling rivalry; instead, they taught children how to be reconciled to one another. Additionally, some parents refused to label their children, deciding to invest the extra effort to positively re-direct their behavior. If children's programming outside the home violated parents' trust, they decided to remove their children from these programs. Parents in this study also chose to prioritize quality time with their children to varying degrees. Finally, their decisions were informed by God's Word. As Mr. Davis instructed, parents should "Make decisions based on the Bible, not culture." Similarly, Mr. Evans



stated the importance of “Making sure our decisions line up with scripture in a way that's authentic.”

### ***Managing Microculture***

The biblical worldview expressions of the evangelical Christian parents in this study as related to their parenting involved managing their respective microcultures.

**Parental modeling.** Children constantly watch their parents to learn how to live (Fields & Fields, 2018). The parents in this study were well aware of this reality and, as a result, were highly intentional in modeling an authentic faith and a biblical worldview, demonstrating how to think and live like Jesus (Barna, 2023b). These parents modeled prayer, Bible reading, serving others, trusting God amid trials, having a solid work ethic, having integrity when confronted with temptation, and giving grace to others. Additionally, they intentionally modeled humility and sincerity in loving and seeking the Lord. They showed their children how to honor God in their choices, repent and seek forgiveness, and live intentionally and purposefully. As Mr. Carter concluded, “Us shaping their worldview is just living the gospel in front of them and showing them that that's the best way to live.”

**Home environment/Family culture.** The home environments and family cultures that parents in this study created were primarily characterized as nurturing, attentive, and responsive to children's needs (Ward et. al, 2019). Parents and their emerging adult children described the atmosphere within their homes as loving, joyful, peaceful, fun-loving, supportive, flexible, and grace-filled (Ward et. al, 2019). There was a sense of family unity and teamwork among these families. Parents spent quality time with their children, often doing things together. Children had roles and responsibilities but knew they were valued and loved unconditionally. Parents ensured that their Christian homes were places of safety and security that cultivated a genuine love for the Lord while fostering their children's holistic development. These homes were also full of

fellowship among their immediate or extended family members and friends, whom they frequently hosted (Barna Group, 2019a).

**Parental discipleship.** Parents disciplined their children daily, sometimes during household liturgies like Bible study but often through daily activities (Barna, 2003a, 2023b; ESV, Matt 18:28:18-20). Many parents frequently applied Scripture to everything they did, creating a lens through which their children learned to view the world (Barna, 2003b). Parents taught their children to guard their hearts and minds, evaluate all ideas in light of Scripture, and question whether their choices or behaviors brought glory to God (Barna, 2003b). Additionally, parents taught their children to honor and serve others, and they disciplined their children in ways that shaped their hearts, giving them a desire to want to know more about Him (Barna, 2003b). Biblical precepts and the importance of praying to a God who is always listening and Who hears and answers prayer were among the many lessons learned as these parents disciplined their children. These parents taught their children that nothing is more important than having a relationship with Christ and knowing His Word. They also taught their children that the Bible was the foundation for all of life's questions (Barna, 2003b). They encouraged their children to look for God's activity in their lives and emphasized the importance of influencing their world for Christ (Barna, 2003b).

**Household liturgies.** The household liturgies established by the parents in this study included family prayer time, where children were taught and encouraged to pray. Parents also prayed for their children and over their children. Other examples of household liturgies included family devotions, Bible studies, family worship time, and Bible studies with mothers (Barna, 2003b). Sometimes, household liturgies incorporated parents sharing their personal experiences of God's activity in their lives; other times, parents read books about missionaries or people of faith, demonstrating God's faithfulness in their lives (Anthony, 2010; Barna, 2003b). Parents

often disciplined their children during household liturgies, asking them questions and encouraging their input (Barna, 2023b).

The frequency of these household liturgies was described as regular. While some families experienced household liturgies for several weeks at a time and then took a temporary break due to hectic schedules, other families engaged in household liturgies daily and sometimes as often as twice a day, morning and evening. Although there were discrepancies regarding how frequently household liturgies were experienced, all 5 graduates described them as formative in their biblical worldview development. Regarding individual devotions, the parents in this study modeled the spiritual disciplines of prayer and Bible study, and they encouraged their children to read and study the Bible on their own. Children were also encouraged to memorize Scripture.

**Authoritative parenting style/loving discipline.** Among the four primary parenting styles, authoritative parenting best resembles Jesus' parenting technique. This parenting style is deemed most effective in producing healthy children who become healthy adults (Levin, 2011). Both parents and their children described the parenting styles within their microcultures as authoritative. Parents established boundaries for their children, and sometimes, there was freedom within those boundaries. Discipline was described as being facilitated in the context of love, often with explanations and Scripture references that helped children understand choices and consequences as they relate to sin (ESV, Prov 13:24; Hubbard, 2003; Tripp, 1995). Majority of the parents made a concerted effort to not discipline out of anger and frequently repented when they did (ESV, Eph. 6:4; Hubbard, 2003; Tripp, 1995). Additionally, these parents exercised patience with their children when they disciplined them. Children whose parents demonstrate an authoritative parenting style often desire to emulate the same style of discipline (Levin, 2011). Several comments made during the individual interviews suggest that majority of the emerging adults in this study aspire to parent the same way they were parented.

**Parental mentoring.** Parents frequently mentored their children, providing instructions related to their expectations or ways of doing things (Carney, 2019). While children must be given guidelines regarding rules, skill development, and how to live, helping them assimilate why something is done is equally important in assisting them to develop their understanding as well as their locus of control. A common theme among the parents in this study was to mentor their children and give them utility value in the context of Scripture. This practice seemed to increase children's awareness and understanding of the overarching biblical narrative as it applied to their lives.

Furthermore, it also appeared to contribute to their ability to self-regulate, which later led to their healthy independence as individuals. For example, children were taught to be discerning as it applied to different areas of their lives, their choice of friends, media, role models, etc. Children were also taught why they needed to be discerning (Blount, 2019). Additionally, the parents in this study equipped their children with specific skills or opportunities to develop particular abilities, and they also mentored their children about how their skills and talents could be used to serve others and glorify God (Blount, 2019).

Values such as stewardship, resourcefulness, hard work, the importance of family and reconciliation, and how to wield influence for the benefit of others versus self-interest were expressed to children through parental modeling and reinforced through parental mentoring. Finally, the parents in this study mentored their children in ways that helped them understand a biblical worldview and how it differs from other worldviews. Children were taught to think critically, ask thoughtful questions, be reflective, and live intentionally, being a positive influence on others (Erdvig, 2020).

**Close relationships.** A parent's relationship with their children significantly affects how children begin to perceive God (Shaw, 2016). Most parents in this study intentionally established

close relationships with their children. With a similar commitment, they fostered close relationships among their children. Some parents strategically created opportunities to foster close relationships among their children. Some parents also intentionally taught their children how to be reconciled to one another, ensuring that they were not alienating their children from one another in the way they parented. Close relationships among all family members were often associated with spending quality time together, usually through household liturgies, church liturgies, or recreational activities.

**Communication.** Many parents prioritized communication with their children. They established two-way communication as it was essential that their children feel comfortable approaching them regardless of their needs or concerns. Communication also included listening to and validating children as well as engaging them. Parents did not always agree with their children's views, but they listened to them without compromising their convictions and encouraged children to at least be able to defend their positions. Some parents frequently checked in with their children to see how they were doing or how they could pray for them. When children were struggling, parents showed them Scriptures versus just dismissing them. The consensus among these parents was that they wanted their children to know that they mattered and had a voice. Parents were committed to making communication an organic process to encourage children and help them internalize their faith and biblical worldview (Barna, 2007).

**Biblical worldview immersion.** Parents modeled a biblical worldview perspective regarding how they lived (Erdvig, 2020). This same perspective was presented in their homeschooling curricula and the supplemental materials parents used to augment the curricula. It was also conveyed in how parents communicated with their children, which was the focus of the meaningful discussions they shared (Erdvig, 2020). Similarly, the media portrayed a biblical worldview perspective (Erdvig, 2020). When it did not, parents often facilitated discussions with

their children, helping them identify elements in the media that did not portray a biblical worldview perspective (Barna, 2003a, 2023b). Parents spent significant time reading and discussing Scripture with their children, asking questions, and encouraging reflection and dialogue (Erdvig, 2020). A biblical worldview was not a concept these parents merely introduced to their children; it was one in which they actively immersed their children (Erdvig, 2020) so that they could be active participants in constructing their understanding of the world (Piaget, 1952, 1962) according to Scripture. From modeling to discipling to mentoring to fellowshiping with other Christians, household and church liturgies, parents did their best to ensure that at every turn, their children experienced a biblical worldview perspective (Erdvig, 2020). They also capitalized on opportunities when that was not the case to engage their children's minds and hearts and scaffold their understanding (Vygotsky, 1962, 1978). As Mrs. Carter informed the Focus Group participants:

I know there's a difference between, you know. 'Oh, we integrate Scriptures into our lives.' But I think it's, it's really more of immersion like it's not just something that you tack on to your life, but it is every day constantly in everything. You know, you teach the kids through really immersing them in biblical worldview, because that's really how you can only make things you know, make sense in a way. And I think if you teach not in a way like really. But if you teach them from a young age, that if you immerse them in that worldview in a young age, you know, as they progress, it just keeps making more and more sense to them.

### ***Governing Influences***

The second area that displayed biblical worldview expressions of the evangelical Christian parents in this study, as related to their parenting, involved governing influences. This practice was primarily evident within each family's microculture but included areas outside their homes.

**Maximize positive influences.** In governing influences, most parents in this study focused more on maximizing positive influences than on minimizing negative influences (Fields

& Fields, 2018). They provided formal and informal opportunities for their children to fellowship with other Christian families, especially those who were God-fearing, Bible-believing, and Godly role models (Joiner & Nieuwhof, 2015). Parents also ensured that their children spent quality time with family members, focusing on Christian family members. Media chosen by parents was wholesome and educational or considered Christian or based on a biblical worldview (ESV, Phil 4:8). A concerted effort was made to provide media that included Godly role models or plots with a redemptive nature. It was also important to parents that their children experience positive and healthy environments, whether inside or outside the home.

**Formal education: homeschooling.** All of the families in this study chose to homeschool their children during their elementary-age years (5-10), and 4 of the 5 families homeschooled their children until they graduated from high school. The other family chose a private Christian school for their child's secondary education. Their reasons for homeschooling seemed grounded in their convictions, knowing they were their children's primary influencers. Parents also chose to homeschool because of their commitment to facilitating their children's biblical worldview development and to avoid the negative influence of public school education. The Bible was considered the primary text in teaching their children, and subjects were taught in the context of Scripture. Additionally, parents did their best to select homeschooling curricula and resources that contained a biblical worldview. Mr. Davis explained:

When you think about in the course of the nation of Israel coming into the Promised Land and, the first generation knows the Lord. And then the second generation, it's already begun to fade. So we had to, we felt like we had to be so purposeful in instilling the love of the Lord, and we put, so it was our desire that in whatever study that they were in, whether it was math, whether it was science, that it involved a biblical perspective.

During his interview, Daniel, Mr. Davis' son, expressed that his parents' approach to education was one of the primary influences on his biblical worldview development during his elementary years. He stated:

Our education always reflected what we already believe, as far as what the Bible says, and things like that. So it wasn't as if we were taught science. We were taught history, and then we were taught the Bible, right? They weren't separate topics. Rather, when we were taught history, we were taught what the Bible says about things that were relevant to those historical moments, right? So biblical worldview and history at the same exact time. You see, what I'm saying so. I think that's very, very influential as well to see that the Bible should be a part of every single aspect of your life, and not just, not just one.

Parents and their children identified benefits to homeschooling, including flexibility in daily scheduling or taking family vacations, integrating classical education into their curriculum, and having children participate in homeschooling co-ops and other extra-curricular activities with homeschooling groups that shared their families' Christian values.

**Support systems and resources.** Other Christian families were the most vital support system for the parents in this study. Additional support systems included grandparents, grandmothers, other homeschooling families, extended family members, the local church, and programs for children and families that form and strengthen biblical worldview development. The resources used by these parents were primarily to homeschool their children. They also included media that supported the families' values and media used to strengthen parents' biblical worldviews and parenting efforts. The parents in this study were very intentional and discerning regarding their choice of support systems and resources. They did not make assumptions that because a support system or resource was identified as Christian, it maintained a biblical worldview perspective (Erdvig, 2020).

**Church liturgies.** The majority of the parents in this study valued church liturgies. One family participated in a home church, and only the immediate family members participated. Another family started a Family Fellowship that included several homeschooling families. The other three families in the study attended family-integrated churches where children participated in the worship service. Even when given the opportunity to have their children participate in separate children's church programming, parents elected not to do so. Ensuring that children



were exposed to biblically sound doctrine was a priority to these parents, as some traveled great distances to attend church regularly. Others learned about the respective church's children's ministries beforehand, ensuring their children's church experience was stewarded well and not based on entertainment, a concern expressed by Blake (2017) and Hazel (2019). Whether or not children could fully assimilate the adult sermons during their elementary years, all of the graduates who were exposed to formal preaching between the ages 5-10, either in a Family Fellowship or local church, described those experiences as having been beneficial even if they did not fully understand the sermon (ESV, Is 55:11). Some of the emerging adults in this study explained that their parents had intentional conversations with them after church to increase their children's understanding of the message. Others explained that they frequently had lunch with other families after church, discussing that day's sermon.

**Minimize negative influences.** Parents are responsible for exercising their authority over the negative influences they can control (Barna, 2003a, 2023b; Kidder & Campbell, 2020; Kidder & Weakley, 2022). Parents in this study recognized that responsibility and, consequently, committed to keeping their children out of public schools. Their collective efforts to minimize negative influences also applied to media and other children (ESV, Phil. 4:8; ESV, Ps. 1). Except for limited child-friendly cartoons, media was typically only permitted if it reinforced families' values or contributed to biblical worldview development. Media included movies, television programming, and books. In most cases, parental efforts produced avid readers. Movie time was limited and only permitted by the same standard of positively influencing children's biblical worldview development. Parents often previewed movies and children's programming before allowing children to watch them.

**Avoided and navigated barriers to biblical worldview development.** Evangelical Christian parents must be vigilant in avoiding and navigating barriers to biblical worldview

development (Barna, 2023b, ESV, John 10:10; ESV, Deut 6:7-9). The parents in this study were aware of this truth, and they consistently avoided hypocrisy, being legalistic, forcing their faith on their children, and abdicating the primary role of discipleship to a local church. Additionally, these parents monitored influences and discussed them with their children in light of a biblical worldview, especially when parents perceived them as negative.

**Meaningful discussions with children.** Language and social interactions are critical to children's development (Vygotsky, 1962, 1978). Consequently, evangelical Christian parents must intentionally facilitate meaningful discussions with their children (ESV, Deut. 6:7-9). Such was the case for the parents in this study who were most effective in establishing foundations for biblical worldview development in their elementary-age children (5-10). These discussions focused on applying truth according to Scripture, sometimes in the context of the entire family, other times between an individual parent and child.

Parents' discussions with their children frequently focused on cultural issues as perceived through the lens of God's Word. Children were asked hard questions and were encouraged to share their thoughts and questions. Additionally, these discussions encouraged reflection and critical thinking and shaped children's minds and hearts (Erdvig, 2020). Children were taught to be discerning and to problem-solve in ways that would bring God glory. They were also instructed to seek wisdom from the Bible and make decisions based on the truth in God's Word (Barna, 2003b). Parents frequently initiated meaningful discussions; however, they also allowed their children to initiate them. The unconditional love these parents consistently demonstrated to their children, in conjunction with the trust they established with them, seems to have created the open door necessary for their children to approach them with a desire for meaningful discussions and questions covering myriad topics (Chapman & Chapman, 2012; Erikson, 1963). Meaningful discussions were also shared during Bible studies with friends.

**Experiential learning and serving.** The parents in this study provided their children with various opportunities for experiential learning and serving (Barna, 2003b; Erdvig, 2020). Experiential learning included family field trips to historical sites, museums, and many other places, boating, hunting, fishing, rock climbing, family vacations, hands-on activities, attending an annual Christian conference, participating in homeschooling co-ops and 4-H, playing on homeschooling sports teams, participating in a homeschooling band, and learning to play an instrument (Blount, 2019). Parents provided opportunities for their children to serve one another as they fulfilled household responsibilities (Barna, 2003b). Children were also given opportunities to serve their neighbors and volunteer at local non-profits (Barna, 2003b).

In addition, children served as a family within their homes, their churches, and their communities. One family was involved in a church plant when their children were young. Parents frequently engaged their children in conversations about serving others, applying biblical principles to their children's actions, and encouraging their children's reflection on the different serving activities (Erdvig, 2020). As Mrs. Atlas explained:

That's the way it is with children (and adults) and the Christian life. Even though they may receive a lot of Biblical head knowledge, it becomes useless if they do not have the opportunity to let it flow out of them through service to the Lord and others. It's through acting on those truths that faith in God becomes their own rather than that of their parents. The Christian life becomes living and exciting to them as they personally experience the power and leading of God in His service.

## **Research Implications**

There are numerous implications from this grounded theory study. The most prevalent key finding is the power of intentionality when exerted within the local church and the home.

**Intentionality in the Church.** As mentioned, Barna (2022b, 2023b) indicates that parents cannot give their children what they do not have. He also believes that, based on scientific studies, changes in an individual's worldview are improbable after age thirteen (Barna,

2003a, 2020b, 2023b). Barna's claim does not negate the possibility of divine intervention; it just reveals, based on research, the unlikelihood of a change in worldview outside of a supernatural experience. Other scholars, such as Erdvig (2016, 2020) and Sire (2015), submit that worldview development is a life-long process. As evidenced by this grounded theory study, 6 out of 9 evangelical Christian parents did not commit their lives to Christ and begin developing a biblical worldview until they were in their twenties. One parent re-dedicated her life to Christ at age twenty-three. Another parent was thirty years old before coming to Christ. One father revealed that he had a radical salvation experience at age twenty-eight, and another father shared that at age twenty-four, he was a self-proclaimed atheist. This data illustrates God's supernatural, life-changing power and proves that evangelical Christian parents do not have to be reared in Christian homes to facilitate the development of their children's biblical worldview.

As a result of these parents intentionally committing to following Christ with their hearts, minds, and bodies, they became instruments of God to completely change the trajectory of their respective children's lives and family legacies (ESV, Lk 10:27). One father and mother in this study who are married to each other shared the profound impact their pastor's intentionality made in facilitating their biblical worldview development. Additionally, through the collective means of church programming, formal biblical worldview training, which included a pre and post-test, and discipleship embodying Bible studies and fellowship with like-minded believers, the biblical worldview development of these parents was facilitated. The difference that one pastor made in two parents' lives seems unquantifiable. Similar intentionality among evangelical Christian pastors and their respective church programming could impact Christ's kingdom immeasurably.

**Intentionality in the Home.** The parents in this study also exhibited a high level of intentionality and commitment to discipleship, as demonstrated by the aforementioned pastor.

All 9 parents are humble and sincere and have a heart oriented to God. Their desire to love Him, worship Him, seek Him, know Him, and follow Him was overwhelmingly evident in the data provided by parents and their emerging adult children. The congruency between parents' beliefs, commitments, and behavior comprised their biblical worldview and also created a daily model for their children to know how to think, love, and act biblically (Sire, 2015).

Most parents in this study did not grow up in homes where a biblical worldview was modeled for them, even if their respective environments were considered Christian. Since these parents' hearts became oriented to Christ, they were committed to being instruments through which Christ could shape their children's minds, hearts, and behavior. Consequently, they made a concerted effort to avoid legalism and hypocrisy. Instead, they were transparent and humble, organically acknowledging their humanity and need for Christ.

The passion with which these 9 evangelical Christians parented seems unparalleled, or at the very least, the exception and not the rule. They loved God, their spouses, and their children deeply and in that order. They prioritized their respective walks with the Lord and their children's biblical worldview development. These parents desired that their children love and follow the Lord and glorify Him with their lives. They understood the biblical mandate given to them as parents and that it required them to be intentional in every area of their lives (ESV, Deut 6:7-9; ESV, Prov 22:6; Tripp, 1995). For these parents, it meant not outsourcing their responsibility as their children's primary disciplers to the local church or anyone else (Barna, 2023b). It meant managing their microcultures and governing influences so that they impacted their children's thinking, heart orientation, and behavior for Christ. To this end, the evangelical Christian parents in this study were consistent. They continued maturing their own faith and developing their biblical worldview. They set goals, starting before their children were born or when they were young, and were intentional about their decisions.

Beyond fostering their children's faith, these parents wanted to shape their children's hearts toward God and impact their beliefs and behavior for Christ's kingdom. People are created to worship, and everyone worships something (Fowler, 1981; Naugle, 2002; Smith, 2009; ESV, Is 43:21; ESV, Is 42:8). Human hearts are shaped through liturgies and formative practices (Smith, 2009). As Naugle (2002) concludes, "Either the human heart will worship God or an idol, and will cultivate a perspective on life that flows out of the power of illumination of either commitment" (p. 275). The parents in this study recognized this reality and the significance of protecting and shaping their children's hearts by managing their microcultures and governing influences. They also intentionally taught their children to guard their minds and protect their hearts.

As evidenced by this study, establishing foundations for biblical worldview development requires evangelical Christian parents to have a biblical worldview and be highly intentional in prioritizing and facilitating their children's biblical worldview development (Barna, 2023b). Accepting Christ as personal Lord and Savior or having faith in God does not constitute a biblical worldview perspective (Barna, 2003a, 2023b; Erdvig, 2016, 2020; Pearcey, 2004). Only when an individual's thinking is biblical, heart is oriented to God, and behavior aligns with the Bible does that person have a biblical worldview. Evangelical Christian parents who aspire that their children commit their lives to Christ, recognizing their role in the Bible's overarching narrative (ESV, Lk 10:27; ESV, Col 1:7), should immerse their elementary-age children (5-10) in an environment that consistently impacts their thinking, heart orientation, and behavior for Christ (Erdvig, 2020).

Evangelical Christian parents should also be mindful to prepare their children for eternity and also equip them for their time on earth so that they know how to make biblically informed decisions, how to live a life that glorifies God, how to influence others for Christ, and how to

navigate daily situations according to Scripture. Circumstances may limit parents' ability to offer specific opportunities. Nevertheless, evangelical Christian parents should make every effort to help their children develop holistically according to God's Word.

This grounded theory study offers multiple implications; however, it is paramount that evangelical Christian parents, pastors, and other leaders recognize that the results of this study do not imply that perfect parenting exists (Comer & Comer, 2018; Joiner & Nieuwhof, 2015). There is no guarantee that if evangelical Christian parents follow the model that emerged from this study, their children will develop a biblical worldview (Barna, 2003a, 2023b; ESV, I Cor 3:7). While parents can do their best to shape their children's beliefs, hearts, and habits, especially while their children are young, parents cannot control every influence that could potentially impact their children. Furthermore, God gave His human creation the gift of free will (ESV, Josh 24:15). Each child will eventually choose whether or not to follow Christ by embracing a biblical worldview. Still, research reveals that when evangelical Christian parents intentionally prioritize and facilitate their children's biblical worldview development, there is a greater likelihood that their efforts will produce the desired results (Barna, 2003a, 2023b; Comer & Comer, 2018).

Similarly, due to the homogenous nature of this study, as noted in the sections below that discuss research limitations and recommendations for further research, the implications of this grounded theory study do not account for factors such as different family structures, like single-parent families, geographic locations such as urban environments, and formal education settings, for example, public school. These variables would likely influence evangelical Christian parents' efforts and/or subsequent outcomes affecting children's worldview development.

### **Research Applications**

The results of this study advance the academic literature regarding biblical worldview development. Erdvig's (2016) pioneering efforts regarding biblical worldview development

explain how emerging Christian adults (18-23) develop their biblical worldview. His grounded theory study produced a model that exemplifies this process. Similarly, this researcher's grounded theory study explains and illustrates how evangelical Christian parents establish foundations for biblical worldview development in their elementary-age children (5-10). Her findings contribute to the continuum of biblical worldview development based on the human lifespan.

Additionally, many of the critical findings of this grounded theory research resonate with and reinforce the results of Davis' (2020) study regarding the perceptions of high school seniors and their parents as they pertain to parental influences on Christian worldview development. Davis determined that "habit and pursuit" were the common denominators among the Christian parents in his study who formed a maturing biblical worldview in their children (p. 124). He explained that these parents:

Make it a habit to eat together regularly; engage in meaningful conversations; model their growing Christian worldview; not only attend, but be involved and serve in a local church; participate in mission trips; prioritize Christian education; and pray for their children, trusting God for their future. These parents also pursue a warm and respectful relationship with their children by prioritizing spending time together, discussing a wide range of topics, withholding unsolicited advice, delving into spiritually rich subjects, sharing their faith journeys, and apologizing for their mistakes. (Davis, 2020, p. 124)

Each parenting strategy Davis identified is an outcome of parents' intentionality, a key finding from this grounded theory study. Furthermore, many of the parenting practices exhibited in Davis' study were also evident in this grounded theory study, solidifying the significance of parents' intentionality, specifically as it pertains to practicing liturgies, cultivating close and healthy relationships, modeling a biblical worldview, having engaging conversations, covering myriad topics, asking for forgiveness, and providing a solid education based on Scripture. Davis indicated that an unexpected discovery of his study was "The lack of time of devotion as a family" (p. 122). Conversely, the evangelical Christian parents who participated in this grounded



theory study not only practiced but prioritized family devotion time, and their respective emerging adult children expressed the pivotal role that their families' Bible studies played in influencing their biblical worldview development (Barna Group, 2019a).

### **Research Limitations**

While there is great value in conducting qualitative research, there are also limitations (Anderson, 2010). A few limitations within this research study should be noted. Since this study's focus is the elementary years (5-10), this researcher must trust in the accuracy of the adult participants' memory recall, spanning a relatively large timeframe. The sample size of this study may also be considered a limitation. The target number of adult participants in this research study was ten, and even though 9 parents participated in this study, 4 of them were married to each other, resulting in only a total of 5 families being represented. While this study produced substantial insight, a larger sample would yield a more significant understanding.

This limitation seemed to be primarily due to the stringent guidelines within the study. This study's sample needed to include both evangelical Christian parents with a biblical worldview and their respective emerging adult children who are between the ages of 18-25, who graduated from BW Leadership Institute at least once within the last 6 years, and who are also evangelical Christians with a biblical worldview. Data provided by parents and their emerging adult children seemed to substantiate this study's findings and reveal instances of the relationship between parental intentionality and the effects on their children. Furthermore, the significant time commitment required to complete the various instruments may have prevented parents or their respective emerging adult children from participating, as several individuals expressed multiple reasons why they could not participate in this study at this time.

The lack of diversity within this study regarding race, ethnicity, family structure, geographic location, and the formal education of emerging adult children during their elementary

years is yet another limitation. The small sample size and lack of diversity may hinder the generalizability of this study's results.

### **Further Research**

This grounded theory study sought to determine how evangelical Christian parents established foundations for biblical worldview development in elementary-age children (5-10). The model created from this grounded theory study was intended to complement Erdvig's (2016) groundbreaking model of biblical worldview development for evangelical Christian emerging adults. Nevertheless, there are several developmental periods within the human lifespan for which no model of biblical worldview development currently exists. For example, based on Barna's (2023b) assertion that biblical worldview development begins during infancy, research of this process during the early childhood years necessitates exploration. Furthermore, as previously mentioned, the fact that 6 out of 9 parents in this study did not commit their lives to Christ until they were between the ages of twenty-three and thirty reinforces the reality of divine intervention and the fact that a biblical worldview can begin to develop beyond age thirteen.

Based on her study, this researcher recognizes the significant difference that one Christian pastor made in the lives of a father and mother and their family, providing evidence that the local church, specifically Christian pastors, can play a crucial role in facilitating biblical worldview development among their congregation members. When asked about the factors that shaped her biblical worldview, Mrs. Davis responded:

The factors that influenced my biblical worldview would definitely be my church pastor. He was very intentional about discipleship and shepherding his flock. We met people at church that discipled both my husband and I and taught us the Word of God. They even had us test our worldview using the Nehemiah Institute online test. We watched videos, took part in Bible Studies, and fellowshiped with other believers. Later, the books I have read have had a lot of influence and the curriculum I have used to teach my children as well.

When asked the same question, Mrs. Davis's husband replied, "Discipleship, pastors, church, friends, combating world." This author previously stated that churches have a responsibility to help evangelical Christian parents and families develop a biblical worldview. While Barna (2022a) explained that "The American Worldview Inventory 2022 found just 37% of Christian pastors have a biblical worldview" (p. 1), this author's research reveals that Christian pastors and churches can and do play an integral part in impacting the biblical worldview development of its local body members. Many studies have been executed by Barna Research to determine the strategies utilized by churches that effectively facilitate biblical worldview development in their congregants (Barna, 2003b). Conducting exploratory research on how Christian pastors from these church can replicate their efforts by networking with other Christian pastors may prove beneficial for increasing the percentage of pastors with a biblical worldview and, ultimately and exponentially, impacting the Church.

While not all individuals invited to participate in this research study chose to do so, the individuals who agreed to participate represent a relatively homogenous group regarding race, ethnicity, and denomination. Additionally, all families in this study represent two-parent homes, and all 9 participating parents chose to homeschool their children. Research that includes more diversity regarding race, ethnicity, family structure, and formal education (Christian school, private school, etc.) can be considered. Also, research that includes geographic regions within the United States that were not represented in this study could provide additional insight, and a similar study that transcends national boundaries may be enlightening.

In addition to focusing on the foundations that parents established for biblical worldview development during their children's elementary years (5-10), this study examined the potential value of a parental organizational partnership, specifically an organization that engages individuals during middle adolescence and emerging adulthood. The results of this study suggest

that such a partnership was highly influential in impacting individuals' development in myriad ways, including solidifying the foundations for biblical worldview development that parents had established during the elementary years (5-10). All 5 graduates in this study indicated that BW Leadership Institute played a role in galvanizing their biblical worldview. A similar study can explore the potential value of other parental organizational partnerships involving students during middle adolescence and emerging adulthood.

### Summary

This qualitative grounded theory study reveals the significance of evangelical Christian parents having a biblical worldview. In addition, this study demonstrates that *intentionality* is vital in establishing foundations for biblical worldview development in elementary-age children (5-10). The evangelical Christian parents in this study have a biblical worldview and *intentionally* pursued Christ, maturing their own biblical worldview in the process. They understood and fulfilled God's biblical mandate given to them as parents. Consequently, they *intentionally* immersed their elementary-age children (5-10) in a biblical worldview that effectively established foundations for biblical worldview development. The parents in this study recognized that God calls parents to obedience. The results are up to Him (ESV, I Cor 3:7; Barna, 2003a, 2023b; Comer & Comer, 2018; Johnson & Johnson, 2018).

For parents who claim they cannot facilitate their children's biblical worldview development because they do not have a biblical worldview, Barna (2023a) responds, "Yes, you can; your kids don't know the difference of whether or not you have a biblical worldview; you've only got to be 10 seconds ahead of them" (21:39). Regardless the level of spiritual maturity that parents possess, there are no guarantees that the intentions and efforts of evangelical Christian parents will produce the kind of God-fearing offspring, with a biblical worldview, they desire (Barna, 2003a, 2023b; ESV, I Cor 3:7). Nevertheless, as Barna and

Myers (2017) affirm, “Nobody has greater potential to transform the lives of your children than you do” (p. 25). In light of this truth, Barna (2003a) insists that “the possibility is worth the risk” (p. 148). The amazing parents in this study have proven that.

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**APPENDICES****Appendix A****Permission to Use Diagram from  
*The Forces that Shape the Worldview of Your Child (Kidder & Campbell, 2020)***

S Kidder

Wed 11/8/2023 9:06 AM

To:Griffin, Wendy <XXXXXXXXXXXXXXXXXXXX>

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[ EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content. ]

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Hello Wendy,

You are granted the permission to use the table.

You also might find my book on worldview helpful. It is called, *Living With The Mind Of Jesus*.

Blessings.

Joe

**Appendix B****Permission to Use Components from Erdvig's (2016) Dissertation****Re: Special Request**

Erdvig, Roger (Doctor of Education)

Sun 3/6/2022 6:12 PM

To: Griffin, Wendy <XXXXXXXXXXXXXXXXXXXX>

Absolutely, Wendy. And any other way I can help, I'm happy to do so.

**Dr. Roger C. S. Erdvig**

*Qualitative Research Methodologist*

**School of Education**

## Appendix C

### Letter to Nominators

Dear \_\_\_\_\_,

My name is Wendy Griffin, and I am a doctoral candidate at Liberty University. The title of my dissertation is HOW PARENTS ESTABLISHED FOUNDATIONS FOR BIBLICAL WORLDVIEW DEVELOPMENT IN ELEMENTARY-AGE CHILDREN WHO GRADUATED FROM BW LEADERSHIP INSTITUTE.

My research will include both graduates of Biblical Worldview Leadership Institute (A pseudonym for ████████) who are evangelical Christians between the ages of 18-25 and who possess a biblical worldview and their respective evangelical Christian parents (either one or both) who also possess a biblical worldview. The goal of my research is to determine the most effective strategies, resources, and support systems that evangelical Christian parents utilized to establish foundations for biblical worldview development in their children while their children were between the ages of 5-10, as well as the potential value of a parental organizational partnership.

I am humbly asking for your assistance in identifying the names and contact information of potential participants as you are familiar with several graduates and their families from the organization you lead.

The criteria for participation for BW Leadership Institute graduates:

- Self-identify as evangelical Christians living in the U.S.
- Graduates of BW Leadership Institute within the last six years and are at least 18 years old but not older than 25
- Identified by the nominee as having a well-developed biblical worldview
- Has either one or two parents who are also U.S. citizens who are self-identified evangelical Christians and are identified by the nominee as having a well-developed biblical worldview
- Willing and able to participate in a distance-based or in-person interview

The criteria for participation for evangelical Christian parents:

- Self-identify as evangelical Christians living in the U.S.
- Identified by the nominee as having a well-developed biblical worldview
- Has an adult child who is at least 18 years old but not older than 25, who graduated from BW Leadership Institute within the last six years, and self-identifies as an evangelical Christian with a biblical worldview
- Willing and able to participate in a distance-based or in-person focus group session

Permission to conduct this research has been obtained by Liberty University's Institutional Review Board. Furthermore, individuals will be expected to sign a consent form; however, no

individual will be forced to participate in this study and will be allowed to opt-out of the study at any time.

I believe that it is paramount that today's evangelical Christian parents are equipped with the necessary knowledge and tools to establish foundations for biblical worldview development in their elementary-age children, and I hope that the valuable information gleaned from this study will provide the much-needed insights and resources that can be shared with evangelical Christian parents and others. Please know that anonymity and confidentiality regarding the participants will be maintained throughout this study and in reporting the results.

If you have any questions, please contact me at [REDACTED] or by calling 302.XXX.XXXX. Additionally, you may contact [REDACTED], my dissertation supervisor overseeing this study. He can be reached at [REDACTED]

Thank you in advance for your assistance in identifying potential participants for this study. Please complete the information below and return this form to me at [REDACTED] by (pre-determined date).

Nominator's Name: \_\_\_\_\_  
 Nominator's Email: \_\_\_\_\_  
 Nominator's Phone Number: \_\_\_\_\_

Potential Participant #1:  
 Graduate's Name: \_\_\_\_\_  
 Graduate's Email: \_\_\_\_\_  
 Graduate's Phone Number: \_\_\_\_\_  
 Parents' Names: \_\_\_\_\_  
 Father's Email: \_\_\_\_\_  
 Father's Phone Number: \_\_\_\_\_  
 Mother's Email: \_\_\_\_\_  
 Mother's Phone Number: \_\_\_\_\_

Potential Participant #2:  
 Graduate's Name: \_\_\_\_\_  
 Graduate's Email: \_\_\_\_\_  
 Graduate's Phone Number: \_\_\_\_\_  
 Parents' Names: \_\_\_\_\_  
 Father's Email: \_\_\_\_\_  
 Father's Phone Number: \_\_\_\_\_  
 Mother's Email: \_\_\_\_\_  
 Mother's Phone Number: \_\_\_\_\_

Potential Participant #3:  
 Graduate's Name: \_\_\_\_\_  
 Graduate's Email: \_\_\_\_\_  
 Graduate's Phone Number: \_\_\_\_\_  
 Parents' Names: \_\_\_\_\_

Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #4:  
Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #5:  
Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #6:  
Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #7:  
Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #8:  
Graduate's Name: \_\_\_\_\_



Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #9:

Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Potential Participant #10:

Graduate's Name: \_\_\_\_\_  
Graduate's Email: \_\_\_\_\_  
Graduate's Phone Number: \_\_\_\_\_  
Parents' Names: \_\_\_\_\_  
Father's Email: \_\_\_\_\_  
Father's Phone Number: \_\_\_\_\_  
Mother's Email: \_\_\_\_\_  
Mother's Phone Number: \_\_\_\_\_

Humbly in Christ,  
Wendy Bernstein Griffin

## Appendix D

### Follow-up Phone Script

Good (morning, afternoon, evening) \_\_\_\_\_,

My name is Wendy Griffin. I am currently a doctoral candidate at Liberty University. I recently reached out to Name of Leader at BW Leadership Institute from XXXX and asked for his/her assistance in helping me identify a few potential candidates to include in my study regarding the evangelical Christian parents' role in establishing foundations for biblical worldview development in elementary-age children who graduated from Biblical Worldview Leadership Institute (the pseudonym used in my study when I refer to XXXX), and Name of Leader at BW Leadership Institute nominated you and your son/daughter.

I sent you an email invitation and just wanted to confirm that you received it and see if you had any questions about the study or the consent form.

As I indicated in my email, anonymity and confidentiality regarding the participants will be maintained throughout this study and in reporting the results.

If you are willing to participate in the study, please sign your consent form and email it to me at [REDACTED] by (pre-determined date), or after signing the form, you can take a picture and text it to me at [REDACTED]. Then I will email you a copy of the demographic survey and a link to complete a worldview survey. Also, I will email you a parental influence questionnaire which should not take more than an hour to complete. Once you finish the questionnaire, you can email it to me or take a picture of it and text it to me.

(For graduates of BW Leadership Institute, I will email the instructions for completing a worldview timeline and a family influence journal once they sign and return their consent form). Together, they should only take a couple of hours to complete. Once you have finished with both of those tasks, I will reach out to you to schedule an interview via Zoom, which should take no more than an hour.

Thank you for your time and willingness to participate in this study. Please feel free to reach out via phone or email if you have any questions! I am looking forward to working with you.

Have a wonderful (day/evening)!

## Appendix E

### Letter to Potential Participants

Dear \_\_\_\_\_,

My name is Wendy Griffin, and I am a doctoral candidate at Liberty University. The title of my dissertation is HOW PARENTS ESTABLISHED FOUNDATIONS FOR BIBLICAL WORLDVIEW DEVELOPMENT IN ELEMENTARY-AGE CHILDREN WHO GRADUATED FROM BW LEADERSHIP INSTITUTE.

My research will include graduates of Biblical Worldview Leadership Institute (A pseudonym for XXXX) who are evangelical Christians between the ages of 18-25 and who possess a biblical worldview and their respective evangelical Christian parents (either one or both) who also possess a biblical worldview. The goal of my research is to determine the most effective strategies, resources, and support systems that evangelical Christian parents utilized to establish foundations for biblical worldview development in their children while their children were between the ages of 5-10 and to determine the potential value of a parental organizational partnership.

I am reaching out to you because you were nominated by Name of Leader at BW Leadership Institute for participating in this study.

The criteria for participation for BW Leadership Institute graduates:

- Self-identify as evangelical Christians living in the U.S.
- Graduates of BW Leadership Institute within the last six years and are at least 18 years old but not older than 25
- Identified by the nominee as having a well-developed biblical worldview
- Has either one or two parents who are also U.S. citizens who are self-identified evangelical Christians, and are identified by the nominee as having a well-developed biblical worldview
- Willing and able to participate in a distance-based or in-person interview

The criteria for participation for evangelical Christian parents:

- Self-identify as evangelical Christians living in the U.S.
- Identified by the nominee as having a well-developed biblical worldview
- Has an adult child who is at least 18 years old but not older than 25, who graduated from BW Leadership Institute within the last six years, and self-identifies as an evangelical Christian with a biblical worldview
- Willing and able to participate in a distance-based or in-person focus group session

Permission to conduct this research has been obtained by Liberty University's Institutional Review Board. Furthermore, you will not be forced to participate in this study and will be allowed to opt-out of the study at any time.

Graduates of BW Leadership Institute will be asked to:

- Complete a demographic survey
- Complete a 3-Dimensional Worldview Survey
- Create a worldview timeline
- Complete a family journal
- Participate in an interview
- Review the transcript from the interview and provide me with feedback

Parents of Graduates of BW Leadership Institute will be asked to:

- Complete a demographic survey
- Complete a 3-Dimensional Worldview Survey
- Complete a parent questionnaire
- Participate in a focus group session (select parents only)
- Review the transcript from the interview and provide me with feedback

I believe that it is paramount that today's evangelical Christian parents are equipped with the necessary knowledge and tools to establish foundations for biblical worldview development in elementary-age children, and I hope that the valuable information gleaned from this study will provide the much-needed insights and resources that can be shared with evangelical Christian parents and others. Please know that anonymity and confidentiality regarding the participants will be maintained throughout this study and in reporting the results.

Thank you in advance for your consideration in participating in this study. If you agree to participate in this study, please complete the accompanying consent form and email it to [REDACTED] by (pre-determined date).

If you have any questions, please contact me at [REDACTED] or by calling 302.XXX.XXXX. Additionally, you may contact [REDACTED] my dissertation supervisor who is overseeing this study. He can be reached at [REDACTED].

Humbly in Christ,  
Wendy Bernstein Griffin

## Appendix F

### Consent to Participate Form

HOW PARENTS ESTABLISHED FOUNDATIONS FOR BIBLICAL WORLDVIEW  
DEVELOPMENT IN ELEMENTARY-AGE CHILDREN WHO  
GRADUATED FROM BW LEADERSHIP INSTITUTE

Wendy Bernstein Griffin

Liberty University

School of Divinity

You are invited to participate in a research study that focuses on the parental role in establishing foundations for biblical worldview development in elementary-age children (5-10). You have been purposefully selected to participate because you have been identified as having a well-developed biblical worldview and can either provide insight as an individual who may have influenced the development of your child's biblical worldview or as a graduate of Biblical Worldview Leadership Institute (A pseudonym for ██████) whose evangelical Christian parent(s) may have been influential in developing your biblical worldview. Please read this form carefully and ask any questions you may have before agreeing to be in the study.

Wendy Bernstein Griffin, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to determine how parents established foundations for biblical worldview development in their elementary-age children (5-10) who graduated from BW Leadership Institute.

**Procedures:** If you agree to be in this study as a graduate of BW Leadership Institute, I will ask you to complete the following tasks:

1. Complete a demographic survey—5 minutes
2. Complete a 3-Dimensional Worldview Survey—50 minutes
3. Create a worldview timeline—1 hour
4. Complete a family journal—1 hour
5. Participate in an interview (which will be audio/video recorded)—1 hour
6. Reading the transcript from the interview and provide me with feedback—1 hour

**Procedures:** If you agree to be in this study as the parent of a graduate of BW Leadership Institute, I will ask you to complete the following tasks:

- Complete a demographic survey—10 minutes
- Complete a 3-Dimensional Worldview Survey—50 minutes
- Complete a parent questionnaire—1 hour

- Participate in a focus group session (select parents only—which will be audio/video recorded)—1 hour
- Review the transcript from the focus group session and provide me with feedback—1 hour

**Risks:** The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**Benefits:** One benefit offered to you as a participant in this study is the intrinsic value of contributing knowledge to a field of study that currently represents minimal exploration and understanding. A second benefit to you is a greater self-awareness of the influences of biblical worldview development. For the evangelical Christian community at large, a benefit of this study will be an understanding of the parental role in establishing foundations for biblical worldview development in elementary-age children (5-10).

**Compensation:** Participants will not be compensated for participating in this study.

**Confidentiality:** The records of this study will be kept private. I will not include information that identifies any of the participants in any sort of report that I might publish. A pseudonym will be used for individual participants. The list of pseudonyms and printed documentation of instruments will be kept in a locked filing cabinet. Only the researcher will have access to these records, and they will be shredded after three years. Other research records will be stored securely on a password-locked computer for three years and erased. Only the researcher will have access to this digital documentation.

**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 or with BW Leadership Institute. If you decide to participate, you are free not to answer any questions or withdraw at any time.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact me at the email address/phone number included in the next paragraph. Should you decide to withdraw, data collected from you, apart from the 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 session will not be included in the study if you choose to withdraw.]

**Contacts and Questions:** The researcher conducting this study is Wendy Griffin. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty chair. The individual overseeing this research is the dissertation committee chair, [REDACTED]. You can reach him with any questions at [REDACTED].

If you have any questions or concerns regarding this study and want to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [REDACTED].

*Please notify the researcher if you would like a copy of this information for your records.*

**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.

The researcher has my permission to [audio-record/video-record/photograph] me as part of my participation in this study.

---

Signature of Participant

Date

---

Signature of Investigator

Date

**Appendix G**  
**Demographic Survey**

1. What is your first name?
  
2. What is your last name?
  
3. What is your gender?
  
4. What is your age?
  
5. What is your ethnicity?
  
6. In what state or U.S. territory do you live?
  
7. What is your church affiliation (if any)



## Appendix H

### Permission to Use Components from Davis' (2020) Dissertation

Rhett Davis <[REDACTED]>

Sun, Mar 27,  
2022, 3:00 PM

to me

Wendy,

Congratulations on your progress!

Please feel free to use anything in my work that would be helpful to you.

I look forward to reading what you find. :)

**Rhett Davis**

## Appendix I

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

September 27, 2022

Wendy Griffin  
[REDACTED]

Re: IRB Exemption - IRB-FY22-23-153 How Parents Established Foundations for Biblical Worldview Development in Elementary-Age Children Who Graduated from BW Leadership Institute

Dear Wendy Griffin, [REDACTED]

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

**Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB.** Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at [REDACTED]

Sincerely,

[REDACTED]

*Administrative Chair of Institutional Research*  
**Research Ethics Office**

## Appendix J

### **Instructions for Completing Worldview Development Timeline** **©2016 Roger C. S. Erdvig (used, reproduced, and adapted with permission)**

Please identify the key milestones, experiences, and processes which have influenced the formation of your worldview, particularly during your elementary years (ages 5-10). (For the purpose of completing this worldview development timeline, a worldview is a set of fundamental beliefs about the world that determine one's behavior.) Arrange key milestones, experiences, and processes chronologically, as if you were creating a complete timeline of your life to the current date. Examples of milestones, experiences, or processes include your salvation date; family influence (such as family faith and church background, family devotions, etc.); schools attended; influential mentoring and peer relationships; worldview classes, books, or resources that have influenced you; etc. The amount of detail you include is up to you, and your creativity is encouraged!

Your timeline is part of the data I will collect and analyze as I develop a model for the parental role in establishing foundations for biblical worldview development in elementary-age children. It will also inform the questions I will ask you in an interview.

When you finish your worldview development timeline, please scan it and send it to me digitally at XXXXXXXXXXXXXXXXXXXXXXXXXXXX, or you can take a picture and text it to me at XXXXXXXXXX. Please return your completed worldview development timeline by (pre-determined date).

## Appendix K

### **Instructions for Completing Family Influence Journal (Adult Children)** **©2020 Robert T. Davis, IV (used, reproduced, and adapted with permission)**

Please take some time to reflect on your elementary years. When you were between the ages of 5-10, in what ways did your parent(s) influence your worldview development? (For the purpose of completing this family influence journal, a worldview is a set of fundamental beliefs about the world that determine one's behavior.) Please write one or more paragraphs describing how being a part of your family has shaped how you view the world. You may wish to include details about the following topics:

- Family activities
- Family practices or habits
- Conversations with your parents that may have made a lasting impact
- Family goals
- Parental expectations of you
- How your family was different from other families

Similar to your timeline, your family influence journal is part of the data that I will collect and analyze as I develop a model for the parental role in establishing foundations for biblical worldview development in elementary-age children. It will also inform the questions that I will ask you in an interview.

When you have finished completing your family influence journal, please scan it and send it to me digitally at [REDACTED] or you can take a picture and text it to me at [REDACTED]. Please return your completed family influence journal by (pre-determined date).

## Appendix L

### Questions to Be Asked of BW Leadership Institute Graduates During Semi-Structured Interviews

#### *Interview Guide for Graduates*

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#### Questions

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(These questions were subject to change based on the data gleaned and analyzed from previous instruments.)

All questions should be answered based on your elementary years between the ages of 5-10, with the exception of question 8.)

1. Tell me about your current context (with regard to spirituality, employment, education, etc.).
2. Describe your relationship with your parent(s).
3. What forms of media (television programming, movies, books, etc.) do you think affected your worldview either positively or negatively? Please explain.
4. Tell me about your experience with church and other religious programming.
5. What strategies did your parent(s) utilize that had the most significant impact on shaping your worldview development?
6. Describe the parenting style that your parent(s) used. (Authoritative, Authoritarian, Permissive, Indifferent/Uninvolved)
7. What influences do you believe had the greatest impact on your worldview development?
8. Describe your experience at BW Leadership Institute. From your perspective, what effect, if any, did attending BW Leadership Institute have on you concerning your worldview?
9. Knowing that the purpose of this study is to create a model for the parental role in establishing foundations for biblical worldview development in elementary-age children, what additional information can you provide to increase understanding of how your parent(s) influenced your biblical worldview development during your elementary years?

## Appendix M

### Permission to Use Dr. Katherine Schultz's 3-Dimensional Worldview Survey and Include the Results in This Author's Dissertation

To:

Mon 7/25/2022 1:38 PM

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Dear Wendy,

This email is to confirm that you have my permission to use the 3-D Worldview Survey as part of your doctoral research, and to include the results in your dissertation.

Katherine Schultz

XXXXXXXXXXXXXXXXXXXX

Reply

Forward

## Appendix N

### Parental Influence Questionnaire

For the purpose of completing this parental influence questionnaire, a worldview is a set of fundamental beliefs about the world that influences one's thoughts, perceptions, decisions, and behavior.

Feel free to use as much space as needed for each question, keeping in mind that these questions are not intended to be cumbersome, warranting lengthy responses. Instead, responses should only include the details that you deem most important.

Once you have completed your parental influence questionnaire, please scan it and send it to me digitally at [REDACTED] or you can take a picture and text it to me at [REDACTED].

1. At what age did you become a Christian? Please include any details you would like to share about this experience.
2. What factors influenced the development of your biblical worldview?

Please answer the following questions based on the period when your child (who is also participating in this study) was between the ages of 5-10.

3. Describe your level of intentionality in establishing foundations for biblical worldview development in your child.
4. The local church played a role in helping establish the foundations for biblical worldview development in my child. Please select one.
  - (1) Strongly disagree
  - (2) Disagree
  - (3) Neither agree nor disagree
  - (4) Agree
  - (5) Strongly agree
5. What forms of media (television programming, movies, books, etc.) do you think affected your child(ren)'s worldview either positively or negatively? Please explain.
6. Describe your parenting style (Authoritarian, Authoritative, Permissive, Indifferent/Uninvolved).
7. Describe the home environment your child experienced. Your response may include aspects of routines, rituals, relationships, or any other factor that, from your perspective, contributed to the home environment.
8. Identify and describe any challenges you may have encountered in establishing foundations for biblical worldview development.



9. What influence(s) do you believe had the most significant effect on the development of your child's biblical worldview? Please explain.
  
10. Based on your experience, what advice would you offer evangelical Christian parents who want to establish foundations for biblical worldview development in their elementary-age children?

## Appendix O

### Phone Script for Selected Focus Group Participants

Good (morning, afternoon, evening) \_\_\_\_\_,

This is Wendy Griffin, and I wanted to thank you again for participating in my doctoral research study at Liberty University and congratulate you on your success in helping your child develop a biblical worldview.

I am pleased to tell you that you have been selected to participate in a focus group session. The focus group session is the final instrument that will be used in my study to determine how evangelical Christians can effectively establish foundations for biblical worldview development in their children during their elementary years.

The focus group session will last approximately an hour. During this time, I will ask open-ended questions for you and others to answer, providing additional insight regarding your efforts to establish foundations for biblical worldview development in your child(ren).

The proposed dates and times for the focus group session are:

- 1.) \_\_\_\_\_
- 2.) \_\_\_\_\_
- 3.) \_\_\_\_\_

Will either of these dates and times work for you? This author will write the preferred date and time here. If not, can you please share your availability with me? This author will document the available date and time here.

Thank you, Name of evangelical Christian parent contacted. I will get back to you by (determined date—within one week) to confirm the date (within 3 weeks) of the focus group session.

Again, I am so grateful for your participation in this study. It has been a privilege and pleasure working with you. Please feel free to reach out to me via phone or email if you have any questions!

Have a wonderful (day/evening)!

## Appendix P

### Questions to Be Asked of Evangelical Christian Parents During Focus Group Session

#### *Interview Guide for Focus Group Session*

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#### Questions

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1. Describe your understanding of God's biblical mandate to parents.
2. Each of you was extremely intentional in establishing foundations for biblical worldview development in your elementary age child, suggesting that you had a plan or goals. What did this look like for your family?
3. What role, if any, did prayer play in helping you accomplish this plan or achieve these goals?
4. What value, if any, exists in a parental organizational partnership? (This question refers to Biblical Worldview Leadership Institute, the organization that your child attended at least once as an emerging adult.)
5. What additional insight would you like to offer regarding how evangelical Christian parents establish foundations for biblical worldview development in elementary-age children (5-10)?

## Appendix Q

### Sample Participant Parental Influence Questionnaire

(Note: Identifying information is removed.)

1. 26 years old. I had one child at the time and was pregnant with number two, I believe. I was working at the hospital at the time. I had taken my son to the doctor and asked him about disciplining, etc. He mentioned a book by Dr. James Dobson, *The Strong Willed Child*. He told me I would need to go to a Christian bookstore to get it. I was not going to do that! I had been raised going to different churches, sometimes more regularly than others, but it was not a Christian home. No mention of Jesus or Bible reading that I recall. I did however go through confirmation at a Presbyterian Church growing up, but I was lost and remembered nothing. Well, before going to work one morning I saw Dr. Dobson on a morning quick clip that he did on TV. It was only family so I would watch it each time I could before heading off to work. One day, driving down the road and flicking through the radio channels, I heard the familiar voice of Dr. Dobson and so I stopped to listen, thinking it was about raising children. Instead he had Lee Strobel on talking about his new book, *The Case for Christ*. I remember thinking that I was in trouble. If what I was hearing about the resurrection of Christ and Him being God in the flesh was true, I was in big trouble. I went home and told my husband what I had listened to. That was the moment I feel the Lord opened my eyes. From that point on I began to seek God. I wanted to know what was true. There is much more to share after that, but that was the beginning of the beginning!
2. The factors that influenced my biblical worldview would definitely be my church pastor. He was very intentional about discipleship and shepherding his flock. We met people at church that disciplined both my husband and I and taught us the Word of God. They even had us test our worldview using the Nehemiah Institute online test. We watched videos, took part in Bible Studies, and fellowshiped with other believers. Later, the books I have read have had a lot of influence and the curriculum I have used to teach my children as well.
3. I have always tried to be intentional in giving my child a biblical worldview. That was the most important focus in homeschooling them. Not math, science, history, etc. , but rather that they know the God who created them, what His word says, and how that is the most important thing in their lives. I tried to do Bible study time with them each day, all curriculum was Biblically based and solid doctrinally.
4. Strongly agree (especially now as they are older and we are in a very good church that is very intentional about teaching the truth)
5. I think what we read as a family with other families (Bible studies in our home with others that gives opportunity for discussion) was very beneficial (this involves books and videos or documentaries). Some negative influences are movies that we may have watched with them before and have since determined it is best not to watch them. Everything they see and read has an impact. We unfortunately did not know everything then that we know now, because we have grown in our understanding. God has been gracious to us, though, and we can recognize where we have failed and move forward making changes as needed.

6. Authoritative. I have a very good relationship with all my kids and am thankful to have a husband that was very consistent in discipline!
7. We have lived on a mini farm where the kids all had chores and responsibilities. We have experienced hard times when we had little and times when we were doing well. It was a blessing to struggle and to work hard to make ends meet. My kids learned a good work ethic and how to be thankful. I was intentional about striving to make my kids best friends with each other and to encourage their closeness. They were each other's best friends and still are. I wanted the home to be a safe place, so that no matter what was happening in the world, they could come home and know they were loved and safe. We have had people over a lot to fellowship (sometimes one family and sometimes large groups of people). My husband always says, "say yes as often as possible", so that when he says "no", they know there is a good reason. I like to talk to my kids and get them to open up and see what is happening in their lives, what they are struggling with spiritually, what are they worried about, etc. I want communication to be normal and natural. I have always wanted my kids to know I love them unconditionally and I strive to show that to them, not just in words. We talk a lot about what is happening and our thoughts on it, what does scripture teach, why is that wrong or right etc. We don't always agree, but we should be able to defend our position.
8. Not sure how to answer this one... other than the world itself and them being confronted when they join the workforce. That is by far the biggest challenge!
9. Discussions with our family friends at Bible studies and time together where we are all discussing worldview issues.
10. Be intentional. If you haven't started yet, start today. Have discussions with your children about what is happening in the world and what does scripture say. Use Generations curriculum by Kevin Swanson (excellent!). Keep communication open. Read the word of God every day with your kids. Study yourself so that you know what the Word actually says and you can apply the scriptures correctly. This is more important than you will ever imagine and you will regret it if you don't begin to fight this battle now! One more thing to add to advice would be to surround yourself and your children with solid Bible-believing, God-fearing people that will set an example to you and to them. Be an example yourself! Don't be a hypocrite and repent and ask forgiveness when needed.

## Appendix R

### Sample Participant Worldview Development Timeline

(Note: Identifying information is removed.)

I have always grown up in a Christian household. Both of my parents became Christians when I was just a baby, so I have always had godly role models to look up to. My parents have been very intentional and purposeful in the way they have chosen to raise my younger siblings and I. When it comes to their Christian faith, or their biblical worldview, it has never been just attending church services on Sunday or doing something for a ministry here or there. Living for Jesus is my parents way of life and it is something they have infused into each of their children. I have been prayed for/over countless times I was homeschooled and had the privilege of being involved in many classical Christian programs that taught me to think for myself and to use the Bible as the foundation for all of my thoughts/beliefs to stem from. We attended a small family integrated church for 10 years that added so much value to my life. We have amazing like-minded family friends that we are so blessed to fellowship with. We actively go to church. Quality time and engaging in deep thinking discussions over dinner or before bed has been a huge part of my family life . We have been actively involved in serving other Christian ministries organizations.

My parents are human beings, and while they are not perfect they have shown me every day of my life what it means to be a Christian and how to be intentional in the way we live that includes being mindful about who we hang out with, the things we allow ourselves to see or hear, who we look up to as leaders, or what curriculum schooling we allow to influence our way of thinking. They have always encouraged me to do what is right not what's right to me or the world, but specifically what is right and true according to the Lord and his word they are intentional about being proactive in my life they've always been good at communicating with me and checking on me to see how I am doing , what my relationship with the Lord looks like, or finding ways they can encourage me or pray for me. My parents have always been my biggest cheerleaders, my most sought out mentors, my spiritual battle partners, and most importantly my greatest influence in pursuing a relationship with Jesus Christ.

I cannot say how many times my dad sat me down for hours upon hours or so it felt at times to tell me why he thinks the certain way about something he has never wanted to disappoint me but he cares enough about me to say no to things and then explain why his answer is no when I was younger I despised that because I did not like to be wrong but now I am not able to express and words how appreciative I am of how he took so much time to reveal to me his concern about something or show me how I could have done something better or whatever the case may have been he did so to guide me and protect me. He did so because his love for me is greater than his fear of me rejecting his authority.

It took me a while to really appreciate my parents intentionality in my life. Even though I've always considered myself a Christian, I don't think my faith became my own until my teen years. I have had friends peers throughout my life that I witnessed make a lot of bad decisions or were easily swayed by certain beliefs that ultimately ruined them. When I compared their life to mine,

I quickly realized just how grateful I was for all that my parents instilled in me especially when it came to living a life that brings glory and honor to God.

My parents have always wanted the best for me. They wish to see me learn and grow. They help me persevere when things are tough. They allow me to think for myself and push me to do my best in all that I do. But above all things they are both grounded in their faith. It is their love for Christ Jesus that gives them the courage to live life to its fullest, and the audacity to believe in the light no matter the dark that surrounds them.

The intentionality put on display by both my dad and my mom is what I would consider the largest factor in the shaping of my worldview and lifestyle today.

## Appendix S

### Sample Participant Family Influence Journal

(Note: Identifying information is removed.)

Growing up in a Christian home was a huge part in shaping who I am today. As I mentioned in the Worldview Timeline instrument, probably the most significant thing my parents did in shaping my worldview was ensuring that I regularly attended a faithful church. Hearing the Word of God faithfully preached was incredibly formative in shaping my perspective on a number of issues including my own necessity for a Savior. However, there were a number of other things my parents did to reinforce much of what we heard in church every Sunday.

For one thing, my parents were always consistent in weaving Biblical principles into everything we did. They would have intentional conversations with us and would apply the Word of God even when they corrected or disciplined us. Although I'm sure my dad would say we never had a time of family worship as consistently as he would have liked, there were many evenings in my childhood spent around the Bible and discussing the truth that it contained. This helped me to better understand some of the things that I had heard in church, as well as grow in my ability to parse through the Scriptures myself. One thing I am especially appreciative of is that my parents never shut down my attempts to question what they believed or purported to be true. I have a fairly inquisitive and analytical mind by nature, and I think it would have been unhelpful to have that shut down. But my parents were always very good about dialoguing with me about the questions that I had. Yet at the same time, they never compromised their own beliefs to make me feel more comfortable either. So, because of their attitude, my naturally curious mind was satisfied while also still being fed by the things of God. And that has led to an internalization of my own personal faith.

I was also homeschooled for all of the younger grades of education until eighth grade. This was also very formative for me as it allowed me to develop strong bonds with my parents—specifically my mother—and my siblings. Family is an incredibly important part of life to me, and in my own personal hierarchy of value it is second place only to God Himself. I attribute this in large part to my mother's influence. Partly because of her Filipino heritage, which places a greater emphasis on familial ties than Western culture, but also because she took great pains to make sure that we all truly loved and cared for each other. Another influential part of my homeschool education was the fact that mom used a classical education style of schooling. This style of education places great value on the ability to reason and communicate ideas clearly. The emphasis on logic and rhetoric also greatly shaped my worldview as I strive, God helping me, to only believe that which I can reasonably explain and communicate.

Finally, there was just an overall attentiveness and care shown to my siblings and I all throughout our childhoods. Even after being disciplined sternly, both my parents would take care to remind us that they loved us and only ever tried to do what was best for us in the long run. My parents never allowed me to feel as if I was some kind of burden or imposition to them. They showed me a Christlike love and self-sacrifice that is truly humbling as I reflect on it. They provided a place for me in our family. They gave me roles and responsibilities to fulfill towards our home and towards my siblings. They were, and are, a large part of my identity even now as a grown adult. The love and wisdom with which they raised me have informed my view of the world and how I wish to structure my own family as well.



## **Appendix T**

### **Sample Memo**

Memo: October 14, 2023

Initially, I immersed myself in data from each instrument, analyzing and coding the data & looking for patterns. Then, I compared instruments from the same groupings: Worldview Development Timelines, Family Influence Journals, Parental Influence Questionnaires. This process enabled me to identify more patterns than just looking at the individual instruments. It was most enlightening to analyze the instruments as a set, meaning the graduates' instruments and their respective parents' instruments. This process seemed to be a form of triangulation as claims were substantiated, and there were several examples of parents' intentions (as reflected in their Parental Influence Questionnaires) and the effects of their intentions as reflected in their respective children's instruments (Worldview Development Timelines, Family Influence Journals, & Interviews). I am looking forward to finishing the coding process and facilitating the Focus Group Session to see what additional insights can be gleaned from this research. I expect that the data from the Focus Group Session will substantiate the connections/conclusions I have made thus far in addition to providing further insight.

## Appendix U

### Initial Coding Scheme

#### ATLAS.ti Report

Draft\_Foundations for Establishing Biblical Worldview Development in Elementary-Age Children

Codes (Derived from the analysis of):

Graduates' worldview development timelines, family influence journals, & interviews and parents' parental influence questionnaires, & focus group session

Report created by Wendy Griffin on Jan 21, 2024

- Avoided: "Fairy tales, stories from the Brothers Grimm" in an effort to protect their children's minds
- Avoided: Abdicating responsibilities of discipling children to the Church
- Avoided: Being legalistic
- Avoided: Certain things to ensure children had a secure & memorable childhood
- Avoided: Children becoming "little Pharisees"
- Avoided: Children spending the night at friends' houses
- Avoided: Disney films & media portraying witchcraft
- Avoided: Forcing their faith on their children
- Avoided: Giving children "unwanted, unpleasant baggage that would plague them for years"
- Avoided: Having children involved in too many extra-curricular activities
- Avoided: Hypocrisy
- Avoided: Idolizing their children & neglecting their marriage
- Avoided: Idolizing their marriage & neglecting their children

- Avoided: Sending their children to certain programs, even Christian programs based on the lack of familiarity with the program or people who would be leading it or lifestyles of children who would be there
- Avoided: Sending their children to certain youth groups or children's ministries if parents discerned that the beliefs and/or practices of either would confuse their children
- Avoided: Strife among children
- Avoided: Trusting children with "experts," such as church leaders, until the parents got to know them to ensure they would be a positive influence on their children
- Behavioral expressions: Both Father & Mother
- Behavioral expressions: Father
- Behavioral expressions: Graduate
- Behavioral expressions: Mother
- Biblical mandate: Apply faith to daily activities, every aspect of life
- Biblical mandate: Build a strong foundation and teach children how to depend on God
- Biblical mandate: Facilitate children's learning & encourage them to investigate the world
- Biblical mandate: Gradually shape their biblical worldview, "Line upon line and precept upon precept"
- Biblical mandate: Honor the Sabbath
- Biblical mandate: Immerse children in a biblical worldview
- Biblical mandate: Is a parent's calling; a biblical obligation to counter the world
- Biblical mandate: Live an authentic faith every day
- Biblical mandate: Live and prioritize Deuteronomy 6
- Biblical mandate: Love the Lord our God with our heart, soul, & mind
- Biblical mandate: Pray about everything

- Biblical mandate: Pray for children's salvation
- Biblical mandate: Recognizing & capitalizing on both active & passive learning opportunities in the development of a worldview
- Biblical mandate: Responsibility of the parents
- Biblical mandate: Shape children's hearts
- Biblical mandate: Shape children's worldview
- Biblical mandate: Teach a biblical worldview that is immersed in love
- Biblical mandate: Teach children how to be reconciled to one another
- Biblical mandate: Teach children that everything they do can & should be for God's glory
- Biblical mandate: Teach children that God is sovereign over everything
- Biblical mandate: Teach children the Scriptures in the context of love
- Biblical mandate: To love others
- Biblical mandate: Walk children in the Truth
- Biblical Worldview Leadership Institute (G): "I greatly grew in my communication, debate, & leadership skills
- Biblical Worldview Leadership Institute (G): Allowed them to be part of a larger community with shared beliefs, encouraging participants to feel connected & not isolated
- Biblical Worldview Leadership Institute (G): Being able to discuss worldviews with other people close in age
- Biblical Worldview Leadership Institute (G): Challenged them to critically reflect on own worldview & critically consider other worldviews
- Biblical Worldview Leadership Institute (G): Challenged them to question how they were impacting the culture for Christ

- Biblical Worldview Leadership Institute (G): Challenged them to step out of their comfort zone
- Biblical Worldview Leadership Institute (G): Confirmed the validity of graduate's belief system
- Biblical Worldview Leadership Institute (G): Empowered them in the area of public speaking
- Biblical Worldview Leadership Institute (G): Equipped them with practical life skills
- Biblical Worldview Leadership Institute (G): Facilitated an understanding of God's design for Christians impacting the culture
- Biblical Worldview Leadership Institute (G): Facilitated by leadership that has an intense, genuine love for Christ
- Biblical Worldview Leadership Institute (G): Fostered courage & confidence to live out faith in practical ways
- Biblical Worldview Leadership Institute (G): Fostered critical thinking skills
- Biblical Worldview Leadership Institute (G): Fostered understanding the relationship between a biblical foundation & politics
- Biblical Worldview Leadership Institute (G): Gleaned a lot of wisdom
- Biblical Worldview Leadership Institute (G): Happened at a pivotal time, shifting from homeschool to Christian school environment
- Biblical Worldview Leadership Institute (G): Increased graduate's knowledge regarding American history
- Biblical Worldview Leadership Institute (G): Instilled confidence
- Biblical Worldview Leadership Institute (G): It was like the Body of Christ working together; people helped one another in healthy ways

- Biblical Worldview Leadership Institute (G): Learning to expound upon principles previously learned
- Biblical Worldview Leadership Institute (G): Meeting different people & hearing stories of God's activity in their lives
- Biblical Worldview Leadership Institute (G): Parents laid foundation & Biblical Worldview Leadership Institute "equipped & encouraged & inspired " graduate to "go & share that with other people"
- Biblical Worldview Leadership Institute (G): Produced humility
- Biblical Worldview Leadership Institute (G): Provided a great learning experience
- Biblical Worldview Leadership Institute (G): Provided a supportive environment that encouraged faith walk
- Biblical Worldview Leadership Institute (G): Provided a very encouraging, constructive, and affirming experience being with committed believers who inspired one another in their personal walks with Christ
- Biblical Worldview Leadership Institute (G): Provided an informative, insightful, & inspiring experience
- Biblical Worldview Leadership Institute (G): Provided opportunities for growth
- Biblical Worldview Leadership Institute (G): Provided opportunities for participants to form meaningful, lasting friendships
- Biblical Worldview Leadership Institute (G): Provided opportunities for participating in leadership roles
- Biblical Worldview Leadership Institute (G): Provided opportunities to apply principles & skills in practical ways

- Biblical Worldview Leadership Institute (G): Provided opportunities to debate and discuss beliefs in a safe environment
- Biblical Worldview Leadership Institute (G): Provided opportunities to exercise faith in practical ways
- Biblical Worldview Leadership Institute (G): Provided opportunities to make presentations based on their personal convictions
- Biblical Worldview Leadership Institute (G): Provided opportunities to reflect on, work through, and articulate ideas in a respectful manner
- Biblical Worldview Leadership Institute (G): Provided safe and challenging setting for expressing viewpoints
- Biblical Worldview Leadership Institute (G): Provided the benefit of an environment that was less controlled than home but controlled nonetheless
- Biblical Worldview Leadership Institute (G): Reinforced biblical worldview foundation established by parents
- Biblical Worldview Leadership Institute (G): Showed how the Bible is the foundation for politics/government
- Biblical Worldview Leadership Institute (G): Significantly influenced professional career path
- Biblical Worldview Leadership Institute (G): Speakers were very encouraging
- Biblical Worldview Leadership Institute (G): Taught graduate how to communicate effectively, how to navigate ideas, & how to debate respectfully
- Biblical Worldview Leadership Institute (G): Taught graduate how to handle being wrong
- Biblical Worldview Leadership Institute (G): Taught graduate the importance of being tenacious

- Biblical Worldview Leadership Institute (G): Taught graduate the importance of influencing all areas of culture with their faith
- Biblical Worldview Leadership Institute (G): Taught principles that were very reformatory in worldview
- Biblical Worldview Leadership Institute (G): Was a tool for the Holy Spirit to speak about overcoming fear & being obedient
- Biblical Worldview Leadership Institute (G): Was an instrumental part of development
- Biblical Worldview Leadership Institute (P): Allowed them to be part of a larger community with shared beliefs, encouraging participants to feel connected & not isolated
- Biblical Worldview Leadership Institute (P): Built on biblical worldview foundation established by parents
- Biblical Worldview Leadership Institute (P): Developed valuable friendships
- Biblical Worldview Leadership Institute (P): Emphasized that God is in everything & that Christians should be involved in government in a God-honoring way
- Biblical Worldview Leadership Institute (P): Enabled them to discuss & defend their worldviews face-to-face with like-minded peers
- Biblical Worldview Leadership Institute (P): Graduate was able to apply what they had learned at home
- Biblical Worldview Leadership Institute (P): Helped their children become more connected & unified with the Body of Christ
- Biblical Worldview Leadership Institute (P): Helped them develop critical thinking skills
- Biblical Worldview Leadership Institute (P): Helped them develop discernment
- Biblical Worldview Leadership Institute (P): Helped them navigate ideas so they can identify faulty thinking and make adjustments according to the truth found in Scripture



- Biblical Worldview Leadership Institute (P): It was a stretching experience to get to know people from different backgrounds and with different beliefs.
- Biblical Worldview Leadership Institute (P): Provided an encouraging learning environment which included other children in the same age group who shared similar values
- Biblical Worldview Leadership Institute (P): Provided guidance in accurately applying God's Word
- Biblical Worldview Leadership Institute (P): Provided opportunities for them to take ownership of their beliefs and articulate them
- Biblical Worldview Leadership Institute (P): Provided opportunities to apply what their parents taught them
- Biblical Worldview Leadership Institute (P): Provided opportunities to test ideas and learn from their errors
- Biblical Worldview Leadership Institute (P): Provided opportunity for graduate to be encouraged by other committed Christians
- Biblical Worldview Leadership Institute (P): Provided reinforcement for examining presuppositions in the context of a biblical worldview
- Biblical Worldview Leadership Institute (P): Taught that Christians should be salt & light in the world & explained practical ways of doing that
- Biblical Worldview Leadership Institute (P): Was a very valuable opportunity, a meaningful experience that yielded long-standing benefits
- Central presuppositions: Both Father & Mother
- Central presuppositions: Father
- Central presuppositions: Graduate
- Central presuppositions: Mother

- Challenges: (Graduate) Being sheltered affected ability to socialize during later years
- Challenges: (Graduate) Growing up in isolation prevented having an understanding of how to navigate real world challenges
- Challenges: (Graduate) Had been given a lot of spiritual teaching from parents but was not very well equipped socially or practically; this caused a bit of a disconnect from parents' teaching and the real world
- Challenges: Busyness preventing devotions from being prioritized
- Challenges: Cultural influences
- Challenges: False beliefs purported by evolution
- Challenges: Influence of neighborhood friends
- Challenges: Internet
- Challenges: Secularism
- Challenges: Sports activity
- Challenges: Television
- Challenges: Video games
- Church liturgies: Active in church
- Church liturgies: Communion & worship & learning about God's Word
- Church liturgies: Consistent church attendance
- Church liturgies: Every Sunday after church would discuss sermon with other church members
- Church liturgies: Family Fellowship
- Church liturgies: Family-integrated church
- Church liturgies: Having meaningful discussions with church members about each week's sermon while having lunch together
- Church liturgies: Heavily involved in the local church

- Church liturgies: Home-churched
- Church liturgies: Regular attendance at Bible-believing church
- Church liturgies: Sang, prayed, shared testimonies, & broke bread together
- Church liturgies: Singing & praying together
- Church liturgies: Sunday mornings & evenings & fellowship with church members for lunch
- Church liturgies: Taught truths that parents emulated at home
- Church liturgies: Worshipped together as a family
- Close relationships: Foster healthy relationship between parents & their children
- Close relationships: With children
- Close relationships: With parents
- Close relationships: With siblings
- Close relationships: With siblings; cultivated by mother
- Close relationships: Within family
- Communication with children: Asked children a lot of questions after each week's sermon
- Communication with children: Asked hard questions
- Communication with children: Checked on children to see how they are doing physically, emotionally, & spiritually
- Communication with children: Checked on children to see how they're doing
- Communication with children: Checked on children to see what was worrying them
- Communication with children: Checked on children to see where they might be struggling spiritually
- Communication with children: Checked to see how children's relationship with the Lord was doing
- Communication with children: Desired that communication be normal & natural

- Communication with children: Encouraged children to ask questions after each week's sermon
- Communication with children: Encouraged dialogue with them
- Communication with children: Established on-going communication with children
- Communication with children: Fostered open communication with them
- Communication with children: Found ways to encourage children
- Communication with children: Had on-going discussions with them till they internalized their own faith & biblical worldview
- Communication with children: Inquired how parents could pray for children
- Communication with children: When kids were struggling, parents showed them Scriptures vs. just dismissing them
- Consistency (father)
- Consistency (father): Explaining the reasons for his decisions
- Consistency (father): Serving in prison ministry & sharing testimonies with his children
- Consistency: Acting in children's best interest
- Consistency: Attended a biblically solid church weekly
- Consistency: Attended an annual Christian family conference
- Consistency: Being communicative with children
- Consistency: Bible reading time
- Consistency: Bible study with family
- Consistency: Bible study with mom everyday
- Consistency: Children sat with parents during worship & sermon
- Consistency: Christian atmosphere at home
- Consistency: Daily talked about the Lord with children
- Consistency: Daily taught, applied, & attempted to live out the Word of God

- Consistency: Disciplined children
- Consistency: Encouraged daughter to base decisions on God's Word vs the world or what seemed right to her
- Consistency: Engaged in thoughtful discussions
- Consistency: Ensured that children spent time with their grandparents
- Consistency: Family devotions
- Consistency: Family meals
- Consistency: Fellowshiped with other Christian families
- Consistency: Gave sound doctrines to combat the world
- Consistency: Homeschooled
- Consistency: Honored the Sabbath
- Consistency: Immersed children in a biblical worldview
- Consistency: Instilled worldview thought & warned children about deceptive worldviews as part of their upbringing
- Consistency: Involved children in chores around the home
- Consistency: Listened to children
- Consistency: Made arrangements for children to spend quality time with grandmother on a weekly basis (one-on-one)
- Consistency: Met regularly with Family Fellowship (Home church)
- Consistency: Nightly family devotions
- Consistency: Parental mentoring
- Consistency: Parental modeling of what it means to live as a Christ follower
- Consistency: Parents expressed their gratitude
- Consistency: Parents loved children selflessly

- Consistency: Parents prayed over children before bed time
- Consistency: Parents' application of biblical principles to everything they did
- Consistency: Parents' intentionality
- Consistency: Prayed as a family
- Consistency: Prayed for children's salvation
- Consistency: Prayed their way through everything
- Consistency: Provided developmentally appropriate Christian media for the children while they were traveling
- Consistency: Quality time with family
- Consistency: Read stories of Christian heroes together as a family every night before bed
- Consistency: Read the Word of God daily with their children
- Consistency: Read together every night
- Consistency: Reminded children to guard their heart & mind
- Consistency: Responded to children's questions with explanations, trying to foster understanding
- Consistency: Saw parents model a biblical worldview
- Consistency: Seized opportunities to apply Deuteronomy 6 to any situation
- Consistency: Shaped children's worldview & warning them of deceptive worldviews
- Consistency: Sought the Lord's wisdom for making decisions that affected children and family
- Consistency: Stewarded situations when children were at odds with each other; viewing those moments as teaching opportunities
- Consistency: Validated children
- Consistency: Visited library for children to select books with parental guidance
- Consistency: Went to church

- Consistency: Worshipping at home together
- Criteria for parental, organizational partnership: Chose it because the founder of the organization gave a presentation, and we determined that the organization's values coincided with their values
- Criteria for parental, organizational partnership: Considered the people recommending it
- Criteria for parental, organizational partnership: Discerned "their gospel presentation" & "their pursuit of holiness & righteousness & truth"
- Criteria for parental, organizational partnership: Discerned the fruitfulness of certain programs
- Criteria for parental, organizational partnership: Knew & trusted the person/people recommending it
- Criteria for parental, organizational partnership: May consider an organization that provided an opportunity for parents to be present & observe
- Criteria for parental, organizational partnership: Parental discernment
- Criteria for parental, organizational partnership: Provided hands-on training, opportunities to further develop their biblical worldview
- Criteria for parental, organizational partnership: Safe
- Criteria for parental, organizational partnership: The values aligned with parents' values
- Criteria for parental, organizational partnership: Timeframe for participation was brief
- Criteria for parental, organizational partnership: Used discernment based on the uniqueness of each child & in determining their readiness
- Criteria for parental, organizational partnership: Would provide support that prepared youth for adulthood
- Current context of Graduate: Attending a church
- Current context of Graduate: Attending college

- Current context of Graduate: Best friends with Christian co-workers; enjoy edifying each other
- Current context of Graduate: Employed in a service-related job
- Current context of Graduate: Getting stronger spiritually
- Current context of Graduate: Intentional about her prayer time & devotional time
- Current context of Graduate: Involved in a Christian community at work
- Current context of Graduate: Involved in a church plant
- Current context of Graduate: Involved in a young men's discipleship
- Current context of Graduate: Participates in a weekly discipleship group
- Current context of Graduate: Participates in prison ministry (for women)
- Current context of Graduate: Preparing for college
- Current context of Graduate: Serves in a leadership position
- Current context of Graduate: Serving in a local church
- Current context of Graduate: Strong desire to advance Christ's kingdom
- Current context of Graduate: Volunteers at a Christian organization
- Current context of Graduate: Work environment is a really great place to grow and learn & see God work together & pull each other up
- Current context of Graduate: Working for a Christian company
- Current context of Graduate: Works for a Christian organization
- Current context of Graduate: Works in full-time ministry in leadership position
- Decisions: Based on a big-picture focus
- Decisions: Based on Scripture
- Decisions: Bathed in prayer
- Decisions: Ensured children were in churches that were biblically sound
- Decisions: Ensured decisions are aligned with Scripture



- Decisions: Having children worship with them so that they could model the church liturgy experience
- Decisions: Homeschooling curricula
- Decisions: Immersed children in media with a biblical worldview
- Decisions: Never took sides when children are at odds with each other
- Decisions: Prioritized spending time with children
- Decisions: Refused to accept the concept of sibling rivalry; instead, taught children how to be reconciled to one another
- Decisions: Refused to label daughter & instead invested the extra effort to positively re-direct her
- Decisions: To not have a television in their home
- Decisions: To remove children from organizations when the organizations changed course and no longer had parents' trust
- Decisions: Was selective about extra-curricular activities/not choosing too many
- Discipline: Authoritative parenting style
- Discipline: Included boundaries
- Discipline: Included explanations from Scripture
- Discipline: Included explanations of parents' beliefs based on Scripture regarding sin & consequences
- Discipline: Included freedom with boundaries
- Discipline: With love
- Discipline: With patience
- Effects of intentionality (g): Allowed graduate to see biblical principles lived out
- Effects of intentionality (g): Attended annual family conference that gave graduate a strong foundation

- Effects of intentionality (g): Best friends with sibling
- Effects of intentionality (g): Children desired to have an authentic walk with Christ like their parents
- Effects of intentionality (g): Children's minds were very well-developed
- Effects of intentionality (g): Choice of curriculum significantly shaped biblical worldview
- Effects of intentionality (g): Classical learning approach contributed to the development of the graduate's worldview
- Effects of intentionality (g): Close relationship with siblings
- Effects of intentionality (g): Developed a sense of humility
- Effects of intentionality (g): Developed a strong understanding of Scripture
- Effects of intentionality (g): Developed an ability to analyze Scripture
- Effects of intentionality (g): Developed interpersonal skills with people of all ages
- Effects of intentionality (g): Developed leadership skills
- Effects of intentionality (g): Developed nurturing personality
- Effects of intentionality (g): Developed strong bonds with parents (especially mother) & siblings
- Effects of intentionality (g): Experiential learning provided practical life experiences
- Effects of intentionality (g): Felt valued by parents being so intentionally communicative
- Effects of intentionality (g): Fostered understanding of a need for a Savior
- Effects of intentionality (g): Gave graduate identity in Christ
- Effects of intentionality (g): Graduate became an avid reader
- Effects of intentionality (g): Graduate developed lasting friendships from annual family conference

- Effects of intentionality (g): Graduate has an understanding of the importance of bringing God glory & has a desire to do that
- Effects of intentionality (g): Graduate internalized a positive attitude about the need for & how to become reconciled to siblings; his behavior became habitual & instinctive, no longer needing mother to facilitate the reconciliation process
- Effects of intentionality (g): Graduate is cognizant of spiritual warfare
- Effects of intentionality (g): Graduate is grateful for his parents
- Effects of intentionality (g): Graduate is grateful for parents' guidance & protection
- Effects of intentionality (g): Graduate is grateful for parents' intentionality
- Effects of intentionality (g): Graduate is grateful for parents' sincerity
- Effects of intentionality (g): Graduate is grateful parents' protection
- Effects of intentionality (g): Graduate is grateful that parents helped develop talents
- Effects of intentionality (g): Graduate is inspired to follow father's example and not compromise his convictions
- Effects of intentionality (g): Graduate is very passionate
- Effects of intentionality (g): Graduate learned life lessons from annual family conference
- Effects of intentionality (g): Graduate learned the importance of hard work & trusting God for provision
- Effects of intentionality (g): Graduate learned to guard heart & mind
- Effects of intentionality (g): Graduate respects & appreciates parents
- Effects of intentionality (g): Graduate respects parents
- Effects of intentionality (g): Graduate was able to excel in areas where parents recognized gifting & developed that

- Effects of intentionality (g): Graduate's heart was shaped for prison ministry after listening to father share testimonies from his experience being involved in prison ministry
- Effects of intentionality (g): Graduate's heart was shaped for serving others
- Effects of intentionality (g): Graduate's life has been positively impacted in every area
- Effects of intentionality (g): Growing graduate's worldview
- Effects of intentionality (g): Have become part of graduate's identity
- Effects of intentionality (g): Having visited many historical sites enabled him to develop an understanding of the price & value of freedom at a young age
- Effects of intentionality (g): Internalization of personal faith
- Effects of intentionality (g): Internalizing an understanding & commitment to living for Jesus
- Effects of intentionality (g): Learned a lot about Scripture
- Effects of intentionality (g): Learned how to bring glory to God with every moment
- Effects of intentionality (g): Learned how to treat others when differences/challenges exist
- Effects of intentionality (g): Learned that following Christ is a daily commitment
- Effects of intentionality (g): Learned the importance of being involved in church
- Effects of intentionality (g): Maintaining the priority of faithfully hearing the Word of God preached at church as an emerging adult
- Effects of intentionality (g): Maximized graduate's experience at Biblical Worldview

#### Leadership Institute

- Effects of intentionality (g): Media added value to their lives
- Effects of intentionality (g): Media didn't consume children
- Effects of intentionality (g): Mother refused to label graduate & instead channeled her energy, contributing to graduate's success

- Effects of intentionality (g): Parental modeling of a biblical worldview shaped graduate's worldview
- Effects of intentionality (g): Produced good fruit during formative years
- Effects of intentionality (g): Shaped perspective regarding myriad areas of graduate's life
- Effects of intentionality (g): Still friends with Christians who were a part of their Family Fellowship when graduate was a child
- Effects of intentionality (g): Stories of missionaries that mother shared instilled a dream that has now been realized as graduate works in full-time ministry
- Effects of intentionality (g): The discipline of Scripture memorization continued throughout teenage years
- Effects of intentionality (g): Understood the value of following directions when rock climbing with family
- Effects of intentionality (p): Children are able to articulate & defend what they believe
- Effects of intentionality (p): Children are able to process current world events on their own through their biblical worldview
- Effects of intentionality (p): Children are discerning
- Effects of intentionality (p): Children are good stewards
- Effects of intentionality (p): Children are resourceful
- Effects of intentionality (p): Children became best friends with siblings
- Effects of intentionality (p): Children became critical thinkers
- Effects of intentionality (p): Children developed leadership skills
- Effects of intentionality (p): Children enjoy learning
- Effects of intentionality (p): Children have a close relationship with their siblings

- Effects of intentionality (p): Children have internalized parents' application of Psalm 1 in their lives regarding their friendships
- Effects of intentionality (p): Children have strong work ethic
- Effects of intentionality (p): Children learned to teach themselves
- Effects of intentionality (p): Children witnessed God's activity in parents' lives as they prayed
- Effects of intentionality (p): Children's biblical worldview is now strengthened by opposing worldviews
- Effects of intentionality (p): Children's worldview was shaped by what parents allowed in their home
- Effects of intentionality (p): Learning about William Wilberforce fostered child's pro-life views
- Effects of intentionality of Christian mentors (g)
- Effects of intentionality of Christian mentors (g): Changed attitude & perspective on failure
- Effects of intentionality of grandmother (g)
- Effects of intentionality of grandmother (g): Felt validated & cared for by grandmother's attentiveness
- Emerging worldview (graduate): And the more we get to know about God, the more we can see how He designed how the world should work and what we can do in it.
- Emerging worldview (graduate): Demonstrating courage to step out in faith & walk in obedience
- Emerging worldview (graduate): Dependence on God for help
- Emerging worldview (graduate): Describes and gives evidence of how faith is growing
- Emerging worldview (graduate): Expressed strong understanding of biblical worldview encompassing mind, heart, & behavior

- Emerging worldview (graduate): Gaining confidence in his worldview
- Emerging worldview (graduate): Growing in ability to be reflective of how to further develop own worldview & worldview of others around her
- Emerging worldview (graduate): Growth in understanding of how to apply Scripture
- Emerging worldview (graduate): Increased understanding from the Lord regarding identity
- Emerging worldview (graduate): Increasing sensitivity & responsiveness to the Holy Spirit
- Emerging worldview (graduate): Recognizing God's sovereignty & activity in her life
- Emerging worldview (graduate): You're part of a living story
- Family culture: Active lifestyle
- Family culture: Children were given responsibilities & chores
- Family culture: Children were valued
- Family culture: Did things together as a family
- Family culture: Each child was recognized & celebrated with fun traditions
- Family culture: Often hosted friends for fellowship
- Family culture: Recognized & celebrated uniqueness of each child
- Family culture: Spent quality time together
- Family culture: Spent time together at church
- Family culture: Worked together as a family
- Formal education: Based on the Bible
- Formal education: Bible was the foundation for learning all other subjects
- Formal education: Fostered critical thinking
- Formal education: Fostered intellectual development
- Formal education: Homeschooled
- Formal education: Included a classical education approach

- Formal education: Included Bible reading
- Formal education: Included classical Christian programs
- Formal education: Included hands-on learning
- Formal education: Included lots of reading
- Formal education: Included meaningful discussions about different worldviews during online class discussions
- Formal education: Incorporated online classical education class that enabled children to discuss their worldviews & defend them, giving them practice doing that
- Formal education: Learned to read by memorizing portions of Scripture
- Formal education: Primarily conducted by mother
- Formal education: The Bible was the foundation for all learning
- Goals: Allow children to experience a variety of activities so they would not be afraid to tackle new challenges
- Goals: Build a biblical foundation
- Goals: Children would internalize their own faith
- Goals: Created a mission statement for family & for homeschooling
- Goals: Cultivate a desire in children to have a personal relationship with Christ
- Goals: Encourage children to become best friends
- Goals: Encourage closeness among children
- Goals: Encourage them in their love for the Lord & His Word
- Goals: Ensuring children are walking in truth is supreme & foundational
- Goals: Ensuring children spent the most time with friends who shared their biblical values
- Goals: Established before children were born
- Goals: Expressing love to children in words & actions



- Goals: Finding churches strong in doctrine & committed to living evangelically God-honoring lives individually, corporately, & as families
- Goals: For children to develop social skills with people of all ages
- Goals: For children to learn how to feed themselves spiritually & academically
- Goals: For children to love the Lord their God with all their heart, their soul, their mind and then to love and serve other people, too
- Goals: Giving children a solid biblical worldview
- Goals: Glorify God in the way they parented
- Goals: Glorify God in their family
- Goals: Glorify God with their marriage, children, & family
- Goals: Involve graduate in a Bible-believing church, even if parents had to drive more than an hour to get there each week
- Goals: Lead by example
- Goals: Making sure children had really teachers to help them develop their musical talent
- Goals: Parents' persistence in establishing a solid spiritual & intellectual foundation during the early years
- Goals: Providing media that portrayed people who loved Jesus & were seeking Him
- Goals: Spending time with children as much as possible, especially during church liturgies
- Goals: Steward time with children well
- Goals: Teach children to build their lives around biblical thinking
- Goals: Teach children to follow Jesus
- Goals: Teach children to love God
- Goals: Teach children to receive Jesus
- Goals: To keep children's hearts

- Goals: To keep open communication with them
- Goals: To never send children to a school for others to raise
- Goals: To nurture children's souls
- Goals: To protect children's hearts, minds, & souls through what entered in through their ears & eyes
- Goals: To shape children's heart so that they focus on God and develop their own personal relationship with Him
- Goals: To teach children discernment
- Goals: What parents allowed in their home positively affected their children's worldview
- Governed influences: Amount of television/movie media was limited
- Governed influences: Bible studies in home with other Christians, providing opportunities for discussion
- Governed influences: Bible studies with family friends discussing worldview issues
- Governed influences: Books (first book given was a Bible)
- Governed influences: Books (with a positive effect)
- Governed influences: Books (with Christian values)
- Governed influences: Books about missionary stories
- Governed influences: Books were character-based
- Governed influences: Careful about who was speaking into children's lives, especially at that age
- Governed influences: Church
- Governed influences: Church (Bible-believing)
- Governed influences: Closely screened media
- Governed influences: Decreased exposure to negative media

- Governed influences: Didn't have television programming in their home
- Governed influences: Diligent to protect children from all sources that were dangerous or even questionable
- Governed influences: Encouraged friendships with like-minded friends
- Governed influences: Ensured children & parents were surrounded by Bible-believing, God-fearing people who set a Godly example to parents & children
- Governed influences: Ensured media was honoring to the Lord
- Governed influences: Ensured their children were placed in environments that were organic & healthy
- Governed influences: Extremely attentive to children's choice of close friends
- Governed influences: Fellowship with extended family
- Governed influences: Fellowship with other Christian families
- Governed influences: Fellowship with other Christians who prayed for children and sowed into their lives
- Governed influences: Fellowshiping with other Christian families
- Governed influences: Friendships that could negatively impact their children
- Governed influences: Historical movies/documentaries & nature documentaries
- Governed influences: Homeschool groups and/or co-ops
- Governed influences: Homeschooling curricula, ensuring it was edifying & wholesome
- Governed influences: Increased exposure to positive media
- Governed influences: Introduced children to books with a redemptive nature
- Governed influences: Limited media (movies & books) to the ones that supported the core values of the family & life with a God-given purpose
- Governed influences: Limited quantity of media

- Governed influences: Made provisions for children to be around Christians who would have a positive influence on them
- Governed influences: Media (books, videos, & documentaries used for discussion during Bible studies)
- Governed influences: Media content consumed was evaluated in light of Scripture
- Governed influences: Media had an eternal perspective
- Governed influences: Media was character-based
- Governed influences: Media was closely monitored
- Governed influences: Media was edifying & wholesome
- Governed influences: Media was very restricted
- Governed influences: Media with a biblical worldview
- Governed influences: Monitored influences & discussed with children when they were seemingly negative
- Governed influences: Movies
- Governed influences: Movies were family-friendly, Christian based or educational
- Governed influences: Music
- Governed influences: Parents tried to limit negative exposure to sin and false teaching, while teaching thru the times when the world did make it thru their defenses.
- Governed influences: Philippians 4:8 was the standard by which we determined what books and media we allowed in the home.
- Governed influences: Placed their children around people who share their worldview
- Governed influences: Previewed movies before children watched them
- Governed influences: Provided opportunities for experiential learning

- Governed influences: Provided positive Christian role models for their children in the books they read together as a family
- Governed influences: Provided quality time with Christian family members
- Governed influences: Psalm 1 was important in determining children's closest friends
- Governed influences: Researched children's church programs prior to having children participate in them
- Governed influences: Selected good co-ops
- Governed influences: Selective in media that children viewed
- Governed influences: Socialized children with people of all ages
- Governed influences: Television & movies
- Governed influences: Used Phil. 4:8 as standard for determining what books & media were permitted in the home
- Governed influences: Very conscientious about potential influences in children's lives knowing how impressionable they were at that age
- Governed influences: Video game time (limited)
- Governed influences: Watched a lot documentaries, especially historical ones
- Heart orientation: Both Father & Mother
- Heart orientation: Father
- Heart orientation: Graduate
- Heart orientation: Mother
- Home environment: Attentive to children's needs
- Home environment: Based on Phil 4:8
- Home environment: Children were loved sacrificially
- Home environment: Children were loved unconditionally

- Home environment: Christian
- Home environment: Contained structure, reflecting God's order
- Home environment: Cultivated skills
- Home environment: Emphasized hard work
- Home environment: Engaging
- Home environment: Facilitated the love of the Lord & the ability to learn & investigate the world
- Home environment: Fostered creativity
- Home environment: Fostered intellectual development
- Home environment: Fostered spiritual development
- Home environment: Full of fellowship
- Home environment: Fun-loving
- Home environment: God's Word applied to life
- Home environment: Grace-filled
- Home environment: Happy & peaceful
- Home environment: Included a joyful atmosphere created by the mother
- Home environment: Included a loving atmosphere
- Home environment: Included an atmosphere of strong family unity
- Home environment: Nurturing
- Home environment: Safe--a place of protection
- Home environment: Supportive
- Home environment: Supportive & encouraging
- Home environment: Was very flexible
- Household liturgies: Bible reading (as a family)

- Household liturgies: Bible reading time 1 to 2x/day (as a family)
- Household liturgies: Bible reading/study & memorization (independently in the morning)
- Household liturgies: Children were encouraged to read the Bible or other Christian books or books that reflect the gospel on their own
- Household liturgies: Daily Bible studies with children
- Household liturgies: Daily Bible study with mom
- Household liturgies: Disciplined children
- Household liturgies: Family Bible studies
- Household liturgies: Family devotions
- Household liturgies: Family worship time
- Household liturgies: Included individual devotions (parents & children)
- Household liturgies: Prayed for/over children
- Household liturgies: Prayed with children (one-on-one)
- Household liturgies: Prayer time as a family
- Household liturgies: Read the Bible out loud while children were still in the womb
- Immersion in biblical worldview
- Immersion in biblical worldview: Biblical worldview
- Immersion in biblical worldview: In the Word of God
- In Vivo (graduate): (referring to BWLI) It cemented my current view.
- In Vivo (graduate): (referring to BWLI) The time that was spent there was incredibly profitable for me.
- In Vivo (graduate): A lot of their leadership was not as much telling as, as much as it was showing.
- In Vivo (graduate): I feel that I was quite sheltered in a good way when I was younger.

- In Vivo (graduate): I think that's the biggest thing overall is their personal walk with the Lord, because without that, like, you can't... you can't force a good family.
- In Vivo (graduate): If I could give any constructive feedback based on my experience, it would be that isolation is nobly intended, but I don't think it works. With my kids, I am going to go in the direction of equipping them to face the world as it is so that they can affectively overcome it.
- In Vivo (graduate): If I could give one piece of advice to parents seeking to positively influence their children's worldview, it would be to find the most solid and Biblically faithful church you possibly can and make sure your children are under its tutelage as consistently as can be.
- In Vivo (graduate): My parents have always been my biggest cheerleaders, my most sought out mentors, my spiritual battle partners, and most importantly my greatest influence in pursuing a relationship with Jesus Christ.
- In Vivo (graduate): We can't just tell our kids what to do, we have to help them become adults.
- In Vivo (graduate): We had a blast as kids, but my parents didn't see the need to entertain us in the way the world said was best, and I respect and appreciate them for that.
- In Vivo (graduate): We watched their example, and we wanted that.
- In Vivo (graduate): Well, I mean, at the end of the day, my parents could have been absolutely perfect parents, and if it weren't for the grace of God, I still would have strayed.
- In Vivo (parent): A bumper sticker comes to mind... Yes, I am brainwashing my kids. If I don't, others I disagree with, will.
- In Vivo (parent): All we need to do is just be faithful, and really the results are up to Him.
- In Vivo (parent): Healthy relationships are key to developing a positive view of parents' beliefs and teachings.



○ In Vivo (parent): Homeschooling is a step of faith just like other parts of the Christian life. If God leads someone to do it, He will provide! Sometimes the homeschooling journey seemed overwhelming to me, but I learned that I just need to stay one step ahead of them and take it one day at a time. God provided some incredible mentors and resources and there are even more available now.

○ In Vivo (parent): I believe that sending children into a public school at a young age is like sending them into the land of the Canaanites without preparation and the skills necessary to fight a spiritual battle. In America our public school system is anti-God and there is no way to control what young children will see or hear that will adversely affect their lives during the impressionable years. God's hand can be seen in every subject and we wanted that to be a core of their education. Part of building a biblical worldview is teaching them how to stand strong against evil, wrong influences or anything that will displease the Lord. That is very difficult to do when they are surrounded by other influences for the majority of the day/ 5 days a week. We view the public school as a mission field for adults – not for children.

○ In Vivo (parent): I had to remember that God works in different people's lives, in different ways and at different times. It was not my job to make sure they mastered everything. It was my job to introduce them to a variety of knowledge, to provide some of the resources, to teach them to feed themselves and to get them started on their journey of life-long learning. There are some things I discovered that a child just will not learn until she has the motivation and interest to do so. That may be years after she leaves home, if ever. I now understand wisdom – not just knowledge – is the ultimate goal.

○ In Vivo (parent): I think being aware of what your children are reading and being sure it has a solid biblical worldview is so tremendously important. Don't make the mistake of thinking it is great that they are reading without understanding the implications of what it is they are reading.

- In Vivo (parent): I think every Christian family should advocate for a biblical worldview.
- In Vivo (parent): I wanted the home to be a safe place, so that no matter what was happening in the world, they could come home and know they were loved and safe
- In Vivo (parent): If you are serious, Satan will war against you. Fight back.
- In Vivo (parent): Keep your children out of the public schools. Let adults do the evangelizing. Soon your children will be the adults capable of doing that. Sending children into the public schools so they can be a missionary to the world usually results in them becoming part of the mission field we now need to reach.
- In Vivo (parent): Like teaching bank tellers to recognize counterfeit money by exposing them to the real thing over and over, we tried to do the same with exposing our kids to truth so much that they would recognize error when it came along.
- In Vivo (parent): My focus was to teach our children to love God, receive Jesus and follow Him and to build their lives around Biblical thinking. That probably defines what the term “biblical worldview” encompasses.
- In Vivo (parent): My husband always says, “say yes as often as possible”, so that when he says “no”, they know there is a good reason.
- In Vivo (parent): Us shaping their worldview is just living the gospel in front of them and showing them that that's the best way to live.
- In Vivo (parent): We taught them the ways of God, but the spirit of the home determines the validity of the philosophies and theology that are taught in it. My wife has such a joyful spirit that permeated our home that our teaching and instructions were ushered into their lives through the power of the Spirit of God. The primary means of communication is with the spirit, not with the intellect. Getting the spirit of the home right opens the door to the hearts of your children enabling you to flood them with Truth.

- In Vivo (parent): We were both committed to following the Lord's direction in our lives and valued His presence more than popularity with our children.
- In Vivo (parent): We worked toward making special time with the Lord to be a "want to" – not a "have to". Just as you can lead a horse to water, but you can't make him drink, we might have "salted their oats" from time to time.
- In Vivo (parent): When our children were young, my wife and I would discuss the Scriptures together even though our children didn't really understand so much what was going on. They would often color as we did this. My philosophy was to bring our children up in the presence of adult level devotionals instead of lowering our devotionals to a child's level. That may sound wrong, but it certainly appears now that it worked very well. Our homeschooling was at their level, but we always had the goal of raising them up to function as adults. That happened at an early age.
- Level of intentionality: Chose a church that shared their convictions regarding Scripture, knowing the authorities would be mentoring their children; this allowed them to feel safe
- Level of intentionality: Commitment to homeschooling children vs. sending them to public school
- Level of intentionality: Created a mission statement for family & for homeschooling
- Level of intentionality: Drove long distances to attend a church that was solid and biblical
- Level of intentionality: Ensured homeschooling curriculum had a very biblical worldview
- Level of intentionality: Ensured that children knew we loved them
- Level of intentionality: Ensured that prayer was always a part of the family
- Level of intentionality: Extremely intentional
- Level of intentionality: Graduate recognized church was a priority to parents; they traveled an extensive distance one way each week to attend a Bible believing church

- Level of intentionality: Led & guided children (without trying to be their children's buddies), maintaining their authoritative role
- Level of intentionality: Prioritized the worldview of our children
- Level of intentionality: Provided opportunities for skill development
- Level of intentionality: Purposeful in instilling the love of the Lord
- Level of intentionality: Refused to accept the concept of sibling rivalry; instead, taught children how to be reconciled to one another
- Level of intentionality: Strove to spend quality time with their children, especially at church on Sunday
- Level of intentionality: Very intentional
- Level of intentionality: We didn't tend to shelter our kids from some of the influences of the world, but we tried to teach our way through them
- Level of intentionality: Were selective about which activities to invest in for their children, being mindful to choose the influences that would best help them serve the Lord in their futures
- Level of intentionality: Were willing to make the necessary financial sacrifices
- Level of intentionality: Were willing to travel 20 to 90 minutes one way to attend biblically sound church
- Maturing faith and biblical worldview: Answers in Genesis
- Maturing faith and biblical worldview: Awareness of evolving process
- Maturing faith and biblical worldview: Bible Study
- Maturing faith and biblical worldview: Biblical exegesis
- Maturing faith and biblical worldview: Biblical worldview immersion (father)
- Maturing faith and biblical worldview: Biblical worldview immersion (mother)
- Maturing faith and biblical worldview: Biblical worldview training

- Maturing faith and biblical worldview: Books
- Maturing faith and biblical worldview: Christian apologetics
- Maturing faith and biblical worldview: Christian television programming
- Maturing faith and biblical worldview: Church
- Maturing faith and biblical worldview: Curriculum used to teach children
- Maturing faith and biblical worldview: Deconstructing secular arguments
- Maturing faith and biblical worldview: Discipled by other Christians
- Maturing faith and biblical worldview: Discipled by pastor
- Maturing faith and biblical worldview: Fellowship with other believers
- Maturing faith and biblical worldview: Getting involved in ministry
- Maturing faith and biblical worldview: Hearing about & witnessing God's activity in others' lives
- Maturing faith and biblical worldview: Internet
- Maturing faith and biblical worldview: Missionaries
- Maturing faith and biblical worldview: Navigating challenges
- Maturing faith and biblical worldview: Prayer
- Maturing faith and biblical worldview: Reading Bible/studying Scripture
- Maturing faith and biblical worldview: Revelation from the Holy Spirit
- Meaningful discussions with children: About being discerning
- Meaningful discussions with children: About cultural issues through the lens of God's Word
- Meaningful discussions with children: About everyday issues & how to navigate them to bring God glory
- Meaningful discussions with children: About making decisions based on God's truth & the truth found in His Word

- Meaningful discussions with children: About politics, morality, ethics & philosophy  
(obviously in age-appropriate terms)
- Meaningful discussions with children: About Scripture in the context of family Bible studies
- Meaningful discussions with children: About worldview issues
- Meaningful discussions with children: As a family
- Meaningful discussions with children: During Bible studies with family friends
- Meaningful discussions with children: Encouraged children to ask questions
- Meaningful discussions with children: Encouraged children to share their thoughts
- Meaningful discussions with children: Encouraged critical thinking
- Meaningful discussions with children: Helped children learn how to problem solve
- Meaningful discussions with children: Included asking children hard questions
- Meaningful discussions with children: Included dialogue that addressed children's questions & concerns
- Meaningful discussions with children: One-on-one with each child
- Meaningful discussions with children: Regarding children's struggles with them, pointing to the Bible for wisdom
- Meaningful discussions with children: When children were exposed to non-biblical worldviews, parents would talk about those views with them
- Parental awareness: A strong faith is “caught” as much as it is “taught.”
- Parental awareness: Acceptance and love is not based on performance. It’s based on who they are and who God made them to be special, and that each child is very different, and we can't compare one with another.
- Parental awareness: Asking forgiveness when needed

- Parental awareness: But at the end of the day, it's really His doing. You know, all we need to do is just be faithful, and really the results are up to Him.
- Parental awareness: Challenges create opportunities to teach children.
- Parental awareness: Children are constantly watching parents.
- Parental awareness: Children have a significant capacity to learn & should be intellectually challenged
- Parental awareness: Children have different dispositions & energy levels, & each child needs to have that special love from mom & dad, & to know that they're accepted for who they are & not what they do.
- Parental awareness: Children may receive a lot of biblical head knowledge, it becomes useless if they do not have the opportunity to let it flow out of them through service to the Lord and others. It's through acting on those truths that faith in God becomes their own rather than that of their parents. The Christian life becomes living and exciting to them as they personally experience the power and leading of God in His service.
- Parental awareness: Children need to be immersed in a biblical worldview, not just have it integrated into their lives.
- Parental awareness: Children need to be told & shown that they are loved; it can't be assumed that they know it.
- Parental awareness: Children need to know that God is sovereign above everything so they can view everything from that perspective.
- Parental awareness: Children need to own their faith.
- Parental awareness: Children need to see God's activity in others' lives.
- Parental awareness: Children need to see God's activity in their lives.

- Parental awareness: Children need to understand if they're choosing a different worldview, then they're not really following the God of the Bible. They're following a God that is made by them.
- Parental awareness: Children need to understand that they don't get to choose their rules; everything should be measured by God's Word.
- Parental awareness: Children need well-established boundaries to create a sense of security.
- Parental awareness: Children should be trained according to their personality. (Prov. 22:6)
- Parental awareness: Children should be trained up according to their personalities & what their gifts & talents are.
- Parental awareness: Choosing a good curricula that augments our worldview is an important factor.
- Parental awareness: Christian parents have no business sending their children to be educated by Godless institutions.
- Parental awareness: Cultural realities demand that certain conversations with children are necessary at an earlier age.
- Parental awareness: Each child is different, so parents should find out what makes them tick and raise them in the way Scripture would have them go according to their personalities and likes, not the parents.'
- Parental awareness: Establishing foundations for biblical worldview development can be laid by reading God's Word together (husband & wife) when children are very young.
- Parental awareness: Establishing foundations for biblical worldview development while children are very young includes singing Christian songs, reading children's Bibles and stories to them, talking about Jesus and God, pointing out all the wonderful things God made and playing and singing Christian music in the home



- Parental awareness: Everything children see & read has an impact
- Parental awareness: Everything parents do matters.
- Parental awareness: Everything we do is intentional.
- Parental awareness: Focus on the good things children are doing & praise them for those rather than focusing on misbehavior.
- Parental awareness: Focusing on children's positive behavior helps them assimilate parent's expectations.
- Parental awareness: Friends matter. Find Christian friends; it's better to have none than ones that lead you away from God.
- Parental awareness: God's grace was present in their lives.
- Parental awareness: Having a biblical worldview requires more than being able defend one's worldview; it includes having a relationship with Christ.
- Parental awareness: How much influence teachers have
- Parental awareness: If children don't know you love & care for them, they will not hear you.
- Parental awareness: It takes time to discipline children, teaching them the ways of God.
- Parental awareness: It's important to be able to say no to certain things, just as it is important to be able to say yes.
- Parental awareness: It's most important to seek the Lord. Without daily wisdom from Heaven, the pressures of the world are too powerful to resist.
- Parental awareness: It's so easy to get caught up in busyness and activities that can get you off track.
- Parental awareness: Letting children know that the joy of the Lord is your strength through word and example. (Nehemiah 8:10)

- Parental awareness: Life gets busy and the time set apart to do devotions does not get prioritized.
- Parental awareness: Love for the Lord and obedience to His ways should permeate the atmosphere of the home.
- Parental awareness: Make sure your biblical worldview is growing & becoming adjusted as needed.
- Parental awareness: Mistakes or “failures” are just learning opportunities.
- Parental awareness: Our faith has to mean something.
- Parental awareness: Parents are ultimately accountable to God for what they do with the years He has given them to raise children for His glory.
- Parental awareness: Parents need to be careful to monitor the interaction of our kids with other people, whether churched or unchurched.
- Parental awareness: Parents need to get off the fence.
- Parental awareness: Parents need to love God and His way, because you can please the world its death.
- Parental awareness: Parents need to prioritize the development of their children's worldview.
- Parental awareness: Parents should do everything in the context of love and the gospel.
- Parental awareness: Parents should do everything with the mindset that they are an image bearer of God, so they shouldn't model a poor image of their Creator.
- Parental awareness: Parents should live the time they have with their children to the fullest and trust God with the results.
- Parental awareness: Parents should love their children. They are a parent's first responsibility.
- Parental awareness: Parents should make decisions on the Bible not culture.

- Parental awareness: Parents should not hesitate to ask their child for forgiveness if they have hurt or wronged them.
- Parental awareness: Parents should only allow use of the Internet with adult supervision and safeguards to prevent "pop-ups."
- Parental awareness: Parents should only allow use of the Internet with adult supervision.
- Parental awareness: Parents work in tandem with God.
- Parental awareness: Raising children is kingdom work! Those little saplings that begin to grow from the seeds in their lives need to be nurtured, fertilized, and carefully pruned from the very beginning in order that they will be the most healthy and productive.
- Parental awareness: Read the Bible and discuss it as a family. We might call this “family devotions.”
- Parental awareness: So it's not just what you're teaching and the curriculum you use. Those are important. But I think it's more important that your children know that you love them, that you truly love the Lord.
- Parental awareness: Some activities are more fruitful than others.
- Parental awareness: Some children's ministries seemed to be nothing more than a babysitting service.
- Parental awareness: Some children's ministries were centered around child entertainment.
- Parental awareness: Teaching children worldview has to include the work that Christ has done.
- Parental awareness: Television can dull the imagination & keep its viewers too occupied.
- Parental awareness: The behavior kids can engage in or be exposed to as they just participate in normal activities is also a minefield to be carefully navigated.
- Parental awareness: The example of a strong marriage is priceless and provides security and stability in the home.

- Parental awareness: The father is the head of the home.
- Parental awareness: The importance of a child hearing his/her name spoken the majority of time in a positive, loving way
- Parental awareness: The importance of allowing children to ask hard questions
- Parental awareness: The importance of asking children if what we do & say match God's Word
- Parental awareness: The importance of avoiding hypocrisy
- Parental awareness: The importance of avoiding you or them falling into the trap of comparing your family to other families. Example--"Why can't we play that video game or watch that show... the 'so-and-so's' allow their kids to do that."
- Parental awareness: The importance of being clear and consistent about expectations...  
"Fathers, do not exasperate your children."
- Parental awareness: The importance of being humble
- Parental awareness: The importance of being intentional
- Parental awareness: The importance of being intentional about Christian fellowship that is immersed in love as it continues to build upon & reinforce everything we're trying to do with our children
- Parental awareness: The importance of being knowledgeable about Scripture and having your own worldview clearly established
- Parental awareness: The importance of being real
- Parental awareness: The importance of being sincere & taking advantage of teachable moments
- Parental awareness: The importance of cultivating a love for God's Word in your child--  
Example is a big part of that when they see you reading the Word and praying during personal devotions

- Parental awareness: The importance of disciplining in the context of love, not anger
- Parental awareness: The importance of establishing a biblical worldview using biblical exegesis, Christian apologetics, and good philosophy
- Parental awareness: The importance of establishing a biblical worldview when children are infants
- Parental awareness: The importance of focusing on children's hearts
- Parental awareness: The importance of focusing on the home as it has a far greater influence on children's development than the church does
- Parental awareness: The importance of following Jesus being a natural part of everyday life rather than reserved for Sundays, looking for “God sightings” all during the day (Deuteronomy 6:5-8)
- Parental awareness: The importance of having children work alongside them, giving parents an opportunity to teach them
- Parental awareness: The importance of immersing self, spouse, and children in a biblical worldview with a focus on presuppositions
- Parental awareness: The importance of introducing children to their Creator
- Parental awareness: The importance of leading by example
- Parental awareness: The importance of learning more about Him together and discussing every day issues and how to handle to them in a way to bring Him glory
- Parental awareness: The importance of letting “worship” be a part of everyday life, not an emotional moment at your church
- Parental awareness: The importance of living consistently

- Parental awareness: The importance of making time to spend individually with each child, so that you can maintain good rapport and open lines of communication (i.e. father-daughter dates, special times with just Mom)
- Parental awareness: The importance of making your home a fun place, a place of learning, of seeking answers, of love and peace, a place enveloped by the presence of the living God
- Parental awareness: The importance of modeling a marriage that glorifies God
- Parental awareness: The importance of modeling life-long learning
- Parental awareness: The importance of modeling repentance & asking children for forgiveness
- Parental awareness: The importance of never giving up or getting discouraged
- Parental awareness: The importance of not letting bitterness build up between them and their child
- Parental awareness: The importance of parents being a model for their children
- Parental awareness: The importance of parents keeping an open communication from their children's earliest years
- Parental awareness: The importance of parents letting children see that no matter what struggles or challenges you, your spouse or they go through personally or as a family that you can go to God for the answers
- Parental awareness: The importance of parents striving to "keep their hearts" throughout the entire journey of life together
- Parental awareness: The importance of prayer & dependence on God
- Parental awareness: The importance of praying with children
- Parental awareness: The importance of prioritizing your marriage
- Parental awareness: The importance of reading & living God's Word

- Parental awareness: The importance of regularly evaluating how things are going in the home with your spouse and making course corrections when necessary
- Parental awareness: The importance of self-awareness
- Parental awareness: The importance of slowing down
- Parental awareness: The importance of spending quality time with their children, especially at church on Sunday
- Parental awareness: The importance of standing firm on the Lord's teachings regardless of the backlash from others or even your kids
- Parental awareness: The importance of studying Scriptures so they can be accurately applied
- Parental awareness: The importance of surrounding yourself and your children with solid Bible-believing, God-fearing people who will set an example to you and to them
- Parental awareness: The importance of taking a break when you need to
- Parental awareness: The importance of taking a deep breath
- Parental awareness: The importance of taking time to chill
- Parental awareness: The importance of taking time to laugh & have fun
- Parental awareness: The importance of teaching the Bible first and then other subjects
- Parental awareness: The importance of training up a child in the way THEY should go and when they are old, they will not depart from it."
- Parental awareness: The importance of training your children and building a biblical worldview is all about "Line upon line, precept upon precept." Isaiah 28:10
- Parental awareness: The importance of walking with children (Deuteronomy 6)
- Parental awareness: The opportunities that homeschooling afforded them to influence their children
- Parental awareness: The purpose of your family is to glorify God.

- Parental awareness: The years pass by so quickly.
- Parental awareness: There are a lot of things your children are involved in when they are younger that you have no way of knowing how God might use it in the future. Make the most of every opportunity.
- Parental awareness: There is a place for discipline, but never nagging or berating. Romans 2:4b says, ". . .the goodness (some translations say gentleness) of God leads to repentance.
- Parental awareness: There is no way we could teach them everything they needed to know in the short amount of time we had with them.
- Parental awareness: There's a spiritual battle that Christians are currently fighting.
- Parental awareness: We may not necessarily always call it this is our Christian worldview. But this is Christianity. We're living it. We're teaching it. We're showing it to you and that shapes their worldview without it necessarily being called a worldview.
- Parental awareness: We're learning at all times.
- Parental awareness: With eyes on the future, parents should make the most of every single moment of the present with their children at all stages of life.
- Parental awareness: You have to be very careful in what your children read at young ages.
- Parental mentoring (father & mother): Acknowledged that all they received is from the Lord, including their food
- Parental mentoring (father & mother): Always be aware of the people you surround yourself with.
- Parental mentoring (father & mother): Always pointing to Scripture as the lens through which children should view the world
- Parental mentoring (father & mother): Always tried to explain things
- Parental mentoring (father & mother): Application of the Bible



- Parental mentoring (father & mother): Applied biblical principles to everything they did
- Parental mentoring (father & mother): Capitalized on opportunities to teach their children by involving them in daily tasks
- Parental mentoring (father & mother): Created opportunities for children to seek God themselves with devotional books & journals
- Parental mentoring (father & mother): Encouraged children to ask questions & think deeply
- Parental mentoring (father & mother): Encouraged children to be leaders & not follow the crowd
- Parental mentoring (father & mother): Encouraged children to influence the world for Christ
- Parental mentoring (father & mother): Encouraged children to persevere
- Parental mentoring (father & mother): Encouraged children to reflect on whether or not the Lord would be pleased with their choices
- Parental mentoring (father & mother): Encouraged children to think for themselves
- Parental mentoring (father & mother): Ensured children became aware of answered prayers of family members & others
- Parental mentoring (father & mother): Explained the reasons for their decisions
- Parental mentoring (father & mother): Helped children understand that even when they're brushing their teeth, they're taking care of their body for the glory of God
- Parental mentoring (father & mother): Helped children understand through prayer the importance of being humble before God and acknowledging that we're not in control, and we need Him even down to our very next breath
- Parental mentoring (father & mother): Helped children understand, through loving discipline, that there are consequences to sin
- Parental mentoring (father & mother): Identified flaws in other worldviews

- Parental mentoring (father & mother): Provided guidance
- Parental mentoring (father & mother): Provided understanding of government through the lens of Scripture
- Parental mentoring (father & mother): Reinforced truths learned at church
- Parental mentoring (father & mother): Shaped children's hearts, giving them a desire to want to learn more
- Parental mentoring (father & mother): Shared hard truths with children
- Parental mentoring (father & mother): Shared stories of answered prayer in other's lives
- Parental mentoring (father & mother): Shared stories of Christian heroes & God's activity in their lives
- Parental mentoring (father & mother): Shared stories of Christian heroes & how God answered their prayers
- Parental mentoring (father & mother): Shared stories of God's activity in other's lives
- Parental mentoring (father & mother): Spiritual teaching
- Parental mentoring (father & mother): Taught biblical principles
- Parental mentoring (father & mother): Taught children to do what is right according to God & Scripture & not according to themselves or culture
- Parental mentoring (father & mother): Taught children about the world's influence
- Parental mentoring (father & mother): Taught children biblical concepts
- Parental mentoring (father & mother): Taught children elements of biblical worldview as parents learned them
- Parental mentoring (father & mother): Taught children how to avoid being negatively influenced by friends
- Parental mentoring (father & mother): Taught children how to be good stewards

- Parental mentoring (father & mother): Taught children how to be intentional in choosing of role models
- Parental mentoring (father & mother): Taught children how to be intentional through daily living
- Parental mentoring (father & mother): Taught children how to be intentional with what they see & hear
- Parental mentoring (father & mother): Taught children how to be reconciled with their siblings
- Parental mentoring (father & mother): Taught children how to be resourceful
- Parental mentoring (father & mother): Taught children how to defend the Christian faith
- Parental mentoring (father & mother): Taught children how to listen
- Parental mentoring (father & mother): Taught children how to live the Word of God
- Parental mentoring (father & mother): Taught children how to positively influence their friends
- Parental mentoring (father & mother): Taught children how to pray
- Parental mentoring (father & mother): Taught children how to think deeply
- Parental mentoring (father & mother): Taught children how to treat others in ways that honor Christ
- Parental mentoring (father & mother): Taught children how to wield influence to help others vs for self-gain
- Parental mentoring (father & mother): Taught children that everything they do should glorify God
- Parental mentoring (father & mother): Taught children that the Bible should influence every part of their lives

- Parental mentoring (father & mother): Taught children that their lives impact others in multiple ways
- Parental mentoring (father & mother): Taught children the Bible was the foundation for answering all of life questions
- Parental mentoring (father & mother): Taught children the Christian life is lived 24/7
- Parental mentoring (father & mother): Taught children the difference between a biblical worldview & other worldviews
- Parental mentoring (father & mother): Taught children the importance of church
- Parental mentoring (father & mother): Taught children the ways of God
- Parental mentoring (father & mother): Taught children to "bring glory to God with every moment"
- Parental mentoring (father & mother): Taught children to always be aware of what they were watching or listening to
- Parental mentoring (father & mother): Taught children to be discerning
- Parental mentoring (father & mother): Taught children to consider whether or not what they're doing is bringing God glory
- Parental mentoring (father & mother): Taught children to guard their heart & mind
- Parental mentoring (father & mother): Taught children to live in a way that glorifies God
- Parental mentoring (father & mother): Taught children to measure everything in light of Scripture
- Parental mentoring (father & mother): Taught children to prioritize family over all other relationships except their relationship with God
- Parental mentoring (father & mother): Taught children to read & write by memorizing Scripture

- Parental mentoring (father & mother): Taught children truths found in God's Word
- Parental mentoring (father & mother): Taught children what it means to be a Christian
- Parental mentoring (father & mother): Taught graduate to serve others, starting with his siblings
- Parental mentoring (father & mother): Taught that God is with them all the time & is willing & wanting to hear everything that concerns them
- Parental mentoring (father): Constantly ask, "Do what we say & show match God's Word?"
- Parental mentoring (father): Explained consequences for choices
- Parental mentoring (father): Explained the reasons for his decisions
- Parental mentoring (father): Helped daughter understand the gospel
- Parental mentoring (father): Protected children by teaching them to be reflective & discerning
- Parental mentoring (father): Provided explanations when he disciplined children to ensure their understanding
- Parental mentoring (father): Provided guidance
- Parental mentoring (father): Shared stories from his prison ministry experiences
- Parental mentoring (father): Taught about God's power through the stories he shared from his experience as a prison chaplain
- Parental mentoring (father): Taught his children not to fear challenges
- Parental mentoring (father): Taught his children practical life skills
- Parental mentoring (mother): Always pointing to the Lord through her life experiences
- Parental mentoring (mother): Daily talking about the Lord
- Parental mentoring (mother): Discussing current events and explaining how to view them in the context of Scripture
- Parental mentoring (mother): Fostered a love of learning in children

- Parental mentoring (mother): Help them get to know the God who created them
- Parental mentoring (mother): Help them get to know what God's Word says
- Parental mentoring (mother): Instilled both an ability & desire to communicate articulately
- Parental mentoring (mother): Introduced children to their Creator
- Parental mentoring (mother): Pointing out answered prayer & teaching children to give God glory for it
- Parental mentoring (mother): Sharing stories from when she was a missionary
- Parental mentoring (mother): Spontaneous prayer
- Parental mentoring (mother): Taught children an appreciation of God's creation
- Parental mentoring (mother): Taught children how to be reconciled with their siblings
- Parental mentoring (mother): Taught children how to love God & delight in Him
- Parental mentoring (mother): Taught children how to pray
- Parental mentoring (mother): Taught children that God hears prayers & answers them
- Parental mentoring (mother): Taught children that mistakes are opportunities for learning
- Parental mentoring (mother): Taught children that nothing is more important than having a relationship with Christ & knowing His Word
- Parental mentoring (mother): Taught children to recognize God's activity in their lives
- Parental modeling (father & mother): A biblical worldview
- Parental modeling (father & mother): A marriage that glorifies God
- Parental modeling (father & mother): Always working in partnership with God vs blaming God for hardships
- Parental modeling (father & mother): An authentic faith lived out
- Parental modeling (father & mother): Asking for forgiveness
- Parental modeling (father & mother): Being committed to their local church

- Parental modeling (father & mother): Being generous to others when they were in need
- Parental modeling (father & mother): Being grounded in their faith
- Parental modeling (father & mother): Being responsive when the Holy Spirit convicted them
- Parental modeling (father & mother): Biblical truths that were taught at church
- Parental modeling (father & mother): Commitment to biblical principles
- Parental modeling (father & mother): Commitment to Christ
- Parental modeling (father & mother): Didn't blame God for their circumstances; instead, just worked through them
- Parental modeling (father & mother): Discernment
- Parental modeling (father & mother): Expressing their gratitude
- Parental modeling (father & mother): Extremely patient, caring, & loving
- Parental modeling (father & mother): Genuine love for Jesus
- Parental modeling (father & mother): Giving thanks to God
- Parental modeling (father & mother): How to be good stewards
- Parental modeling (father & mother): How to be intentional with choice of curriculum used to influence their thinking
- Parental modeling (father & mother): How to be resourceful
- Parental modeling (father & mother): How to handle challenges & internal struggles with grace
- Parental modeling (father & mother): How to live the Word of God
- Parental modeling (father & mother): How to think & live like Jesus every day
- Parental modeling (father & mother): How to treat others, especially during difficult situations
- Parental modeling (father & mother): Humility
- Parental modeling (father & mother): Integrity

- Parental modeling (father & mother): Intentionality in learning & growing in Christ
- Parental modeling (father & mother): Intrinsically motivated to be communicative with their children
- Parental modeling (father & mother): Investing time in looking for the right church for their family
- Parental modeling (father & mother): Involved in ministry/serving others
- Parental modeling (father & mother): Leadership
- Parental modeling (father & mother): Lived their lives so that they, their children, their marriage, & their family glorified God
- Parental modeling (father & mother): Living in a way that glorifies God
- Parental modeling (father & mother): Living intentionally
- Parental modeling (father & mother): Living out their convictions
- Parental modeling (father & mother): Living purposefully
- Parental modeling (father & mother): Maintaining a biblical worldview
- Parental modeling (father & mother): Never compromising their beliefs
- Parental modeling (father & mother): Never got angry with her (or didn't show it)
- Parental modeling (father & mother): Not being preoccupied with the opinions of others
- Parental modeling (father & mother): Parenting in ways that glorify God
- Parental modeling (father & mother): Personal integrity & character
- Parental modeling (father & mother): Praying
- Parental modeling (father & mother): Prioritizing church
- Parental modeling (father & mother): Prioritizing family over all other relationships except their relationship with God
- Parental modeling (father & mother): Selfless love



- Parental modeling (father & mother): Sincerity
- Parental modeling (father & mother): Sincerity in seeking the Lord
- Parental modeling (father & mother): Spontaneous prayer
- Parental modeling (father & mother): Standing up for what is right
- Parental modeling (father & mother): Treating others in ways that honor God
- Parental modeling (father & mother): Unconditional love
- Parental modeling (father & mother): Valued learning
- Parental modeling (father & mother): Wanting the best for their children
- Parental modeling (father & mother): What it means to be a Christian
- Parental modeling (father & mother): Working incredibly hard
- Parental modeling (father & mother): Working very hard to raise & provide for children in financially difficult times & trusting & relying on God in the midst of it
- Parental modeling (father & mother): Worshipping at church, listening intently to pastor, singing, & praying with the Body of Christ
- Parental modeling (father): Admitting when he did something wrong and taking responsibility for his behavior
- Parental modeling (father): Asking for forgiveness
- Parental modeling (father): Demonstrating leadership within the community
- Parental modeling (father): Giving grace to others because of God's grace given to him
- Parental modeling (father): Having a strong work ethic
- Parental modeling (father): Integrity
- Parental modeling (father): Love of reading
- Parental modeling (father): Maintaining a supportive role regarding homeschooling
- Parental modeling (father): Participating in prison ministry

- Parental modeling (father): Patience & calmness
- Parental modeling (father): Praying
- Parental modeling (father): Repentance
- Parental modeling (father): Sacrificial love
- Parental modeling (father): Servanthood within the home
- Parental modeling (father): Standing for convictions
- Parental modeling (father): Trusting God for provision in the midst of challenging circumstances
- Parental modeling (mother): A life-long learner
- Parental modeling (mother): An authentic faith
- Parental modeling (mother): Asking for forgiveness
- Parental modeling (mother): Being a good cook
- Parental modeling (mother): Daily talking about the Lord
- Parental modeling (mother): Giving grace to others because of God's grace given to her
- Parental modeling (mother): Having a strong work ethic
- Parental modeling (mother): Humility
- Parental modeling (mother): Reading the Bible
- Pivotal influences on graduates' worldview (g): Being raised in Christian home that was immersed in a biblical worldview
- Pivotal influences on graduates' worldview (g): Being taught there was no conflict between faith & science or faith & history
- Pivotal influences on graduates' worldview (g): Books that contain elements of the gospel, Chronicles of Narnia

- Pivotal influences on graduates' worldview (g): Both home & church experiences shaped belief system
- Pivotal influences on graduates' worldview (g): Christ's activity and pursuit of graduate
- Pivotal influences on graduates' worldview (g): Classical style of education that emphasized logic & rhetoric so graduate depends on God to help him as he only believes what he can reasonably explain or communicate
- Pivotal influences on graduates' worldview (g): Curriculum based on the authority of the Word of God
- Pivotal influences on graduates' worldview (g): Faithful attendance in a Bible-preaching church
- Pivotal influences on graduates' worldview (g): Family Bible study where parents would ask meaningful questions
- Pivotal influences on graduates' worldview (g): Family's Christian friends; their fellowship & encouragement
- Pivotal influences on graduates' worldview (g): Had a healing experience with Christ at age 4
- Pivotal influences on graduates' worldview (g): Hearing & reading stories of missionaries
- Pivotal influences on graduates' worldview (g): Immersion in Scripture
- Pivotal influences on graduates' worldview (g): Observing father's refusal to compromise his convictions in order to keep a leadership role within the community
- Pivotal influences on graduates' worldview (g): Opportunity to experience American history in a hands-on context
- Pivotal influences on graduates' worldview (g): Parental intentionality
- Pivotal influences on graduates' worldview (g): Parental intentionality in asking critical questions re: what brings glory to God

- Pivotal influences on graduates' worldview (g): Parental intentionality in teaching her to guard her heart
- Pivotal influences on graduates' worldview (g): Parental modeling of trusting God in the midst of difficult circumstances & seeing father's willingness to make numerous sacrifices on the family's behalf just to provide for them
- Pivotal influences on graduates' worldview (g): Parents being so intentional and thoughtful about inviting us into that aspect of their lives and from such a young age has definitely impacted me.
- Pivotal influences on graduates' worldview (g): Parents had the greatest influence on her life
- Pivotal influences on graduates' worldview (g): Parents intentional about checking in with their daughter, asking how they can pray for her
- Pivotal influences on graduates' worldview (g): Regular family devotions
- Pivotal influences on graduates' worldview (g): Taught that the Bible was not just a book of facts but a tool for everyday living
- Pivotal influences on graduates' worldview (g): Teaching her that God's Word is truth, not their truth or anyone else's truth
- Pivotal influences on graduates' worldview (g): Teaching her to think critically
- Pivotal influences on graduates' worldview (g): The consistent & organic experiences of lived faith produced from graduate's Spirit-led, prophetic type ministry
- Pivotal influences on graduates' worldview (g): The Lord's faithfulness in continuing to pursue and guide me
- Pivotal influences on graduates' worldview (g): What she was taught & what she observed in her grandparents' changed behavior once they accepted Christ

- Pivotal influences on graduates' worldview (g): Witnessing evolution of grandparents' worldview once they came to Christ
- Pivotal influences on graduates' worldview (g): Witnessing grandfather overcome struggles as he grew in his faith and love for God
- Pivotal influences on graduates' worldview (g): Witnessing transformation of grandparents once they came to Christ
- Resources: "Another good resource is Master Books."
- Resources: "Generations curriculum is incredible and I am so thankful for it!"
- Resources: "Generations has a different perspective and exposes them to ideas as it tears them down (philosophies and vain traditions) at 11th and 12th grade levels. Before that they are reading solid Christian authors and literature (classic Christian)."
- Resources: "The Principles of Mathematics curriculum was the first time I realized how we couldn't have math apart from God and how it showed there is a God!"
- Resources: "XXXXXXX" group in our church for young people (and attended by parents) has been very beneficial in addressing topics important to forming and strengthening their worldviews. It is a multifaceted approach to socializing and teaching them."
- Resources: Abeka
- Resources: Age of Opportunity by Paul Tripp
- Resources: Answers in Genesis
- Resources: Apologia
- Resources: Becoming involved in politics & using experience as a tool to teach children a biblical worldview
- Resources: Christian Liberty Press
- Resources: Don't Make Me Count to Three by Ginger Hubbard.

- Resources: Growing Kids God's Way
- Resources: Homeschooling curricula (all subjects) was biblically based
- Resources: Homeschooling curricula had a biblical worldview
- Resources: Homeschooling curricula had a Godly foundation
- Resources: Homeschooling curriculum was biblically based and Christ-centered
- Resources: How Not to Foul Up the Training of Your Children by Pastor Albert N. Martin
- Resources: Included material provided by Ken Swanson
- Resources: Included people who knew the Lord & espoused solid doctrine
- Resources: Institute for Excellence in Writing
- Resources: Ken Swanson-Generations curriculum--very solid biblical worldview and very intentional
- Resources: Moody Institute's "Sermons in Science" series
- Resources: No Greater Joy Ministries
- Resources: Online classical course that discussed worldviews
- Resources: Others
- Resources: Robinson Curriculum
- Resources: Saxon Math
- Resources: Shepherding A Child's Heart by Paul Tripp
- Self-awareness: Guided by leading & convictions of Holy Spirit
- Self-awareness: I occasionally fell into the trap of comparison and performance as my standard for value, worth and acceptance. When I got my eyes off of the race that Jesus had put before me, it put everything out of kilter and tension could develop in the home.
- Self-awareness: Need to give self grace for this process
- Self-awareness: Sometimes fell into the trap of comparison

- Self-awareness: The need to keep priorities in check
- Self-awareness: The tendency to be a perfectionist
- Self-awareness: The tendency to put unrealistic expectations on self
- Self-reflection: As a means of developing biblical worldview
- Self-reflection: Asked questions to ensure that she remained focused on their mission
- Self-reflection: Asked self questions to ensure she was staying focused on developing a biblical worldview in children
- Self-reflection: Have been a work in progress ever since
- Self-reflection: I had to constantly evaluate my priorities.
- Self-reflection: Why am I making these choices? (Ex: regarding homeschooling curriculum)
- Serving: Allowed children to apply biblical knowledge
- Serving: Christian organizations as a family
- Serving: Family was involved in a church plant
- Serving: In Family Fellowship
- Serving: Local non-profits
- Serving: Neighbors
- Serving: One another, fulfilling household responsibilities
- Serving: Provided multiple opportunities for children to serve others
- Serving: Provided opportunities to for children to apply biblical truths & experience the Lord
- Serving: Within the church as a family
- Serving: Within the community
- Starting at an early age: (Before children were born) decisions were made regarding how children would be raised
- Starting at an early age: Children listened to sermons at church with parents

- Starting at an early age: Children spent weekly time with grandmother
- Starting at an early age: Children were homeschooled
- Starting at an early age: Children were taught life skills (at developmentally appropriate levels)
- Starting at an early age: Children were taught the Christian life is lived 24/7
- Starting at an early age: Children were taught the value of hard work
- Starting at an early age: Daily family devotions
- Starting at an early age: Decisions were made regarding what would be allowed in the home, ensuring that it would affect the children positively
- Starting at an early age: Discussions about politics, morality, ethics and philosophy (obviously in age appropriate terms) were all measured by Scripture
- Starting at an early age: Established a solid intellectual foundation
- Starting at an early age: Established a solid spiritual foundation
- Starting at an early age: Established open communication with children
- Starting at an early age: Establishing a biblical worldview
- Starting at an early age: Gave children a solid biblical worldview
- Starting at an early age: Had a close relationship with both father & mother
- Starting at an early age: Immersed children in a biblical worldview
- Starting at an early age: Parents grew in understanding of how to raise children according to Scripture
- Starting at an early age: Parents prayed that the foundation established during the formative years would enable children to build upon it as they grew older & became adults
- Starting at an early age: Parents' intentionality
- Starting at an early age: Prioritized church
- Starting at an early age: Provided children with piano lessons



- Starting at an early age: Read books about Christian heroes together as a family
- Starting at an early age: Restriction in use of media
- Starting at an early age: Started praying for their children
- Starting at an early age: Taught children to "bring glory to God with every moment"
- Starting at an early age: Took children to annual family Christian conferences
- Starting at an early age: Took children to church weekly

## Appendix V

### Initial Categories & Codes

#### **Intentionality**

Code	Groundedness
Parental awareness	151
Governed influences	142
Consistency	81
Formal education	58
Level of intentionality	53
Resources	40
Starting at an early age	38
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Communication with children	16
Serving	10
Self-awareness	7
Self-reflection	7

#### **Parents Maturing Their Faith & Biblical Worldview Development**

Code	Groundedness
Revelation from the Holy Spirit	17
Reading Bible/Studying Scripture	12
Discipleship (by someone other than pastor)	9
Prayer	5
Books	4
Church	3
Christian apologetics	3
Discipleship (by pastor)	3
Awareness of evolving process	3
Answers in Genesis Ministry	3
Biblical worldview training	2
Biblical worldview immersion	2
Fellowshipping with other believers	2
Biblical exegesis	1
Bible study	1
Christian television programming	1
Getting involved in ministry	1
Hearing about & witnessing God's activity in others' lives	1
Navigating challenges	1
Missionaries	1
Internet	1

Curriculum used to teach children	1
Deconstructing secular arguments	1

### **Biblical Mandate Given to Parents (as a team)**

<u>Code</u>	<u>Groundedness</u>
Live and prioritize Deuteronomy 6	8
Is the responsibility of the parents	6
Live an authentic faith every day	3
Apply faith to daily activities, very aspect of life	2
Teach children that everything they do can & should be for God's glory	2
Immerse children in a biblical worldview	2
Shape children's worldview	2
Teach a biblical worldview that is immersed in love	1
Teach children the Scriptures in the context of love	1
Teach children that God is sovereign over everything	1
Walk children in the truth	1
To love others	1
Pray about everything	1
Pray for children's salvation	1
Shape children's hearts	1
Love the Lord our God with our heart, soul, & mind	1
Build a strong foundation and teach children how to depend on God	1
Facilitate children's learning and encourage them to investigate the world	1
Gradually shape their biblical worldview, "Line upon line and precept upon precept"	1
Is a parent's calling; a biblical obligation to counter the world	1
Recognizing and capitalizing on active and passive learning opportunities	1
Teach children how to be reconciled to one another	1
Honor the Sabbath	1

### **Managing Microculture**

<u>Code</u>	<u>Groundedness</u>
Parental modeling	114
Parental mentoring	109
Home environment	73
Household liturgies	57
Discipline	46
Family culture	39
Meaningful discussions with children	31
Close relationships	28
Immersion in biblical worldview	16

**Challenges**

Code	Groundedness
Secularism	3
Internet	2
Busyness preventing devotions from being prioritized	1
Cultural influences	1
Influence of neighborhood friends	1
Sports activity	1
Television	1
Video games	1
False beliefs purported by evolution	1
(Graduate) Being sheltered affected ability to socialize during later years	1
(Graduate) Growing up in isolation prevented having an understanding of how to navigate real world challenges	1
(Graduate) Had been given a lot of spiritual teaching from parent but was not very well equipped socially or practically; this caused a bit of a disconnect from parents' teaching and the real world	1

**Worldview Concepts**

Code	Groundedness
(Parent) Heart orientation	286
(Parent) Behavioral expressions	234
(Parent) Central presuppositions	160
(Graduate) Heart orientation	105
(Graduate) Behavioral expressions	79
(Graduate) Central presuppositions	112
(Graduate) Emerging worldview	10

## Appendix W

### Final Categories & Codes

#### Concepts Related to Biblical Worldview Expressions of Parents

Code	Groundedness
Intentionality	697
Parental awareness	165
Consistency	83
Maturing faith and biblical worldview	71
Goals	38
Starting at an early age	38
Fulfillment of biblical mandate (by father & mother as a team)	37
Decisions	24
Self-awareness	7
Self-reflection	7

#### Managing Microculture

Code	Groundedness
Parental modeling	114
Home environment/family culture	110
Parental discipleship	78
Household liturgies	62
Authoritative parenting style/loving discipline	48
Parental mentoring	45
Close relationships	29
Communication	18
Biblical worldview immersion	16

#### Governing Influences

Code	Groundedness
Maximize positive influences	78
Formal education: homeschooling	58
Support systems	56
Church liturgies	46
Minimize negative influences	40
Resources	40
Avoided & navigated barriers to biblical worldview development	39
Meaningful discussions with children	29
Experiential learning	29
Serving	10

#### Worldview Concepts

Code	Groundedness
(Parent) Heart orientation	288
(Parent) Behavioral alignment	234
(Parent) Cognitive propositions	160

(Graduate) Heart orientation	107
(Graduate) Behavioral alignment	79
(Graduate) Cognitive propositions	118
(Graduate) Emerging worldview	10

## Appendix X

## Results of Online 3-Dimensional Worldview Survey

3DWS – Results (used and reproduced with permission; highlighted names completed this study).

Name	Consider Self Christian	Composite Score (max = 288)	Propositional Subscore (max = 96)	Behavioral Subscore (max = 96)	Heart Orientation Subscore	Propositional Tendency (max = 40)	Behavioral Tendency (max = 13)	Heart Orientation Tendency (max = 20)	Propositional Evaluation	Behavioral Evaluation	Orientation Evaluation
Mrs. Moore	Yes	223	78	71	74	33	10	15	VG	VG	G
Clay Moore	Yes	236	79	81	76	39	13	16	VG	VG	VG
Riley Moore	Yes	227	83	71	73	38	10	16	VG	VG	VG
Jess Moore	Yes	213	71	72	70	32	10	16	VG	VG	VG
Mr. Atlas	Yes	236	89	75	72	40	9	14	VG	G	G
Amanda Atlas	Yes	237	88	74	75	39	11	17	VG	VG	VG
Mrs. Atlas	Yes	234	87	70	77	39	8	15	VG	G	G
Mr. Davis	Yes	242	88	79	75	40	12	16	VG	VG	VG
Mrs. Davis	Yes	242	88	79	75	40	12	16	VG	VG	VG
Daniel Davis	Yes	227	84	70	73	38	10	17	VG	VG	VG
Mr. Evans	Yes	238	85	77	76	38	11	16	VG	VG	VG
Emily Evans	Yes	241	86	74	81	39	9	18	VG	G	VG
Mrs. Evans	Yes	244	86	79	79	38	11	17	VG	VG	VG
Mr. Bishop	Yes	245	87	75	83	39	10	18	VG	VG	VG
Bill Bishop	Yes	230	81	74	75	36	10	16	VG	VG	VG
Mrs. Carter	Yes	245	87	82	76	40	12	16	VG	VG	VG
Mr. Carter	Yes	247	88	79	80	40	12	19	VG	VG	VG
Canaan Carter	Yes	243	87	75	81	39	11	18	VG	VG	VG
Sarah Smith	Yes	217	78	64	75	38	7	13	VG	G	G

## Appendix Y

### Guidelines for Expert Panel

My name is Wendy Griffin, and I am a doctoral candidate at Liberty University. The title of my dissertation is HOW PARENTS ESTABLISHED FOUNDATIONS FOR BIBLICAL WORLDVIEW DEVELOPMENT IN ELEMENTARY-AGE CHILDREN WHO GRADUATED FROM BW LEADERSHIP INSTITUTE, and the purpose of my research is to determine the most effective strategies, resources, and support systems that evangelical Christian parents utilized to establish foundations for biblical worldview development in their children while their children were between the ages of 5-10, as well as the potential value of a parental organizational partnership.

I am humbly asking that you consider serving as an expert panelist to review three of the instruments that will be used in my research study.

Just to clarify, my sample population includes graduates of Biblical Worldview Leadership Institute and their respective evangelical Christian parents.

The criteria for participation for Biblical Worldview Leadership Institute graduates:

- Self-identify as evangelical Christians living in the U.S.
- Graduates of Biblical Worldview Leadership Institute within the last six years and are at least 18 years old but not older than 25
- Identified by the nominee as having a well-developed biblical worldview
- Has either one or two parents who are also U.S. citizens who are self-identified evangelical Christians and are identified by the nominee as having a well-developed biblical worldview

The criteria for participation for evangelical Christian parents:

- Self-identify as evangelical Christians living in the U.S.
- Identified by the nominee as having a well-developed biblical worldview
- Has an adult child who is at least 18 years old but not older than 25, who graduated from Biblical Worldview Leadership Institute within the last six years, and self-identifies as an evangelical Christian with a biblical worldview

There are three out of nine instruments included in my methodology for which I am seeking feedback from an expert panel. They include:

- Interview questions that will be asked of graduates of Biblical Worldview Leadership Institute
- A Parental Influence Questionnaire to be completed by Christian parents of graduates of Biblical Worldview Leadership Institute



- Questions to be included in a focus group consisting of Christian parents who were deemed most successful in establishing foundations for biblical worldview development during their children's elementary years

Below are the two guidelines that should frame your review of these instruments:

- In your opinion, is any question included in either of these three instruments leading or biased?
- Do you believe that each of the questions included in these three instruments provide pertinent information that directly relates to the purpose of this research? If not, please identify which questions among the three instruments need to be *omitted*, *altered*, or *included* to ensure that the purpose of this research is fulfilled. (For the purpose of this research, see first paragraph.)

The identity of expert panelists will remain confidential, and the feedback provided by expert panelists will be presented without association to a specific expert panelist.

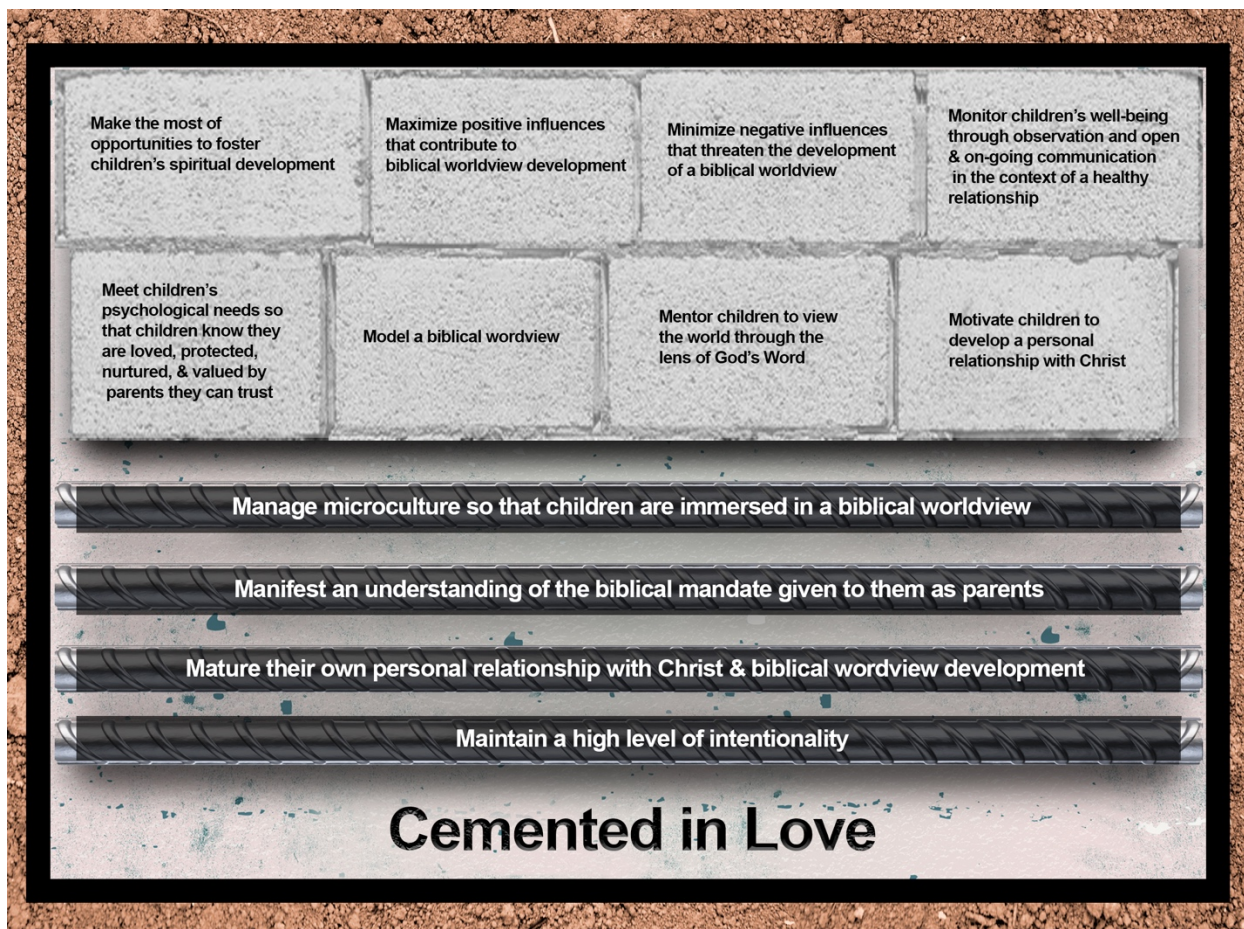
Please let me know if you have any questions about the three instruments or about the research study in general.

Thank you in advance for your consideration in serving as an expert panelist for this research study. If you choose to participate in reviewing the three instruments, please let me know via email no later than \_\_\_\_\_.

Humbly in Christ,  
Wendy Griffin

## Appendix Z

### Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10): First Iteration



Appendix AA

Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10): Second Iteration

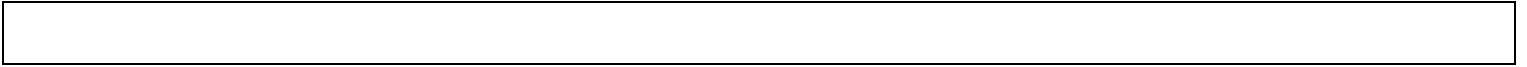
Behavioral Alignment of Parents Based on the Development of their Biblical Worldview & Intentionality

Governed influences & stewarded opportunities	Parents maximized positive influences by providing experiential learning, value based media, & fellowship experiences with like-minded believers of varying ages.	Parents minimized negative influences by limiting & closely monitoring media; they also closely monitored friendships & were selective about programs in which their children might participate outside the home.	Formal education included home-schooling & was based on Scripture. The Bible was the lens through which all subjects were taught. Homeschool curricula was sometimes supplemented with co-ops, classical or classical Christian curriculum.	Serving opportunities were provided to children at home, at church, & within the community. Sometimes children served with their family and sometimes as individuals.	Resources used for home-schooling curricula provided a strong biblical foundation. Resources that parents used for themselves equipped them for reaching their goals of establishing foundations for biblical worldview development in their elementary-age children.	Church liturgies included weekly worship as a family; children remained with parents; doctrine was biblically sound. Some families fellowshiped with other families as they shared a meal & discussed the sermon after each week's service.	Discussions with children were initiated by parents & children. They were included in family devotions & Bible study and were also based on cultural events, media, children's desires, etc. Discussions were focused on the application of biblical truths, encouraged reflection, and fostered critical thinking; they were intended to shape children's hearts.
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Managed microculture	Parental modeling of a biblical worldview was authentic, sincere, and demonstrated each parent's humility & unconditional love for their child.	Parental mentoring with a biblical worldview focused on God's sovereignty & taught children to view everything through the lens of Scripture.	Household liturgies included Bible study, devotions, family worship, & prayer time.	The family culture consisted of close relationships, doing things together, working together & having fun together, hospitality, & an active lifestyle.	The home environment was nurturing, supportive, safe, engaging, grace-filled, responsive to children's needs, focused on family, included a lot of reading and fostered children's holistic development.	Discipline was based on love and included expectations, boundaries, sometimes freedom within boundaries, & consequences administered respectfully & explained in light of Scripture.	Communication with children was on-going, two-way, & included listening to & validating children, addressing their interests & concerns, without parents compromising their personal convictions to accommodate children's beliefs or desires.
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Avoided & navigated, when necessary, barriers to biblical worldview development
Being consistent in every area of life
Began before their children were born or when their children were young, established foundations for biblical worldview development
Made decisions based on the Bible, child development, the child's best interest, and an eternal and big-picture focus
Established goals to protect & prepare children to develop a biblical worldview & to glorify God through their parenting
Demonstrated commitment by prioritizing the development of their children's biblical worldview

**Cemented in Parents' Cognitive Propositions, Heart Orientation, Parental Awareness, Self-Awareness, & Self-Reflection**



## Appendix BB

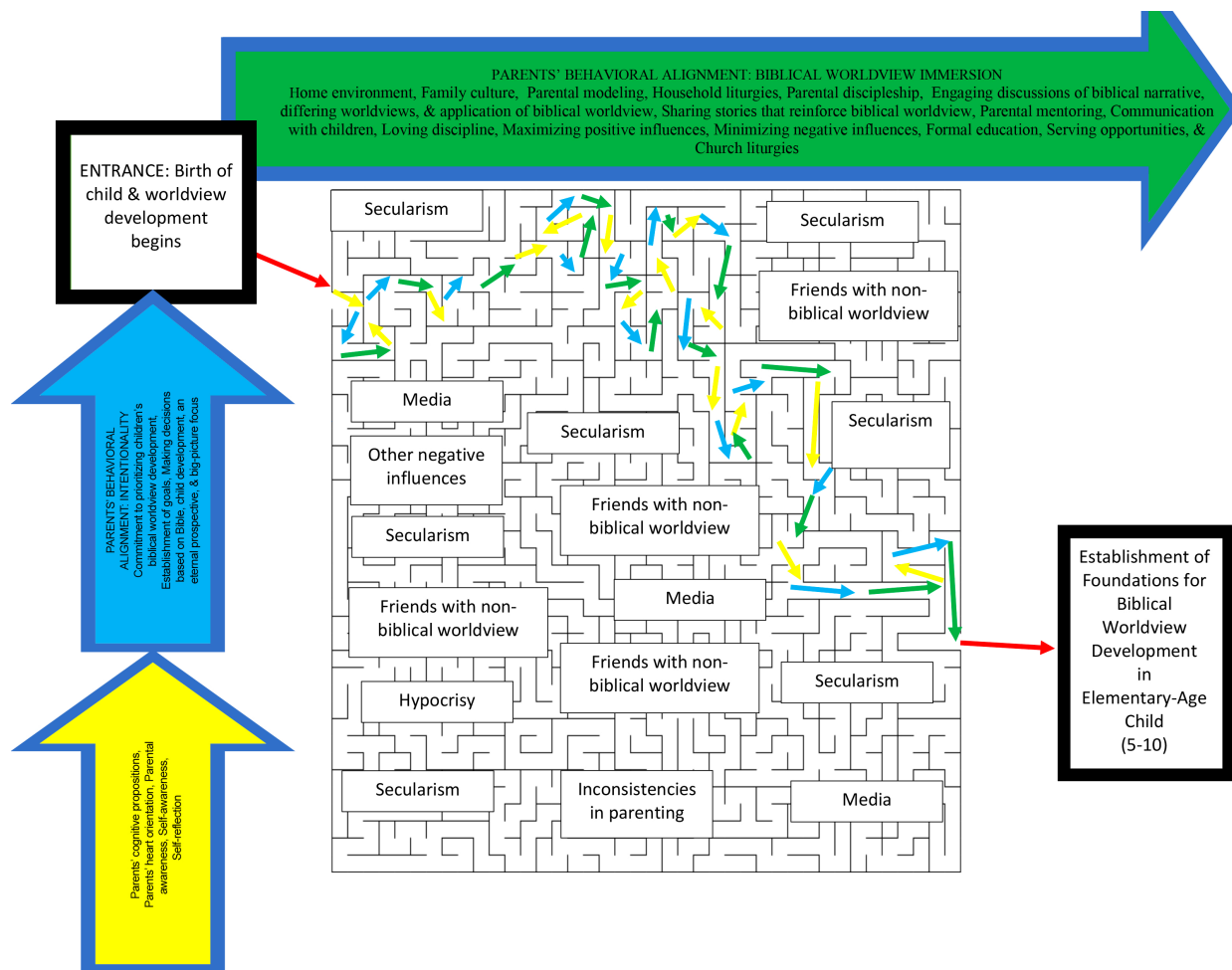
### Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10): Third Iteration

Behavioral Alignment of Parents Based on the Development of their Biblical Worldview & Intentionality	Governed influences & stewarded opportunities	<p><b>Maximized positive influences</b></p> <ul style="list-style-type: none"> <li>* Experiential learning</li> <li>* Value based Media</li> <li>* Fellowship experiences with like-minded believers of varying ages</li> </ul>	<p><b>Minimized negative influences</b></p> <ul style="list-style-type: none"> <li>* Limiting &amp; closely monitoring media</li> <li>* Limiting &amp; closely monitoring friendships</li> <li>* Selective about programs in which their children might participate outside the home</li> </ul>	<p><b>Formal education</b></p> <ul style="list-style-type: none"> <li>* Included home-schooling</li> <li>* Based on Scripture</li> <li>* God's Word was lens through which all subjects were taught</li> <li>* Homeschool curricula was sometimes supplemented with co-ops, classical or classical Christian curriculum.</li> </ul>	<p><b>Serving opportunities</b></p> <ul style="list-style-type: none"> <li>* Provided to children at home, at church, &amp; within the community</li> <li>* Sometimes children served with their family and sometimes as individuals</li> </ul>	<p><b>Resources</b></p> <ul style="list-style-type: none"> <li>* Used for home-schooling curricula provided a strong biblical foundation</li> <li>* Resources that parents used for themselves equipped them for reaching their parenting goals</li> </ul>	<p><b>Church liturgies</b></p> <ul style="list-style-type: none"> <li>* Included weekly worship as a family</li> <li>* Children remained with parents</li> <li>* Biblically sound doctrine</li> <li>* Some families fellowshiped with other families as they shared a meal &amp; discussed the sermon after each week's service</li> </ul>	<p><b>Discussions with children</b></p> <ul style="list-style-type: none"> <li>* Were initiated by parents &amp; children.</li> <li>* Were included in family devotions &amp; Bible study and were also based on cultural events, media, children's desires, etc.</li> <li>* Were focused on the application of biblical truths, encouraged reflection, and fostered critical thinking</li> <li>* Were intended to shape children's hearts</li> </ul>
	Managed microculture	<p><b>Parental modeling</b></p> <ul style="list-style-type: none"> <li>* Based on a biblical worldview</li> <li>* Authentic</li> <li>* Sincere</li> <li>* Demonstrated parent's humility</li> <li>* Unconditional love</li> </ul>	<p><b>Parental mentoring</b></p> <ul style="list-style-type: none"> <li>* Promoted a biblical worldview</li> <li>* Focused on God's sovereignty</li> <li>* Taught children to view everything through the lens of Scripture</li> </ul>	<p><b>Household liturgies</b></p> <ul style="list-style-type: none"> <li>* Bible study</li> <li>* Family devotions</li> <li>* Family worship</li> <li>* Prayer time</li> </ul>	<p><b>Family culture</b></p> <ul style="list-style-type: none"> <li>* Close relationships</li> <li>* Doing things together</li> <li>* Working together</li> <li>* Having fun together</li> <li>* Hospitality</li> <li>* Reflected an active lifestyle.</li> </ul>	<p><b>Home environment</b></p> <ul style="list-style-type: none"> <li>* Nurturing</li> <li>* Supportive</li> <li>* Safe</li> <li>* Engaging</li> <li>* Grace-filled</li> <li>* Responsive to children's needs</li> <li>* Focused on family</li> <li>* Included a lot of reading</li> <li>* Fostered children's holistic development</li> </ul>	<p><b>Discipline</b></p> <ul style="list-style-type: none"> <li>* Based on love</li> <li>* Included expectations</li> <li>* Included boundaries</li> <li>* Included freedom within some boundaries</li> <li>* Included consequences</li> <li>* Administered respectfully</li> <li>* Included explanations that corresponded with Scripture</li> </ul>	<p><b>Communication with children</b></p> <ul style="list-style-type: none"> <li>* On-going</li> <li>* Two-way</li> <li>* Included listening to &amp; validating Children</li> <li>* Addressing their interests &amp; concerns, without parents compromising their personal convictions to accommodate children's beliefs or desires</li> </ul>

Avoided & navigated, when necessary, barriers to biblical worldview development
Being consistent in every area of life
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Made decisions based on the Bible, child development, the child's best interest, and an eternal and big-picture focus
Established goals to protect & prepare children to develop a biblical worldview & to glorify God through their parenting
Demonstrated commitment by prioritizing the development of their children's biblical worldview
<b>Cemented in Parents' Cognitive Propositions, Heart Orientation, Parental Awareness, Self-Awareness, &amp; Self-Reflection</b>

## Appendix CC

### Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10): Fourth Iteration



## Appendix DD

### Model for Establishing Foundations for Biblical Worldview Development in Elementary-Age Children (5-10): Fifth Iteration

